

# Knowledge Sharing Between Foundations Engaged in Youth Development in Muslim - Majority Countries: Jordan and Palestine

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**FULL REPORT**  
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**Part 1 of a 2 part study on Knowledge Sharing,  
Muslim Philanthropy and the Wider State of Data**

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## Executive Summary

- This study aimed to discover the nature of knowledge sharing with peers, collaborators and beneficiaries demonstrated by selected foundations working in youth development, in the Muslim-majority countries of Jordan and Palestine; and to identify the potential for furthering knowledge sharing and learning opportunities among such foundations working in these contexts. Its rationale stems from awareness that despite global calls for and expectations of philanthropic foundations' knowledge-sharing, little is known about its realities, practicalities and extent in and between foundations in regional settings, such as the Middle East.
- Its objectives were to contribute the voices and experiences of Jordanian and Palestinian foundations to these global debates, deepening understanding of and supporting further knowledge sharing and learning opportunities. A series of research questions focus on selected foundations' gathering, using and valuing knowledge, the directions of knowledge flows and knowledge exchanges, internally and externally, illustrated by foundations and the consequences of the state of knowledge sharing and learning flows for these foundations' continuing development.
- A brief literature review recounted directions, including rationales for foundations' knowledge and information sharing (showing progress on objectives, ensuring dialogue with constituencies and beneficiaries; and learning from one's own and other organisations, to improve practice). Among challenges were lack of donor-recipient interaction, barriers to sharing that were sectorally and contextually dependent, and the difficulties of adapting to new circumstances while simultaneously evaluating what is working and deciding time and resources allocation for knowledge sharing, that is, situations of continuous transition.
- With its location in two Muslim-majority countries, the research drew on El Taraboulsi's work, in which she regards Muslim philanthropy as geographical and cultural and not limited to faith-based philanthropy; its contents spanning the range of philanthropic practices in Muslim-majority countries and Muslim communities worldwide.
- The research design was exploratory and illustrative, rather than evaluative, using a purposive case study method, seeking information-rich cases. Learning from the pilot interview and the literature review included the development of a diagrammatic framework, to present visual 'maps' of foundations' knowledge sharing and knowledge flows. Following the decision to exclude foundations operating in Jordan and Palestine but based externally, six foundations in Jordan and six in Palestine were approached successfully.
- Field research took place during March and April 2019, with case interviews organised as a mix of conversational and structured exchanges. Case narratives, developed from interview transcripts, were prepared and shared for validation with participating foundations. Visual mapping of each foundation's knowledge sharing flows took place. Thematic analysis was chosen as the approach to analysing the data from the research findings. While interviews were conducted and transcribed by

one research team member, the analysis was undertaken by both team members, , first working independently and then sharing and agreeing collectively. Knowledge flow portraits and finalised case narratives for each foundation were produced.

- Thematic analysis entailed initial coding of themes and coding definitions drawn from the case interview transcripts, moving to a final set of nine major themes, with associated sub-themes. Further review identified three over-arching thematic categories, into which the nine major themes could be grouped. These are shown in tabular form below:

<p>1. Institutional Identity and internal knowledge and learning flows</p>	<p>1 - Strong sense of identity and purpose                  2 - Intricate relations with donors                  3 - Selectivity/care in partnerships                  4 - Governance challenges                  5 - Prominence of self-directed and informal learning</p>
<p>2. Institutional - Stakeholder knowledge and learning flows</p>	<p>6 - Beyond grantmaking                  7 - Tenacity in community engagement and participation                  8 - importance of the long term</p>
<p>3. Institutional - External knowledge and learning flows</p>	<p>9 - Absence of external knowledge sharing</p>

- **In thematic category 1, ' Institutional Identity and internal knowledge and learning flows',** findings indicated foundations' strong sense of identity, as part of nation-sustaining; as programmes became the identity of the organisation and national legitimacy was asserted. The youth development roles gave the foundations activist personas, but with various means of fulfilling that activism, from gap filling'(e.g health provision) and landmark projects (e.g. major library provision) to continuous embedded programmes (e.g.higher education scholarships, linked to community volunteering.) Advocacy was implicit rather than explicit – “we do not create press releases”.
- Case narratives documented foundations' confidence in the purposes and progress of their work, including willingness to re-direct work or start again; with 'instilling confidence' in turn a core part of the youth-focused programmes. Further confidence grew from donors' willingness to be there for the long term. However donor relations were intricate, densely woven, with many donors willing to enter and meet regularly with beneficiary communities; in remarked contrast to foreign donors, wanting intermediaries on the ground to ensure local contact. (Where international donors joined a local project, they tended not to interact with each other but contributed independently).
- Community-based and community-led decision-making provided governance challenges. The reality for one foundation of opening-up to communities placed pressures on resources, where problems were highlighted – “we cannot say no to youth”. The study further emphasised the responding foundations disappointments and frustrations towards foreign donors' and foreign NGOs' approaches: “parachuting in with quick fixes is not our skill. Not what we need.”

- Nevertheless, foundations stressed the extent of their due diligence among potential donors; with uniform, emphatic stress on refusing donors who “cross red lines on religion or politics”, on the exceptional importance of equitable treatment of and sensitivity towards all faiths (as part of both countries’ national heritage) and in declining too to “fund anything to do with religion or politics or any organisation where we perceive a bias, a prejudice.” Alongside the issue of societal bias against young people was that of gender bias, with widespread acknowledgement of women’s roles in entrepreneurship and the difficulties this posed where men in some communities were unsupportive. (Alongside male prominence in foundations’ donor bases, the majority of CEOs interviewed were women.)
- Internal and often informal organisational learning and knowledge sharing found within each of the foundations was very evident. Where programme design was influenced by beneficiaries “the learning on that level is very strong”. While foundations also sought and observed new knowledge from philanthropy elsewhere, a marked propensity to self-challenge, based on their accumulated internal learning was found. “We have been around 35 years. We start any project by looking at ourselves”. At the same time, the growth in the volume and extent of communications between foundations and young people, especially young entrepreneurs was creating “a learning burden” to which foundations had to respond.
- **In thematic category 2, ‘Institution - Stakeholder Learning’,** findings emphasised the major extent to which beneficiaries were fully stakeholders in the foundations’ work; with ‘learning with stakeholders’ dominating every single case visualisation; and predominantly as two-way occurrences. Limited direct contributions from beneficiaries stressed foundations’ respectful relations with them, with linkage to their reported personal preferences for support from nationally-based organisations, rather than from those that were foreign-based.
- Movement ‘beyond grantmaking’, to direct programme operation and provision was based largely on internal learning where grantmaking-only approaches had left evidence of minimal noticeable change and created opportunities for beneficiary and , over the longer term, “programme alumni” inputs. Nevertheless, such stakeholders also reported wishing that particular project had gone further. In the case of an entrepreneurship-focused project for example, for one beneficiary “this gives us a real partnership. But also, I wish this had gone all the way - and not just an accelerator.”
- Foundations’ practice exemplified the importance of not dis-engaging from communities and already-disadvantaged groups; once supported; noting that swift incoming and departure by foundations (‘hit and run’ philanthropy) could be doubly damaging. Here the complexities of these foundations’ roles in attaining their youth empowerment goals in estranged or declining communities, when initial top-down interventions would be required was very evident. Whether as community ‘mobilisers’ or ‘champions’, both roles required foundations’ patience with their social investments’ productiveness. Foundations’ sense of realism and ‘staying on’, as some communities were exhausted rather than energised, and were losing young people abroad, was recorded. For one foundation this was part of the inevitable price to be paid for working in youth development.

- **In thematic category three. ‘Institution - External Learning’,** the finding of the absence of external knowledge sharing’ by foundations was striking. The individual case visualisations of knowledge and learning flows showed this as the very largely ‘empty box’, despite the extensive and accumulated learning over time within these foundations., Explanatory factors included the philanthropy climate, the demanding nature of each foundations’ programmes and efforts that absorbed time and energy for their own programmes’ improvement, and lack of local or regional sharing routes. The most commonly reported accounts for this absence of external knowledge sharing was however that foundations simply lacked invitations to share their knowledge. One foundation respondent made this very plain: “Why I do not share my learning? Nobody asks me. People look at us as part of the problem. They are implementing in South America and then try and implement here.”
- Alongside a concern that some would-be learners (e.g. incoming, foreign aid-funded foundations and similar institutions) were unwilling to value the likely learning and knowledge held by the in-country foundations, dismissive of them, or, worse, lacked knowledge of their existence, was a sense of disappointment, since so much internal knowledge was accumulating and affecting their practice- “Next year, we will learn new things and we will have new information to work on the following year”.
- Although ideas for external sharing had appeared, such as a learning circle for funders, they had not (or not yet) been acted upon. Among those for whom such networks would be welcome, significant (i.e. limiting) trust issues (among foundations, NGOs and foreign donors, amongst others) existed. Expressions of frustration – “We are not working together as we should. We have a conspiracy theory mentality which makes it harder to share knowledge”- reflected longer term concerns, such as the risk of ossification or stagnation of foundation practices and the evidence that the regional or local philanthropy was “not mature”.
- At the same time, the majority of foundations declared their general openness to sharing , and to do so in ways more pro-active than just “attending other people’s conferences. Some individual foundations indicated their willingness to take up what they saw as the knowledge sharing challenge which the research itself had posed – “If this research can be a catalyst for a gathering around the region, let’s do it. Leave the follow up to us - we will do what’s needed to remain connected”. As important was the need for visibility: “There is a need to stand up and listen to one another.
- **Discussion of the findings** began by exploring whether the extensive but internal knowledge sharing and learning reported was bound intrinsically to senses of national identity (even national survival), and wholly produced by national contexts; or this was an unusual development, that contrasts strongly with, for example, European foundations, where alignment with national identity is most often absent.
- It was important to recognise that the depth of unfavourable contrasts between ‘home based/long term’ committed foundations’ understanding of their working environments and those of foreign – based and international foundations and NGOs in youth development were not new. Paradoxically beneficiaries’ reported senses of security, satisfaction and preference for working with nationally and

community-based organisations rather than with foreign -based donors, may itself be feeding in to the latter organisations' (presumed) difficulties in understanding the national fields were they are or are seeking to work.

- The profound sense of accumulating and making good use of internal learning, supported by case visualisations , was expressed across foundations regardless of age. The resulting drive for continual improvement may also be seen as an element the drive to do one's best for one's country. Though the depth and breadth of the drive to self-learning, was impressive, it was difficult to avoid entirely the sense of foundations' doing so because of isolation in the field, of loneliness, as community-oriented pioneers, so making strong the link between self-learning and self-worth. (Only one of all the foundations studied reported systematisation of the learning and knowledge acquisition , through a knowledge management department; the majority of cases were reliant on informal sharing , some of which might be intermittent, related to particular projects' development milestones, or fragile on departure of key personnel.)
- The concentration of effort to exchange knowledge within the individual parameters of each of the foundations' work appeared a key element in the confidence that these foundations expressed. It enabled recognition of failures as well as successes,. Critiques of foundations' confidence turning to arrogance, found in the philanthropy and civil society literatures, were not supported in this research, which rather, recorded a clear sense of philanthropy, virtually tailor -made for or self-designed by the communities , rooted in humility as well as some degrees of anger about top-down styles of donorship, and its inappropriateness especially for youth development.
- Findings concerning the lack of external knowledge-sharing because of the lack of invitations so to do, appeared to the researchers almost shocking in its straightforwardness. 'Waiting to be asked' and self-effacement do not appear on the face of things to be noted traits of philanthropic foundations. This may have been a function of philanthropic isolation that has propelled self-learning to particular depths. A further paradoxical possibility was that case foundations' very tenacity in sustaining deep contact with their beneficiary communities was either seen as too daunting to external donors; or an inappropriate model for their own plans, so that associated knowledge sharing and learning was not sought or not valued.
- Uncertainty about or absence of knowledge sharing networks locally or regionally, as well as broad comments concerning the need for trust were cited in case interviews. However, the question remains as to why incoming foreign donors and or foreign NGOs as well as donor governments working or seeking to work in Jordan and /or Palestine do not make those invitations.
- In studying philanthropic foundations in two Muslim-majority countries, both in the global public policy spotlight, the researchers had expected though not formally hypothesised that at least a number of the case examples would reflect and acknowledge, informally if not formally, a Muslim faith underpinning. That none did so directly, and that all were at pains to emphasise their all-faiths openness, and their governance positions that scrutinised and rejected overt religious or political overtones relating to gifts, was striking and is worthy of discussion, beyond this report.

- This is not to ignore the Muslim faith inspiration or basis of the individual and family foundations' founders, especially, nor individual interviewees' personal perspectives, which were not explored. Nor did this response speak to a particular secular or secularising agenda, or to research in other Muslim majority countries, where faith based terminology is deemed problematic. Broadly this finding reflects El Taraboulsi's work, discussing the 'philanthropic space', where Muslim philanthropy in its encounters with other philanthropic cultures, is central. In this study, these findings suggest the critical importance of national identity as part of the foundations' identities, not over-riding but endorsing all the faiths and beliefs held by the citizens of Jordan and Palestine.
- **Limitations of the study** were discussed in detail. These included: the case profiles' development at a single point in time and place (Spring 2019), with particular pressures on the fieldwork timetable, the restriction of the Palestine-based study to foundations in the West Bank only, and the inability to enhance case research by further techniques, such as observation; the purposive sampling approach introduces the possibility of selection bias; the non-inclusion of external (foreign) foundations from the study; the use of English in interviews; the lack of documentation availability with which to supplement the cases (excluding the pilot); the respondents drawn largely from senior foundation managers only; and how well the thematic analysis was undertaken.
- Of these, three are especially important. The purposive sampling choice, largely a function of time and resource pressures, was mitigated to an extent by the different types of philanthropic organisations studied, including conventional, endowed foundations, CSR 'arms' of business enterprises, and operating foundations choosing NGO status. Our narrowing of the case field produced insights into knowledge sharing in a hitherto neglected and unique dataset of 'home country' foundations but meant that other knowledge sharing dispositions in philanthropy (and not only the critiques of such institutions which were reported) were left unexamined within these externally based foundations, themselves major philanthropy actors. Expectations of supplementing case interviews organisations' reports, websites and other documentation could not be fulfilled in all cases,. While some annual reports and websites were available, others were not or were for limited circulation only. Thus data transparency was not consistent regarding annual reports and financial statements across the cases. These data absences may however also reflect local cultures of philanthropy, which does not seek to proclaim itself as particularly a matter for public attention, and if not fully anonymous, then partially so.
- **Suggestions for the further development of this research** were made, arising from the discussion on limitations. They included: incorporating a wholly beneficiary-led perspective; tracking the original cases over time, to begin the basis of longitudinal work; examining the governance challenges of foundations' external knowledge sharing by concentration on the board members' (including donors') perspectives; and /or the perspectives of less senior staff and volunteers; undertaking a parallel study of foreign foundations' knowledge sharing and learning experiences, relating these, or otherwise to those in the 'home' foundation sector; and focusing on mapping and analysing the

extent of foundation reporting data that does exist in the Jordanian and Palestinian public domains, to respond the 'wider state of data' question from another direction.

- **Conclusions** These emphasised that the study of Jordanian and Palestinian-based foundations' organisations' knowledge sharing and learning discovered a wealth of activities and learning growth; previously and largely hidden from view. Three leading threads of evidence were noted concerning the lack of external knowledge sharing of foundations' own knowledge; the development of these foundations' internal reflection and improvement; and the philanthropy being undertaken in these Muslim majority countries.
- The lack of external sharing of these foundations' own knowledge permeated every part of the study and was one of the unexpected findings of the research. Cycles of lack of trust have occurred, again and again, reinforced by lack of recognition by external bodies of local foundation knowledge gathering and learning , a parallel or consequential lack of trust in foreign foundations and NGOs, and a lack also of prior academic study, not even from local academic institutions. In these contexts, it was understandable that Jordanian and Palestinian Foundations would choose to create what they variously saw as their "own method". While appearing isolated from externally-based foundations, these foundations have not been solitary, but pioneering, in their depth of community-based youth empowerment work.
- This is important, not only in the Jordanian and Palestinian contexts since it contrasts with arguments in the literature, advocating external knowledge-sharing, as the route which compels subsequent internal reflection and learning. Thus, engagement in external networks for knowledge sharing and learning creates a good guide for foundations' own internal reflection. Among these studied cases, the contrary picture emerged, with foundations' reflection and internal change stemming largely from the experiences of their relative isolation, as well as from (one-way) external sources; driving internal learning in new and confident directions. Here the combination of beneficiary interaction and internal foundation leadership was producing internal knowledge sharing and learning. It follows that both leadership models in internal learning-directed foundations, and the primacy of external learning drivers to ensure internal organisation reflection, as set out in the literature, deserve further attention, empirically and theoretically.
- When the external networks are ready, such detail could provide a new resource for international foundation learning, not least for those working in the Middle East. Hence the views of foreign foundations in response to our findings are therefore very much needed. For now, it appears that trust is lacking. Against a background of due diligence and transparency dialogues and the imperatives of cross border giving legislation, external foundations have appeared to keep their distance from local foundations. However, there may also be a resulting 'fear of the unknown' on the part of foreign foundations, especially in relation to the very clear demands of the nature of the youth development work being undertaken, in which 'learning burdens' were also articulated.
- The provisional conclusions from the research are that, from the faith perspective, the philanthropy studied represents a form of one type of Muslim philanthropy, that is, one where the specifics of a

'lead' faith identity are not stated; but cannot at the same time be said to be wholly absent. Thus the care taken in emphasising inclusiveness of support for all communities and heritage backgrounds, and examples of declining donorship with overt religious associations appeared as a means of asserting the importance of the national community or nationhood rather than standing back from religious influences on philanthropy per se.

- These developments suggest a type of Muslim philanthropy, apparently previously unrecognised and un-researched. It identifies a new form of anonymity in Muslim Philanthropy, as a key characteristic. It does not offer anonymity in the sense of being deliberately concealed, nor detached from giving's results. It occurs where and when the religious identities and rationales among donors, communities and beneficiaries are recognised for their value in contributing to the 'wider or macro' goals of philanthropy through youth empowerment, of nation and community building, but are not a required or defining characteristic of that work. Drawing on El Taraboulsi's work, noted earlier, it is suggested that a form of Muslim philanthropy may occur through three intersecting influence sources: faith, heritage and anonymity. Also that this holistic approach may be applied to the Muslim-majority countries in this study, where nation-building and community change are all-important. Further considerations of this aspect of the study is however are beyond the scope of this report.
- **Three priorities for further research**, from the 'long list' of possible research directions are provided: They include an equivalent study of foreign-based foundations in working in Jordan and Palestine, to discover their own knowledge sharing and learning experiences, and their responses to the findings from this 'home' foundation sector study; and mapping and analysis of the extent of foundation reporting data in Jordanian and Palestinian public domains.
- **'Next Steps'** The researchers' own learning from this study makes clear that any such next steps are best developed by and facilitated from within the active foundation landscape that was found. They would also be sustainable only if the organisations and actors in that landscape lead an agenda that creates value through knowledge sharing, contributing to knowledge building and acting, often to do things differently, on that knowledge
- With this in mind, next steps, to incorporate direct knowledge exchanges arising could include :
- a Round Table meeting or meetings with participating foundations to consider subsequent directions ; a joint research and practice led conference on knowledge sharing and learning with an open invitation to civil society members in Jordan and Palestine; and/or events(s) exploring particular aspect(s) of the report, for example beneficiaries as co-learners with foundations. From these, subsequent possibilities could include the establishment of a learning alliance (an informal grouping) among the participating foundations; and/or beginning a more formal foundation learning and research network in Jordan and Palestine, whether broadly, or specifically related to youth engagement and empowerment..
- From the researchers' perspectives, two further 'next steps' are identifiable, beyond those concerning further research in its own right. These are, firstly to link to the complementary study to

this report, on 'Muslim philanthropy in the UK foundation context – the wider state of data', by Professor Cathy Pharoah. This points to the potential for possible interactions between interested Muslim foundations in the UK and Jordanian and Palestinian foundation respondents, to consider the 'how', and 'how far' knowledge is shared in their own settings, with a possible view to shared working. Secondly, to explore exploring governmental-level (DfID) perspectives on the implications of the research findings, and where feasible, seeking appropriate governmental representatives at or contributions towards the practice-led next steps that are discussed above.

- **Researchers' personal reflections.** This research uncovered impressive amounts of 'good news', in the Jordanian and Palestinian contexts, as case foundations demonstrated the extent of their capacity and capability for internal knowledge sharing and learning. However, it is critical to recognise the likely consequences if the external knowledge sharing gap is not addressed. If the internally-directed reflections and development of the foundations continue as before, external philanthropic organisations currently operating in the region, or who are planning to do so in the future, are likely to remain wholly unaware about the wealth of local knowledge and experience these foundations hold. This may then reinforce the issues of lack of trust and lack of impact so feeding cycles that, finally, will not support the beneficiaries that all foundations operating in these countries wish to serve.
- During this research, respondents have already offered to take its findings forward, for example – "If this research can be a catalyst for a gathering around the region, let's do it. Leave the follow up to us... we will do what's needed to remain connected." The researchers would be pleased and privileged to be able to play an active part in these continuing developments.

## Introduction: Framing the Research

'Knowledge sharing and data development among philanthropic foundations' is the overall focus for research funded by the UK Government's 'Global Challenges Research Fund', during 2018-2019, as a collaborative project between the World Congress of Muslim Philanthropists' Academy of Philanthropy and the Centre for Charitable Giving and Philanthropy, Cass Business School, City, University of London.

This report documents the work of the first of the two research enterprises which comprised this project. Entitled '*Knowledge Sharing between Foundations Engaged in Youth Development in Muslim- Majority Communities - the Wider State of Data*', it presents findings from qualitative case study research with twelve foundations, purposively identified, operating in Jordan and in Palestine, Working in youth development, each of them are either Jordanian or Palestinian foundations, rather than externally-based foundations or international philanthropic institutions.

The report addresses the research puzzle that surrounds increasing global calls for philanthropic foundations to share their knowledge and learning across the foundation and philanthropy spectrum. Such knowledge-sharing is promoted as enhancing foundations' performance and demonstrating their impact in tackling social problems and meeting missions. Yet little is known about the 'what' and 'how' of foundations' knowledge sharing, internal or external, its realities and practicalities, in regional settings, such as the Middle East. This is especially given the North American or European source and focus of many of those calls. In regional and national contexts other than those of Europe and North America, foundations' knowledge sharing may also be taking place providing new ways of sharing and learning but not visible to philanthropic action elsewhere, or not of interest to philanthropic partners, regionally and beyond. Alternatively, knowledge sharing in these settings may be neglected or unsupported by relevant networks, especially where foundations are fully engaged in responding to major social problems that are unrelenting and inter-dependent.

This exploratory study seeks to redress the imbalances of this research puzzle, by discovering foundations' experiences in knowledge sharing in two Middle Eastern countries, Jordan and Palestine. It has concentrated on philanthropic action in youth development, since both countries are facing significant pressures among youth people, from demographic, employment, education, conflict and post conflict perspectives, for youth and young people. The research aims are, firstly to discover the extent of and approaches to knowledge sharing with peers, collaborators and beneficiaries demonstrated by selected foundations working in the field of youth development, in the Muslim-majority countries of Jordan and Palestine. Secondly, to identify the potential for furthering knowledge sharing and learning opportunities among such foundations working in these contexts, which emerge from this study.

The objectives are firstly to provide opportunities for the voices, experiences and practices of foundations, operating in Jordan and Palestine to be represented in the global debates on foundations' knowledge sharing and learning activities and opportunities; and secondly to deepen understanding of and facilitate

these foundations' approaches to knowledge sharing and learning among relevant stakeholders, including peer foundations and externally based ('international') foundations, NGOs, users and beneficiaries.

For objective one, the research questions are

- How do (selected) foundations gather, use and value knowledge of their youth development programmes, to support their organisations' internal learning?
- What are the directions of the knowledge sharing and learning flows taking place in the work of these foundations?
- To what extent, why and with whom do foundations share their knowledge and learning from their youth development programmes externally with other foundations and institutions; and learn from external knowledge sources?

For objective two, the research question is

- What are the consequences of the state of knowledge sharing and learning flows found in foundations in Jordan and Palestine, for these foundations' continuing philanthropy development?

The report which follows is written in the first person, to reflect the contributions of the two authors as the sole researchers. Its structure is as follows:

Part One sets out the philanthropic foundation context of accessing and sharing knowledge, and directions in the literature, the rationale for the Muslim-majority context of the study and the working definitions used in the project.

Part Two presents the research design and methods chosen and implemented.

Part Three contains the research findings from the case studies, incorporating visualisations to map the flows of knowledge and knowledge sharing in each of the twelve cases.

Part Four provides analysis and discussion of the research findings; and the limitations of the research.

The conclusions reflect on the research project 's implications for current (including Western) debates on foundations and knowledge sharing and possibilities for further actions.

## Part 1 Literature Review

### 1.1 The Philanthropic Foundation Context of Accessing and Sharing Knowledge: Some Directions in the Literature

Philanthropic foundations are knowledge-intensive organisations, deploying human, intellectual, economic, political and technological capital to address social problems and advance public good. As a key source of foundations' influence and public benefit, leading practitioners are ranking accumulated knowledge alongside those of financial resources and convening power and urging foundations to use the information that they hold and need for strategic philanthropy advance. (Smith, 2016; Smith 2014.)

Scholars assess that foundations' capacity to produce knowledge and foster learning becomes central to their creativity; and also critical over time, when lack of solutions to problems may often be as related to lack of knowledge, as to lack of political will or money (Anheier and Leat, 2006).

As foundations' knowledge-creation and knowledge-carrying capacity comes to the fore, as both asset and process, increasing interest has also developed regarding foundations' knowledge sources, gathering and applications. Orr and Jung (2016) recognise foundations variously as knowledge patrons, providers, mediators and stimulators of knowledge. Survey research among Canadian, U.S. and European foundations, examining their espoused social values, as linked to their resources allocations, has produced 'knowledge' as ranking third among the 'top five' social values in each of these three locations (Whitman, 2009). Other examples include studies of knowledge transfer between Italian for-profit corporations and their corporate foundations (Minciullo and Pedrini, 2015); and of implementing community-based knowledge as a leadership tool by Canadian community foundations (Phillips et al, 2016). Accepting that foundations exist to promote public good, with many states offering tax advantages for so doing, the question arises as to whether foundations' knowledge, internal and external, is public knowledge (Jung and Harrow, 2016).

Where researchers use 'knowledge' and 'information' interchangeably, knowledge is information processed by individuals including ideas, facts, expertise, and judgments relevant for individual, team, and organisational performance (Wang and Noe, 2010, following Alavi and Leidner, 2001). Wang and Noe (ibid) define knowledge sharing as the provision of task information and know-how to help others and to collaborate with others to solve problems, develop new ideas, or implement policies or procedures. Partly underpinning the realities of knowledge sharing then are the factors sustaining or limiting collaboration, within and between organisations. (See for example Sveiby and Simons' proposal of the concept of the 'collaborative climate' as a major factor affecting knowledge work's effectiveness, 2002). Lee and Al-Hawamdeh (2002) provide a more broad, illuminating definition of knowledge sharing as a thoughtful act that creates value to be used by others.

In business literatures, knowledge sharing is emphasised as the basis for achieving and sustaining competitive advantage, whereas in the non-profit literature, varieties of shared valued and social purposes, often supporting and sustaining collaborative action and partnering, formal and informal towards shared goals, and the growth of inter-organisational networks, knowledge sharing helps to enhance the sharing

organisations' performance. (Rathi et al 2014.) Noor et al (2015), in a quantitative study, explore knowledge sharing, collaborative culture, and beneficiary participation as determinants of nonprofit effectiveness, in the context of Malaysian nonprofits. They find that while knowledge sharing and beneficiary participation are significant determinants of that effectiveness, collaborative culture fails to act as a predictor of that effectiveness, internally or externally. For Ragsdell et al (2014), trust between volunteers and their need to know and to share information appeared to be dependent, in part, on their perception of the success of the overarching project organisation.

Context therefore is all-important. Sergeeva and Andreeva (2016) stress its centrality to knowledge sharing research; and argue that much empirical research on knowledge sharing tends to downplay context. They draw attention to the 'who' (who shares knowledge) 'where' (in 'what settings does this occur?') 'why' (the 'organisational reasons for knowledge sharing) and 'what' (what knowledge is being shared) questions; questions which are drawn on in this research.

More specific rationales for foundations' knowledge and information sharing include demonstrating the application of required regulations, showing that progress has been made on objectives, ensuring dialogue with constituencies and beneficiaries; and learning from one's own and other organisations, to improve practice (Brouard and Glass, 2017). These authors go on to illustrate "common reporting and information sharing mechanisms that exist in the Canadian grantmaking foundation ecosystem" (ibid, 43) related to stakeholders. Such stakeholders are governments, donors, grantees, the general public, beneficiaries, intermediaries, the media, and the grantmaking foundations themselves, both directors and employees; with distinctions between information requests and transfers, that may be mandatory or voluntary, public or private.

Typological analysis of foundations globally however ensures differentiation between foundation forms (Jung et al, 2018) , for example , their organisational roots (such as government, individual, corporate) , the nature of their resources, anticipated lifespan and life stage, their geographical location, beneficiaries and fixed or flexible approach . All of these categorisations may influence foundations' approaches to knowledge flows and sharing. Nevertheless, as individualistic organisations operating in collective contexts, foundations' institutional independence may limit inter-organisational and intra-organisation knowledge flows, as well as sanction and support them (Jung and Harrow, 2016). For Anheier and Leat (2019), it is the freedom and autonomy which foundations possess that supports what they see as foundations' constructive ambiguity concerning their performance, their intended goals and realised achievements.

Concerns about the extent and nature of knowledge flows, within and across foundations then appear longstanding. Ostrander's (2007) attention to philanthropy's social relations, emphasising the lack of knowledge transfer when donors and recipients do not interact, is reiterated by Webb Farley (2018) a decade later. The latter stresses that there remains lack of clarity as to whether recipients and donors share knowledge that would allow informed decisions about giving to the betterment of society. While some larger and very large individual foundations are pursuing open data strategies and open publication of the results of their work, the case for foundations generally sharing knowledge, beyond that required by public regulation, is challenging.

This is especially so regarding failures in foundations' activities as well as successes, long regarded as an untapped foundation resource (Giloith and Gerwitz, 2009). Regionally, knowledge gathering and sharing difficulties are reported by grantmaking associations. For example, the East African Association of Grantmakers has reported its data collection and sharing challenges, where sources of information on philanthropy are described as largely disjointed, incoherent and not well organised. and where organisations are often reluctant and apprehensive in providing information. (EAAG,2015). See also Farouky's (2016) scrutiny of the strengths and weaknesses of the philanthropy ecosystem in the Arab region, noting as a weakness that region's lack of data and knowledge sharing, which, she argues, diminishes the potential for lasting impact. In the disaster management literature, Norton and Gibson (2019) stress the centrality of sharing knowledge between local and non-local stakeholders to better understand and address existing and new challenges; but assess that relatively little learning and knowledge sharing is generated amongst local-level practitioners and communities who are typically activists and have limited opportunities to reflect, think critically, capture and record learning or share it peer to peer.

Further in the sustainable development literature, and specifically 'water and sanitation for all', Darteh et al (2019) advocate the development of learning alliances, to achieve systems change at scale; defined as a series of connected multi-stakeholder platforms, at different institutional levels (national, district, community), seeking innovation at scale in an area of common interest. They see learning as social learning that occurs through interactions of stakeholders, taking place in social settings through dialogue, and as action-oriented. They continue that from this understanding of learning "learning pre-supposes knowledge generation, knowledge sharing and utilisation of knowledge: all must be present. Learning is not complete unless through the act of using knowledge, people undertake action and begin to do something differently." (op.cit., 10).

Both theoretically and empirically-led literature on knowledge sharing incorporate discussion on organisational and environmental barriers to its activation. Particular pressures for knowledge sharing may be expected in ecosystems demonstrating severe humanitarian pressures, exacerbated by demography and/or political conflict and where continuing relief provision and immediacy of basic philanthropic intervention is invariably sought. Weber and Kardamian (2008) articulate the knowledge sharing challenges facing collaborators and networks in addressing such kinds of 'wicked problems' (multiple, interconnected sub sets of intractable, relentless public problems); and present knowledge sharing as vital to improve performance. Nevertheless, and paradoxically, these may also be the circumstances in which the time, costs, organisational uncertainty and more apparent immediate organisation and social needs reduces, removes or deflects organisational opportunities and incentives for knowledge sharing. Bloice and Burnett (2016) present a single case study of knowledge sharing barriers in the non-profit service-providing social care sector in Scotland. Identifying a wide range of barriers (including lack of awareness of the value of knowledge to others , lack of leadership in communicating knowledge sharing's role, and 'red tape', when trying to share with other organisations), and drawing on Riege (2005), these authors suggest that barriers may be sectorally and potentially organisationally contextually dependent.

Advocacy for using foundations' knowledge for practice improvement and development continues to be marked about leading philanthropic foundation networks. In the UK, survey research findings in 2015 on evaluation within primarily larger trusts and foundations from the Institute for Voluntary Action Research suggested that evaluation, as an activity or practice, formed part of a much wider, reflective process within those organisations.(IVAR, 2015) . While over half the sample (34 foundations) reported systems and procedures in place for capturing knowledge and learning (both internal and external) as well as sharing knowledge, "only 18% agree that they have effective mechanisms for disseminating learning across the organisation" (ibid, 61). Others noted that, while there were no formal systems or procedures in place, capturing and disseminating knowledge and learning occurred through constant communication among the staff team: "...more broadly through open dialogue within the team and exchange of ideas at management level."(ibid.) Respondents' understandings of the nature of a learning organisation were summarised as one which "actively creates spaces and opportunities for knowledge and intelligence to inform and shape its day-to-day practices, as well as its future direction, and embeds these within its culture." (ibid, 63).

Subsequent reporting from IVAR on foundations' evaluation emphasised the centrality of foundations' relations with grantees, as responsive grantmakers, where "agendas should be explicit but flexible, with room for adjustment based on learning." (IVAR, 2017, 3). This found learning in foundations generally as having at least one of three intended uses: promoting accountability, identifying impact and supporting strategic learning. As distinct but related, these "can be difficult to manage simultaneously" (ibid.); with foundations' complex operating environments requiring a premium on learning and adapting to new circumstances as well as evaluating what is working and deciding on time and resources investment – a position described as one of 'continuous transition'(ibid.).

In September 2018, the Association of German Foundations launched their new global collaboration, 'Next Philanthropy', aiming to 'share knowledge, compare insights, and fuel discussion on philanthropy's latest trends' . (AFG, 2018). In November 2018, GrantCraft, a service of the (US) Foundation Center, published 'Open for Good, Knowledge Sharing to Strengthen Grantmaking', a guide to 'spark ideas, stimulate discussion and suggest possibilities'. Also in November 2018, the Center for Effective Philanthropy published results from its 2017 survey published on foundations 'understanding and sharing what works', designed to 'help foundation leaders determine the best methods of learning from their work and deciding what to be open about' (Buteau and Glickman, 2018) . Further examples include the more narrow emphasis on learning linked to enhancing impact (Poortvliet, Heady and Brick, 2012) and reports on individual foundations' using and accessing knowledge , including 'peer to peer' in the US-based William and Flora Hewlett Foundation( 2017), and learning in relation to responsive grantmaking in the UK-based Esmée Fairbairn Foundation (Firth, 2017).

Scholarly or scholar-practice analyses of foundations' knowledge sharing rationales and experiences are nevertheless relatively few in number. Janson and Handy (2016, 121) for example cite the demonstration of knowledge's role in social change by the Dasra Foundation in India, including its hosting of the annual India Philanthropic Forum, as "a platform for learning and sharing experiences in philanthropy". Nolan et al

(2019) argue the case for evaluators as conduits and supports for foundation learning, beyond the confines of evaluation that focuses on individual organisations; while Carr et al (2019) examine the (US-based) Kauffman Foundation's initiative to create more systematic and intentional learning across its organisation, by selecting some staff as 'learning champions'; offering insights to other organisations seeking to strengthen their internal learning.

Attesting that a knowledge/practice problem or challenge exists begs the question as to approaches to the problem's resolution. A threefold typology of approaches is provided by Tooman et al (2016): linear models, involving direct transfer of knowledge, from creators to users, where a knowledge deficit in practice occurs and is resolved; relational models, where linkages and interactions between people are central to knowledge creation and sharing and where connectivity problems are at issue; and systems models, where knowledge is socially embedded among myriad and interdependent actors and groups, where people shape and are shaped by the system; and adaptive systems require that knowing in practice is a continual work in progress. The practice-advocacy literature may be interpreted as encompassing all three models; and for some, may represent as much foundation rhetoric as foundation reality. Alternatively, this practice-advocacy literature may under-estimate the nature of the challenges of developing and achieving knowledge-sharing goals and outcomes across the range of contexts and pressures under which foundations work. It may be more likely to support the directions of short-term programmes and projects, that are thought to have quick and measurable results that can be speedily shared, to the detriment of long term work; and run the risk of imposing a sense of knowledge deficits among those foundations whose sharing appears uncertain and ill-defined.

Finally, in this very brief review, the philosophical as well as practical links between philanthropic action and knowledge sharing are significant. On the one side, generosity is widely understood as a determining factor in undertaking philanthropy (see by Bekkers and Wiepking's literature review, 2007); and on the other, generosity also is seen as core factor in people's willingness to share their knowledge, without an expectation of return. Anand and Walsh (2016, 713) exploring whether and why people are generous in the workplace, analyse generosity's role in knowledge sharing, concluding its importance for "leading firms to succeed". It seems only logical that generosity in foundations' sharing knowledge and foundation's progress are also linked closely.

## 1.2 Researching in Muslim-Majority Countries

Our original discussions proposing research collaboration on this topic leant towards exploring foundations exemplifying Muslim philanthropy. We saw the standing of the WCMP and its Academy of Philanthropy as central to engaging research respondents' support in the demanding contexts of Jordan and Palestine; and the project began immediately following the WCMP's 'Global Donors Forum', held in London in 2018. Increasingly however, the complexities of assessing what would count as a Muslim philanthropy-based foundation in these countries became very evident. The extent to which faith adherence provided a basis for philanthropic action would rest on judgments open to interpretation and change over time. This is a view emphasised by Tadros (2011), who distinguishes between Islamic philanthropy that may be used to

refer to religiously-motivated giving , and 'Muslim', as meaning belonging to the Muslim faith but not necessarily translating into religious character or action.

Siddiqui's (2018) all-embracing view of the nature of Muslim philanthropy, as giving of any kind which involves self-identifying Muslim individuals, institutions, communities, and societies as key agents, provided an inclusive approach. However, this would take us beyond the scope of our study and its institutional (foundation -only) frame, while raising questions as to how self-identification would occur and be recognised. We decided instead therefore to frame our research in the context of two Muslim-majority countries<sup>1</sup>. These were settings where foundations as institutions would not be sought for research purposes as either specifically faith-based or otherwise; but would be invited to indicate their faith positions, for example, as Muslim faith-expressive, if not specifically faith-based, or as reflecting no one faith-philanthropic stance.

In this, we were guided by following work. Khader (2018) reflects that it might be more apt to refer to 'Muslim philanthropies' , suggesting that how Islam is interpreted by self-identifying Muslims will change not only in time, but also across different locales. Singer (2018) suggests that it seems an incomplete undertaking to isolate religious belief from the dynamics of society and culture, politics, and economics; all critical features in the two countries we were studying. She goes on suggest that the Muslim character of any philanthropic act is, ultimately, only one of the act's identifying features, including size, location, and beneficiaries, any of which may be determined by where the donor lives, her or his financial situation, or personal experiences that prioritise particular concerns.

El Taraboulsi (2015) draws on the notion of space to open conversations about Muslim philanthropy , so that philanthropic practices in the Muslim world are the result of an interface between Islam and the cultures encountered. Her exposition, (originally for the development of the Muslim Philanthropy Digital Library) regards Muslim philanthropy as geographical and cultural and not limited to faith-based philanthropy; its contents spanning the range of philanthropic practices in Muslim-majority countries and Muslim communities worldwide. Finally, we reviewed briefly the broad literature on religions and development; and a study by Rakodi (2011). This concludes that it is impossible to disentangle religion from its interactions with the social, economic and political context in which it is lived, revealing the complexity of religious landscapes and the relationships between religion, values and behaviour. Moreover, research exploring the role of religion in organisations involved in development-related activities in Karachi and Sindh, Pakistan, finds that 'faith-based' terminology is itself problematic, although most local humanitarian organisations are religiously inspired(Policy Briefing, 2011). This is because of its association with radical organisations, deemed to hold extreme or conservative views; emphasising that religion is important to many charitable organisations, although for some it is implicit rather than explicit.

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<sup>1</sup> Hasan (2015, 3) records that 1.1 billion Muslims (of the 1,6 billion worldwide) live in 47 Muslim majority countries in Africa and Asia. Proportions vary from just over 50% to nearly 100%. Jordan is reported with a 93% Muslim population; figures compiled from UNDP records. No figure is given for Palestine.

As an overall guide, we have used El Taraboulsi's work (op. cit.), considering Muslim philanthropy developing through its encounters with other philanthropic cultures; while locating our research, in two Muslim-majority countries.

### 1.3 Working Definitions for the Project

The philanthropy we are studying is limited to that practised by the institutions known as foundations. We draw on Pratt et al (2012), to characterise philanthropic foundations as having: founders with charitable or philanthropic intentions (individuals, families, companies or communities) ; income and funds, privately raised; public benefit roles and purposes (through grant funding other organisations' projects and programmes or through direct operational project organisation); and independent governance structures.

We define 'knowledge' as 'justified personal belief that increases an individual's capacity to take effective action' , following Alavi and Leidner ( 2001); and follow the approach where knowledge is information processed by individuals including ideas, facts, expertise, and judgments relevant for individual, team, and organisational performance (Wang and Noe, op.cit.)

Learning, in the organisational context, is defined using Argote and Miron-Spektor's (2011) understanding as a change in the organisation that occurs as a function of experience, occurring over time ; being cyclical, as task performance experience is converted into knowledge, that in turn changes the organisation's future experiences. The organisation's environmental context , containing elements outside the organisation's boundaries (e.g. regulators, clients ) , together with relationships with other organisations, through joint ventures , alliances or memberships, further interacts with knowledge, to create experience. Following Argote and Miron-Spektor's examination (ibid), experience 's fundamental dimension is whether it is acquired directly from within the focal organisation or indirectly from elsewhere; ranging from ambiguous to easily interpretable, geographically concentrated or dispersed; varying in frequency and pace ; and capable of being acquired before, during or after task performance.

'Youth development' is used as an umbrella term for those philanthropic purposes favouring support and provision for young people , broadly between the ages of fifteen and thirty, whether in individual, group, community or national settings. Its ambit ranges from formal to informal education and training support, through community work, volunteering, other forms of social action and support for public and civic participation, to employment and economic opportunity programmes , including enterprise and innovation initiatives and seeding entrepreneurship, both social and commercial. The term 'development' is itself contentious for some, for example, related to only certain forms of 'modernisation' (see Hefferan, 2013). However its broad use here concerns the expansion of youth capabilities, enlarging their choices and enabling fulfilment of their potential.

## Part 2 Research Design and Methods: Choices and implementations

Our research approach is exploratory and illustrative. Operating at a small scale, in terms of foundation numbers studied and the extent of the investigation undertaken, the research offers a preliminary study, describing knowledge sharing and learning activities, challenges, and attributes demonstrated among selected foundations working in demanding socio-economic and political contexts. The design followed a case study method and its development and implementation, to address our research questions (Table 2.1), follows in this section. Braun and Clarke (2014) emphasise qualitative research questions' fluidity and flexibility, capability of evolution, expansion and contraction, and we aimed to be aware of this as our research design was implemented and interview structures devised.

Table 2.1 The Alignment of Research Objectives and Research Questions

Research Objectives	Research Questions
1. To provide opportunities for the voices, experiences and practices of foundations, operating in Jordan and Palestine to be represented in the global debates on foundations' knowledge sharing and learning activities and opportunities	1. How do (selected) foundations gather, use and value knowledge of their youth development programmes, to support their organisations' internal learning? 2. What are the directions of the knowledge, knowledge exchanges and learning flows taking place in the work of these foundations? 3. To what extent, why and with whom do foundations share their knowledge and learning from their youth development programmes externally with other foundations and institutions; and learn from external knowledge sources?
2. To deepen understanding of and facilitate these foundations' approaches to knowledge sharing and learning among relevant stakeholders, including peer foundations and externally based ('international') foundations, NGOs, users and beneficiaries.	4. What are the consequences of the state of knowledge sharing and learning flows found in foundations in Jordan and Palestine, for these foundations' continuing philanthropy development?

Resources and time constraints precluded an extensive review of the development and civil society literatures relating to Jordan and Palestine and incorporating donor interests. However, these literatures were considered briefly from the perspective of their research focus and research methods choices, to guide our work. We found that this literature, whilst not extensive, concentrated on two aspects. Firstly, its focus was either on organisational aid from donors outside these countries, located both internationally (see for example, Ibrahim and Beaudet, 2012; Wildeman and Tartir 2014, Natil 2016, Wildeman, 2018), and regionally, in the Middle East (see for example, Zureik, 2018) or on NGOs, both international and local, that were recipients of donors' support (for example, Parigi, 2016, and 2018, Atia and Herrold, 2018). We found minimal literature on foundations based within these countries with one paper citing a single Palestinian example in comparison with Northern Ireland (Kilmurray 2015), and one examining aspects of civil society in Jordan (Jung and Juul Petersen, 2014) concentrating on charitable (rather than philanthropic)

development, with its emphasis on attracting and building up rather than disbursing funds. Secondly, the research methods employed were predominantly qualitative, with particular use of purposeful, case study research (for example, Atia and Herrold, *ibid*; also Akela and Eid, 2018, studying social enterprises in Palestine.) With these in mind, together with our research questions, we chose a purposive case approach among selected foundations in Jordan and Palestine, West Bank, for which descriptive, qualitative data would be gathered. We would use personal one-to-one and face-to-face semi-structured interviews where feasible, by the Director of WCMP's Academy of Philanthropy, with foundations' senior managers; and supplemented, also where feasible by organisations' documentation. These foundations would particularly exemplify the 'philanthropy of place', local foundations that were internally rather than externally based, "embedded by long term engagement" (with communities) and "place targeting (with comprehensive community initiatives)" (Pill, 2019, 185.) Finally, this literature was balanced between those research reports where the organisations studied were identified; and those where they were not.

We planned and implemented purposeful sampling, beginning from the WCMP and the AoP Director's networks, using a collaborative invitation to participate in the research; offering non-identification of the interviewees and non-identification of the foundation, (See Appendices 1-3). We undertook to share the case accounts from the interviews with interviewees, for validation purposes; and help secure foundations' confidence in the research process and findings. (See Appendix 6, for discussion on foundations' responses to the content of our case narratives.) The introduction of the research from a known and respected source in the region source (WCMP and its Academy), the formal nature of the invitation, seeking a formal reply and consent to the interviews, the opportunity to withdraw from or discontinue from the research process and the subsequent submission to interviewees of the interview-based case accounts, were designed to meet our own institutions' required field research standards of practice.

We were hopeful that it would be possible to identify the foundations, to contextualise their practices and experiences and support knowledge sharing connections, following the research. We were also very aware of the challenges that this might pose. King et al (2014, 47) examine the instances where the use of pseudonyms in research reporting "will not suffice" because the story being told, "its structure and fabric" remains transparent, and knowable to others. They note that a decision to remove names may have "profound relevance for the research aims" (*ibid.*). In our case, given the emphasis on learning and knowledge sharing, this would be likely to limit subsequent connections and networking among organisations, which could be established, after our research reporting; while omitting other identifiers, such as location, would remove the opportunity for contextual understanding, and part of the research rationale.

Moreover, Mohmand et al (2017) emphasise that contexts of insecurity can restrict the flow of information in research, and if information can be found, vital pieces of the picture may be missing. In addition to the principles of privacy and informed consent and of 'doing no harm', Mohmand et al (*ibid*) also stress a further area of research principles, that of cultural sensitivity and empathy. We sought to provide this, in part through our prior institutional collaborative research experience and partly through the AoP and WCMP's own standing. A sense of shared language and understanding of youth development trends and

difficulties we hoped would also be provided through the expertise of our field interviewer (AoP Director), most recently in youth entrepreneurship programmes, working internationally<sup>2</sup>. As interviews may be seen as an extractive activity, potentially problematic for many hard pressed organisations, with our main case invitations, we also offered the exchange of the AoP Director's own experiences of, and leadership in, youth development programmes, as an opportunity for knowledge exchange, within the interview framework.

## 2.1 The Pilot Study

Criteria for a pilot case study to test interview preparation and delivery, and our approach to analysis of findings required a foundation with extensive experience in youth development philanthropy, with work that included grantmaking or programme operations in Jordan and/or Palestine. With our prior knowledge of the relatively small pool of foundations in our two country sites, we sought a European (but not UK) foundation; and accessed a major Italian foundation, in October 2018, where expertise included working with UN partners on youth social entrepreneurship in Euro-Med countries, including Jordan and Palestine. A two stage approach was taken, pre-interview preparation using published annual reports and web presence; and then a face to face interview with the International Projects Coordinator, Local Projects Coordinator and the International Activity Specialist. A first draft interview schedule was devised, and revised, before implementation, to avoid appearing judgmental (the "knowledge sharing deficits " issue). A subsequent interview schedule was drawn up and used, commencing with broad questions concerning the growing expectations facing all foundations, working globally and locally and the youth development work challenges and culminating in questions concerning learning's meaning for the foundation, the extent of its learning development and knowledge exchange (See Appendix 4). A case account was subsequently written up, in two drafts and its content analysed, using thematic analysis and shared with the respondents.

## 2.2 Revisions from the Pilot

From the pilot's implementation we identified firstly the need to further amend and re-direct the content and running order of the interview framework and questions. Specifically, these were required to sharpen the questions, avoid the interviewee being trapped in detail, to heighten the importance of the knowledge/learning discussion, (which appeared as less of a priority in its place at the end of the interview) but also to ensure that knowledge /learning examples (in this case engagement with youth alumni networks) were sufficiently highlighted. The result of "being trapped in detail" produced a lengthy transcript, interesting in its own right, but also diverting from our 'knowledge sharing focus', given wider considerations of the expectations facing foundations. Although this level of detail enabled thematic analysis to be practiced, it was also problematic for our timescale.

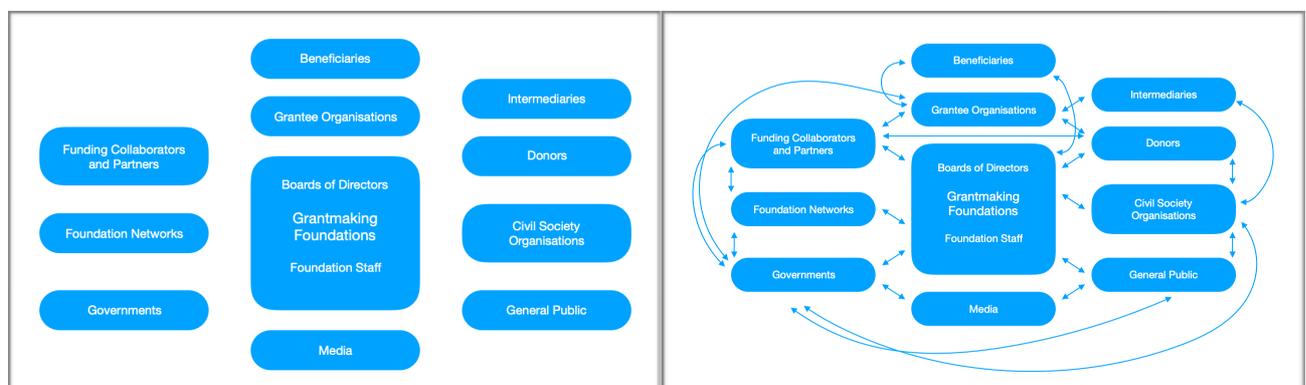
Secondly, we needed to find a way of developing succinct, summary accounts of the foundations we hoped to study, to give clarity of understanding of the core aspects of the research, including the key directions, if any, of knowledge sharing and their nature. At the same time, the pilot case study content showed the

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<sup>2</sup> Dr Yunus Sola

extent to which knowledge sharing – or its lack – were understood within and were affected by the continuing processes of the foundation’s activities. We considered whether this could be captured diagrammatically, and returned to the knowledge sharing literature review, taking inspiration from the diagrammatic analysis of information sharing mechanisms among Canadian foundations. developed by Brouard and Glass (op. cit). This indicated flow–lines between multiple stakeholders; and possible adaptation. We initially considered a new opening approach/’warm up’ for the interview, in which interviewees “look at and then ‘locate’ their foundation, within the given pictorial framework which we would provide. Looking at possible stakeholders and information flows, respondents might ‘agree’ or not, redraw , remove some parties to a greater distance and so on. Two proposed visualisations, drawing on Brouard and Glass, were devised., first to identify stakeholders without knowledge flows and secondly to suggest directions of those flows between stakeholders (Figure 2.1).

Figure 2.1 Identifying Stakeholders and Potential Directions of Information Sharing and Knowledge Flows in Philanthropic Foundations



This approach was then rejected as likely to imply a model of good practice, and then revised again for a third time, given the risk of informants aiming to fit themselves in to a given, possibly idealised, scenario. Its final iteration was instead devised as a means of recording and summarising the interviews, after the event (i.e. not shown as a ‘template’ to the interviewees). Thus, visual ‘portraits’ of each of the cases could be drawn up, in addition to the detailed interview transcripts, as sources of thematic analysis. This usage is demonstrated in the case summaries, in Part 3, where the core diagram is drawn afresh for each case, giving a graphic presentation of the knowledge sharing and learning trends in each foundation, and helping to convey our sense of the overall processual nature of knowledge sharing and learning in each case.

From a process theory perspective, this approach accords with Berens and Deken’s (2019,2) understanding that “process data concerns evolving phenomena and are temporally structured, being tied to specific moments in an unfolding process”. In their discussion on composing qualitative research, they include examination of “model –led composition”, whereby a model provided upfront “provides the reader with a scaffold” that can be used to understand the empirical dynamics that follow. Presenting an abstracted visual process model, they emphasise, “helps readers to understand the backbone structure of the whole- which they then support using parts of the narrative”; as well as being space-efficient (ibid.)

### 2.3 Identifying the Foundations in the Field

The logic for purposive selection of foundations rests on the in-depth study of information-rich cases, (Emmel, 2013) , where pragmatic judgments are brought to bear for case selection, to fit the study purposes and in line with the resources available and constraints of the research . (Patton, 2002). Using prior knowledge of organisations and networks from the Academy of Philanthropy, and WCMP’s Global Donors Forum, supplemented by advice from our pilot case organisation from its youth development work in Jordan and Palestine, 21 potential foundations were identified:

2 inter-governmental; 1 European, based elsewhere in the Middle East, 1 locally based, funded by a US foundation; 3 based elsewhere in the Middle East, 2 local corporate foundations; 2 government –directed ; 10 locally based.

However, given the gap in research interest in locally-based and rooted foundations, noted above, we decided to concentrate wholly on this grouping, as placed-based philanthropy examples, before seeking research access. We also confirmed the standing of each proposed case, (e.g. family foundation, CSR arm of a corporation) through their forms of registration. (These forms and our final case invitations are identified further in section 3.)

Table 2.2 Invitations to Participate in Field Research; Numbers, Location and Foundation Type

Country	Founded by individuals and/or family members	Founded by members of (Jordanian) Royal Family	Founded as CSD arm of a business corporation	Community Foundation	Founded as an arm of a bank Foundation	Total of case invitations
Jordan	2	2	2			6 foundations
Based in Jordan and operating exclusively in Palestine	1					1 foundation
Palestine	3 founded by individuals and /or family members		1 founded by business corporation	1 community foundation		5 foundations
Total Organisations						12

Following exchanges of explanatory and invitation letters and written consent, and invitations to meet, ten case interviews were conducted in Jordan and Palestine/West Bank, stretching across a two month period. Of the twelve case studies, one foundation is based in Jordan and manages all its’ programmes in Palestine and therefore the foundation’s direct learning networks are both in Jordan and Palestine. Formal correspondence comprised a personally-directed letter from Dr Sola to the CEOs of all organisations, accompanied by a general summary of the main features of the proposed research proposed, and a formal invitation to participate in the research (Appendices 1-3).

Ten interviews were face to face, and two conducted via Skype. Of these, seven were conducted with the CEOs, 3 with CEOs and senior management team members ; and one with the CEO and management team, where two beneficiaries had also been invited to attend, and one with the founder. Since our formal

consent protocol related only to foundation representatives, oral consent for the beneficiaries' participation was obtained and anonymity guaranteed, both personally and organisationally. In the light of discussion above on the full anonymity of or use of pseudonyms, every organisation agreed to be identified by name and by brief organisational characteristics, together with the organisational status of the interviewee (though not their name); while some felt that it was essential for this research that organisations should be named.

Interviews were organised broadly, as a mix of conversational and structured exchanges, which were not shared beforehand; with notes taken by hand. Recordings were made if permission was asked and granted at the beginning of the interview, with clear confirmation that when permission was granted, the recordings were for the researcher's sole use, and solely for the purpose of revisit the interview if and when needed during note taking. This required deletion of the recordings immediately following the interviews in every case. In contrast to the pilot, the availability of published materials, such as annual reports, varied considerably, so review of the content of these was not included in the notes for each case. Notes were transcribed for analysis by the interviewer, with all materials kept on a secure laptop. The availability of published materials, such as annual reports, varied considerably, so review of the content of these was not included in that analysis.

#### 2.4 Approach to Analysis

We undertook thematic analysis of the case transcripts, as a "method for systematically identifying, organising and offering insights into patterns of meaning (themes) across a data set....identifying what is common to way a topic is talked about and written about and of making sense of those commonalities" (Braun and Clarke, 2012, 57.) While the interviews were conducted and transcribed by one individual, the analysis was undertaken by two of us collectively, first working independently from transcripts and then sharing and agreeing collectively. We followed Braun and Clarke's phases of analysis (ibid, 60-68), beginning with data familiarisation, reading and re-reading transcripts; developing initial codes (identifying interesting features of the data and bringing together data relevant to each code), searching for themes (collating the codes into possible themes, and bringing together all the data relevant to each theme proposed), reviewing the themes (whether these themes told something useful about the data set and the research questions, and were coherent); and naming the themes, as the basis for reporting research findings. Following Braun and Clarke, ibid, 64, Table 2.3 illustrates examples of codes, with illustrative data extracts from the cases, excluding the pilot case.

Table 2.3 Examples of Six Codes with Illustrative Data Extracts from Jordan and Palestine Interviews

<p><b>Long term commitment to communities</b></p>	<p><i>"We do not have our own KPIs, we engage the community to gather and identify their own KPIs".</i></p> <p><i>"nothing is short term so we stay with the community beneficiaries."</i></p> <p><i>We need to think about the future. How do we create a space where the community becomes independent and is managing their own waqf, endowment?"</i></p> <p><i>"Our first approach was to have had 1 million USD to award for grants through open applications. It was a simple process. The trigger for change was going into the field and finding nothing that was left behind. This happened again and again. No lasting impact. After 1million was given year after year, we had to change. We had fallen into the same trap as the foreign NGOs. So we shifted to three strategies - Microfinance, long term and macro projects, nothing for the short time. "</i></p>
<p><b>Closeness to beneficiaries</b></p>	<p><i>"The 'Beneficiaries' are all stakeholders. We have board representation for all our stakeholder"</i></p> <p><i>"our beneficiaries are from challenged neighbourhoods - they are intimidated by Amman, by us, We tell them we want to develop the social entrepreneurship thinking in our youth - but they ask - what we want? They do not understand that we ask for nothing."</i></p> <p><i>"The name also means that we take the steps together. We want to say 'if you do not come with me, we cannot do it alone."</i></p>
<p><b>Dependence on internal knowledge and learning processes</b></p>	<p><i>"We have gathered and inherited a lot of wisdom and with it, an internal knowledge learning process."</i></p> <p><i>"Our ability to retain the volunteers is a system of our knowledge retention. Our volunteers engage with their communities and local volunteers also operate as a team, which is a knowledge base in itself."</i></p> <p><i>"We have a knowledge management department (it used to be called The Research Department.)"</i></p> <p><i>"Because we are responding to need, the learning burden is high. The youth use social media to talk to us, . As the youth grow, we want to grow the foundation with them."</i></p> <p><i>"Within programmes we talk, between programmes we do not."</i></p>
<p><b>Limits of/barriers to formal/ external knowledge acquisition and sharing</b></p>	<p><i>"We do share our learning with new team members, partners. But we do not share our learning in a formal way, because no one asks. "</i></p> <p><i>Locally, we do not have networks through which we can share our method and learning. Instead, we are members of global networks and some are very active and supportive. I need larger networks to share ideas and to learn from. But many are expensive to join.</i></p> <p><i>"We can learn only so much through Skype. "</i></p> <p><i>"There is something stagnant in the culture of philanthropy. None of the NGOs share our knowledge - we might facilitate, networks and conferences happen, we do not share. I am not blaming anyone. We are not working together as we should."</i></p>

<p><b>Roles and meanings of dialogue</b></p>	<p><i>“The attitude was “what? Dialogue”? They challenged. Dialogue means we respect one another, we listen to one another, we replied. Many did not want to meet us. “We know what we want to do, why do we need to talk about it?” An attitude leftover after years of foreign aid giving and foreign NGOs.”</i></p> <p><i>“Many of the community that approach us are aid dependent and when they realise we are not just going to give them money, they are deflated. But then, after a dialogue, after our sharing, the community realise that the community should be doing things their own way, and they admit the aid funding did not make much change.”</i></p> <p><i>“We have the highest unemployment, up to 40% in youth. We need to reinvigorate attention, bring youth into dialogue and give them a public voice. “</i></p>
<p><b>Challenges of hope and trust</b></p>	<p><i>“External issues also impact on us, such as when people outside lose hope in the region. As a consequence they lose trust in the other, we lose trust in the other”</i></p> <p><i>“There are so many beautiful people here in this community - with hope - we need to continue.”</i></p>

We found the shift from codes to themes complex and time-consuming, not least because of the amount of data on key aspects of knowledge sharing that the interviews had generated, and our own deep interest in what we saw as the revealing nature of the minutiae of the data and its potential capacity to generate research surprises. Given our research objective to report our respondents’ “voices”, as previously unresearched institutions in understanding foundations’ knowledge sharing development, the reduction from codes to themes found us initially trying to incorporate ‘everything’. This was notwithstanding Braun and Clarke’s emphasis that at the defining stage a good thematic analysis is demonstrated by themes which “do not try to do too much” and “should ideally have a singular focus”(ibid, 66). We then developed a series of final themes, each with sub themes to avoid the further overload of ‘too many themes’.

The stage of reviewing themes should also produce a “thematic map or table, outlining your candidate themes” (ibid, 65). These were developed, firstly in relation to the individual cases, as a means of quickly summarising and bringing together the key features in our case data, ( see section on case findings); and secondly as final thematic mapping in our analysis of our main findings ( see section on case analysis). We sought to define themes that emerged “from the informants’ stories (which )are pieced together to form a comprehensive picture of their collective experience “ (Aronson, 1995,3) .In defining our final themes however we did not follow the example of an approach suggested by Aronson, of asking informants to provide feedback that is then incorporated in the theme analysis. (ibid.) Examples of our definitions of selected themes, modelled from Braun and Clarke (2012, 66) , are shown in table 2.4 below;

Table 2.4 Examples of Selected Themes with Definitions

<p>Strong sense of identity and purpose</p>	<p>Emphasises the extent to which foundations saw themselves as embedded in local (national) communities, regardless of each organisations' age; and through, their work record and level of commitment, had a firm, if not unique, legitimacy. It reflects their confidence to change strategic direction(whether over decades or over a year or less) ; engage internationally (if they so chose).</p> <p>It also underpinned an awareness of their ability in learning from their own internal organisation processes, and the value they placed on that internal learning, to 'get it right', that is, not reliant on the models and practices of others. Limited examples of seeking out international practice and knowhow were likely to be undertaken on their own terms.</p> <p>Philanthropic leadership among individual foundations was largely implicit; with their best work as demonstration projects.</p>
<p>Dialogue critical by and for youth</p>	<p>The widespread focus on the centrality of dialogue to their work was a constant feature of respondents' accounts; both on behalf of and with youth themselves achieving sufficient status to be active dialogue participants in their societies, with governments, ministries, other agencies, donors, and their own communities.</p> <p>Left undefined in any close detail, this theme reflected recognition of the cultural realities of their operating contexts, existing gender and age issues; and the political contexts, where 'dialogue's' unapologetic link to 'reform' was regarded warily by others in powerful positions.</p> <p>A further underlying feature was these organisations' roles as 'guiders' of dialogue – style conversations; and extensive experience of dialogue mechanics – fora, surveys, beneficiary-led projects, stakeholder representation on boards etc.</p>
<p>Intricate relations with donors</p>	<p>This theme acknowledges the mosaic of donor relations and roles within and across foundations; with prominence given to founder/donor insights, and the wisdom they brought and still bring, combined with stress on their ability to be responsive to communities' needs ; and the sustaining generosity of a small number. often with hands-on relations with the foundations. A continuing feature of the 'insider' donor experience was seen as their willingness to commit over the long term, to be patient with the results of programme and projects, ('impact measurement' typically after five years), and recognise the extent of the community challenges being faced.</p> <p>It follows from this 'donor commitment' view, that external donors (whether or not contributing to these organisations), and notably foreign donors, both national and international, were widely described with a mixture of scepticism, disappointment, even anger: misunderstanding or not recognising communities ' and organisations' expressed needs, while practising short termism with often little if anything enduring to show for it.</p> <p>In contrast, the willingness of young people in communities to volunteer and sustain volunteering was an essential , alternative donor role.</p>
<p>Exclusion of overt religious and political support and/or identification</p>	<p>This theme focuses on the over-riding view that the foundations were and continue to be entirely separate from any overt political and/or religious affiliation. It was asserted in different ways; whether in terms of serving every sector of the community; by regarding all religions as part of the national and cultural heritage of the country; or in taking care not to favour one city or community as against another.</p> <p>Expressions of this theme were emphatic , thorough in their illustration of how to respond to problems that arose, while varying slightly in relation to donors' views: from declining donors' support where they 'stepped over certain red lines', to the blunt statement that political and religious money was unacceptable.</p>

Part Three reports the final themes identified from the case transcripts and our case findings.

## Part 3 The Case Study Research Findings: Foundations and Philanthropic Organisations in Jordan and Palestine

### 3.1 Philanthropic Organisation Overview

Our cases varied in their precise model and scope, despite being broadly known as, and mostly named as ‘foundations’; and acting philanthropically; also their years of operation, although the majority were well-established, at least over a decade. Variations were also identified in each of the two countries. Table 3.1 is the full list of case studies and Tables 3.2 and 3.3 shows the variations in the two countries.

Table 3.1 List of Philanthropic Organisation Case Studies

Ref	Philanthropic Organisation	Country	Comments
Pilot	Fondazione ABC	Italy	Beneficiaries in Jordan and Palestine
J1	Abdul Hameed Shoman Foundation (AHSF)	Jordan	
J2	Generations For Peace	Jordan	
J3	Ruwwad, Jordan	Jordan	
J4/P6	Khutwa HQSF	Jordan (Palestine)	Parent foundation registered in Jordan since 2000 and operates in Palestine from Jordan. Khutwa HQSF is a new branch of the family foundation operating since 2018.
J5	Zain Telecom (CSR/CER)	Jordan	
J6	Crown Prince Foundation	Jordan	
J7	Elia Nuqul Foundation (ENF)	Jordan	
P1	Dalia Association	Palestine	
P2	A.M. Qattan Foundation (AMQF)	UK (Palestine)	Parent organisation registered in UK, with a registered branch in Palestine as a non-profit organisation operating independently of the UK registration
P3	Taawon	Palestine	
P4	Palestine for Development Foundation (PsDF)	Palestine	
P5	Ruwwad, Palestine	Palestine	Interview with Founder Philanthropist

Table 3.2 Philanthropic Organisation Case Study Profiles - Jordan

Ref	Foundation/ Philanthropic Organisation	Organisation model	Structure: Implementing/ Fundraising/ Grantmaking Organisation	Founded By	Funded by	Focus Areas	Years of operation
J1	Abdul Hameed Shoman Foundation (AHSF)	Bank CSR	Implementing/ Grantmaking Organisation	Arab Bank	Arab Bank	General	41
J2	Generations For Peace	NGO	Fundraising/ Implementing Organisation	HRH Prince Feisal Al Hussein of Jordan	Partners/ Donors/ Grants	Youth	12
J3	Ruwwad, Jordan	NGO	Implementing/ Community Association	Fadi Ghandour	Fadi Ghandou r/ Partners	Community	14
J4/ P6	Khutwa HQSF	Foundation Operating in Palestine	Implementing/ Advocacy Organisation	Hani Qaddumi Family Foundation	Qaddumi Family	Education	19
J5	Zain Telecom (CSR/CER)	Telecom CSR	Implementing Organisation	Zain Telecom	Zain Telecom	General	15
J6	Crown Prince Foundation	Foundation	Implementing Organisation	His Royal Highness Crown Prince Al Hussein bin Abdullah II	Partners/ Donors	Youth	1
J7	Elia Nuqul Foundation (ENF)	Foundation	Implementing Organisation	Elia Nuqul Family	Elia Nuqul Family	Youth	11

Among these cases, two are formally registered as NGO. Whilst one seeks funding from donors, (Generations for Peace), the other, (Ruwwad), has an annual fixed endowment from their funding partners. All the remaining organisations have a stable or fixed annual income. Three organisations focused exclusively on youth development (Generations for Peace, Nuqul and Crown Prince Foundation ), while three had significant youth development activities among other purposes. None of the organisations were regranting organisations. Table 3.3 shows the equivalent extent of differentiation in Palestine.

Table 3.3 Philanthropic Organisation Case Study Profiles - Palestine

	Foundation/ Philanthropic Organisation	Organisation model	Structure -Implementing/ Fundraising/ Grantmaking Organisation	Founded By	Funded by	Focus Areas	Years of operatio n
P1	Dalia Association	Community Foundation	Grantmaking/Advocacy	Local Community	Donors/ Grants	Community	12
P2	A.M. Qattan Foundation (AMQF)	Local foundation, separate from 'parent foundation', registered in UK	Grantmaking/ Sponsorships/ Implementing Organisation	Qattan Family	Qattan Family	General (Arts and Culture)	26
P3	Taawon	NGO	Grantmaking/ Fundraising/ Regranting/ Implementing	Palestinian Diaspora	Donors	General	36
P4	Palestine for Development Foundation (PsDF)	Not for profit Organisation CSR (company)	Grantmaking	Palestine Investment Fund (as a subsidiary)	Palestine Investment Fund CSR	Community	5
P5	Ruwwad, Palestine	NGO	Implementing/ Community Association	Community	Fadi Ghandour (founder)	Community	8
J4/ P6	Khutwa HQSF	Foundation registered in Jordan	Implementing/Advocacy Organisation	Hani Qaddumi Family Foundation	Qaddumi Family	Education	19

The models of Palestinian philanthropic organisations included in the research varied more widely; including one community foundation, one Jordanian and one UK registered entity (both family foundations), one welfare association (Taawon) with a (founding) donor base, one non-profit operating as a CSR of an Investment Fund and one community organisation founded by one donor.

Although all the organisations had a significant youth element, none had an exclusive youth focus. Whilst Dalia and Taawon actively fundraise for projects, Taawon is a mix of implementing and grantmaking in its strategy. It also a regranting platform for, for example, other CSRs who do not want to manage a portfolio. While Khutwa and Qattan are two family foundations and PsDF is a CSR, the three are independent and do not engage in fundraising. PsDF, however, has a policy of also leveraging their funding with donor partners. PSDF do not implement their own projects, only through implementing partners. Their focus is macro projects for national change although they do various entrepreneur development projects, again through

local partners. All the foundations/philanthropic organisations are locally led, serving the Palestinian Territories.

Our findings are presented by means of visualisations of each foundation's knowledge and learning flows, drawn from our interview transcripts. As discussed in Part 2, we developed this approach from our pilot experience, as a way of developing succinct, summary accounts of the foundation cases, to give clarity of understanding of the core aspects of the research, notably the key directions, if any, of learning pathways, knowledge sharing and its nature in each case. We distinguish between one-way and two-way learning and identify three areas of activity, learning with stakeholders, institutional learning and learning with external organisations. Each is preceded by a data summary of the case organisation.

The findings are presented in increased detail in narrative case accounts, drawn from the interview transcripts, set out in Appendix 6.

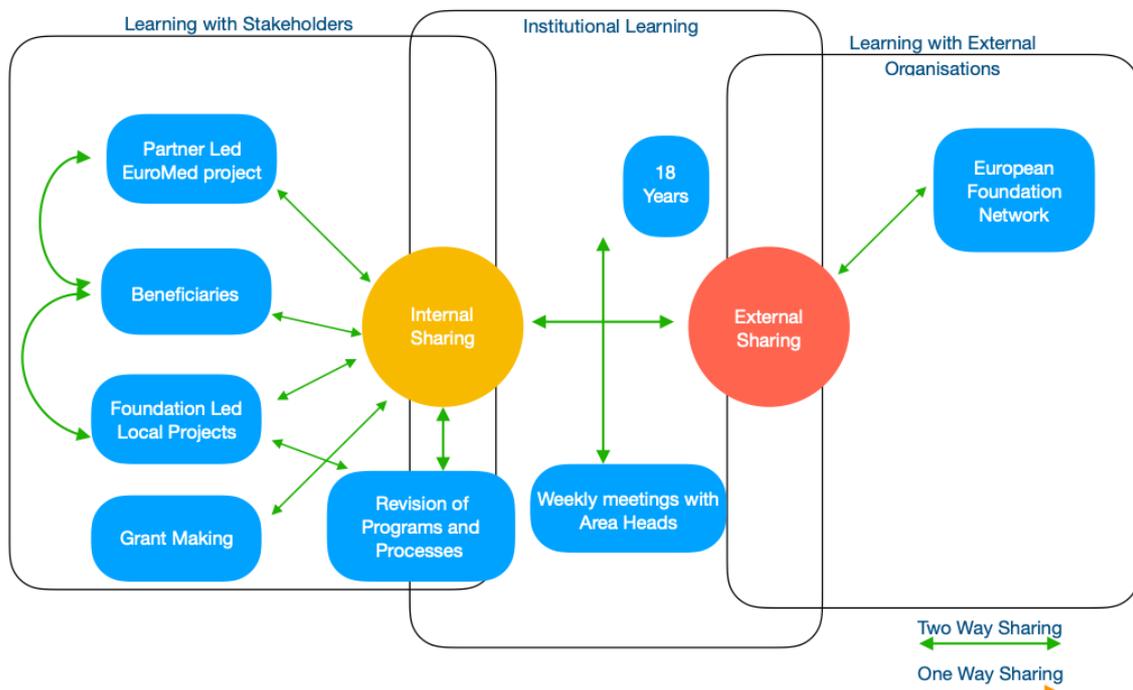
### 3.2 Philanthropic Organisation Profiles

#### 3.2.1 Pilot Study, Foundation ABC

Table 3.4 Foundation ABC Data Summary

Name	Foundation ABC
Organisation Model	Foundation of Banking origins
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing/ Grantmaking Organisation
Founded By	Privatization of banking sector
Funded by	Endowment
Focus Areas	Art and Culture, Science, Education and Research, and Welfare and Territory.
Years of operation	Since first half of 1800s. Reframed in the 1990s by Italian Law.
Country	Italy
Comments (if any)	Beneficiaries in Jordan and Palestine
Website	Confidential*
Annual Report:	Confidential*
Most recent annual operational funding:	(2018) Approximately 40 million Euros
Research Interview :	International and Local Project Management Team(s)
Permissions:	*The name of the organisation is confidential. As a consequence, the annual report and website data is not available.

Figure 3.1 Knowledge Sharing and Learning Flows - Foundation ABC

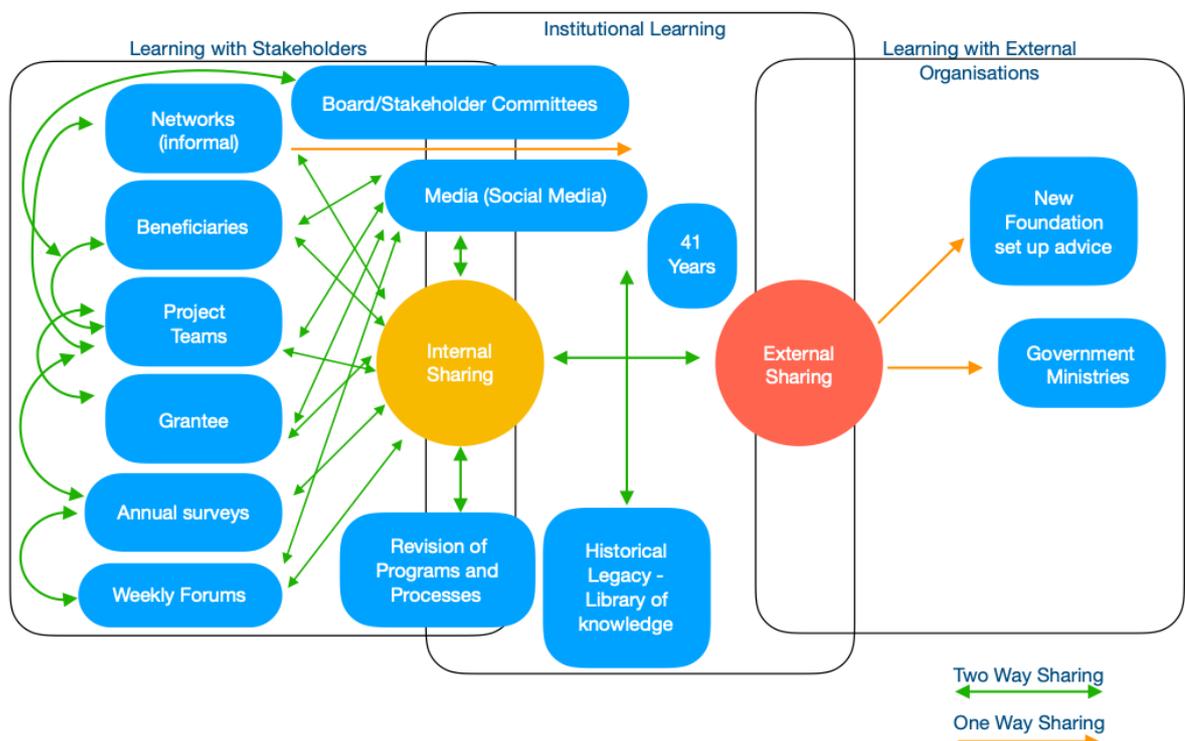


### 3.2.2 Abdul Hameed Shoman Foundation (AHSF)

Table 3.5 Abdul Hameed Shoman Foundation (AHSF) Data Summary

Name	Abdul Hameed Shoman Foundation (AHSF)
Organisation Model	Bank CSR
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing/ Grantmaking Organisation
Founded By	Arab Bank
Funded by	Arab Bank
Focus Areas	Culture, Scientific research, Innovation
Years of operation	41
Country	Jordan
Comments (if any)	None
Website	www.shoman.org
Annual Report:	2017 (Arab Bank) <a href="https://www.arabbank.com/docs/default-source/annual-reports/arab-bank-annual-report-2017">https://www.arabbank.com/docs/default-source/annual-reports/arab-bank-annual-report-2017</a> (accessed 19 June 2019)
Most recent annual operational funding:	(2017) 7.5 million euros (estimate based on 2019 exchange rate)
Research Interview :	CEO and Senior Management Team
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.2 Knowledge Sharing and Learning Flows - Abdul Hameed Shoman Foundation (AHSF)

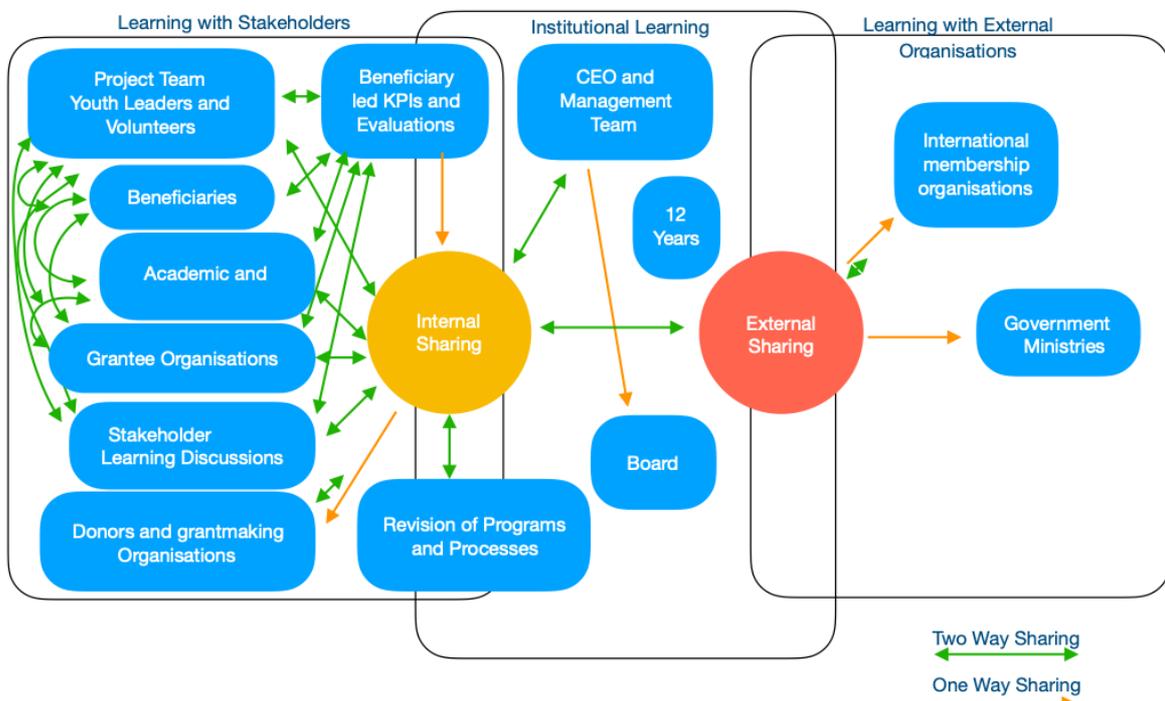


### 3.2.3 Generations for Peace

Table 3.6 Generations for Peace Data Summary

Name	Generations for Peace
Organisation Model	NGO
Structure: Implementing/Fundraising/Grantmaking Organisation	Fundraising/Implementing Organisation
Founded By	HRH Prince Feisal Al Hussein of Jordan
Funded by	Partners/Donors/Grants
Focus Areas	Youth
Years of operation	12
Country	Jordan
Comments (if any)	None
Website	www.generationsforpeace.org
Annual Report:	2018 <a href="https://www.generationsforpeace.org/en/who-we-are/financials-and-reports/">https://www.generationsforpeace.org/en/who-we-are/financials-and-reports/</a> (accessed 19 June 2019)
Most recent annual operational funding:	(2018) 4.03 million JOD (5.06 million euros, estimate based on June 2019 exchange rate)
Funding Sources:	Donor governments, UN agencies, Olympic Movement stakeholders, NGO foundations and grantmaking organisations
Research Interview :	CEO and Management Team
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.3 Knowledge Sharing and Learning Flows - Generations for Peace

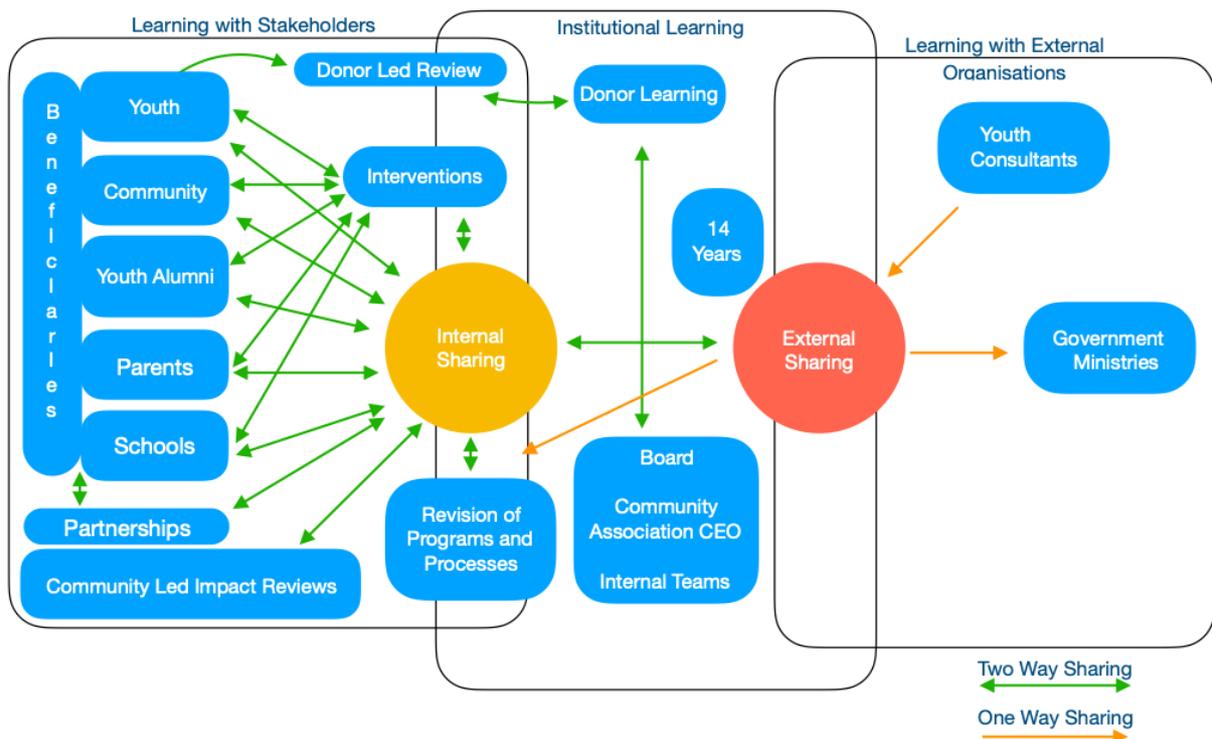


### 3.2.4 Ruwwad, Jordan

Table 3.7 Ruwwad, Jordan Data Summary

Name	Ruwwad, Jordan
Organisation Model	NGO
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing/ Community Association
Founded By	Fadi Ghandour
Funded by	Fadi Ghandour/Arab Entrepreneurs & Aramex Partners
Focus Areas	Community
Years of operation	14
Country	Jordan
Comments (if any)	None
Website	ruwwad.ngo
Annual Report:	2016 <a href="https://ruwwad.ngo/annual-reports">https://ruwwad.ngo/annual-reports</a> (accessed 19 June 2019)
Most recent annual operational funding:	(2016) JOD737,757 (928 000 Euros, estimate based on June 2019 exchange rate)
Research Interview :	CEO
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.4 Knowledge Sharing and Learning Flows - Ruwwad, Jordan

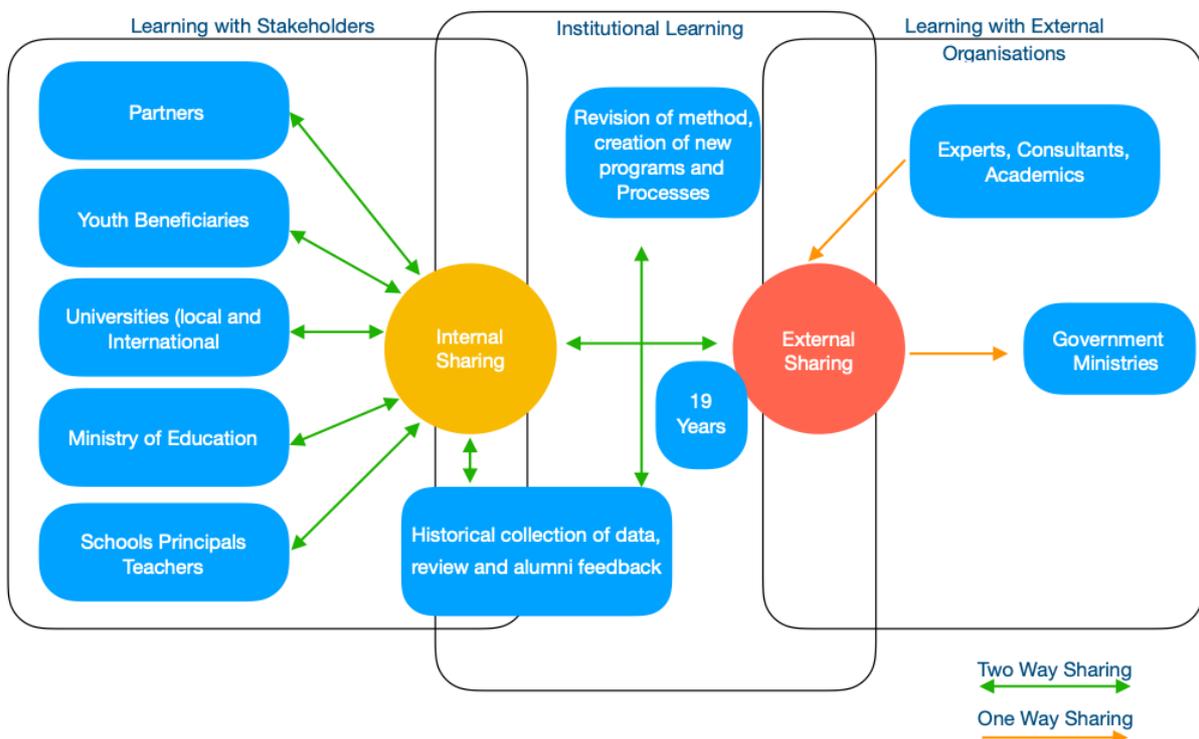


### 3.2.5 Khutwa HQSF

Table 3.8 Khutwa HQSF Data Summary

Name	Khutwa HQSF
Organisation Model	Foundation Operating in Palestine
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing/Advocacy Organisation
Founded By	Hani Qaddumi Family Foundation
Funded by	Qaddumi Family
Focus Areas	Education
Years of operation	19
Country	Jordan (Palestine)
Comments (if any)	The foundation is registered in Jordan (since 2000) and operates in Palestine from Jordan. Khutwa has now incorporated HQSF as the family foundation since 2018.
Website	khutwa-hqsf.org
Annual Report:	Not Available
Most recent annual operational funding:	Not Available
Research Interview :	CEO
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.5 Knowledge Sharing and Learning Flows - Khutwa HQSF

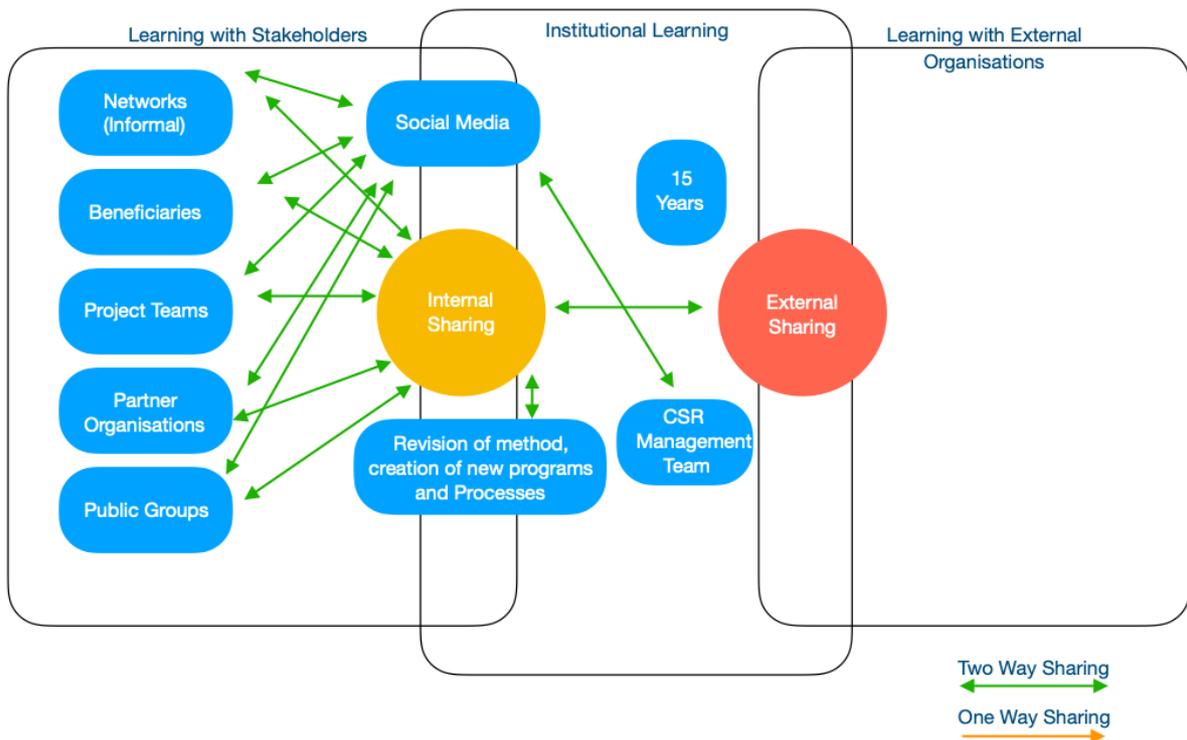


### 3.2.6 Zain Telecom (CSR/CER)

Table 3.9 Zain Telecom (CSR/CER) Data Summary

Name	Zain Telecom (CSR/CER)
Organisation Model	Telecom CSR
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing Organisation
Founded By	Zain Telecom
Funded by	Zain Telecom
Focus Areas	General
Years of operation	15
Country	Jordan
Comments (if any)	None
Website	www.jo.zain.com
Annual Report:	2018 <a href="https://www.zain.com/en/investor-relations/financial-reports/">https://www.zain.com/en/investor-relations/financial-reports/</a>
Most recent annual operational funding:	Not Available
Research Interview :	CSR/CER Team Leader
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.6 Knowledge Sharing and Learning Flows - J5 Zain Telecom (CSR/CER)

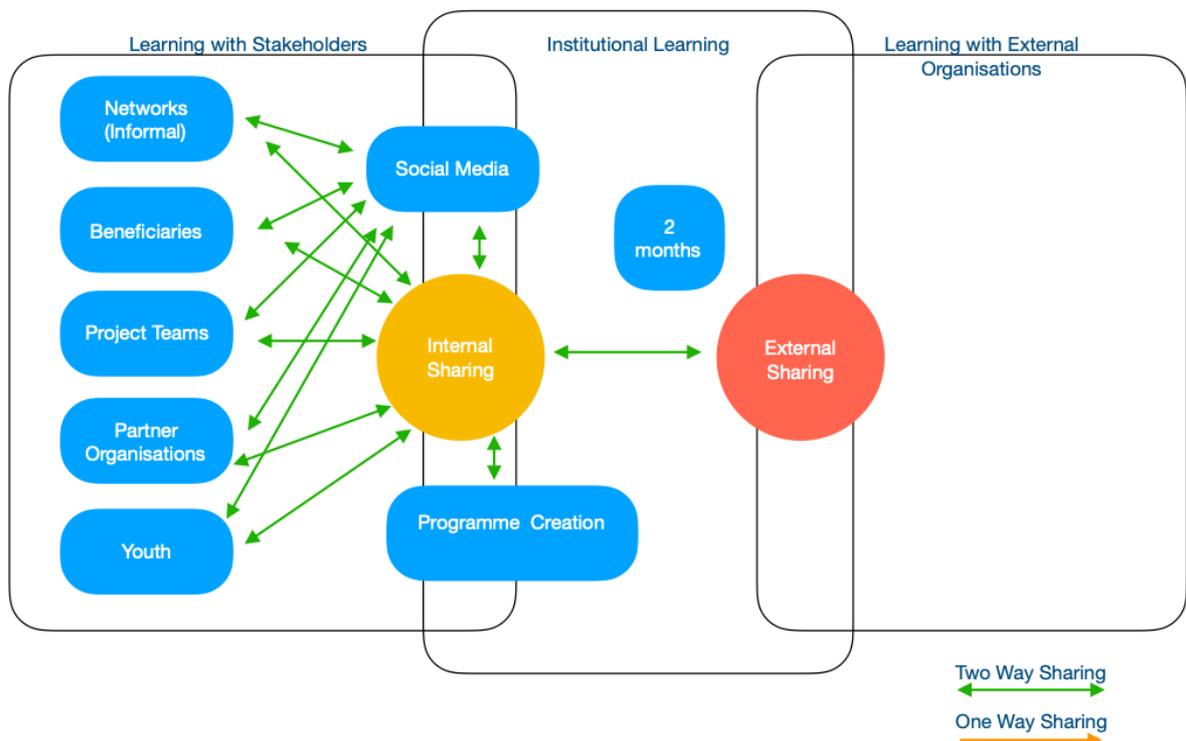


### 3.2.7 Crown Prince Foundation

Table 3.10 Crown Prince Foundation Data Summary

Name	Crown Prince Foundation
Organisation Model	Foundation
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing Organisation
Founded By	His Royal Highness Crown Prince Al Hussein bin Abdullah II
Funded by	Partners/Donors
Focus Areas	Youth
Years of operation	Less than one year
Country	Jordan
Comments (if any)	None
Website	www.cpf.jo
Annual Report:	Not Available
Most recent annual operational funding:	Not Available
Research Interview :	CEO
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.7 Knowledge Sharing and Learning Flows - Crown Prince Foundation

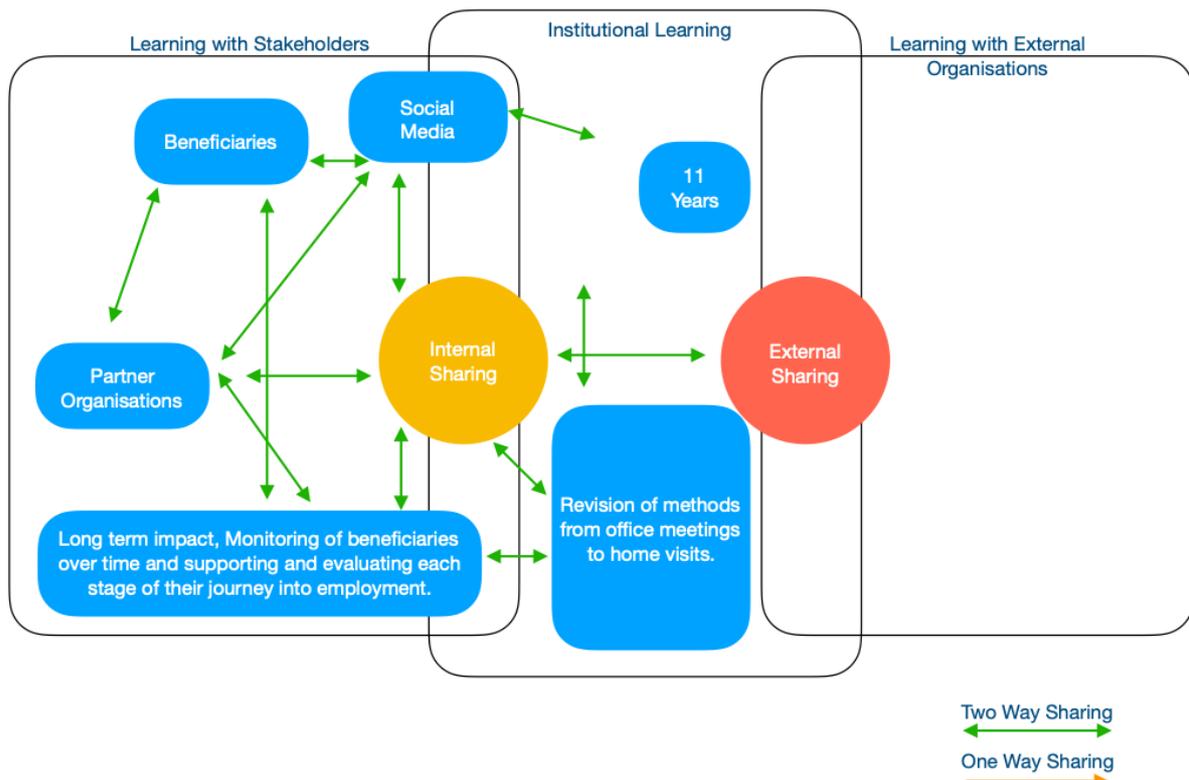


### 3.2.8 Elia Nuqul Foundation (ENF)

Table 3.11 Elia Nuqul Foundation (ENF) Data Summary

Name	Elia Nuqul Foundation (ENF)
Organisation Model	Foundation
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing Organisation
Founded By	Elia Nuqul Family
Funded by	Elia Nuqul Family
Focus Areas	Youth
Years of operation	11
Country	Jordan
Comments (if any)	None
Website	Enf.org.jo
Annual Report:	Not Available
Most recent annual operational funding:	Not Available
Research Interview :	CEO (Skype)
Permissions:	The organisation's name may be used for the purpose of this research. The Annual and financial reports are not available.

Figure 3.8 Knowledge Sharing and Learning Flows - J7 Elia Nuqul Foundation (ENF)

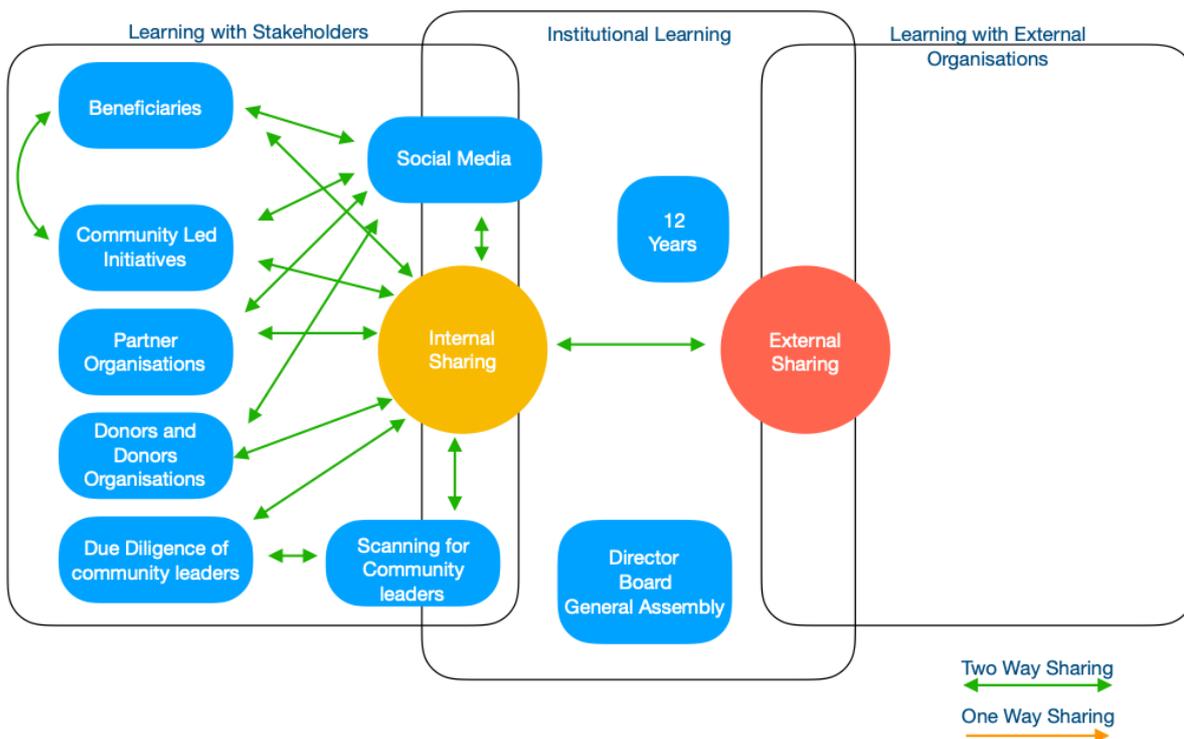


### 3.2.9 Dalia Association

Table 3.12 Dalia Association Data Summary

Name	Dalia Association
Organisation Model	Community Foundation
Structure: Implementing/Fundraising/Grantmaking Organisation	Grantmaking/Advocacy
Founded By	Grantmaking/Advocacy
Funded by	Donors/Grants
Focus Areas	Community
Years of operation	12
Country	Palestine
Comments (if any)	None
Website	www.dalia.ps
Annual Report:	2018 <a href="http://dalia.ps/sites/default/files/reports/dalia_annual_report-english2018.pdf">http://dalia.ps/sites/default/files/reports/dalia_annual_report-english2018.pdf</a>
Most recent annual operational funding:	2017 USD200000 (Approximate)
Research Interview :	Executive Director
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.9 Knowledge Sharing and Learning Flows - P1 Dalia Association

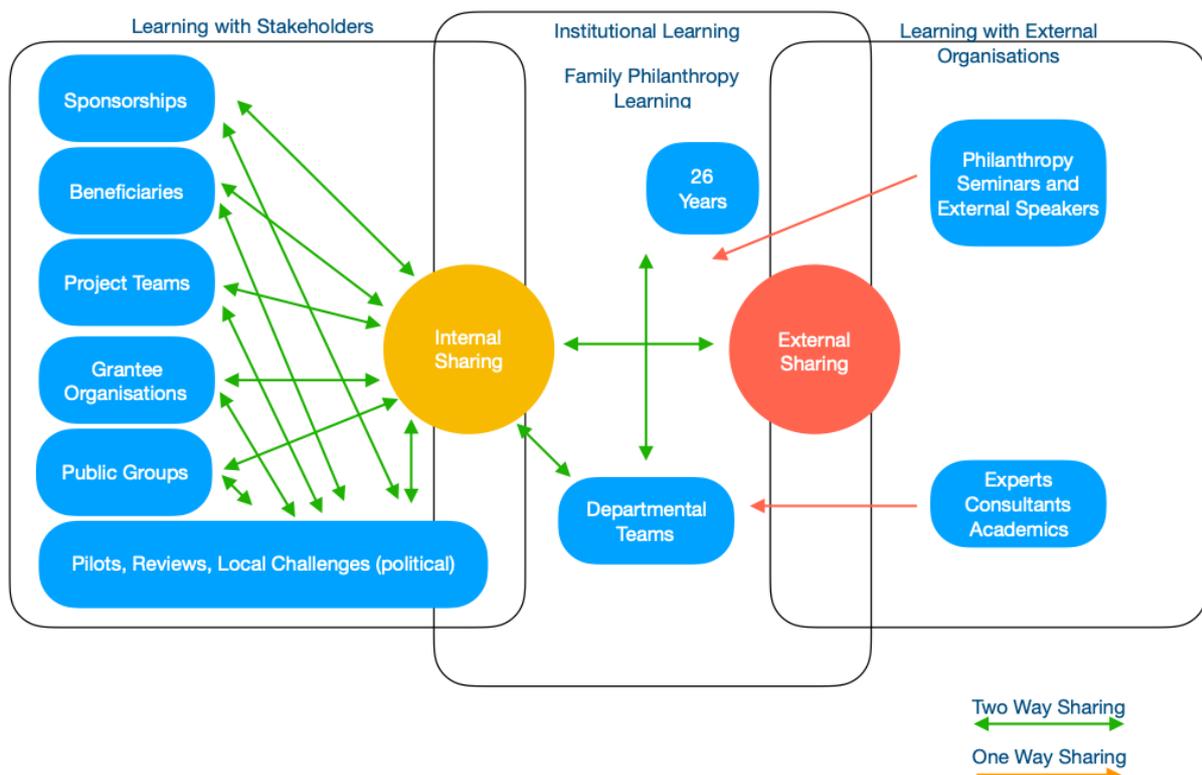


### 3.2.10 A.M. Qattan Foundation (AMQF)

Table 3.13 A.M. Qattan Foundation (AMQF) Data Summary

Name	A.M. Qattan Foundation (AMQF)
Organisation Model	Local foundation, separate from 'parent foundation', registered in UK
Structure: Implementing/Fundraising/Grantmaking Organisation	Grantmaking/Sponsorships/Implementing Organisation
Founded By	Qattan Family
Funded by	Qattan Family
Focus Areas	General (Arts and Culture)
Years of operation	26
Country	UK (Palestine)
Comments (if any)	Parent organisation registered in UK, with a registered branch in Palestine as a non-profit organisation operating independently of the UK registration
Website	qattanfoundation.org
Annual Report:	<a href="http://qattanfoundation.org/en/qattan/resources/annual-reports">http://qattanfoundation.org/en/qattan/resources/annual-reports</a>
Most recent annual operational funding:	2016-2017 GBP 9 Million (approximate)
Research Interview :	DG
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.10 Knowledge Sharing and Learning Flows - P2 A.M. Qattan Foundation (AMQF)

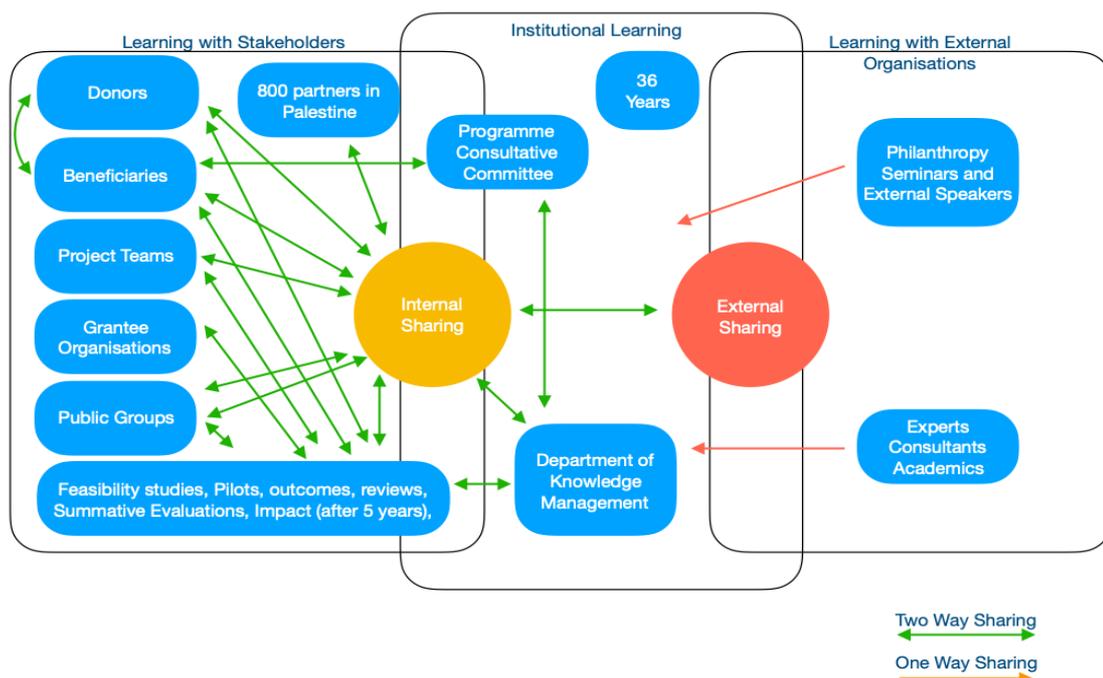


### 3.2.11 Taawon

Table 3.14 Taawon Data Summary

Name	Taawon
Organisation Model	NGO
Structure: Implementing/ Fundraising/ Grantmaking Organisation	Grantmaking/Fundraising/ Regranting/Implementing
Founded By	Palestinian Diaspora
Funded by	Donors, professionals and intellectuals
Focus Areas	Education, Community Development, Orphan Care, Old Cities Rehabilitation, Culture, Youth and Women Empowerment, and the Palestinian Museum.
Years of operation	36
Country	Palestine and Palestinian Refugee camps in Lebanon
Comments (if any)	None
Website	www.taawon.org
Annual Report:	<a href="https://www.taawon.org/en/publications/en-annual-reports">https://www.taawon.org/en/publications/en-annual-reports</a>
Most recent annual operational funding:	2018 USD53 Million
Research Interview :	CEO, Management Team, Two Beneficiaries
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.11 Knowledge Sharing and Learning Flows - P3 Taawon

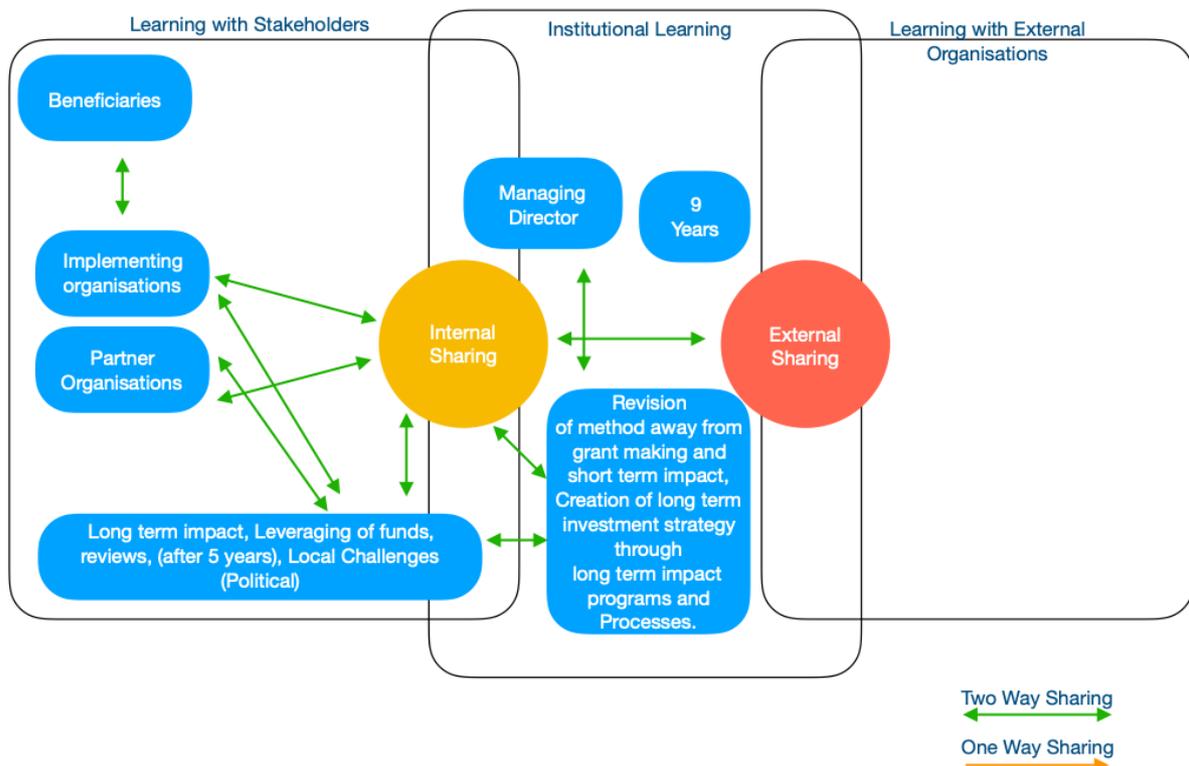


### 3.2.12 Palestine for Development Foundation (PsDF)

Table 3.15 Palestine for Development Foundation (PsDF) Data Summary

Name	Palestine for Development Foundation (PsDF)
Organisation Model	Not for profit Organisation CSR (company)
Structure: Implementing/Fundraising/Grantmaking Organisation	Grantmaking/Financing
Founded By	Palestine Investment Fund (as a subsidiary)
Funded by	Palestine Investment Fund CSR and other donors
Focus Areas	Community
Years of operation	9
Country	Palestine
Comments (if any)	None
Website	www.psdf.ps
Annual Report:	<a href="http://www.pif.ps/en/category/40/2/publications">http://www.pif.ps/en/category/40/2/publications</a>
Most recent annual operational funding:	Variable each year depending on projects (USD 1-3 Million)
Research Interview :	CEO, Management Team
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.12 Knowledge Sharing and Learning Flows - Palestine for Development Foundation (PsDF)

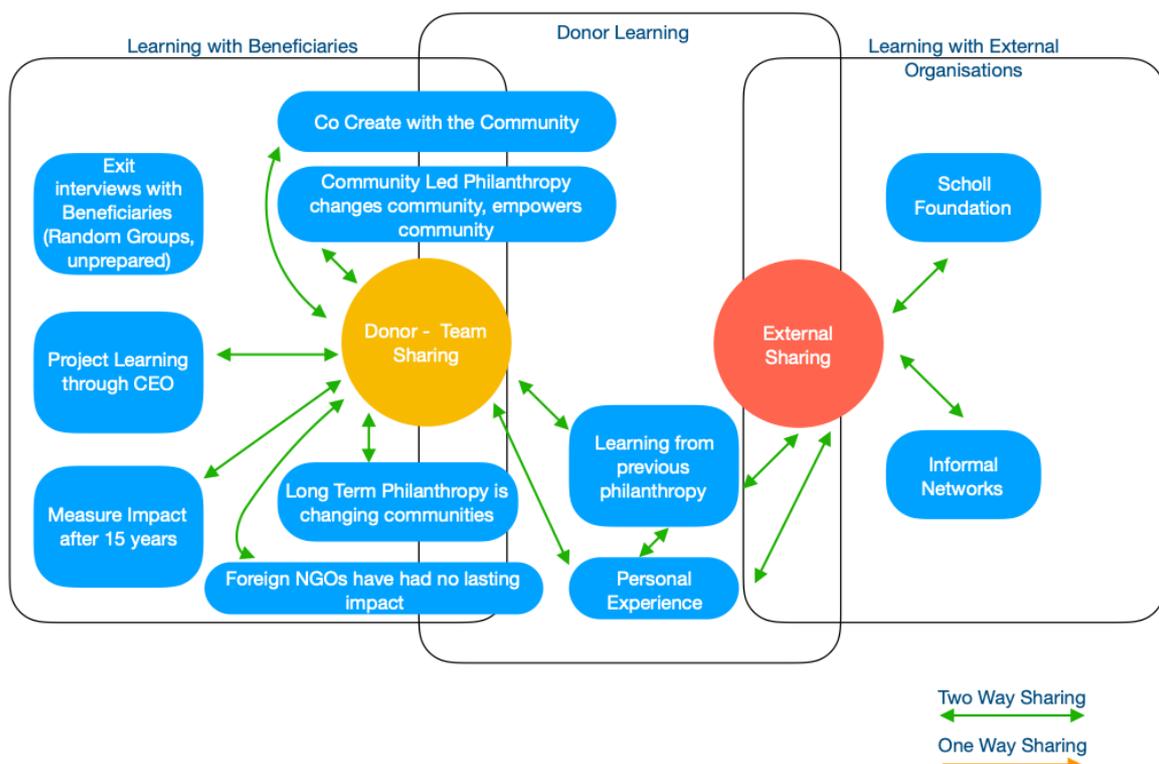


### 3.2.13 Ruwwad, Palestine

Table 3.16 Ruwwad, Palestine Data Summary

Name	Ruwwad, Palestine
Organisation Model	NGO
Structure: Implementing/Fundraising/Grantmaking Organisation	Implementing/ Community Association
Founded By	Fadi Ghandour
Funded by	Fadi Ghandour/Partners
Focus Areas	Community
Years of operation	14
Country	Palestine
Comments (if any)	None
Website	ruwwad.ngo
Annual Report:	No Annual Reports Available
Most recent annual operational funding:	No Data Available
Research Interview :	Fadi Ghandour (founder)
Permissions:	The organisation's name may be used for the purpose of this research.

Figure 3.13 Knowledge Sharing and Learning Flows - P5 Ruwwad, Palestine



### 3.3 Emerging Themes: Drawing Together The Case Findings

This section presents our findings. The review and analysis of our case transcripts, illustrated by the visual knowledge and learning flows, (shown in figures 3.2.1- 3.2.13) and presented descriptively in Appendix 6, identified nine emerging themes. In reaching this number, refining down from twelve, and subsequently collapsing some themes, we were aware of King’s (2004) emphasis that one of the most difficult decisions to make in to make is where to stop the process of development. We also reflected on the emphasis in Novell et al (2017), a study’s credibility addresses the “fit” between respondents’ views and the researcher’s representation of them, and we hoped that these themes would provide that fit. Time and resources pressures meant that we were unable to invite a peer expert to review our thematic assessments independently.

The following table 3.17 presents these themes, and the sub-themes which support them.

Table 3.17 Major Themes Identified Through Thematic Analysis

THEME	Sub themes	Sub themes	Sub themes	Sub themes	Sub themes	Sub themes
<b>1 - Strong sense of identity and purpose</b>	National/ international legitimacy	Confidence to change (programmes, focus)	Demonstrating philanthropy leadership	Formal knowledge management processes	Responding to needs provides a learning burden	Collaboration equated with leadership
<b>2 - Intricate relations with donors</b>	Donor responsiveness to complex needs and roles in review and evaluation	Limitations in donor understanding of national & communities’ needs;	Critical perceptions of ‘foreign aid’ and external funding models and expectations	Donors there for the ‘long term’	Donors do not talk to one another	Refusing donors stepping over religious/ political red lines
<b>3 - Selectivity/ care in partnerships</b>	Leverage of resources through partnership	Creating allies and partners is very important	Exclusion of overt religious and political support/ identification	Political and religious money is not acceptable	We must support every sector of the community - All religions are our heritage	Network welcome
<b>4 - Governance challenges</b>	Wanting to report to everyone	External foundation partnership (UK) to demonstrate new forms of scrutiny	Due diligence a new discussion	Addressing the gender challenge within a conservative culture		
<b>5 - Prominence of self-directed and informal learning</b>	Gathering and inheriting accumulated wisdom	Knowledge retention and volunteer retention equated	We guide others when asked	Internal learning culturally ingrained	Responding to needs provides a learning burden	Pro-active knowledge seeking from selected countries (Finland, Norway)

<b>6 - Beyond grantmaking</b>	Direct operations and provision	Giving through Microfinance or through an implementing partner, not grants	Shifting from grantmaking because nothing left behind	Beneficiaries coming from perceived challenged backgrounds; need to learn more about their experiences	Awareness of limitations. Trying and failing at many things.	Future challenge of exit strategy
<b>7 - Tenacity in community engagement and participation</b>	Communities' self organising and learning	Listening without judgment. Institutionalising listening and dialogue	Finding / empowering (young) community leadership -Dialogue critical by as well as with youth	programme designs guided by beneficiaries, and the learning on that level is very strong.	Community exhaustion - losing young people abroad	Staying with community beneficiaries - nothing is short term
<b>8 - Importance of the long term</b>	No hit and run programmes/ projects	Evaluation after five years	Community, not the organisation, identifies and assesses KPIs	Patience with social investments		
<b>9 - Absence of external knowledge sharing</b>	Not invited to share knowledge externally	Do and want to share (externally) but do not do so formally	Stagnation in culture of philanthropy, despite conference facilitation etc	Lack of local networks through which to share methods and learning	Trust issues (with NGOs, partners, foreign NGOs and donors....	

### 3.4 Positioning the Themes

In further reviewing these themes, we grouped them into three overarching categories, as shown in table 3.18 below

Table 3.18 Positioning the Themes within Overarching Thematic Categories

Overarching thematic categories	The nine themes
Institutional Identity and internal knowledge and learning flows	1 - Strong sense of identity and purpose 2 - Intricate relations with donors 3 - Selectivity/care in partnerships 4 - Governance challenges 5 - Prominence of self-directed and informal learning
Institutional - Stakeholder knowledge and learning flows	6 - Beyond grantmaking 7 - Tenacity in community engagement and participation 8 - importance of the long term
Institutional - External knowledge and learning flows	9 - Absence of external knowledge sharing

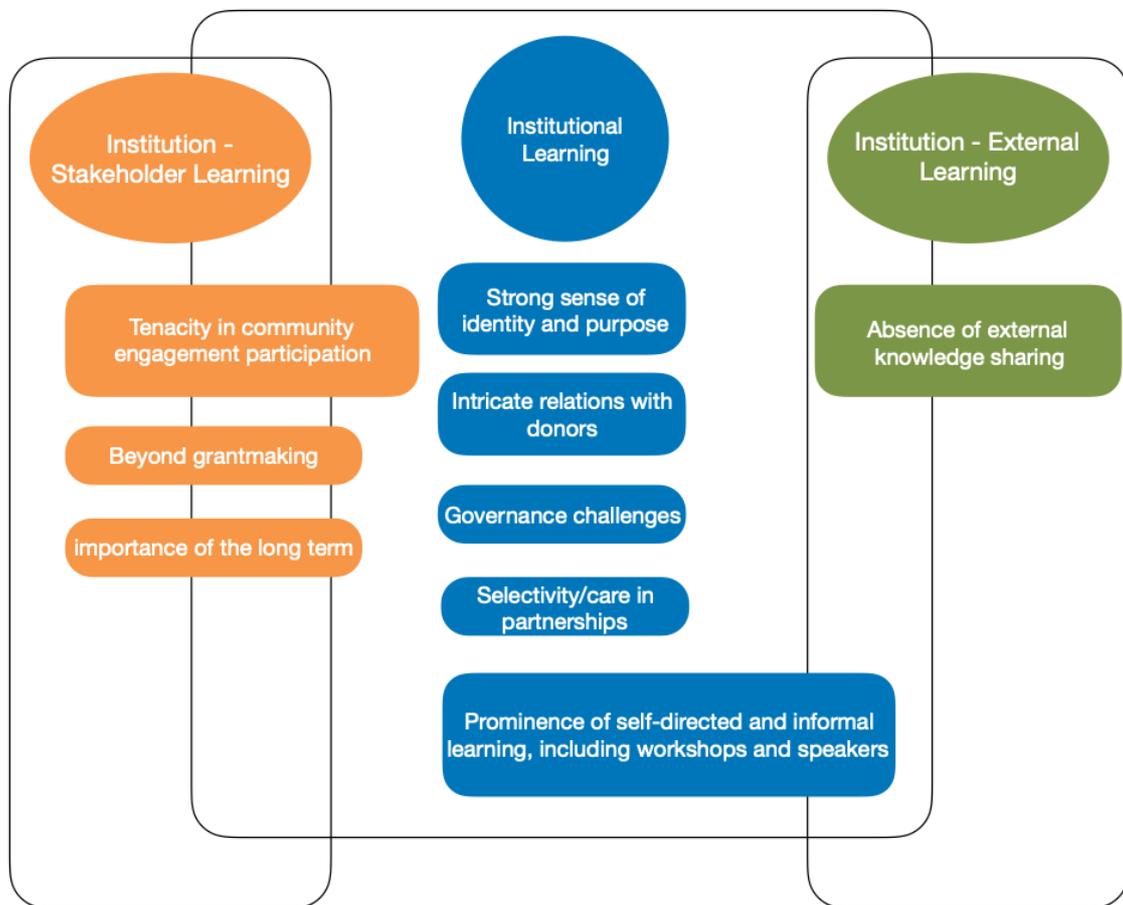
Part Four contains our analysis and discussion of these nine themes, with their overarching and categorisations .

## Part 4 Analysis and Discussion

Using the thematic approach to analysing our findings across the twelve organisations studied, we identified nine broad themes (see table 3.17 in Part 3), relating to our research objectives and research questions. (See table 2.1 in Part 2). We then positioned these nine themes into three overarching categories, 'Institutional Identity and Internal Learning', 'Institution - Stakeholder Learning' and 'Institution - External Learning' (See table 3.18 in Part 3). Figure 4.1., below, visualises the themes within these categories, for the foundation cases in Jordan and Palestine.

Figure 4.1 Positioning the Themes

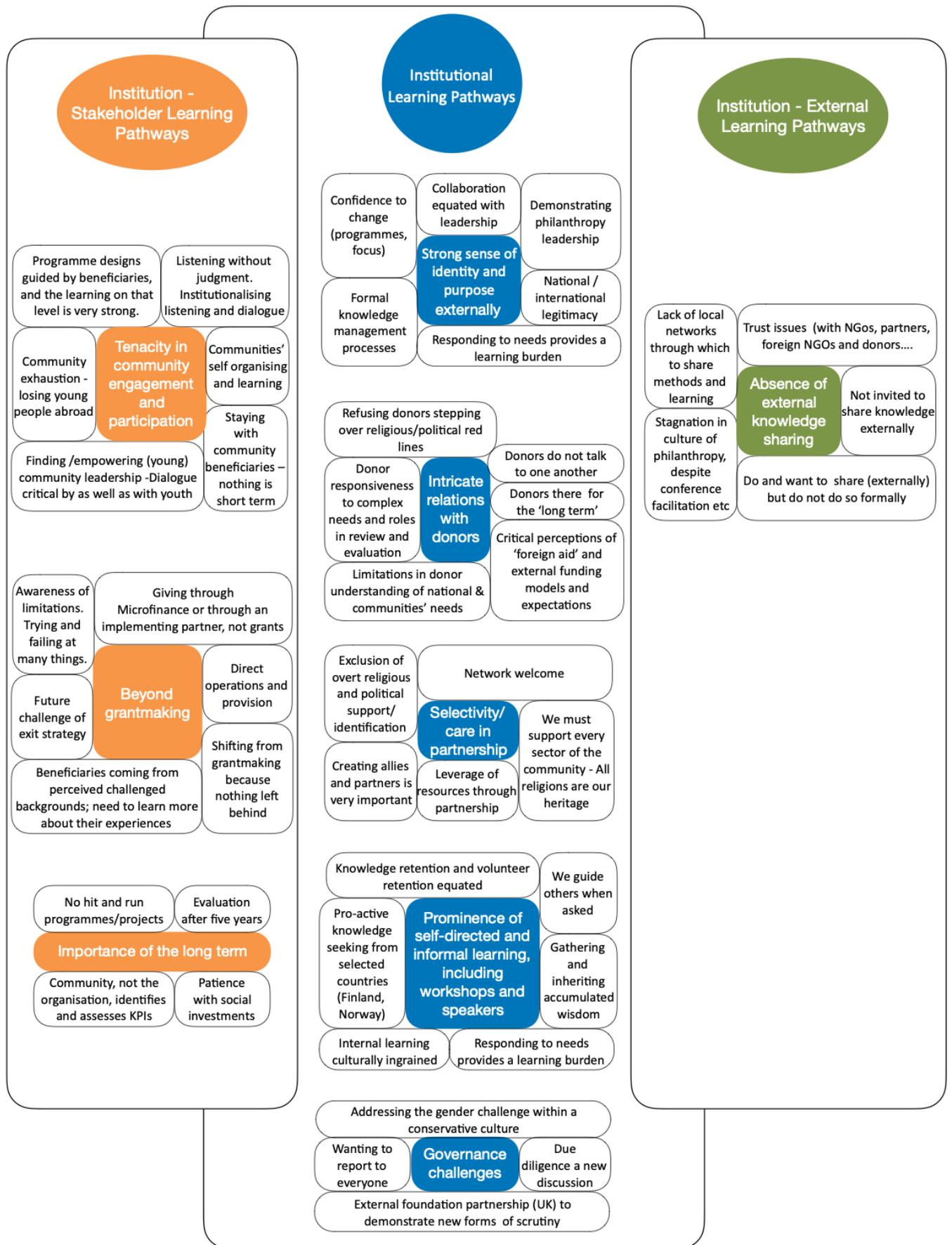
A visual representation of the themes, grouped within the overarching categories and the addition of the



sub themes is depicted below in figure 4.2

Our analysis and discussion which follows concentrates on the three categorisations, rather than all nine themes.

Figure 4.2 Visualising the Themes with Sub Themes



4.1 Institutional Identity and Internal Learning, Themes 1-5

Taken together, the foundations' strong sense of identity proclaimed significant attachment to locale, to country and to the communities which comprise it, in ways that may be interpreted as nation-sustaining, if not nation-building. This provided a sense of propelling the foundations forward (with steady expansion across strategic agendas, and none curtailing or ceasing particular programmes) . This occurred to the point where the programmes became the identity of the organisations; and national legitimacy was widely understood and asserted, not needing to be claimed or worked for. Their 'youth development' roles, broadly defined, often hinging on education that included civic education, provided the foundations with activist personas; but with a variety of means of expressing that activism (from 'gap filling', e.g. health provision and 'landmark' projects, e.g. major library complexes to continuous and embedded programmes, e.g. higher education scholarships, linked to community –based volunteering).

Advocacy, often an emblematic feature of foundations as activists, was throughout implicit rather than explicit; in the sense that all twelve foundations' work could be seen as demonstration projects, that 'spoke for themselves': "*We do not create press releases*". Geography as a focusing feature in the philanthropic choices being made applied therefore to all the foundations studied, and not only to the corporate foundations and community foundations, where identification with the locality or region would be expected. More specifically, the foundation identities in both Jordan and Palestine were those of *national* identities; making them not only mission-led, as philanthropic foundations are conventionally understood, but *national –mission led*. In one foundation, this aspect was highly specified – "*we set our success indicators to align with national indicator*", whilst recognising that "*this does not always work*."

From this strong sense of individual foundation identity, the case narratives documented foundations' overall confidence in the purposes and progress of their work .This derived from their own, often non-publicising approach to viewing and re-viewing their own work; that confidence including a willingness to re-direct work or to start over again, with the same goals but with a different approach to the presenting social problem. Across the range of foundations, instilling confidence was a key focus in turn of their programmes: for example, "*last week, (in its youth assembly events) our guest speaker talked about masks. Our youth wore masks and asked each other what were they hiding. We teach confidence. Youth tell us stories that because they are young, they do not have a voice when next to an elder*".

That confidence too was drawn from donors' (notably founder-donors') willingness to be there for the long term, with the possible exception of the community foundation (where its structure operated through the gifts of multiple funders) and the foundation only recently established. Implicitly, it reflected a sense of demonstrating philanthropy leadership (within the relevant country) through "*creating allies*" long term. One particular case equated collaborative work with other funders as itself a sign of that leadership: "*We want to be a leader in foundation practice so collaborating is not a problem as long as we are leading the way*."

Yet donor relations were understood as intricate, in the sense of being densely woven, and not always easy to describe. Where individual founder-philanthropists remained central to the foundations' work. their strategic, at times interventionist, influence was evident and widely appreciated as an ongoing statement of

national capability: “[The donor] turns up unannounced and does exit interviews (with youth) . No prep“. Through donors’ eyes, where their philanthropy was summarised as a form of social relations, relations with beneficiaries had been often hard won , with communities uncertain as to donor intentions - “At the beginning, the main questions from the youth and community was ‘who on earth are you?’” Everyone was asking”. This was especially for those communities where “their only assets are pain.” In contrast to external donors’ working models of philanthropic mapping, and especially “wanting intermediaries” to ensure on -the -ground contact , donors in these foundations were more likely to enter and meet with communities themselves. However, in a minority of cases where a number of international donors joined a particular project, it was noted that those donors tended not to interact with each other, but made their contributions independently. Community-based and community-led decision-making proved a challenge, but a valuable one for these foundation’s donors ; while serving to highlight the disappointments and frustrations of foreign donors’ and foreign NGOs’ work in education: “parachuting in with quick fixes is not our skill. Not what we need.”

This perception especially meant a degree of selectivity and care in choosing partners ; including those able to recognise the governance challenges produced by the community-led positions in which “only the community can choose how to spend money, what to develop, and decide where to make grants.” Such degrees of openness with and opening -up to communities nevertheless placed pressures on resources, and not just in those contexts where particular communities remained, as one CEO expressed it, willing to be donor-led, and “stuck in a donor box”. For one foundation, the working reality of having “young people come to us and say we have problems with 1-2-3” was that “we cannot say no to youth”. Nevertheless, foundations stressed the extent of their due diligence among potential donors; with uniform and emphatic stress on refusing donors who “cross red lines on religion or politics”, on the exceptional importance of equitable treatment of and sensitivity towards all faiths,( as part of both countries’ national heritage) and in declining too to “fund anything to do with religion or politics or any organisation where we perceive a bias, a prejudice. “ Alongside the issue of societal bias against young people was that of gender bias, with a widespread acknowledgement of women’s roles in entrepreneurship and the difficulties this poses, where men in some communities are unsupportive. Alongside the male prominence in foundations’ donor bases, the majority of CEOs interviewed were women; with one reporting that in seeking to expand perspectives away from what was seen as a “ male, closed conservative culture”, “I use my dance career to shock the conservative mindset.” (delete in green?)

The prominence of internal and often informal organisational learning and knowledge sharing found within each of the foundations , a strong feature of the case research in its own right, linked to foundations’ identity through the extent and continuation of self-directed internal learning being reported. As pioneers of philanthropic action from within their own countries, foundations had found that “at the end of the day we have (had) to create our own method”; , had self-started their own programme reviews by “watching the dynamics (of education reform in other countries), began to identify the gaps, realised that our mission

*needed an overhaul*" and were keen to scale up their most successful learning, with programme designs guided by beneficiary responses, where *"the learning on that level is very strong"*.

With volunteers, and successive 'alumni' groups from volunteer and scholarship programmes seen as *"knowledge bases in their own right"*, a continual questioning approach was one approach being taken, for example, where senior staff or CEOs were relatively new (*"We need to check/review our overhead costs. What should my salary be? Should we move to the cooperatives model? Should we be creating a community fund?"*), In newer organisations, without the accumulated knowledge model of long-time working, open source knowledge is important, drawn in several instances from international network links, where *"we attend their conferences"* as a means of drawing in new learning. Among those longer-established, reliance on internal learning factors is once again a matter of organisational confidence (for example, *"We have been around 35 years. We start any project by looking at ourselves"*), which in turn has enabled examples of pro-active knowledge seeking from other countries (notably Scandinavian).

At the same time the growth and volume of the communications opportunities between foundations, young people and young entrepreneurs was also creating a *"learning burden"*, to which this group of strong-identity foundations reported a willingness to respond strongly, albeit within their own organisation's learning parameters. The sense of learning independence, or learning on their own behalf, or alone, over long periods, was summarised on the basis that internal learning was *"culturally ingrained"*, to be taken up when opportunities arose, that is, *"learning where we can"*.

#### 4.2 Institution - Stakeholder Learning, Themes 6, 7 and 8

The case interviews reported the major extent to which beneficiaries were fully stakeholders in the foundations' work, so bringing learning into those as well as learning from them. This was especially so around programme design and programme re-design. As depictions of the individual knowledge and learning flow cases demonstrate (figures 3.2.-3.13), it is the learning with stakeholders that dominates in every single case visualisation; and predominantly as two-way occurrences; moving clearly into very largely internal institutional learning arenas. The foundations' collective aspirations for ensuring youth empowerment, (*"we are going to create a disruptive group of learners in Palestine, learners who challenge and question"*) makes this approach an integral and perhaps inevitable (or unavoidable) element in each foundation's work. It was made this demanding for beneficiaries, whether individual or group, as well as time-consuming. One foundation's assessment of its entrepreneurship programmes highlights the complexity of the contexts in which institution-stakeholder learning can develop, and implicitly, the kinds of timescales required for this mutual learning to take root: *"We have more than 100 startups in Jordan. More than 90% of our startups have become successful - now they have their own businesses, their own income; It is not about the cash, we focus on capacity building, partnerships, mentors, stakeholders. We have learned how to support our entrepreneurs. We learned from them and they learned from us."*

Limited contributions from entrepreneur –beneficiaries ( see section 2, methods) confirmed such co-learning experiences and opportunities, in which foundations were throughout “*respectful*” of their beneficiaries’ inputs and could point to the quality and depth of their work, acting as catalysts rather than as complete pioneers: “*If X had not supported us, we would still be doing what we are doing but maybe not as well or maybe not as fast.*” Beneficiaries had also reported clear personal preferences for working within the framework of home-based organisations, rather than those which were foreign-based, with some implicit understanding that it was in part this sense of localness that ensured the respect to which they referred. Nevertheless, beneficiaries’ disadvantaged backgrounds were recognised , including its effects on the listening and developmental aspects of beneficiary relations . One foundation characterised these aspects , using the direct project perspective: “*Imagine learning to work with boys from a segregated society. How do boys learn to work with girls with and without hijab? How do boys develop an understanding that girls have a personal choice and not be judging?*”

The growing movement away from and ‘beyond’ grantmaking, to direct programme operations and provision – itself based on internal learning where grantmaking-only approaches had left evidence of minimal noticeable change – was creating increased opportunities for beneficiary inputs, for example as programme collaborators rather than one-way recipients. Also as programme ‘alumni’, with long term contacts welcomed by the foundations. Nevertheless, such beneficiary-stakeholders also reported wishing that particular project had been able to go further. In the case of an entrepreneurship-focused project for example, for one beneficiary “*this gives us a real partnership. But also, I wish this had gone all the way - and not just an accelerator.*” Where grantmaking was retained its purpose was as a means to an end: “*our work is not about money.... the grant making comes as part of the community empowerment process.*”

The importance of foundations’ long term commitments to their fields was expressed in terms of engaging and then not dis-engaging from communities and already-disadvantaged groups; where swift incoming and departure by foundations (the ‘hit and run’ philanthropy practice) could be doubly damaging. This in turn raised further questions of the stakeholder learning forms that arise from programmes and projects that could be seen as almost perpetual, with very few foundations raising the learning implications around exit strategies. Indirectly, it raised the complexities of these foundations’ roles in attaining their youth empowerment goals in estranged or declining communities , when initial top-down interventions would be required. As one foundation described it: “*The indigenous communities of Palestine and the Jordan Valley are being lost. Having been born in occupation, the youth do know a Palestine without occupation. Many have given up. In some communities youth are not too active. So we find leaders to mobilise the women and youth.*”

For other foundations however, their best possible role was “*not be the mobilisers, (nor) the implementing group, but we will be the champions*”; an approach itself time-consuming and requiring the kinds of organisational patience with social investments to which a number of foundations subscribed. Whether there is cross-over or distinctiveness between acting as ‘mobilisers’ or ‘champions’ for youth and youth in communities development, the long –term commitments of these foundations are both expressed by and fed by their overall tenacity in community engagement, and their sense of realism and ‘staying on’, as some

communities are exhausted rather than energised, and are losing young people abroad. For one foundation this was part of the inevitable price to be paid for working in youth development.

#### 4.3 Institution - External Learning , Theme 9

Given the rich contextual pictures gained of these foundations' own development, goals and strategic choices, as well as of the complex information and knowledge flows occurring internally, the categorisation of 'institutional-external learning', comprising a single theme, The absence of external knowledge sharing', is especially striking. In the visualisations of individual case knowledge and learning flows , this is the very largely 'empty box'.

Even where such flows were occurring (for example relating to external experts or consultants, or to government ministries) they were in the main one-way. Yet the extensive, strongly self-directed and self-imposed internal learning and knowledge flows which the studied foundations reported was producing cumulative and sometimes tough learning (e.g. needing to 'start again'); with confidence as an integral part of (or byproduct of) that learning. While some foundations were willing to give guidance from that learning to others, this was only "when asked"; and included requests from within other countries. Foundation respondents were uniformly blunt and to the point, variously describing their positions as derived from a complex of potential factors. These included the nonprofit or philanthropy climate, the demanding nature of each foundations' programmes and efforts that absorbed time and energy for their own programmes' improvement, their 'absorption' approach to knowledge known to be held elsewhere, and the lack of sharing or dissemination routes, locally or regionally. Such potential factors however pale into insignificance behind the most commonly reported accounts for this absence of external knowledge sharing, whether in foundations that were family or individual, corporate or multiple donor-rooted: that is, that they simply had had no invitations to share their knowledge. One foundation respondent made this very plain: *"Why I do not share my learning. Nobody asks me. People look at us as part of the problem. They are implementing in South America and then try and implement here."*

Here the lack of invitation (to a group of organisations already presenting as confident, strategic minded operators) is compounded by an implicit concern that some would-be learners (i.e. incoming , foreign aid-funded foundations and similar institutions) were either unwilling to value the likely learning and knowledge held by the in-country foundations, dismissive of them, or , worse, lacked knowledge of their existence. A sense of disappointment accompanied these perceptions, not least since so much internal knowledge was accumulating and affecting their practice- *"Next year, we will learn new things and we will have new information to work on the following year- "*. Moreover, ideas for external sharing had appeared, such as a learning circle for funders, but had not (or not yet) been acted upon. A less strongly- articulated concern was a perception that external knowledge sharing and learning tended to be too- organisation or foundation-driven rather than beneficiary or community driven, yet *"human lives are complex, organisations cannot implement themselves in the community. It is the other way round."*

Other foundations acknowledged and regretted barriers to their external knowledge sharing. For one CEO, even though *“we might facilitate, (and) networks and conferences happen, we do not share.”* She went on to say that *“I am not blaming anyone. We are not working together as we should. We have a conspiracy theory mentality which makes it harder to share knowledge”*, without expanding on ‘what and why’ of such theory. Alongside degrees of frustration was the view that this absence was risking ossification or *“stagnation”* of foundation practice, (whether nationally based or ‘incomers’); or less dramatically, meaning that philanthropy *“was not mature”*. Others emphasised the lack of local networks through which to share methods and learning, and those for whom such networks (local or regional) would be welcome, but that significant trust issues (among foundations, NGOs and foreign donors, amongst others) existed.

At the same time, the majority of foundations declared their general openness to sharing, and to do so in ways more pro-active than just *“attending other people’s conferences”*, recognizing that the ‘long term’ nature of their commitments will be challenges that others are grappling with (*“We need to think about the future. How do we create a space where the community becomes independent and is managing their own waqf (endowment)?”*) Some individual foundations indicated their willingness to take up what they saw as the knowledge sharing challenge which the research itself had posed – *“If this research can be a catalyst for a gathering around the region, let’s do it. Leave the follow up to us - we will do what’s needed to remain connected”*. As important however was the acknowledged need for visibility: *“There is a need to stand up and listen to one another.”*

#### 4.4 Discussion

Reflecting back on our research questions, we discovered that the internal knowledge sharing and learning reported by the participating foundations, extensive and embedded as much as it was, was bound up intrinsically with senses of national and national-level identity to such a high degree that national standing, if not survival, was itself at stake. Our assessment that this made these organisations ‘nation –mission led’, whether long-established or very new, has implications for cross-foundation learning. This position may be wholly a product of current national contexts (notably where youth demographic issues combine with political flux) and so reflective of socio-political normality for these two countries or for the region. Alternatively, it may be an unusual development, that contrasts strongly with, for example, European foundations, where alignment with national identity is often absent. This linkage was by no means easy for these foundations – struggling to align their social indicators with those of the state, stepping in with provision when government-led services were insufficient or absent, relating to their respective government ministries with their own traditions and ways of working – and may provide a further insight into the ‘learning burden’ that was acknowledged.

The depth of unfavourable contrasts between ‘home based/long term’ committed foundations’ achievements and understanding of their working environments and those of foreign –based and international foundations and NGOs in youth development was a further fit for this national identity focus. Of itself, it is important to recognise that these perceptions are not new. Especially for Palestine, they are

found widely in other contemporary civil society research and development literature. Nevertheless in these cases, the prospect of opening dialogue with (or confronting) these philanthropic institutions did not arise in our interviews; with the critiques serving rather to assert the damage that short term involvement can do. (That this is not a foregone conclusion in every case and itself worth exploring would seem to be a very relevant area for cross- foundation knowledge sharing).

We would also recognise that by not including foreign based foundations from our case list, we have only one side of the short versus long-term philanthropy narrative, compelling though that was. Paradoxically , too, beneficiaries' senses of security, satisfaction and preference for working with nationally and community-based organisations rather than with foreign donors, may itself, however limited in effect, feed in to the latter organisations' (presumed) difficulties in understanding their field. Even where, in the limited cases, such as the community foundations, foreign donors did make contributions into these foundations, it was the local foundation's standing and practice that was critical; not acting just an intermediary for foreign funds, but mediating pro-actively the community decision-led use of those funds.

Accompanying the strong sense of identity and purpose, we found very extensive (and in some cases also intensive) patterns and flows of internal knowledge sharing and learning in each of our cases. A profound sense of accumulating and making good use of that learning, supported by the multiple knowledge flows charted in our case visualisations , was expressed across the foundations regardless of age. Some older foundations were able to claim such experiences were 'in their DNA', but there was a similar sense of awareness of the value of internally circulating knowledge among newer foundations, gathering in knowledge from elsewhere with perspectives of urgency and of expectation that it would enhance their work and performance. (The drive for continual improvement may also be seen as an element the drive to do one's best for one's country. )

Whilst this depth and breadth of the drive to self-learning, and self -improvement was in itself impressive, it was difficult to avoid entirely the sense of doing so because of isolation in the field, even for some of the older foundations ,of loneliness, as community-oriented pioneers, making strong the link between self-learning and self-worth. Only one of all the foundations studied reported systematisation of the learning and knowledge acquisition (through a knowledge management department) , important for the extent of self-reflection it imposed on the foundation's processes as well as its strategies. The majority of cases were reliant on informal sharing (some of which might be intermittent, related to particular projects' development milestones). Given that our interviews were almost entirely with CEOs and Directors, and not Board members or chairs, it was perhaps not surprising that a fusion of perceptions on internal learning's value between boards and staff was reported, rather than any notable variance. Those instances where it was recognised that internal learning might be lost on the departure of key or long standing employees did highlight the risks of informal and person-to-person learning. However these seemed relatively low ; and more than balanced by the inputs from youth beneficiaries, alumni and practitioners, not least in their marked (if not almost overwhelming ) closeness to their funders through social media as well as formal meetings, events and forums.

This concentration of effort to exchange knowledge within the individual parameters of each of the foundations' work appeared a key element in the confidence that these foundations expressed. It enabled recognition of failures as well as successes, for example by re-organising projects, accompanied by halting project work for reflection and re-grouping. For the longer-standing foundations this confidence indicated high degrees of resilience, necessary given the pressures posed and imposed by their strong community-problem led working models, but arguably again also borne of degrees of isolation from the arguably more prominent and more visible foreign agencies in the field.

Critiques of foundations' confidence turning to arrogance are also to be found in the philanthropy and civil society literatures. Our case study research did not support such interpretation of events, but rather (from the interviewer's personal notes) recorded a clear sense of personalised philanthropy, virtually tailor-made for or self-design by the communities, which was rooted in humility as well as some degrees of anger about top-down styles of donorship, and its inappropriateness especially for youth development.

The content of our final thematic categorisation around 'institutional-external learning', and 'the absence of external knowledge sharing', as theme 9, came as a considerable surprise. We had found within and across the case foundations an array of activities, operating models and knowledge sharing experiences that were contributing to internal organisational learning and change in important ways. This absence of external knowledge sharing would have been more understandable if internal knowledge and learning flows had been slight, less in evidence as underpinning internal change or of the largely one-way variety. Whereas the tracking of programme change to the value of listening to and acting on beneficiaries' accounts and perspectives were all credible instances of internal learning that could usefully be shared.

As it was, the lack of external knowledge because of the lack of invitations so to do, was almost shocking in its straightforwardness. 'Waiting to be asked' and self-effacement do not appear on the face of things to be noted traits of philanthropic foundations; but is this a function of philanthropic isolation that has propelled self-learning to particular depths? Uncertainty about or absence of knowledge sharing networks locally or regionally, as well as broad comments concerning the need for trust were cited in our cases, but the question remains as to why incoming foreign donors and or foreign NGOs, as well as donor governments working or seeking or working in Jordan and /or Palestine do not make those invitations.

One also paradoxical possibility is that these case foundations' very tenacity in sustaining deep contact with their beneficiary communities is either seen as too daunting to external donors; or an inappropriate model for their own plans, so that associated knowledge sharing and learning is not sought or not valued. Another may be their pragmatic awareness that this close-up -to -communities model is all too likely to reveal yet more urgent community needs, which could be left unattended only with difficulty. Indeed, it is also possible that this aspect of the community-close working practices in our cases was doing exactly that among some foundations, which found themselves also providing more traditional forms of support, such as clinics or school equipment and supplies alongside their ambitious youth empowerment work, possibly to their own surprise. As already noted, we have not gathered the perspectives of the foreign (change ??) philanthropic institutions, so that the question of relative respect among the two groups remains a matter for further inquiry.

In studying philanthropic foundations in two Muslim-majority countries, both in the global public policy spotlight, we had expected though not formally hypothesised that at least a number of our case examples would reflect and acknowledge, informally if not formally, a Muslim faith underpinning. That none did so directly, and that all were at pains to emphasise their all-faiths openness, and their governance positions that scrutinised and rejected overt religious or political overtones relating to gifts, was also striking and is worthy of discussion, beyond this report. This is not to ignore the Muslim faith inspiration or basis of the individual and family foundations' founders, especially, nor individual interviewees' personal perspectives, which were not explored. Nor did this response, we consider, speak to a particular secular or secularising agenda. Nor also was there any overt discussion to tie this aspect in especially with the experiences in other Moslem majority countries, cited in Part 1, where faith based terminology may be problematic, because of extremist associations. Broadly this theme, within the categorisation of institutional-stakeholder learning, appears to reflect El Taraboulsi's work, discussed in Part 1.2 in which the notion of space, in which to discuss Muslim philanthropy in its encounter with other philanthropic cultures, is central. In this study, it appears likely that again, this is a matter of national identity as part of the foundations' identities, not over-riding but endorsing all the faiths and beliefs held by the citizens of Jordan and Palestine.

#### 4.5 Limitations of the Research and Suggestions for Further Development of the Research

There are important limitations in our research. These revolve in the main around our research design and methods choices, from our case study approach to our implementation of thematic analysis; but are linked also around our own positions as engaged researchers in our respective spheres. Also, although one of us came with particular expertise in foundations and youth development, and in this region, and both with WCMP or WCMP-linked credentials, as researchers we were outsiders, not insiders, though very far from being detached from the research.

Because our research presents case profiles at a single point in time and place, Spring 2019, the resulting 'snapshots' raise issues about past, ongoing and future developments in each organisation studied that are salient. Also the relative impact of particular factors in each case that may have affected their perspectives at that single point. (For example, in one foundation, the organisation was only launched a few months before the interview; in another the Director-General was new in post.) The fieldwork timetable also coincided in part with a short period of particular political tension in Palestine. This may have affected our findings (for example those concerning senses of national identity) but may also have been viewed as 'situation normal' by our respondents.

The purposive sampling approach introduces the possibility of selection bias, although this was mitigated to an extent by the different types of philanthropic organisations studied, including conventional, endowed foundations, CSR 'arms' of business enterprises, and operating foundations choosing NGO status. Our invitations were moreover, limited to the network contacts of the Global Donors Forum (the membership meeting arm of the World Congress of Muslim Philanthropy), the WCMP's Academy of Philanthropy, and of the Italian foundation working in youth development philanthropy in Jordan and Palestine, on co-operation

with the UN, providing our pilot case study. These networks and contacts are themselves limited or specialised in scope, affecting the types of organisations who would be likely to engage or make contact.

We are aware for example that in Jordan there are approximately 400 charitable organisations including local associations and societies acting philanthropically, as being in receipt of philanthropy, and that our organisational selection could thus be understood as the 'cherries' on top of a far larger philanthropic 'cake', even allowing for our special focus on youth development. However this 400 grouping did not itself represent a complete sampling frame, and its interrogation was beyond our project time frame and resources. Further, in studying foundations in the Palestine, issues of access confined our work to the Palestinian West Bank. Again, Part 2 notes our use of English in our interviews: Universities in Jordan and Palestine mainly teach and publish in Arabic, and there may have been Arabic sources of studies on local foundations that, because of our language limitations, we were not able to access.

Turning to the detail of the case research, we are very aware that we did not enhance our data by further case techniques, such as observation over time or in the field on particular projects, or by revisiting for interviews on further occasions. There were a series of examples that identified particular unique features that would have especially benefited from further research contact ( for example, the foundation with its own knowledge management department , or the foundation about to partner with a UK foundation, and expecting to gain new learning as a result), had resources permitted.

The issue of choosing respondents to speak for our cases also arises. Because our initial contacts were made largely with senior managers, rather than board members, the latter group has a very minimal voice in our study; notwithstanding the thematic importance of governance issues. Similarly, we discussed our caution concerning and deciding against the direct involvement of beneficiaries in the project in Part 2. However, this decision precluded direct data triangulation from the beneficiaries' perspective, with the result that our findings place the foundations (and foundations' senior staff) in the foreground. The beneficiaries, if not in the background, remain still to the side of our study; although representing a major theme in their own right.

Our (arguably European -based) expectation that we would supplement our case-interviews by access to individual organisations' reports, websites and other documentation could not be fulfilled in all cases, as our case by case findings in Part 3 show. While some annual reports and websites were available, others were not or were for limited circulation only. This means that data transparency is not consistent regarding annual reports and financial statements across the cases. These data absences may however also reflect local cultures of philanthropy, which does not seek to proclaim itself as particularly a matter for public attention, and if not fully anonymous, then partially so.

All participants in research processes are likely to have their own agendas or develop them as the result of that research participation. The very welcome which we received from our initial invitations, a number of invitees telling us that we were the first researchers seeking to explore their knowledge sharing and learning experiences, boosted our access opportunities, enlarged our field of study, and confirmed the salience of our research puzzle and challenge. However, as first arrivals on this research scene, it is also possible that the organisations studied were, understandably, giving us the best possible (perhaps self-

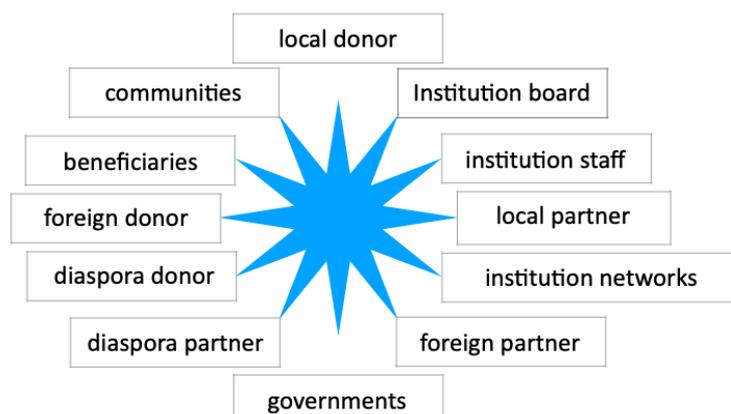
justifying) accounts of their organisations' practice, in the demanding contexts they faced. Although we felt this was not occurring, recognising the extent to which their own failures, project re-starts, and self-questioning featured throughout the interview transcripts, this issue could have been examined more thoroughly in an expanded study which triangulated the data sources.

This in turn raises the issue of how well we handled the thematic analysis; including our awareness of the warnings in the literature that it is possible to go on modifying and refining definitions of themes forever, with one of the most difficult decisions to make is where to stop the process of development. Part of the credibility of this research analysis approach is a matter of the extent of fit occurring between respondents' views and the researcher's representation of them. Our undertaking to share our case study accounts with each case organisations meant that we were subject to respondents' amendments to our case interpretations, as a broad assessment of that fit. Although these occurred to a small extent, none of these were sufficient to require changes in our theme choices and theme-led findings (See Appendix 6).

Finally, our decision not to incorporate any foreign foundations (both regionally located and beyond) nor international and other governmental institutions as cases produced disadvantages as well as advantages. Our narrowing of the case field produced insights into knowledge sharing in a hitherto neglected and unique dataset of 'home country' foundations. It also made best use of our limited resources by its particular concentration. However, this also meant that other knowledge sharing dispositions in philanthropy (and not only the critiques of such institutions which were reported) were left unexamined with these major players. (For example, challenges arise around knowledge sharing and learning implications where projects are short term; as well as around the processual challenges of apparent minimal interactions across the whole philanthropy landscape. ) Moreover, our initial informal networking approach to highlight our proposed research and seek participants led to invitations to contact at least one major longstanding and highly significant international organisation during the research visits. This invitation was not taken up; and, along with not appearing to be discourteous, underlines the importance of broadening out this research, if the potential gains for Jordan and Palestine are to be maximised.

An improved or 360 degree triangulation is suggested in figure 4.3

Figure 4.3 One Possible Improved Triangulation of Data with the Inclusion of all Stakeholders



Taken together, these limitations underline the opportunities for subsequent research, to test and scrutinise findings, to begin to widen the study the knowledge sharing and learning across the complete spectrum of institutional philanthropic strategy and practice in Jordan and Palestine and in the Middle East region.

Alongside revisiting research invitations and ensuring triangulation of data, and participation of all stakeholders, as shown in fig 4.3 above further research directions could

- incorporate a wholly beneficiary-led perspective,
- track our original cases over time, to begin the basis of longitudinal work,
- undertake a parallel study of foreign foundations' knowledge sharing and learning experiences, relating these, or otherwise to those in the 'home' foundation sector
- move away from CEO 'voices' towards those of less senior staff and/or volunteers and their perspectives on knowledge sharing and learning
- examine the governance challenges of foundations' knowledge sharing in this by sole concentration on the board members' (including donors') perspectives
- focus on mapping and analysing the extent of foundation reporting data that does exist in the Jordanian and Palestinian public domains, to respond the 'wider state of data' question from another direction
- incorporate this study's findings into a comprehensive review of the literature on knowledge sharing in philanthropy, its global, regional and national feasibilities and realities, with a view to sector-specific theory development
- concentrate on key aspects of this study's findings (e.g. community-set and measured KPIs, or operating 'in the long term') to generate new knowledge on their implementation, working-out over time and results;
- enable and facilitate ongoing research to be undertaken within the foundations and/or by Jordanian and Palestinian nationals, so that this becomes "insider" rather than "outsider" research
- undertake action research, including interventions and intervention assessment , as a collaborative project with selected foundations, to further develop and enhance their internal and knowledge sharing
- take the youth development sector/field of philanthropy as the starting point, assessing its capacity for and development of knowledge sharing between practitioners , using this study as the initial anchor for widening out the research search and research concern, into an area where youth empowerment and knowledge sharing may have a particular theoretical and practice crossover.

Alternative discussion of university roles and of post research activities, that lend themselves to a research presence, such as supporting local learning network(s) in Jordan and/or Palestine are discussed in our conclusions.

## Part 5 Conclusions

This research set out to discover and deepen understanding of the approaches to knowledge sharing and learning of country-based philanthropic foundations in Jordan and Palestine, and to bring their experiences and voices into the growing global emphasis on foundations as knowledge –sharers and learners. These are voices which, in their national and Middle Eastern settings, have hitherto gone un-researched. This study sheds new light on these organisations' knowledge sharing and learning perspectives. They raise a number of critical questions regarding the inter-organisational learning contexts in which these foundations operate, where the philanthropic landscape is, in contrast to Europe and North America, dominated by foreign foundations and international organisations' activities.

In these conclusions, we consider our leading evidence threads from our findings and their relationship to our research questions; some consequences arising from our research, for respondents, their national and regional contexts; possible priorities for further research development ; and the potential for development of more immediate next steps from this research, to further knowledge sharing within and between these and other foundations in Jordan and Palestine, and beyond.

Our research questions concerning Jordanian and Palestinian foundations gathering, using and valuing knowledge of their youth development work, to support their organisations' internal learning, discovered a wealth of activities and learning growth. These appeared to have been previously and largely hidden from view; confirmed by the welcome which our inquiries received, where we were the first researchers to ask us these questions.

These country-based organisations reported significant commitment to and depth of internal knowledge sharing and learning, which was variously transforming and sustaining their own work, both informally and formally. As primarily self-directed knowledge seekers, they had devised “their own method” of work, characterised by long-term, tenacious (often challenging) community engagement and moves beyond grantmaking, to direct programme operations and provision.

Three research evidence-threads command particular attention:

- the lack of external knowledge sharing of foundations' own knowledge;
- the development of these foundations' internal reflection and improvement;
- the philanthropy being undertaken in these Muslim majority countries.

The first and second threads run together and create a further challenge of their own. The lack of external sharing of these foundations' own knowledge permeated every part of the study and was one of the unexpected findings of the research. Cycles of lack of trust appeared to have occurred, again and again, reinforced by lack of recognition by external bodies of local foundation knowledge gathering and learning , a parallel or consequential lack of trust in foreign foundations and NGOs, and a lack also of prior academic study, not even from local academic institutions. In these contexts, it is understandable that Jordanian and Palestinian Foundations would choose to create what they variously saw as their “own method”.

Yet, this lack of external sharing has also put a premium on willingness to undertake internal reflection, leading to learning and change and demonstrations of internal leadership. While appearing isolated from externally-based foundations, they have not been solitary, but developmental and pioneering, in their depth of community-based youth empowerment work. Such pioneering leadership for the foundations in Jordan and Palestine, if it was unexpected, was even more commendable given the large numbers of learning barriers identified in this study, compared to the learning drivers.

This is important since it provides an alternative view to that those arguments in the literature which advocate external knowledge-sharing, as the route which compels subsequent internal reflection and learning. Thus, engagement in external networks for knowledge sharing and learning creates a good guide for foundations' own internal reflection. Among our studied cases, the contrary picture has emerged, where that reflection and internal change have stemmed largely from the experiences of their relative isolation, as well as from (one-way) external source; driving internal learning in new and confident directions. (Again, this suggests an alternative direction to those arguments that learning necessarily takes place through knowledge sharing partnerships with other organisations. ) While this learning may also have been supported by degrees of certainty in longer term funding, those foundations more dependent on less certain resource flows also demonstrated this appetite for reflection with their community and youth stakeholders as co-learners. Thus, the combination of beneficiary interaction and internal foundation leadership are producing internal knowledge sharing and learning. It follows that both leadership models in internal learning-directed foundations, and the primacy of external learning drivers to ensure internal organisation reflection, as set out in the literature, deserve further attention, empirically and theoretically.

One observation from the personal field notes recorded alongside the transcripts was that 'regardless what was going in in the country in terms of politics and regional events, these foundations were going to wake up every day and continue. Stopping, letting the project go, leaving the country, was not an option for these local foundations', working within the shifting political and social variables of their countries and communities. The detail of such local customised philanthropy is striking, if not unique, and in a number of foundations we studied has been in place for decades. When the external networks are ready, those details could provide a new resource for international foundation learning, not least for those working in the Middle East.

With this study only including local foundations, the views of foreign foundations in response to our findings are therefore very much needed. For now, it appears that trust is lacking. This appears especially so, given that some of the more established foundations among our cases have never been approached by external foundations for shared learning, even though these foundations have been operating on the ground for over thirty years. Against a background of due diligence and transparency dialogues and the imperatives of cross border giving legislation, external foundations have appeared to keep their distance from local foundations. However, there may also be a resulting 'fear of the unknown' on the part of foreign foundations, especially in relation to the very clear demands of the nature of the youth development work being undertaken, in which 'learning burdens' were also articulated. Hence, again, the response of foreign foundations and international organisations working in Jordan and Palestine to our findings, is sought.

The third thread of evidence which emerged concerns the perspectives of this group of foundations, operating in the context of Muslim majority countries, and their emphasis on philanthropy being offered for the improvement of the entire community, to all religions and to the heritage of all. Philanthropy in the foundations we studied was not therefore accompanied by ascribing the faith identity or faith heritage to the donor or to donor rationales.; rather the reverse. This suggests particular perspectives on the landscape of philanthropy in the two Muslim majority countries where we studied. Our provisional conclusions from these case reports are that the philanthropy studied represents a form or measure of one type of Muslim philanthropy, that is, one where the specifics of a 'lead' faith identity are not stated; but cannot at the same time be said to be wholly absent. Thus the care taken in emphasising inclusiveness of support for all communities and heritage backgrounds, and examples of declining donorship with overt religious associations appeared as a means of asserting the importance of the national community or nationhood rather than standing back from religious influences on philanthropy *per se*.

It appears however that these foundations reflect a type of Muslim philanthropy (a type appearing previously unrecognised and un-researched ), that identifies a new form of anonymity in Muslim Philanthropy, as a key characteristic. It does not offer anonymity in the sense of being deliberately concealed, nor detached from giving's results. It occurs where and when the religious identities and rationales among donors, communities and beneficiaries are recognised for their value in contributing to the 'wider or macro' goals of philanthropy through youth empowerment, of nation and community building, but are not a required or defining characteristic of that work. From this perspective, we are drawn to revisit and attempt to re-engineer El Taraboulsi's definition of Muslim philanthropy (op. cit.), which she sees as occurring in the space provided by the intersection of Islam, philanthropy and the surrounding environment. Instead, we suggest tentatively that a form of Muslim philanthropy may occur through three intersecting influence sources: faith, heritage and anonymity; and that this holistic approach may be applied to the Muslim-majority countries in this study, where nation-building and community change are all-important. Further considerations of this aspect of our study however are beyond the scope of this report.

Returning to the three threads that overarched the findings, the dynamic interplay between them (both the consequential affect on each other and the deeper internal reflection and improvement that feeds a new landscape of learning and knowledge sharing ) may suggest a new or renewed examination of participating foundations' own internal knowledge sharing and learning processes. Also , more formalisation of those processes in some cases and some considerations of the implications of the visualisations of the directions of their learning which have developed.

Individually or as a group they should consider developing new roles as knowledge intermediaries or sources of knowledge for other local foundations and/or for foreign foundations working in youth development.

Being, already, the keepers of a vast array of experience and knowledge of locally led philanthropy, they may also consider the need and value of a local learning alliance with specialisations in identified priority areas, such as community-created and measured KPIs. These suggestions, however, have their resources

implications as well as requiring to take place in collaborative climates where we have suggested inter-organisational trust is highly circumscribed.

With knowledge sharing within these foundations relational rather than linear, challenges remain, however, for knowledge-led interactions around programmes and projects that are long-term and where impact is measured after five years; when knowledge and data sharing over short or shorter periods, may be unhelpful. There are, this study suggests, consequences for philanthropy which has a pronounced activist direction, where internal learning is substantial but may be in less tangible forms either not easy to share or highly demanding (for example, beneficiaries as co-learners); two aspects which our research did not probe in any detail; and yet the activist credentials of the foundations were studied, from their nation-building perspectives are clear.

That very emphasis on philanthropy as nation-building does however raise the questions as to whether foundations' knowledge should be public knowledge, and whether the relative responsibilities of other actors, public and non-governmental require that knowledge sources in their own localities should be valued, shared and not neglected. In moving further towards the creation of public knowledge, there may be consequences too for the role of academic study and especially for engaged scholarship approaches in Jordan and Palestine. We were not able to discover academic study on philanthropy and on the institutions which deliver and represent it taking place locally in either country's universities and research institutes. Although it is beyond our immediate research remit, given philanthropy's importance in Jordan and Palestine, it would be very helpful if a nationally-located academic research group in this field could be established, with dedicated local practice engagement, for study in partnership with both local and international institutions.

### 5.1 Priorities for Further Research Development

This brings us to the priorities for further research development. We set out a comprehensive set of possible research directions in Part Four. In the spirit of valuing and responding to knowledge sharing however, the most appropriate source of ideas for progressing this research should come from the case study foundations which engaged with us, including our European pilot case – what directions should further research, if any, now take, and to whom should it be addressed?

From our own perspective, and meanwhile, we identify the following, to maximise the gains from this research:

- To undertake a parallel, or equivalent, follow-up study of foreign foundations working in Jordan and Palestine, to discover their own knowledge sharing and learning experiences, and their responses to the findings from this 'home' foundation sector study.
- To survey and identify, in increased depth, the key aspects of the existing internal and knowledge sharing mechanisms that have developed in Jordanian and Palestinian foundations, to better

understand the local priorities for learning and locally appropriate flows for delivery, and to extend and consolidate the knowledge derived from this initial study

- To focus on mapping and analysing the extent of foundation reporting data that does exist in the Jordanian and Palestinian public domains, to respond the 'wider state of data' question from another direction.

## 5.2 The Next Steps?

What, if any, should be the more immediate next steps? Our findings reveal a strong appetite for knowledge sharing and learning within a group of foundations that are continually challenged by the environments in which they operate; and suggest strongly the value in opening up their own knowledge development and learning to wider audiences and to each other.

Our own learning on this research project makes clear that any such next steps are best developed by and facilitated from within the active foundation landscape that we have found. They would also be sustainable only if the organisations and actors in that landscape become active participants and lead an agenda that creates value through knowledge sharing, contributing to knowledge building and acting, often to do things differently, on that knowledge

With this in mind, next steps, to incorporate direct knowledge exchanges from our research could include

- a Round Table meeting or meetings with the participating foundations to consider what these foundations need as a next steps from this research and what they would require those steps to achieve
- and /or a joint research and practice led conference on knowledge sharing and learning with an open invitation to civil society members in Jordan and Palestine
- an event or series of events which explore particular aspect(s) of the report, for example beneficiaries as co-learners with foundations, (given the demands for local-level practitioners and activists to reflect on and share their learning among their peers), with individual foundations acting as knowledge intermediaries

Subsequent possibilities might also include

- the establishment of a learning alliance (an informal grouping) among the participating foundations;
- and/or beginning a more formal foundation learning and research network in Jordan and Palestine, whether broadly, or specifically related to youth engagement and empowerment.

Since this research is one of two linked strands, there are two 'next steps' possibilities for ourselves. The first stems from the complementary research report to this study, by Professor Cathy Pharoah, "Muslim

philanthropy in the UK foundation context – the wider state of data”<sup>3</sup>. This has explored whether existing data platforms on foundations’ working can contribute to a knowledge base and foster knowledge sharing. Professor Pharoah emphasises the considerable global knowledge held within these foundations, knowledge and experience, and asks: “could it be shared more widely, for the benefit of other foundations who would like to do more to address the issues of global inequity and conflict; ..... help foundations with issues such as risk and legitimacy, ...encourage further innovation(and) facilitate more cost-effective approaches to finding and developing partnerships, or working through distant partners?”

A further possibility is therefore

- the potential for possible interactions between interested Muslim foundations in the UK and our Jordanian and Palestinian foundation respondents, to consider the ‘how’, and ‘how far’ knowledge is shared in their own settings, with a possible view to shared working.

The second stems from the funding of these reports (by the UK government’s Global Challenges Research Fund). This raises the question of the interests of governments, and especially of aid-directing and enabling governments internationally in ensuring and enhancing philanthropic knowledge sharing across all types of institution; but especially, from locally focused and locally driven philanthropy, whose untapped or unused knowledge and experience may otherwise be going to waste.

A final next step possibility is therefore

- exploring governmental-level perspectives on the implications of the research findings, and where feasible seeking appropriate governmental representatives at or contributions towards the practice-led next steps that are discussed above.

### Researchers’ Personal Reflections

Our research has uncovered impressive amounts of ‘good news’, as case foundations demonstrated the extent of their capacity and capability for internal knowledge sharing and learning. However, it is critical to recognise the likely consequences if the external knowledge sharing gap is not addressed. If the internally-directed reflections and development of the foundations continue as before, external philanthropic organisations currently operating in the region, or who are planning to do so in the future, are likely to remain wholly unaware about the wealth of local knowledge and experience these foundations hold. This may then reinforce the issues of lack of trust and lack of impact so feeding cycles that, finally, will not support the beneficiaries that all foundations operating in these countries wish to serve.

During our research, respondents have already offered to take our findings forward, for example – *“If this research can be a catalyst for a gathering around the region, let’s do it. Leave the follow up to us... we will do what’s needed to remain connected.”* We would be pleased and privileged to be able to play an active part in these continuing developments.

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<sup>3</sup> Pharoah, C., (2019) “Muslim philanthropy in the UK foundation context – the wider state of data”, CGAP , Cass Business School, Publication pending.



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## Appendices

### Appendix 1 Information Flyer on the Research (Final Draft)



#### ***Knowledge Sharing Between Foundations Engaged in Youth Development in Muslim – Majority Countries : The Wider State of Data*** ***Research Funded by UK ‘Global Challenges Research Fund’, 2018-2019.***

The rising expectations of, and pressures faced by philanthropic foundations globally reach critical heights for those foundations working in and for OECD development countries. This is especially so in countries where foundations are responding to regional conflict and post-conflict situations, including refugee support. In these circumstances, the challenges experienced by youth and young people are especially significant.

These contexts provide the setting for a collaborative research project, between the Academy of Philanthropy and the Centre for Charitable Giving and Philanthropy, Cass Business School, City, University of London.

**The Research is funded by the UK government’s ‘Global Challenges Research Fund’, 2018-2019.**

**Our research has two aims.** Firstly, to further understanding of roles, capacity and knowledge development within selected foundations working in youth development in Muslim –majority countries, specifically in Jordan and Palestine, and to discover their approaches to knowledge sharing, with peers, collaborators and beneficiaries, Secondly, to identify the potential for furthering knowledge-sharing and learning opportunities among foundations working in these contexts which emerge from our overview.

**To meet our first aim,** we will concentrate on discovering how foundations express their purposes, and create, implement and sustain their philanthropic strategies with regard to knowledge acquisition and sharing, including relationships with grantees and/or beneficiaries.

**To meet our second aim,** we will invite participating foundations to reflect on the extent to which opportunities appear for furthering knowledge sharing among foundations, locally and/or regionally.

**As exploratory research,** we propose qualitative case study research; operating at a small scale in terms of the foundation sample and the extent of the investigation undertaken. We will use purposive sampling, approaching foundations individually, from access to AoP/WCMP and CGAP networks. Both ‘upwards’ and ‘downwards’ locators for identifying foundations will be used; downwards from our network based knowledge of foundations’ relevant work; and upwards from our network based knowledge of funded youth development projects and ‘who funds’ these projects.

**Within a geographical /regional focus** of philanthropic activity in Jordan and Palestine, we will study knowledge sharing among foundations based within the region, where experiences may prove to be particularly demanding, given the tensions as well as opportunities of place-based philanthropy, especially regarding beneficiaries’ competing and evident needs. To amplify our understanding, (and as a separate but related project) we will study a very limited number of European foundations, with relevant philanthropic working, as a means of initial exploration of knowledge sharing and the state of data in this field. (These will include foundations in the UK, where reasonable data is available and emerging, from prior CGAP research.)

**Foundations’ participation** will be sought through face to face interviews, supplemented by documentary material where feasible, to support the development of a number of mini-case studies on foundations’ knowledge sharing perceptions and practice.

**Methodologically**, we consider that it will be important for our research to demonstrate a variety of approaches and their various strengths and value. For this reason, we hope that participating foundations will be willing to be identified by name in our research. We also recognise that some foundations may wish to join us only if they are able to remain un-named.

**Our planned outputs** are a research report to our funders; and publications for the public domain.

**Over the medium and longer term**, we anticipate that the research findings will be able to contribute to the continuing global movement, promoting foundations' knowledge exchange; by providing increased levels of data on foundations' purposes, decisions, operations and performance, from the foundations themselves.

**The researchers are Professor Cathy Pharoah, Dr Yunus Sola and Professor Jenny Harrow.** Our brief biographies and email contact details are set out below.

Please contact us if you have any queries regarding or ideas for participating in this project.

catherina.pharoah.1@city.ac.uk      ysola@academyofphilanthropy.org      j.harrow@city.ac.uk

**Cathy Pharoah and Jenny Harrow** are Co-Directors of the Centre for Charitable Giving and Philanthropy at Cass Business School, funded by the UK's Economic and Social Research Council, 2008-2015. Both are postgraduates of the London School of Economics. **Yunus** is Director of the Academy of Philanthropy, holding a doctorate in education and MBA from the University of Leicester. All three have shared research collaboration experience.

**Cathy** leads the well-established UK research programme, publishing annually on '*Foundation Giving Trends*', in conjunction with the UK's Association of Charitable Foundations, since 2008. She is the invited national collaborator UK, for Harvard University's '*Global Philanthropy report: perspectives on the global foundation sector*', the first ever study of its kind (2018); a collaborative researcher and publisher on UK foundations' development giving; and founding member of the European Research Network on Philanthropy.

**Jenny** is a co-author of published research on the development and challenges of foundation typologies and foundations' knowledge management and responsibilities. She is co-editor of *The Routledge Companion to Philanthropy*, and forthcoming lead guest editor for a Special Issue on philanthropic institutions in *The International Journal of Management Reviews* (pending for 2021). A longstanding contributor to the World Congress of Muslim Philanthropists and its Global Donors Forum (GDF) she was Programme Chair of the biennial GDF in 2018.

**Yunus**, as well as AoP Director, is a prominent convenor, researcher and consultant in the fields of philanthropic foundations' practice, with particular focus on youth and young people's development needs and social entrepreneurship, Yunus was Programme Convenor for the 2014, 2016, and 2018 Global Donors Forums and is a UN-appointed international consultant on youth development. Previous NGO roles have included the directorship of Abraham's Path, at Harvard; and senior education posts. A research and publication collaborator with Jenny, Yunus is co-editor with her of AoP's research on barriers to transnational giving facing Muslim philanthropy, and invited co-editor of *Alliance*, September 2018, with its special issue on Muslim philanthropy.



***Knowledge Sharing Between Foundations Engaged in Youth Development in Muslim – Majority Countries : The Wider State of Data***

***Research Funded by UK ‘Global Challenges Research Fund’, 2018-2019.***

***Invitation to Participate in Research***

For the attention of ...

Professor Jenny Harrow, Professor Cathy Pharaoh and I are delighted to invited you and the Foundation to participate in our research and be one of our case studies as we seek to understand how philanthropic organisations in Muslim Majority Countries learn from their giving, how this knowledge learning is shared within the organisations and through local/regional philanthropic networks.

The research is collaboration between Cass Business School, City, University of London, the Centre for Charitable Giving and Philanthropy at Cass and the Academy of Philanthropy. The research on “Knowledge Sharing Between Foundations Engaged in Youth Development in Muslim – Majority Countries : The Wider State of Data” is funded by “UK Global Challenges Research Fund 2018-2019” .

Dr Tariq Cheema, President of the Global Donors Forum, has often identified the lacking research data on philanthropy in the Middle East. We hope that this research and your involvement will help us add the much needed data. Our research is a scoping study of foundations, purposively identified, which are working to support youth development projects and programmes in Jordan and in Palestine (West Bank). We are inviting a range of philanthropic organisations from the region to give us a wide perspective of views and would be delighted if you would join the research. The research is qualitative,, and will be conducted by personal interview. I will be travelling to Jordan and the West Bank to meet our case study organisations in ..(deleted) We hope to complete the on site interviews by mid April 2019 . (Proposed dates deleted)

We hope to include 3-5 foundations in Jordan and the same in the West Bank. After the research, we will provide a copy of our research paper to you and, if appropriate, a regional presentation for interested organisations. We also expect the findings to be reported at various workshops and conferences around the world such as the Global Donors Forum 2020, and Cass Business School in the UK.

Let me thank you in advance for your support. If you have some questions and would like to discuss your participation in the research, let me know a good time to call you. If you would like to join our research, do let me know which date (and time) is suitable for a meeting with me. The research interview tends to take between 60-90 minutes and little or no preparation is needed.

On behalf of the Research group, Professor Jenny Harrow, Professor Cathy Pharaoh and myself, warmest regards to you and your team.

Dr Yunus Sola

Director, Academy of Philanthropy

### Appendix 3 Example of Personalised Correspondence to CEOs/Directors of Foundations

“Dear...(Chief Executive/Executive Director) ,

My name is Dr Yunus Sola, Director of the Academy of Philanthropy. Our organisations have crossed paths through my roles in the Global Donors Forum and the World Congress of Muslim Philanthropists.

I will be in Jordan and Palestine to conduct research on local foundations in the region and I wonder if you would consider being one of our case studies?The wider research team includes Professor Jenny Harrow and Professor Cathy Pharaoh of Cass Business School, City University, London although I am the only one travelling at this time. The aim of the research is to understand how foundations learn, what they learn and how they share this learning and knowledge within their foundation and with other foundations in their network. It has often been said that there is very little research on philanthropy in the region and we are trying to bridge that gap.

We anticipate meeting 3-5 foundations in both Jordan and Palestine. We consider the .....(Foundation name) as an important case study as a .....(foundation type). After the research we will be preparing a research paper and presenting our findings at both the next Global Donors Forum (2020), at Cass Business School, London and international workshops. We also hope to arrange a regional presentation for interested parties in Jordan and Palestine.

I attach a formal letter of invitation to share with your team. I am also free to phone you later this week, dates for.....next week to answer any questions. Let me know if there is a preferred time to call. I can connect by Skype/WhatsApp or ring you directly.

On a personal note, I would also be interested in learning more about your work with the intention of supporting your work within my capacity as Director of the Academy of Philanthropy and also as a Coordinator and Trainer of a United Nations Social Entrepreneurship programme. I would be delighted to share my work with you and see if I can involve your community in some of our activities.

If I can help you in any other way while I am in Palestine and Jordan, do let me know.

Looking forward to speaking with you soon,

Dr. Yunus E. Sola | Director  
Academy of Philanthropy

2 documents attached.”

**1. Introductory Questions: The role of the foundation in the context of the wider role of philanthropic giving.**

- a) How do you perceive your role as a foundation in the context of the wider role of philanthropy in society?
- b) What is your interpretation if the increasingly higher (local and international) expectations of philanthropic foundations?
- c) How are you responding to these rising expectations? What are your main challenges to responding to these expectations?
- d) Are these expectations justified?

**2. Research Questions (From Aim 1): How do foundations express their purposes, and create, implement and sustain or develop their grant making policy and strategy, within their resources, including, their relationships with grantees and/or beneficiaries.**

- a) How does the foundation currently express its purposes in the field of Youth Investment?
- b) How does this link with the foundation's overall strategy?
- c) What are the (different) frames through which the foundation contextualises its investment in youth in Muslim Majority Countries?
- d) What levels of resources are allocated to youth investment; and how does this compare with the foundation's overall resource spend?
- e) What is the grant making strategy of the foundation in this sphere (Youth investment)? Can you share or illustrate one example we can use as a case study?
- f) What is, if any, the beneficiaries' role in implementing foundation's aims/goals?
- g) Do you have one flagship model of youth investment in entrepreneurship that you would like to illustrate?
- h) How are "applicant" relations with the foundation organised? E.g. how to potential beneficiaries find you?
- i) To what extent, and how, are beneficiary relations sustained over time?
- j) What are the risks and rewards of the ways your foundation currently 'does business'?

**3. Research Questions (From Aim 2): How do Foundations identify their role, capacity and knowledge gathering and knowledge development through their projects?**

- a) How might the foundation's capacity (resources, location, people, knowledge, knowhow) to carry out its programmes/policies be characterised, and why?
- b) What are the sources of the foundation's learning (core knowledge) in the creation and sustaining of this demanding programme area?
- c) What kinds of knowledge is needed, acquired and sustained to support these programmes?
- d) How does learning development and knowledge exchange for this field take place within the foundation; and among whom? How do you ensure that the knowledge accumulated in the foundation is not lost?
- e) What opportunities exist for knowledge sharing across youth development programmes among foundations generally and in the foundations particular context?
- f) How do beneficiaries learn about the foundation and its roles and purposes and through what sorts of relationships?

**4. Which networks do foundations use for their knowledge sharing and knowledge building?**

- a) Which learning/sharing network is the foundation involved with? What is shared? How effective is it?
- b) If foundations learn that other foundations have invested in the same beneficiary, is there a dialogue? Any examples?
- c) Does the foundation have an example where they have implemented previous learning to invest in a more informed way?

**5. Documentation Request**

- a) Annual report and accounts.
- b) Documentation for Youth Programmes (flyers, brochures, etc) we may use for the 'case study' report.
- c) Would the foundation be happy to have financial information made public in the research reports? (If not, which parts are for researcher information only and which parts are the "public" data we can reproduce in the report?)
- d) Who is the contact in the Foundation we can refer to, to check that the data we use in the research report meets the Foundation Guidelines?

**ISSUE 1 How your/the foundation expresses and carries out its purposes with regard to youth development, your grantmaking strategy and its development , the resources allocated to this work; and your relations with relevant funding partners and beneficiaries.**

1. How and in what forms (public documents, mission statements, annual reports, media releases etc?) does your foundation express its purposes and aims, with regard to your youth development work?
2. How would you describe your grantmaking strategy and its implementation?
3. What levels of resources are allocated directly to youth development programmes/initiatives

Can we compare this to your overall overall resource spend? (Possibly a supplementary here on whether this aspect and other data on the foundation is made public?)

4. To what extent if at all do you operate in collaboration with other grantmakers or other organisations (intermediaries to help find grantees?); which types of organisations , how are they selected or identified ? If appropriate, why do you feel that collaboration is a feature of your work?
5. How would you describe the role of your beneficiaries in implementing your foundation's aims and purposes?  
(this begs question as to who they see as beneficiaries, whether NGOs down the line or direct recipients; have omitted the 'how do beneficiaries find you question' – as this may come up – but perhaps should precede this question 5?)

**ISSUE 2 Your foundation's approach to knowledge and information gathering; the ways in which and the directions to and from which your foundation learns, to enhance your youth programmes ;the extent of opportunities for and barriers to knowledge sharing with other organisations to support that learning ; and the role of learning in assessing your foundation's impact.**

1. How well informed do you feel about your grantmaking and its progress?
2. What do you consider to be/have been your 'best work' ? (how do you assess how successful it has been?)
3. What are your most useful information sources (hints – final grant reports, meetings with grantees, grantee surveys, evaluation of programmes, direct and indirect; collaborators and intermediaries, government, networks of other foundations, informal sources, direct observation)
4. In what ways and to what extent does your foundation share knowledge and information internally , i.e. developing learning; and externally, if at all?
5. (Assuming some kind of KS) – *who* shares the knowledge and *with whom?* *where does this sharing occur;* *what knowledge is being shared and why?*
6. What kinds of knowledge do you welcome receiving from other organisations?
7. (What extent , if at all, are your beneficiaries able to/invited to become among your knowledge sharers?)
8. What do you consider to be the advantages to knowledge sharing within and across foundations? What are the barriers. (Prompts? too busy, lack of capacity; insufficient staff, too expensive, things change too quickly and knowledge not always useful or timely, just adding to the information already out there , might pose risks for us. grantees. collaborators, levels of trust ; working out what may be useful and relevant?)
9. Would you agree that sharing knowledge about failures is helpful?
10. What would you say are your foundation's two leading challenges in information and knowledge sharing about your youth development work?

if all are still standing, the final wrap up questions - How do you perceive the increasingly higher expectations of philanthropic foundations? How are you responding to these rising expectations? Are these expectations justified?

## Appendix 6 Narrative case accounts of individual participating foundations

Ref	Philanthropic Organisation	Country
Pilot	Fondazione ABC	Italy
J1	Abdul Hameed Shoman Foundation (AHSF)	Jordan
J2	Generations For Peace	Jordan
J3	Ruwwad, Jordan	Jordan
J4/P6	Khutwa HQSF	Jordan (Palestine)
J5	Zain Telecom (CSR/CER)	Jordan
J6	Crown Prince Foundation	Jordan
J7	Elia Nuqul Foundation (ENF)	Jordan
P1	Dalia Association	Palestine
P2	A.M. Qattan Foundation (AMQF)	UK (Palestine)
P3	Taawon	Palestine
P4	Palestine for Development Foundation (PsDF)	Palestine
P5	Ruwwad, Palestine	Palestine

### Commenting on our undertaking to share our case study accounts with each case organisation

The percentage change made to the original narrative script after sharing and collating the returns from the foundations/organisations varied from 63% change in one case to 1%. Three foundations/organisations did not submit any edits or comments to their narratives even after a reminder was sent. The average change to each returned narrative was an average of 22%.

The majority of the edits/changes were minor, in the case of the 63% change the edits were primarily a rearrangement to the sentences. A few edits were clarifications or corrections to a statement and/or data in the table. While the majority of the edits were accepted and the new narratives replaced the original drafts, in a few cases, the updated narratives were longer than the original and attempts were made to remove the extra detail without affecting the story.

Where a statement was deleted or a meaning reversed (this occurred in two cases) this was not followed up but accepted and understood as an internal organisational challenge. Given that both organisations gave full permission for their names to be included in the research, a vivid statement from the point of the researcher may have been deemed too sensitive for the organisation's stakeholders.

**Foundation 'ABC'**, originated in the early 1990s following the privatisation of the Italian banking sector, has a distinguished earlier history, dating back to the first half of the 1800s. It has seized opportunities to engage with a range of social investments, and has independently created a "daughter" foundation to undertake new ways of working, such as venture philanthropy, and to be pioneering in the Italian foundation context. Working to its own flexible methods, Foundation ABC discusses the implications of changes in its working environment, both internally, and externally, through the European foundation network to which it belongs. These have included the Europe-wide pressures among some governments to access foundations' resources and for increased scrutiny of nonprofits (including foundations), together with transparency in social action.

Foundation ABC works across a spectrum of responsiveness, from awarding small grants (e.g around 5000 Euros) for very particular or local concerns to major programme contributions. It is able to diversify its giving ("*a church roof, a museum building, a conference*"), and operates under a freedom to give grants widely, notably "*whenever we see that no-one else is stepping in*". Its now strongly-established role in youth development began as a means of revitalising the nature of its giving, at a time when it also had the internal capacity to expand its activities. From a board brief to "*do something with youth*", and staff exploration of Erasmus and other EU youth projects, from 2000, the Foundation created its own local youth projects, spending 20 million EU over five years, and developing projects to the point where other organisations were replicating and then 'taking over' some areas of work.

Foundation ABC could then have chosen to 'remain local' but became increasingly aware of the global context of its work, such as the youth 'brain drain' and with many young people whom they were supporting heading overseas. Reviewing and 'starting again' in this area, it began focusing on vocational aspects of youth development, investing in youth projects especially around entrepreneurship, becoming managers and raising resources. While a number of these projects nurturing youth entrepreneurial talent have remained within the Foundation, this growth in turn led it in 2012 to partner with the UN in a Mediterranean-wide initiative to foster social entrepreneurship among across the whole region: "*we could not ignore the conversation about migration, refugees, conflict and regional wars.*"

As part of this initiative, young entrepreneurs from Jordan and Palestine became eligible to apply for the project. While usually one participant is selected from each eligible nation, the selection criteria is not tied to a country but to the quality of the entrepreneur. This may lead to more than one applicant being selected from one country. From this perspective, the inclusion of Jordanian and Palestinian youth in the programme is not a deliberate focus on those countries but rather as a result of their eligibility and quality of application. Foundation ABC sees the programme as a "continuum" of youth entrepreneurship internationally, rather than as country-by-country focused; and does not approach any individual eligible country where youth have *not* applied. Thus the inclusion of Jordan and Palestine is fortuitous, rather than especially selected.

At its beginning, this initiative was of immense value in its own right, as a means of engaging the board and foundation staff in international dialogue at the highest levels, its UN partnership bringing attention and prestige. By "*widening the Foundation's footprint round the world*", its institutional goals are being met as it represents a 'flagship' project. Nevertheless, the collaboration is itself still a developing process and presents its own challenges, learning how to work with a partner, and to collaborate is seen as a skill in its own right, alongside recognizing and valuing the skills of each. ABC's experience suggests that while implementing the project, the foundation's own projects can transform and influence the project.

Internally, the foundation's learning stems from its multiple project experience, with senior staff meeting and exchanging with project co-ordinators weekly; and area heads meeting weekly to share and update what each other is doing. Team building activities are built into local projects, a practice transferred to the Mediterranean-wide programme; and learning from the alumni of projects on local youth enterprise have enabled these projects' redesign as they grew, enhancing the value of the Foundation's local alumni network. Here the rationale is clear: "*Why implement a project through partners if you have the capacity?*" Its assessment of its learning derives also from adoption of an impact investing approach, incorporating social impact assessments. This is subject to continual review and renewal, since the board is renewed every five years and "*the board interprets outcomes in different ways, especially when new board members come on board*"; Learning across networks and externally is growing but variable. Regular meetings with other banking foundations in the region are helpful in getting to know one another's work. While a "great

network” however, “it does not appear to maximise the potential of learning across the network and across the beneficiaries.” At the European foundation network level, where Foundation ABC is fully engaged, participation is orientated towards knowledge sharing dialogues; though this network the Foundation acquires a vast amount of knowledge and resources for learning that can be applied at the local and international level. As for its international partnership in youth development, the foundation’s perspective is that “learning comes from being *in a real partnership/collaboration with the partner*”, for example, in partners’ development of more sophisticated impact evaluation measures for joint work; “*We have learnt that just to handover money does not work.*” The main learning opportunity in partnerships is to really understand the expectations, needs and skills of the partner. As a prominent Foundation in youth development internationally, Foundation ABC does not network with other foundations or foundation groups internationally, for example in North Africa or Palestinian Territories on this topic. It is aware, nevertheless, that if it continues this international partnership with the UN on young social entrepreneurs and should the program expand outside the Euro-Med area then “*we should reach out to the Middle Eastern and North African (foundation) networks*”.

The Foundation is 41 years old, unique in this region, set up by the Arab Bank and named after the original founder of the Arab Bank; having an annual income from the Arab Bank, (3% of their annual profits, plus its own endowment. A non-profit Foundation that has “no external influence. We do not need fundraising.”

AHSF emphasises its considerable internal learning experience, given that 41 years ago “everything was self-learned”; and having now “gathered and inherited a lot of wisdom and with it, an internal knowledge learning process.” Assessing that “internal learning is ingrained in our culture”, the Foundation sees its innovations as having never been reliant on “the west and western research” which it does not consider relevant or applicable to Jordan. But, for example, (AHSF) will look at international models and then “create our own model to suit our own country”. The Foundation emphasises its care or “strictness” in adhering to and implementing its overall mission, found on its website, while reflecting “our own culture and context”; and concludes that “at the end of the day, we have to create our own method”. That method takes account of the country’s continuing change, creating awareness of “always improving” in the Foundation, since “we cannot afford to be stagnant, holding on to our older ways”. Accompanying that internal sense of change, the Foundation does nevertheless “sometimes, pause and take reflection time “for a project or programme”. It was not unusual for the Foundation to pause for a year and then return to a project, with an example of a project paused for one year, during which time staff training was undertaken.

The board’s sense of care extends to its approach to due diligence in its grant making – “our diligence is very strict. We have our network and ask about organisations and individuals through our network”. It is also aware that its own behaviour and practice is always in “the spotlight”. The Foundation is emphatic that “We do not fund anything to do with religion or politics or any organisation where we perceive a bias, a prejudice.”

The Shoman Library is seen as one of its most successful and powerful long-term projects, together with its young innovation lab for young social entrepreneurs. The former, a now well-established “beautiful library in one of the most underprivileged areas of Amman “is open to everyone, organises workshops on creative topics (“Today we have creative writing workshop”); and links in to other related activities, such as film screenings, weekly discussion forums, winter and summer youth camps, and youth entrepreneurial training.

The open access from the Library provides, along with other projects, a strong capacity for interaction with the Foundation’s beneficiaries; for example, gauging their and notably youth satisfaction through the weekly forums and yearly surveys (from the latter, for example, extended the library opening hours, opened a coffee shop inside the library, purchased more books that addresses current knowledge needs including eBooks and audio books) while creating the Library as a community and family cultural and knowledge hub. In recognizing that the beneficiaries are “all stakeholders”, the Foundation goes beyond largely informal recognition by beneficiary inclusion in its stakeholder-focused board. Again, the learning achieved with and from beneficiaries – “learning is essential for us! This is how we operate” – is for internal purposes, to propel the Foundation as “always improving”. Similarly, the board, split into committees that include stakeholders, report to a main board, shows “engagement in learning” and “want to be informed”.

The Foundation distinguishes between contact and collaboration with governments and other foundations, for example in workshops or conferences; and sharing their knowledge externally, albeit with some regional involvement. Nevertheless, their responsiveness to requests for advice and support – “a few Foundations (from Sudan, UAE and Palestine) have approached us and asked that we guide them on how to run the Foundation. We trained them for free”- indicated their important, reactive role in external learning and knowledge exchange.

Founded in 2007, **Generations For Peace (GFP)** began as a peace-through-sport organisation, testing grass root programmes in local communities in Jordan and 50 countries across the Middle East, Africa, Asia and Europe. It has evolved now to use additional tools – Arts, Advocacy, Dialogue, and economic Empowerment For Peace – in addition to its Sport For Peace approach, but retains its original mission focus on addressing local issues of conflict and violence relevant to the community, entering the system *“at any level we can or is appropriate. It might be children, youth, parents, community leaders.”* With its concentration on positive youth development and leadership in the local communities where young people live—for example, through existing structures such as youth centres, sports clubs, other NGOs—GFP and their youth volunteers place deep emphasis on the participatory programme methodology and their intention to undertake *“long term programming, nothing is short term, so we stay with the community beneficiaries.”* GFP is emphatic that *“We do not fund religion or politics, but support communities to engage across identity divides to break stereotypes, fostering greater understanding and trust, and embracing diversity as a strength.”*

GFP is underpinned by and reflects UN Security Council Resolution 2250 \* on youth, peace and security, the first such resolution to focus on young people’s roles in peacebuilding and countering violent extremism, itself the initiative of Jordan. Working to prevent rather than counter violent extremism, it operates a participatory approach, which itself responds to what the Global Progress Study on UNSCR 2250 recognised as *“the violence of exclusion”*. For example, its programmes *“do not have pre-determined KPIs; we engage the community to gather and identify their own KPIs, to articulate them in their own vocabulary so they are relevant and meaningful, prioritising the community’s own decision-making and sense-making”*; with programme designs guided by beneficiaries. To that end, the organisation has recently published a compendium of 114 unique peace indicators collected and analysed across 27 countries from 2014 to 2017, in order to capture local understandings of peace in a systemic way, share best practices in participatory, community-led monitoring processes, and spark measurement ideas for other community members engaged in designing and evaluating their own processes of social change.

Internal learning, through qualitative or quantitative programme evaluations driven by beneficiary participation in data collection, group discussion, and sense-making, is recognised as ensuring knowledge transfer. With beneficiary-guided programme designs, *“the learning on that level is very strong”*, gained through investment in local youth volunteers who are trained and mentored to lead local programmes, and provided with continuing support. Local volunteers thus *“engage with their communities and local volunteers also operate as a team, anchored to a strong existing local community structure, which is a knowledge base in itself “*; while GFP’s ability to retain its volunteers provides a system for *“our knowledge retention”*.

A cascade system operates as *“we, GFP, train and mentor the first generation volunteers [original, founding volunteers] and they in turn, train and mentor their peers”*; and it is the ongoing mentoring support rather than training alone that furthers knowledge transfer – *“We have learned that training alone has a minimal impact and our structure is designed to ensure we can sustain ongoing support and mentoring to volunteers through an entire programme cycle, and from one cycle into the next.”* Programme evaluations combine quantitative and qualitative data collection, with baseline and endline surveys at the start and end of every project, and participatory evaluation focus group discussions with the volunteers, participants, non-participant peers, parents and community stakeholders. Knowledge generation and transfer therefore occurs in all directions – vertically and horizontally through this approach to engagement and mentoring. This demonstrates GFP’s commitment *“working with youth as partners: working ‘with’ youth rather than doing things ‘to’ youth or ‘for’ youth: it’s a very different relationship”*.

The ‘cascade’ approach is also working operationally and nationally, for example, in Jordan, the model has scaled-up through partnerships with Ministry of Education and Ministry of Youth, to nationwide programming in almost 700 locations, with further growth expected in September 2019. And in other countries, such as Nigeria, *“our adaptive programming strategy has led us to evolve our programmes and seize emergent opportunities to engage different segments of the community; we began with Sport and Arts approaches with children and youth, and later added Advocacy For Peace and economic Empowerment For Peace programmes with older youth and adults, then deployed our Dialogue For Peace tool when we had earned the access to leaders in the community”*.

As a mission-led organisation, GFP seeks donors to match that issue and acts as an implementing base for those donors. While lacking an endowment, it has internal and external donor sources, including from the Olympic Movement, and donors through UN auspices. As an implementing organisation dependent on donor funding, a key challenge is that most donor grants are restricted funds (accountable to specific actions and budget lines) and also demand a “cost share” contribution, typically of 20%. In recent years, GFP is showing success in securing large donor grants of “restricted funding”, but the growth in “unrestricted funding” support is not keeping pace. Currently more than 7) of GFP’s annual funding is “restricted funding” and its cost-share requirements are using up more and more of the relatively precious unrestricted funds. This means growth will plateau soon unless GFP can secure significant growth in unrestricted funds.

Some donors were seen as very engaged; whilst others receive reports but give “very little feedback”, in response. Some donors approach NGO’s just as contractors to implement a programme the donor has pre-designed; whilst others engage NGOs much more as partners to co-create a programme with the community. A number of projects were funded by several donors, and in some the organisation’s experience was that “*the donors do not talk to each other*”; citing the example of a project with governmental funding together with two UN agencies, where “*each came on board independently*”.

In its work focus and ways of working, GFP’s core challenge continues to be gaining resources from donors convinced by the argument that “*a large youth population presents a unique demographic dividend that can contribute to lasting peace and economic prosperity if inclusive policies are in place.*”

While much of the learning is institutionalised, the length of stay of the CEO, currently 8.5 years, and GFP Institute Director, currently 11 years, has played a significant role in the learning journey of GFP.

**Ruwwad, Jordan's** work began through the community-led activism of one significant donor, originally mapping the needs of a marginal Jordanian community without any intermediaries, who continues, a decade later to play a central role in funding and energising its complex layers of work. Ruwwad is youth-centric. Providing university scholarships for young people, its core message for its scholars concerns the interlinked relationship between higher education funding and community service and engagement: "we will give you a scholarship to study. You give us community hours. Let's engage everyone in the community"; in turn demanding from its staff that they "weave the hours and make the hours transformative and meaningful for (the scholars) and for the community." In turn, too, its small team are themselves have strong presence in those communities where Ruwwad works: "Our team go to weddings, funerals, they are always present. They are part of the community." This is a major contrast from Ruwwad's original community intervention, when local people demanded to know who and what they were.

Its programme has three layers: "services at the bottom...innovation, risk taking, sharing is in the middle. ... above are the initiatives and campaigns", working currently with 210 Youth scholars who volunteer in Ruwwad community centres across three key programmatic areas (Child Development, Youth Organising and Community Support) with a focus on entrepreneurship. Volunteers provide a minimum of 2 year service-commitment if they benefit from a vocational scholarship and 4-5 year commitment if they are university students, after which they either join gainful employment or they set up their own enterprise. The nature of community provision and support being enabled shows a responsive history of community action, from setting up post offices where there were none, staffed health clinics, youth libraries, community help desks; with increasing awareness that community engagement in marginal communities is challenging in its own, and especially for youth, experiencing family and community scarcity. Changing communities' needs also produces tailored and swift responses, for example the creation of a disaster management fund, providing funding for emergencies such as a house burning down.

Ruwwad recognises its high expectations of its youth-alumni, but also their own challenges as well as those faced generally by youth in hard-pressed communities. "We expect the youth to take their journey and share their journey. But we are finding the alumni are having difficulty because they are from (this) background". Youth-directed programmes therefore incorporate opportunities for youth listening and learning, "helping each other progress, not through money but also with our presence" and encouraging personal and community respect (for example in a current volunteering focus on gender-based violence, working in schools.) Internal learning circles, originally a by-product of a community activity (a community series on child development and 'parents hitting children') are now found throughout its work, from youth participants to the admin team. These support learning and also knowing, as a basis for tolerance, which "comes from knowing each other. Learning circles help us to know each other."

While Ruwwad's work produces many critical narratives of successful change among individual youth alumni ("The first female lawyer in in this area came from our community"), its formal evaluations demonstrate strong outcomes. Following youth between 2009-2014, showed 80% accessing employment; among the remainder, 15% were women in marriage, having chosen not to work; but could continue in employment.

Its annual donated budget of 650K is divided equally between scholarships and community projects, with further project funding coming from additional independent donors (not included in the 650K). The role of its founding donor is one of continuing catalyst, mentor and certainly key learner to support its further progress (for example, turning up, unannounced to do youth exit interviews and feed back, or identifying the most valued programmes - to the point where such learning "is now in our DNA".

Extending its programme reach from urban to rural Jordan, Ruwwad's working model and operations are now found in Lebanon and in Egypt. The lead donor and the team are talking about succession and exit strategy issues, the latter central to communities' and citizen-led programmes for change. Resources questions - overhead costs, salaries, other delivery models,- vie with those concerning Ruwwad's sustainability and their scholars' roles. Yet alumni themselves are often in need of further support, which Ruwwad is seeking to do by "creating a professional body." The continuing message from Ruwwad is the vital importance of continuing and deep investment in youth, "whose capacity to overcome a difficult complex and challenging reality [to survive] is miraculous".

*Preparing generations of youth equipped with the agile skillsets needed to thrive in the future, and “fostering an ecosystem that is supportive of these youth and their lifelong learning journey” is the crux of the direction and ambition of **Khutwa**, whose name means “‘step’, evoking the many steps we’re taking on our journey towards a rich, collaborative learning ecosystem in Palestine.” Operating since 2018, Khutwa is the evolution of the long standing family foundation, HQSF, an organisation granting scholarships to Palestinian university students since 2000. Registered in Jordan and operating solely in Palestine, Khutwa is emphatic about its long-term commitment that, in Palestine “We have a new generation starting school. We are here for as long as we are needed and will follow the generations as they grow.”*

*Khutwa’s creation and operating logic stems primarily from the experience of its scholarship arm, HQSF, in funding of university scholarships in engineering and IT. Initially seeking an internal ‘revision’ of its role in light of global shifts in the labor market and skills required thereby, supported by extensive stakeholder consultation, this initiative led to a wholesale shift in the foundation’s thinking; and a strong awareness that “we needed to rethink and formulate a new strategy to maximise impact”. Identifying learning as a macro-level issue of concern, especially around the quality of learning available, the foundation chose to go to Finland, to observe and learn from its experience, taking “25 people to Finland for a week. Teachers, principals, and other educators”, where “everyone commented on how the level of trust is so high in Finland. People trust each other and that is reflected in the strong educational model and top-ranking learning outcomes.” The idea behind the Finland trip was not to attempt to replicate the country’s educational model in Palestine, but rather to spark a dialogue among education stakeholders about the type of education that is best suited to the unique context in Palestine. The foundation facilitated this dialogue running sessions over five months with its group on core issues to education namely teachers, the learning environment, leadership, and ultimately reform.*

*Retaining its original scholarship program, Khutwa’s future work will support the preparation of new generations of lifelong learners. Achieving this requires a high degree of partnership and collaboration. Hence the organisation sees driving exchange and breaking down silos between learning ecosystem stakeholders as central to its role and mission. The aim is “to create partnerships with organisations who share the same aspiration.”*

*In its early, ‘lift off’ stage, Khutwa recognises the ambitious nature of its work in advocating for a nurturing learning culture in Palestine, While Khutwa’s plans involve the support and facilitation of new and innovative learning programs on a national scale, it will not act solely as the implementing or operating organisation, rather “we will be enablers for an entire community of change agents”.*

*Continuing on their own self-set learning trajectory, Khutwa aims to be “evidence-based in every programme we support”; and are currently in the first stage of their (3 year) strategy, piloting, mapping and engaging players from the learning ecosystem, to be followed by a second phase of scaling up that work. “Ultimately, we are inviting Palestinians to reimagine the way we think about learning”. In summary, Khutwa’s evolution represents the core of many philanthropic foundations’ intentions. It brings a willingness to innovate on a large scale, a blend of modesty in learning and ambition in actions: “We do not know the solutions. But let us put learning at the centre of our concerns.”*

**Zain Telecom Corporate Social Responsibility and Corporate Entrepreneurship Responsibility** ('Zain CSR' and 'Zain CER' in this case) operates broadly as the major CSR 'wing' of a leading Jordanian Telecom (itself a branch of Zain Group, Kuwait.) It has extensive experience of operating and grantmaking philanthropy in CSR for well over a decade, and in corporate entrepreneurship support for more than six years. It has budgetary independence within its allocated funds, abled by its CEO approvals and the decisions of its local teams in local communities. It has a multiple focus for its philanthropy – health, education, environment, youth and social innovation; the last two especially blending into innovative work in entrepreneurship.

Zain CSR is pro-active in making connections with communities to support, using the range of media, including the press and social media, and undertaking sponsorships in local events. Also, annually creating a 'panorama' of its work done during the year, which further attracts communities' attention, and the less privileged areas which are its philanthropic targets ; together with evident 'gaps' in public provision. Programmes range from young people's talents' celebrations (the SHINE programme , in schools and universities) to examples of direct health provision, including mobile doctors and dentists visiting regularly in targeted rural communities, and partnering with cancer clinics. The long term commitment and nature of the healthcare also means that individual cases are monitored and followed for as long as necessary.

Providing extensive, practical support in entrepreneurship is a Zain CER hallmark and priority, Its vocational employment centres partnership for example, trained unemployed youth to repair mobile handsets and awarded qualified status certificates , to support trainees' employment prospects or set up their own enterprise. Here it was critical to then go back to the training centres and ask the central question - "*are the trainees getting into jobs?*" Organisational learning from such projects is undertaken by measuring both qualitative and quantitative impact, since Zain CER wants "*to measure the social value for our budgets*". After its 2015 study showing 20% unemployment, Zain pioneered its Zain Innovation Campus (ZINC). This is an accelerator, hosting start ups and entrepreneurs, giving space for free, training and links with experts; also partnering with UNDP, UNRWA, UNICEF, and MIT. Now with more than 100 startups in Jordan, over 90% of these startups have become successful - their own businesses, their own income. Zain CER is clear that while they have now learned the ways to support entrepreneurs – capacity building, mentoring, identifying stakeholders , "*We learned from them and they learned from us.*"

Against this innovation and pro-employment background however, there remain highly immediate needs in communities for which support is also sought. Here Zain CSR aims to minimise but not exclude its humanitarian response, being willing but wary: for example, "*we believe that giving food parcels is not the best philanthropy. We do give, but we also do not feel it is right.*"

Unsurprisingly for philanthropy based in the corporate sector, business-led methods feature in Zain CSR's organisation processes. These range from delegation to local teams on project decisions and flexibility in the balance of spending on particular spheres, to broader team management aspects, for example, "*Every three months we have a dashboard of projects, and we make sure that our teams are empowered, that they have capacity or build capacity, our teams are experienced and building experience*". "*Always being invited into new communities*" provides its own challenges, alongside the multiple projects in hand at any one time, so that partnerships are sought, upon which "*we always do our homework*". Partnerships are undertaken with other foundations, NGOs and the public sector; though not with other Telecom CSRs.

Zain CSR's overall learning approach focuses on its interactions with beneficiaries (for example, in the ZINC programme, both on those who advance and leave the programme; and those who subsequently return and are further supported; and on 'asking questions', especially regarding partners, and their own sustainability. While sharing learning internally and with partners, they do not share externally, noting the paradox that "*Zain is doing so much and learning so much, and yet no one is asking Zain.*"

“In Jordan the average age is 22.5 in Europe it is about 40. We have the highest unemployment amongst youth at just under 40%. We need to reinvigorate attention, bring youth into dialogue and give them a public voice.” This is the core purpose of the **Crown Prince Foundation**, established through a Private Law at the end of 2015, beginning its operations fully a year later, aiming too, to become “a leader in foundation practice”. With three ‘pillars’ to its work – innovation and skills, leadership and youth excellence, volunteerism and philanthropy- the foundation is very clear that it does not want to re-create what is already there or copy existing institutions already there, on its own. Rather, in scanning to see who and what is already in the field, the Foundation is identifying partnerships, to meet its mission.

Key initiatives are already in place, for example, in order to connect CPF with technical education, and in the context of the stigma attached to vocational training in Jordan, with a vocational training (technical) university. Having seen those worldwide developments using workshops with 3-D printers, to create innovative tools, CPF has brought the idea successfully to Jordan, with its ‘FabLab’. Testing its focus on developing young people’s creative and problem-solving skills, workshop members have included audiences of young people across the governorates to older women from the refugee camps dealing with waste management.

Partnership with Jordan’s Ministry of Education and Ministry of Youth has been developed through an out-of-school enrichment programme (Haqiq), providing access to leadership skills: with requests as well as support aimed at young people. At the last stage of this program, the young people interested can stand for elections for a place in a “Haqiq Majlis” at their governorate level and create a series of local impact projects; one such elected young person created a special job fair for their community. From this experience, young people have come back to CPF and asked for financial and business planning skills, and English language skills, with CPF starting with language training, identifying their own skills gaps. More unusual or unique programmes and projects are also a hallmark of the CPF, which offers a diplomatic training programme for young people; and set up an internship scheme with NASA and other centres of excellence, in which their ‘NASA youth’ built their own micro-satellite, launched last year, Jordan’s first launched micro satellite “built by our youth”.

The very newness of the Foundation creates its own pressures; on its own learning capacity and on the limits of its responsiveness as more need is uncovered and as further layers of needed interventions are identified. (For example, in seeking to formalise and embed the Jordanian Youth Dialogues, with major events, including youth panels responding to ministerial policy makers, giving young people a platform for expressing their ideas.) With “young people always bringing us opportunities”, especially using social media, the difficulties of refusal are evident, not least since “Young people know what they want, and what they ask is often do-able. “As the CPF supports startups, and as their first supported students are beginning to graduate from university, “they need jobs” and the ambition is “to grow the Foundation with them”. Exploring the directions taken in other countries is seen as central; “We are going to Norway and other countries to find out what they have been doing in this regard. We are bringing in knowledge partners.”

Sharing the Foundation’s own learning, externally with others, through formal channels is not, however, – or not yet – taking place. For the present, bringing partners to the Foundation is bringing in learning into CPF – most recently, exploring a partnership with the Prince’s trust in the UK.

With each of the Foundation’s programmes being different, some implemented themselves, as well as with partners, the country’s infrastructure also provides challenges. For example, the case of a women in a part of the country who cannot get public transport to get to work or university: “This says less about the woman and more about what one of our priorities must be for development.” Here the Foundation is again looking to other countries and learning how they are solving this type of problem. “Can we create a shared community bus programme like in Egypt?”

CPF’s board, appointed by Royal Decree, operates to international governance requirements. CPF reports to the Audit Bureau in addition to being audited by a big four firm, and seeks external monitoring and evaluation input. After identifying issues of lack of transparency and trust in Jordanian philanthropy “what do they do? Does the NGO actually exist?” and of volunteerism “are the volunteers really doing the hours? Are they making a difference?” CPF brought on board Naua, “the region’s first social impact, auditing and verification platform” <https://www.cpf.jo/en/our-initiatives/naua> (accessed 17 June 2019). The intention of Naua is to independently promote and audit Jordan’s philanthropy and volunteerism by measuring impact

and reporting with transparency as feedback to both donors and beneficiaries. Regarding volunteerism, “We are trying to put a value to our youth volunteerism. Naua allows us to legitimise it.”

The roots of the Elia Nuqul Foundation began when Elia Nuqul was a Palestinian refugee in Jordan and had to work to support his family rather than do a university degree. Now continuing as a family foundation, with funding from the family, and from 2014, accepting support from other donors, the Foundation's – and family – vision is that of youth development: “to benefit all young people in Jordan by providing educational opportunities”.

Working mainly through scholarship programmes and transportation stipends, with a part of the budget allocated for capacity building training programmes, 71% of funded scholars find jobs immediately upon graduation. The Foundation becomes known through its links and partnership with education organisations, by networking with NGOs and with all the universities in Jordan, use social media to make contact with potential scholars, “and of course, by word of mouth”. A committee of 7 ‘ambassadors’ from the Foundation’s alumni promote its work, and through its alumni fellowship network, graduates in turn support and coach younger students.

Developing and maintaining close links with the scholars is central to the Foundation's work, beginning with the application process and the opportunity to get to know the applicants and their families through home visits. Selection occurs on the basis of the Foundation's own criteria, ranging from their family economic situation to their roles in community service. However, the approach is designed overall to be very much about relationships, since applicants are already from challenged neighbourhoods, and to be one in which the Foundation seeks especially to develop social entrepreneurship thinking. The personal characteristics of applicants are not relevant: “we do select based on merit”.

In funding scholarships to enhance the prospects and the voices of youth, the Foundation looks to its scholars as partners, and not only formally, through alumni and ambassadorial roles. As partners, rather than ‘beneficiaries’, the Foundation invests throughout the scholar's experience, assisting in developing their growth and maintaining contact during their studies. They also resource at key times, for example, to fund specific training from strategic partners; where students may also intern, to maximise their job options (an aspect of the programme appealing to corporate partners.)

There are three in the Foundation's team, having responsibilities across its field of action, from due diligence to sustaining relations with students, including going to their homes. They describe their mindset as one of “empowering and expanding perspectives”. Core challenges include scaling up their efforts and sponsoring more students. Those challenges stem in part from their understanding that in their region, “philanthropy is not a well developed concept, while ‘charity’ is more popular”. Sharing knowledge amongst foundations in the field is developing informally, yet formal platforms need to be further developed.

The opportunity to engage in more networks, hear and learn from what other foundations have done, and “share what we are doing right” would be welcome, not least as “we do not want to start from square zero every time.” At the same time, the Foundation is aware that successful networks are those which demonstrate evident benefits, and add value.”

The complexities, opportunities and disappointments which characterise civil society experiences in Palestine are evident in the pressures and progress presented by **Dalia Association**. Beginning operations in 2007, on the community foundation model of multiple donors funding multiple projects that reflect community needs but are articulated and identified by those communities, Dalia has weathered critical periods. With the Oslo Accords, and fundings' arrival, for example, with *"each wanting the other to sort things out"*, external donors' agendas dominated, and *"donors told us what to do, what our needs were and how we were to do it."* In critical contrast, Dalia, while itself a grant-maker, is a community mobiliser, where its grantmaking is embedded in and arises from community empowerment processes.

From its initial use of communications experts to 'spread the word', Dalia is fully engaged in community outreach, and dialogue. That dialogue is not easy. Communities approaching Dalia that are 'aid-dependent' approach, are initially deflated when *"they realise that we are not just going to give them money"* but recognise after dialogue that *"the community should be doing things their own way"*. Moreover, they admit the (top down) aid (model of) funding *"did not make much change."* Dalia's method is to enable communities to work and learn themselves, starting with one activity and going on to build others with the community. Communications remains key, using Palestine's well-supported internet, holding events, and convening meetings, to ensure that *"Only the community can choose how to spend money, what to develop, and decide where to make grants."*

That level and extent of outreach however makes heavy demands, needing to be long term and over time, as well as openness on Dalia's part. *"We see what emerges.... we have no idea what they will come up with"* (for example, drug problems, waste management or not being able to manage their live animals.) Staff, too, need community visibility, not least to ensure that community leaders are not in fact taking advantage of their communities. For people who have seen a problem and mobilised a group, Dalia will *"work with them, invest in them, support them."* One example has been a grant for a woman, who had already set up a women's group, found an abandoned mobile home *"left behind by an NGO who came and went"*, and proposed to create a mobile kitchen..

While Palestine has *"so many donor avenues"*, Dalia *"does not accept political or religious money"*, and is continually seeking sustainable income sources for its mission covering the whole of Palestine. Its Board, which decides where funds are to be distributed and approve policies, are advisory only and not formally involved in funding or fundraising. With many of its outreach and activities run with volunteers therefore, Dalia faces that familiar feature in civil society organisations, *"always worrying about overheads"*. Part of that diversification is to bring in income from less wealthy donors, needing to show that *"regular people can make a difference."* Despite wanting *"big money"*, local people's involvement and mobilisation *"makes for better communities"* This is a perspective that younger people rather than older people *"get"*, although *"they do not have the money to give us"*, but rather to volunteer.

Dalia thus values donors from abroad and there is much external donor attraction to their closeness and understanding of communities, as there is globally for the community foundation operating model embedded in communities. It is paradoxical though that a number of such donors' perceptions and enthusiasms are not matched by an equivalent understanding of the implications of that method and set of values. Dalia finds that such donors want 'a community project first' and then to decide whether or not to fund; neither wishing to fund the processes by which it was arrived at; nor seeing strong communities in civil society as itself a need. At best such donors *"find it hard to delegate funding to the community"*; with its parallel where some communities also are focussed on 'what donors want' rather than on what communities need. Nevertheless, Dalia now has its first long term partner-donors, from Switzerland. While they need more, this multi-year support will enable the essential focus on project work.

As part of the global foundation movement, Dalia are members of global networks, where some are active and supportive. However, locally there are no networks through which Dalia's learning and methods can be shared; a situation compounded by difficulties accessing young people's ideas and feedback throughout Palestine, with travel restrictions between the West Bank and Gaza. Larger networks, in which to share and learn from foundations would be welcome, but regionally these are also as costly and with an uncertain value. Dalia's own thoughts are themselves to set up a learning circle for foundations.

**The A.M. Qattan Foundation, Palestine**, with its deep focus on culture and education, is fully independent in operations and decision making from its 'parent foundation', the UK-registered family foundation, the Qattan Foundation. Beginning its operations in 1997, and originally aiming to invest in "young people, young artists, young entrepreneurs, young teachers", it now has a range of facilities as well as projects, from a new building in Ramallah, a child-centre in Gaza with one of the largest libraries in Gaza (containing 111,500 resources (<http://qattanfoundation.org/en/qcc/library/about-library>, accessed 17 June 2019). While many of its programmes have been running for twenty years, others are new and responsive, since "*in the villages, any entrepreneur who has an idea can approach us any time in the year, and we can support (it)*". With funding in the main from the family, co-funding has been accepted since 2004, subject to AMQF's policy that external funding does not exceed 40% of any project: while its annual unrestricted endowment income enables its autonomy.

AMQF offers multiple grants, engaging in science, art, drama and research programmes, all for the long term, and the valuable slow change that comes from long engagement. Beneficiaries include individuals, groups, organisations "*and even festivals*". Grantmaking is seen as seeding, as well as fund making in its own right. For example, one group wanted to create a local talent rock and pop music festival in Palestine, and found no-one else to support them. After due diligence and a first grant three years ago, Qattan opened the way for other donor partners. After three years, this successful festival has seventy two partners. Other areas of support include contemporary dance theatre and interventions with young teachers and trainers to widen their skills and teaching perspectives in an otherwise limited local dance curriculum. Activities and programmes are "*open to all*", without reference to religion or politics.

A longstanding system of programme evaluations - external evaluations, interviews of random sample of beneficiaries, surveys, and field visits - confirms beneficiaries' reports of the Foundation's good work on the ground. It is recognised too in the Foundation that in some cases, where "*twenty years ago we were innovative*", overhaul or phasing out may be appropriate; to create conditions for further innovation; alongside ambitions for scaling -up, and do more with the most successful programmes.

Learning within the AMQF is ongoing. This is currently being propelled by the arrival of its new Director-General, (only the second DG since its founding), who brought experience of other foundations in Palestine. She was initially in the Deputy role and thus 'shadowing' for 16 months, processing and filtering a wide range of inputs. Seeking evidence of programme growth, and evolving change, so that communities' current needs are being met, has been part of that process; critical issues for AMQF, whose autonomous budget is higher than that of the Ministry of Culture. This change has also brought the wider strategic planning dialogue onto the organisational agenda.

Sharing internal learning is rooted within programme stream staff and led by long standing senior staff, but is not formally structured across the Foundation; with such learning sharing even more challenging between the foundations West Bank and Gaza programmes where face to face and onsite meetings are near impossible (as a norm); the Foundation is entering a cycle of review and understanding its wider learning, matching the foundation with the current priorities in the Palestinian Territories and continued programme effectiveness.

External networks, for learning and for sharing supportively, are absent; and would be welcomed, especially by the the new DG.

The ambition and reach of **Taawon**, now in operation for 36 years, is marked by a number of critical features. These include its working with 800 organisations in Palestine, its embracing mission – “to make a distinguished contribution toward furthering the progress of Palestinians, preserving their heritage and identity...as well as social entrepreneurship and youth”. Its budgetary spending level (currently USD 53 million from its USD 4million beginnings) and, above all, its possession of specialised departments including a Knowledge Management department, to gather information on, explore, test and challenge ideas and proposals, share and brainstorm with the board, staff, other experts, other NGOs and guide decisions and implementation. In seeking to achieve change, Taawon is both internally strongly aware – “we start any project by looking at ourselves” – and externally recognizing, if pragmatically, the importance of credibility: “we set our success indicators to align with national indicators and contribute to fulfilling the objectives of the national strategy”.

With its underlying national identity – Taawon gains its significant donors from both Palestinian Territories and all over the world in the Palestinian diaspora. Its Board and the wider ‘General assembly’ members generously contribute to Taawon both financially and intellectually as they advise on management and programme development directions. These Palestinian-based or rooted funding sources in turn encourage and attract young entrepreneurs to engage with Taawon, whether through its own social entrepreneurship accelerator programme, or through the implementing local organisations. For Taawon, the perspective on externally- sourced driven and implemented aid is that it has created a foreign dependency which was short term; when arriving NGOs did some capacity building that was based on ‘we know what you need’ . This is a trend which Taawon challenges explicitly, both in terms of its Palestinian identity and in continually emphasising the importance of the long term, sustainable development.

Its fields of work are wide ranging, within the framework of entrepreneurship among young people, with programmes in such contrasting areas as the health sector with a cancer ward and a burns unit; the agriculture sector to maximise yields; and the tourism sector. In each case, Taawon stresses the importance of awareness of how any of the local challenges are going to affect any project they decide to fund. Notably in the tourism example, with donor funding of \$1 million for a pilot, their Knowledge Management Department ‘s feasibility study highlighted the opportunities and the risks (e.g. difficulties in tourist access to arts and crafts providers, whether to convert old Palestinian heritage homes to boutique hotels, competition from external subsidies and so on), before going ahead. In a method which scours for “the best advice”, Taawon seeks knowledge and knowhow from academics, practitioner experts, its in-house colleagues and its board – “they are very good at asking questions and asking more questions” – before deciding on new projects. Once a programme is set, the project manager will lead all operations matters, but, in recognition of the sometimes rapidly changing political and legal landscape in the Palestinian Territories, each programme has a consultative committee appointed which meets quarterly to discuss and brainstorm on all non-operational emerging issues as both a support and connection to Taawon. Grantmaking to young people follows; with the example quoted of one such grantee, seeking a loan or an investment, reported as surprised at the unconditional grant received, but also satisfaction that Taawon is a Palestinian entity and not Foreign. Programme timescales, avoiding the short term, are also central. Its orphan care programme in Gaza , looking after 4000 orphans, has long term commitments from donors to secure orphans until they are self-reliant.

While “expecting every new donor to Taawon do their own due diligence on everything that we do” Taawon also does due diligence for new donors; emphasising that “our programmes are intended to benefit all Palestinians regardless of their age, gender, or religion“. Its board, approving the annual strategic plan and budget , also receives programme reports, containing comprehensive information on that programme’s “mission, vision, partners, donors, implementers, KPIs, money generated per dollar, new employees ,beneficiaries, experts, consultants, national agenda and SDGs: The document goes up and down the organisational chain until we feel it is right.”

The organisation up and down mechanisms and sideways external contacts enable extensive sharing internally to occur, buttressed by the formal quarterly reporting and sharing of information within the organization, as well as externally through the interactions with donors, and its transparent annual reporting. Evaluating programmes over the long term is the norm, as well as beneficiary surveys, with further learning within partnerships undertaken. Self-assessing as “learning everyday and still

learning”, new projects, such as digitising and increasing donor and beneficiary communications also carry a strong internal learning component; while Taawon organises and engages in philanthropy seminars ( “Speakers from Rockefeller and so on, to understand trends in future philanthropy”). Taawon uses its continuously enhanced knowledge to assist in building the capacity of local Palestinian NGOs, as well as contribute to building international NGOs knowledge of the local context.

Operating for over five years, the **Palestine For Development Foundation (PsDF)** is the corporate social responsibility arm of the Palestine Investment Fund, a sovereign wealth fund established in 2003. Its mission is nothing less than the economic and personal empowerment (of the people of ) Palestine, emphasising not only its practical facilitation tools and interventions but their roles *“in developing ideas, dreams, opportunities”*, a mission in which *“we play one small part.”* PsDF's funds (currently running at between 1- 3million USD), from its parent, PIF, are pledged on condition of leverage from other sources and donors and on evidence of impact. The success of that leverage, itself drawing from PIF's own credibility, is demonstrated by continuing incoming funds from partners, both in the region (such as the Kuwait Arab Fund) and beyond, (including the EU and Oxfam.) 'Impact' meanwhile is not expected to be immediate. PsDF 's strategy reflects its perception that *“most of the money that came to Palestine had very little impact. Otherwise Palestine would be very different when you look at grassroots”*; largely a result of short term projects and programmes, which rarely link to long term change.

PsDF's own strategic development and re-direction came at the cost of learning the importance of the long term, with its initial approach to philanthropy. This took the form of awarding grants from a 1 million USD fund for economic and social development, through open applications, *“a simple process”*. PsDF's trigger for change was *“going into the field and finding nothing that was left behind. This happened again and again. (There was) no lasting impact. After 1 million was given year after year....we had to change. We had fallen into the same trap as the foreign NGOs.”* The resulting strategic direction resulted in investment funding in areas that underpin economic and social progress: micro-finance, and longer term, macro projects; all with *“nothing for the short term”*. One such macro project involves engaging with partners who are focused on alternative energy, with the aim of Palestine becoming energy-independent, beginning with solar power, fitting solar power systems for all 500 schools, with extra generated power fed back to the grid, and now developing *“our own electric power plant in the West Bank”*. A more localised PsDF project involves creating women entrepreneurs in marginalised areas, funded through an implementing partner in rural parts of Palestine, that began with training and has widened to making investments in entrepreneurs' plans.

Such an approach, too, has sustained PsDF's leverage requirements, and enabled it to adapt or re-organise programmes on a wider scale than before, as it proceeds. A major example has concerned the nature as well as the extent of programme support for young entrepreneurs. Having partnered with Birzeit University, to fund students planning to start their own business, presenting and offering this opportunity to students showcasing their plans, no applications were received. Appreciating the likelihood of students insecure about business enterprise, PsDF instead, in 2017, began a college project called 'Start - Know about Business', training 200 teachers to deliver the programme and reaching 5000 Technical College students. As a programme designed to change culture, over time, PsDF is clear that *“after two years, we do not have enough data to decide if the approach is working. We will evaluate after 5 years.”*

Working through implementing partners, and respecting those NGOs already in this sector, PsDF's approach is to concentrate on the policy aspects and decisions of its funding and directions, while including field visits : *“we are also in the business of gathering evidence of our success. We go out, see , feel and touch.”* Having already tried and failed at replicating their successful Lebanese micro-finance programme into the WestBank, they will only reintroduce the programme when they have evidence that the communities of the West Bank are ready. With partner implementers, where PsDF identifies problems, the two will redesign together. At a different level, PsDF also has access to funds within PIF itself, for example the Ibtikar fund, that invests in the IT sector; so that IT entrepreneurs may also approach this fund directly. While collecting data is also left to partners, learning within PsDF is led by the GM and not institutionalised creating possible challenges if the GM was to leave. PsDF's board is continually emphasising its mission and impact drivers rather than donor drivers - *“Will the project increase employment? will it be income generating?”* With its national remit, PsDF' programmes are sensitive to religion and politics, funding across sectors while ensuring that minority communities do not feel rejected. With its large scale working and business orientation, PsDF also recognises the realities of the situation Palestine faces - even if entrepreneurs are trained and supported to set up an enterprise, they may, even then, take a high paying job for their own security, rather than stay with the enterprise; as it notes, *“Our situation in Palestine is (very) complex.”*

This foundation, like Ruwwad, Jordan, was founded by Fadi Ghandour, Founder and former CEO of Aramex and Executive Chairman of the Wamda Group, who continues to fund its projects, programmes and its capacity ; and to play a key hands-on role in its development and strategic direction. Ruwwad Palestine and Ruwwad Jordan thus demonstrate the same operating values and approaches throughout their work. In the Palestine context, therefore its key operating principle, reflecting its donor motivation and experience is that *“we are only interested in long term, generational change”* and *“parachuting in with quick fixes is not our skill”*. Its core programme is youth organising, promoting the civic engagement of youth across communities and villages. Through 80+ student educational scholarships, young people commit to community service contributions, gaining from enrichment programmes, including business skills enhancement;. Partnerships with a series of organisations to further support the scholars include those with the Al Qattan Center for Educational Development and Birzeit University. In the context of the villages and communities from which the scholars come, further initiatives include a Child Development Programme, beginning with children’s library provision, and extending through summer programmes; and community enhancement programmes, including the development of a women’s advancement programme.

As in Jordan, Ruwwad’s continuing commitment to communities reflects an alternative approach and a new form of radical philanthropy in contrast with the donor led approach of foreign NGOs and agencies which *“came and went , “come and go”* and left little tangible behind. The description of *“running away”* from the broad foreign aid model that indicates the sense of tension that exists, when philanthropic working comparisons are made. In contrast, being part of as well as located in the communities it serves, is the means of emphasising that Ruwwad Palestine is *“ (about) our countries, our neighbours. ....We wake up every day in our communities. The issues we are going to address are for our families, our country.”*

The dominating concept of the ‘long term’ makes this organisation’s own learning understood as essential, and almost inescapable, since *“deep learning”* occurs in communities. For Ruwwad’s donor, that learning in itself takes time to accomplish and to be certain that change is indeed taking place. Firstly, *“changing the ability for people to feel that they are able to do things for themselves takes time”*. Secondly, *“ after all the years of investment in Ruwwad, only now I am seeing a difference.”* However the foundation’s own embeddness and closeness to local communities itself has also been demanding of time and acceptance: *“we were strangers in our community fifteen years ago. Now we are part of the community. We are integrated.”*

That integration has led logically to the co-creation of projects with local communities. Ruwwad’s founder and funder is adamant that *“We have learnt that co-creation is the only method. Do not come in with solutions. Co-create with us, with people on the ground. These people know their problems and can create solutions. Find a way of partnering with long term presence partners already on the ground. Begin with community led thinking, local skills.”* In turn, the centrality of *“genuine civil society dialogue”* is emphasised; and again, perceived as absent from many externally-based philanthropic efforts, choosing the advice of their external consultants on which projects to fund. For Ruwwad, this means that *“we don’t get invited to the dialogue”*.

From this standpoint , it is unsurprising that Ruwwad reports that it is not sharing its learning externally . Their founder-funder is again emphatic: *“why do I not share..learning? Nobody asks me”*. This is notwithstanding the strong awareness in Ruwwad , via its founder-funder, of the external sources of learning and expertise that have relevance to its work, such as the Skoll Centre for Social Entrepreneurship, at Oxford and the Said Foundation. Wanting to share their philanthropic learning more widely, both with foundations and individual donors, especially for neighbouring countries, with opportunities to learning others’ best practices, Ruwwad is clear too that the challenge here is *“then to find a way to stay connected.”*