



UNIVERSITETET I AGDER

**ACROSS THE NORTH-SOUTH SPAN:
AN EXPLORATION OF CITIZEN INITIATIVES IN UGANDA
AND NORWAY**

VALERIE-PEGGY IMMY KORSVIK

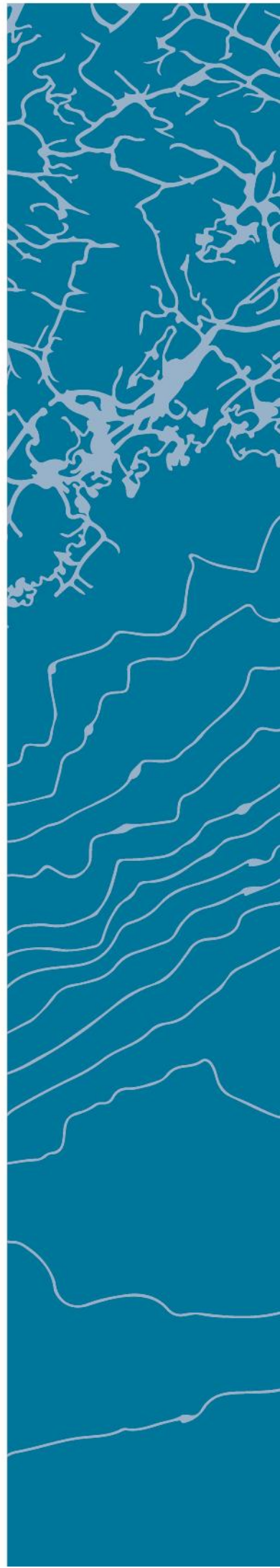
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University of Agder, 2021

Faculty of Social Sciences

Department of Global Development and Planning





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This Master's Thesis is carried out as a part of the education at the University of Agder and is therefore approved as a part of this education. However, this does not imply that the University answers for the methods that are used or the conclusions that are drawn.

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Abstract

Whereas there is increasingly scholarly research on how citizen driven development initiatives contribute to the development of local communities in developing countries, it has so far tended to focus on foreign generated initiatives. Literature on how indigenous citizens' initiatives also contribute to the development of local communities in developing countries remains scarce. In this thesis I thus focus on this gap in the literature. Through an exploration of Citizen initiatives in Norway and Uganda my argument is that the knowledge that the South represent in these collaborative efforts is of utmost importance and that acknowledging this is imperative.

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Declaration

I Valerie- Peggy Immy Korsvik, declare that this master thesis entitled: *Across The North-South Span: An Exploration Of Citizen Initiatives In Uganda And Norway.* is my original piece of work and it has never been submitted to any academic award to any institution of learning rather than the University of Agder in Southern Norway?

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Table of contents

Abstract	iii
Acknowledgement	iv
Declaration	v
Table of contents	vi
List of tables.....	x
List of figures.....	x
List of abbreviations/acronyms	ii
CHAPTER ONE: INTRODUCTION.....	3
1.1 Background and Rationale	3
1.1.1 The Concept of Global North and Global South	4
1.1.2 The Citizen in own development	5
1.1.3 What motivated me to learn about CIGS?	6
1.2 Problem statement	10
1.3 Study Objectives.....	10
1.4 Research questions	10
1.5 Thesis outline	11
CHAPTER TWO: STUDY AREA AND CONTEXT OF THE RESEARCH.....	14
2.0 Introduction	14
2.1 Brief Information on Uganda and Area of Study context	14
2.1.1 The Geography of Uganda	14
2.1.2 Uganda History, Politics, and economy- a brief backdrop	15
2.1.4 Civil Society Organisation in Uganda	18
2.1.5 Civil Society Organisations in Uganda	19
2.1.6 Challenges and Critics of CSOs in Uganda	20
2.2 The Norwegian Development Aid Context	21
2.2.1 Citizen Initiative within the context of Norway	23
CHAPTER THREE: LITERATURE REVIEW AND THEORETICAL FRAMEWORK	25
3.0 Introduction	25
3.1 Literature review	25
3.1.1 Citizen Initiatives in Global Solidarity (CIGS)	25
3.1.2 Features of CIGS	27
3.1.3 Motivation of CIGS	29
3.1.4 Challenges faced by CIGS	30

3.1.5	Sustainability of CIGS	31
3.1.6	Similarities and Differences between Global North and Global South CIGS.	33
3.2	Theoretical Framework.....	34
3.2.1	The Motivation theory	35
3.2.2	Motivation of Human Behaviour	37
3.2.4	Maslow’s Hierarchy of Needs Theory	39
3.3	Conceptualisation	44
CHAPTER FOUR: METHODOLOGY		46
4.0	Introduction	46
4.1	Research paradigm.....	47
4.1.1	Ontology	47
4.1.2	Epistemology	47
4.2	Research methods	47
4.3	Research design	48
4.4	Sampling Strategy.....	51
4.4.1	Position of the researcher	53
4.4.2	Finding Informants	54
4.5	Data Collection Procedures and Management	57
4.5.1	Preparation for data collection	57
4.5.2	Interviews through Zoom and telephone	58
4.5.3	Group interview	58
4.6	Data Management.....	59
4.7	Data Analysis	59
4.8	Permissions	59
4.9	Challenges and Risks.....	60
4.10	Ethics Self-Assessment	61
4.10.1	Overview of ethical issues	61
4.10.2	Risks for participants	61
4.10.3	Risks for self	61
4.10.4	Informed consent	62
4.10.5	Internet research	63
CHAPTER FIVE: PRESENTATION OF RESEARCH FINDINGS.....		64
5.0	Introduction	64
5.1	Interview places and study settings in the Global South.	64
5.2	Background Presentation of research participants.....	65
5.3	Presentation of Cases from Global South.....	69

5.3.1	Case 1: All in one	69
5.3.2	Case 2: ELA	80
5.3.3	Case 3: Organisation Lowe and founder Jos	87
5.3.4	Case 4: Organisation Owino	91
5.3.5	Case 5: Fundraiser from Uganda, raising funds in Norway	93
5.4.	Presentation of Global North cases	103
5.4.0	Founders from Global North	104
5.4.1	Case 1: Organisation Babies	105
5.4.2	Case 2: Organisation Jinja	108
5.4.3	Case 3: Organisation Kanungo	110
5.4.4	Case 4a: Global North Fundraisers	113
5.4.4	Case 4b: Global North Active Fundraisers – Agnes	114
5.4.5	Fundraisers Global North Laissez- faire - Non active fundraisers	118
5.4.5	Case 5a Global North LFF Janna	118
5.4.5	Case 5b Global North LFF Lena	119
5.4.5	Case 5c Global North LFF Nina	120
5.4.6	General Solutions proposed to the challenges as seen by fundraisers	121
5.5	Understanding CIGS in Global North and South	121
CHAPTER SIX: ANALYSIS AND DISCUSSION.....		123
6.0	Introduction	123
6.1	Analysis of CIGS in the Global South	123
6.1.1	Emergency of CIs in the Global South	123
6.1.3	Motivation of CIGS in the global South:	127
6.1.4	Funding	131
6.1.5	Impact of CIGS in Global South	132
6.1.6	Challenges to CIGS in Global South	134
6.1.7	Sustainability of CIGS in Global South	135
6.2	CIGS in Global North and their traits.	136
6.2.1	Motivation	136
6.2.2	FUNDING	139
6.2.3	Impact of CIGS	139
6.2.4	Challenges for CIGS from North	140
6.3	The juxtaposition of the South and North perspective	141
CHAPTER SEVEN: CONCLUDING REMARKS.....		144
REFERENCES.....		148
Appendix 1: Interview guide: Founders/Supporters Global South		95

Appendix 2: Interview guide for administration, Parents Teachers’ Association, 99
Appendix 3: Interview guide for Global North Fundraisers, private donors, volunteers ..103
Appendix 4: Interview guide for Founders Global North106
Appendix 4: Interview guide for Global South Local Council Chairman, Community elders
.....110

List of tables

TABLE 1: GDP DISTRIBUTION PER REGION.....	16
TABLE 2: GEOGRAPHICAL STUDY PROJECT SITES AND DISTANCE FROM KAMPALA	17
TABLE 3: GDP (MILLION USD) BREAKDOWN IN AREAS WHERE PROJECTS ARE LOCATED.	18
TABLE 4: SHOWING CIVIL SOCIETY MODEL IN UGANDA AND THEIR FUNCTIONS.....	20
TABLE 5: RESEARCH PARTICIPANTS RECRUITED.	56
TABLE 6: SAMPLE CHARACTERISTICS OF PARTICIPANTS	66
TABLE 7: DISTRIBUTION OF RESEARCH PARTICIPANTS BY GENDER	66
TABLE 8: DISTRIBUTION BY AGE	67
TABLE 9: DISTRIBUTION BY EDUCATION LEVEL	67
TABLE 10: DISTRIBUTION BY OCCUPATION	68
TABLE 11: DISTRIBUTION OF INTERVIEW PARTICIPANTS BY ORIGIN	68
TABLE 12: DISTRIBUTION BY TYPE OF ORGANISATION.....	69
TABLE 13: SAMPLE CHARACTERISTICS OF FOUNDERS - GLOBAL NORTH.....	104
TABLE 14: SAMPLE CHARACTERISTICS OF FUNDRAISERS	113

List of figures

FIGURE 1: EXAMPLE OF CIGS ACTIVITIES FROM NORWAY TO UGANDA.....	6
FIGURE 2: PHILANTHROPY IN NORWAY	9
FIGURE 3: MAP OF UGANDA	15
FIGURE 4: TOTAL AID 1960-2020	22
FIGURE 5: MASLOW'S NEEDS HIERARCHY MODEL (1954)	39
FIGURE 6: MOTIVATIONAL MODEL (MCLEOD, 2018, P. 6)	41
FIGURE 7: FEATURES OF SELF-ACTUALIZED PEOPLE	42
FIGURE 8: CONCEPTUAL FRAMEWORK.....	44
FIGURE 9: PRIVATE INITIATIVES IN SOUTHERN NORWAY INSPIRED FROM LITERATURE REVIEW.	45
FIGURE 10: SIX IMPORTANT QUESTIONS GUIDING RESEARCHERS.....	46
FIGURE 11: DOING CASE STUDY RESEARCH.....	49
FIGURE 12: CASE COMPOSITION	50
FIGURE 13: WELCOME ONSITE FOR INTERVIEWS	65
FIGURE 14: COMMUNITY TREE PLANTING PROJECT	77
FIGURE 15: COMMUNITY FARMING PROJECTS	97
FIGURE 16: SUMMARISING GLOBAL SOUTH	102
FIGURE 17: SOME MOBILISED RESOURCES	116
FIGURE 18: SUMMARISING GLOBAL NORTH.....	122
FIGURE 19: CONTRIBUTION & NEEDS TO LOCAL COMMUNITIES UGANDA.....	134
FIGURE 20: NORTH-SOUTH PERCEIVED MOTIVATION DRIVERS	143

List of abbreviations/acronyms

UN SGDS:	United Nations Sustainable development goals
PDIS:	Private Development Initiatives
MDGS:	Millennium Development Goals
UNWCED:	United Nations World Commission on Environmental Development
DFID:	Department for International development
CI:	Citizen Initiatives
IDS:	Institute of development studies
CIGS:	Citizen Initiatives for Global solidarity
HDR:	Human development Report
OECD:	Organisation for Economic Co-operation and Development
UNDP:	United Nations Development
ODA:	Oversees Development Assistance
DAC:	Development Assistance Committee
NGOS:	Non-Government Organisations
CSOs:	Civil society Organisations
HDI:	Human Development Index
PRSPS:	Poverty Reduction Planning Strategies
SWAP:	Sector wide Approach
CBO:	Community-Based Organisation
INGOs:	International NGOs
GNI:	Gross National Income
MFA:	Ministry of Foreign affairs
GINGOS:	Grass root International Non-Government Organisations
LFF:	Laissez-Faire Fundraisers

CHAPTER ONE: INTRODUCTION

1.1 Background and Rationale

The world of development cooperation has during the last decades seen great changes. International development has been associated with non-government organisations (NGOs), Multilateral organisations, and bigger foundations (Schulpen & Huyse, 2017a). The attention is shifting from what some scholars referred to as the usual suspects in development cooperation to those also known as `others` (Develtere & Bruyn, 2009; Schulpen & Huyse, 2017a). This category of `others` include normal citizens around the world engaging in Aid projects on their own. The Academic world has increasingly recognised the need of understanding this “ever-present alternative actor in the Global North” (Haaland & Wallevik, 2019). In their words this alternative actor refers to “the many ordinary citizens who actively engage in the fight against poverty by starting their own small-scale voluntary organisations” (Haaland & Wallevik, 2019, p. 1871).

As a way of identifying these new of actors of development and their emergence in a European context, a conference was held in Brussels in 2014. The first International conference on Citizen initiatives for Global Solidarity followed up years of research on this particular actor in the Netherland and Belgium (Kinsbergen et al., 2011; Kinsbergen & Schulpen, 2013; Pollet et al., 2014; Schulpen & Huyse, 2017a). Prior to the conference a mapping of up to 100 000 Citizen Aid initiatives were identified at that time (Pollet et al., 2014). This conference marked the first time of using this term “Citizen Initiatives for Global Solidarity (CIGS)” (ibid). The aim of this conference was to bring to light the capacities of ordinary Citizens in the development arena and acknowledge them to be more than givers and receivers of aid through traditional aid channels. More scholarly attention is slowly upcoming also from Norway (Fylkesnes, 2019; Haaland & Wallevik, 2019) and it continues to be a research area of interest in Europe and The United states/Canada as the literature will reveal later.

The UN SDGS through their vision 2030 Agenda, recognizes collective efforts and calls on everybody to act towards development cause (Rosa, 2017). In her statement, Rosa argues for a "triple bottom line approach to sustainability instead of the traditional top-down approach." (Rosa, 2017, p. 22). What Rosa put across here refers to a problem in power relations where especially it results in a principal agent relation that breed disadvantaged situations to less

resourced parties. For example, in developmental debates in recent decades, the Global South often have been represented on panels by the Global North. Furthermore, policies aimed to fight poverty have been discussed in rooms where none of those concerned are present. Such policies indeed cannot be sustainable as Rosa puts it. The traditional top-down approaches reduce Global South actors to mainly recipients instead of being instrumental in their own policies. However, with the 2030 agenda where collectivism, equality, and ideas of living no one behind are keys, larger impacts are results of Global North and Global South together.

According to (OECD, 2017). The UN SDG Goals mark a history of change in the development sphere. This is because of the focus on the ideas and initiatives that generate larger impact, advance the SDG imperative to “leave no one behind”, and are backed by evidence, practical commitments, and action.

1.1.1 The Concept of Global North and Global South

The characteristic of power in the development arena has been linked to the evolution of the concepts Global North and Global South (Odeh, 2010). According to (Odeh,2010, p 1520)

Global North is characterised with wealth, technological advancement, political stability, and aging. Their society tends towards zero population growth while the opposite is the case in the Global south. Global South countries are agrarian based, dependent economically and politically on Global North which has continued to dominate and direct the Global south in development issues.

Odeh (2010) adds that these two concepts carry with them the power of resource flow and dominance and it is this that characterises the past development policies. However, the new tomorrow works towards fading such borders not only through the UN SDGS Agenda - transforming our world as argued above, but also that ordinary people, as well are taking responsibility for their own development and are collaborating globally. With an intention perhaps of “leaving no one behind” we increasingly see that ordinary people are taking up space working towards the world they wish for. The problems that characterise the south can be seen together with North where resources are plenty, which later will lead to a greater impact that benefits.

Stories about ordinary people engaged in the fight to save Global South from poverty, hunger, and suffering are not unusual. In Western societies charity and philanthropy- giving money to good causes around the world has been a tradition, involving citizens as givers of aid through

larger organisations. Lately this giving has reached an individual level also engaging citizens to themselves participate in development. It takes a single search on the internet as seen in Fig 1 below, and one will see these stories in newspaper and social media. Many people in the Global North have some projects of different forms in the Global South. These stories and projects have often been understood as starting from the `supply side` i.e. the Global North (Clifford, 2016; A. M. Fechter & Schwittay, 2019a; Haaland & Wallevik, 2017b). These scholars have as well identified a need for research paying attention to also the initiatives in the South (ibid). In a way forward that calls for everyone to be involved, as the UN SDGs has shown, a great impact is attainable when lessons are learnt and presented from both sides.

1.1.2 The Citizen in own development

As mentioned in the beginning, the efforts of an ordinary citizen towards human development are attracting scholarly attention, though the phenomena have been researched under various names; Private development Initiatives (PDI), The Fourth Pillar, International Grass roots NGOs (GINGOs), Citizen Aid (CI), Personalised Aid (PI) and Citizen Initiatives for Global Solidarity (CIGS). I will return to this in the literature review in chapter three. Similar activities in Uganda, where part of this study took place are falling under the category civil society organisations (CSO), often referred to as community based organisations (CBO) (Kansiime, 2019; Lister & Nyamugasira, 2003). I will come to this in chapter two of this study.

This research will link up with the use of the term CIGS, (Fylkesnes, 2019; Haaland & Wallevik, 2019). In a use of CIGS, (Haaland & Wallevik, 2019, p. 1872) refer to them as ordinary citizens actively engaged in the fight against poverty by setting up their own small scale, voluntary Development organisations. They are efforts and projects set up by one or more individuals in the Global North aimed at improving the living standards of people in the Global South. Later, the terms CIGS or CIs will be used in this paper interchangeably although it will not exclude where other scholars use other terms. The terms Global North and Global South will be used interchangeably with North/South in the rest of the thesis.

Figure 1: Example of CIGS activities from Norway to Uganda



Source: From open sources, websites, and local newspapers

1.1.3 What motivated me to learn about CIGS?

My motivation to choose to study this topic on Citizen Initiatives in a development context with a focus on both the North and South context, for my master thesis, is linked to my background. While I lived in Uganda, my first work experience as an accountant was in a small NGO that had a vision of getting rural women out of poverty. My role was to travel to different rural areas to assess the women's projects and give them simple financial management skills. There were different stories both success and failure. However, stories where several groups became self-reliant and hence did not need any more funding from the NGO were many.

In addition to my experience, I am born and raised in a small village which is typical for a description of a "Global South" characteristic as according to (Odeh, 2010, p. 1520) already described above.

As a child I grew up seeing my parents and my grandparents bringing people home we did not know or had ever seen. At that time, it did not make sense to me as a child that strange people always could stay home, eat our food and even sometimes be given our clothes. Now it all makes sense to me to an extent that out of my own interest I have extended the same spirit today. in Norway where I live. Philanthropy has been studied by (Balyejusa, 2015) as culture in the South, a practice of extending a giving hand to one in need (Balyejusa, 2015). However, I see that the actions of philanthropy and giving a hand to those in need are not region specific. Having lived in Norway now for over ten years, I recognised the same spirit in Norwegian citizens. The first encounter was national giving day «Tv aksjon» where people moved with money collecting boxes from door to door to collect money and indeed everyone was willing to pay. Another encounter was when I personally told my friends about a project I am running with my family, on a village I come from. The enthusiastic response has further introduced me to seeing many other Individuals having projects in the South aimed at making people`s lives better.

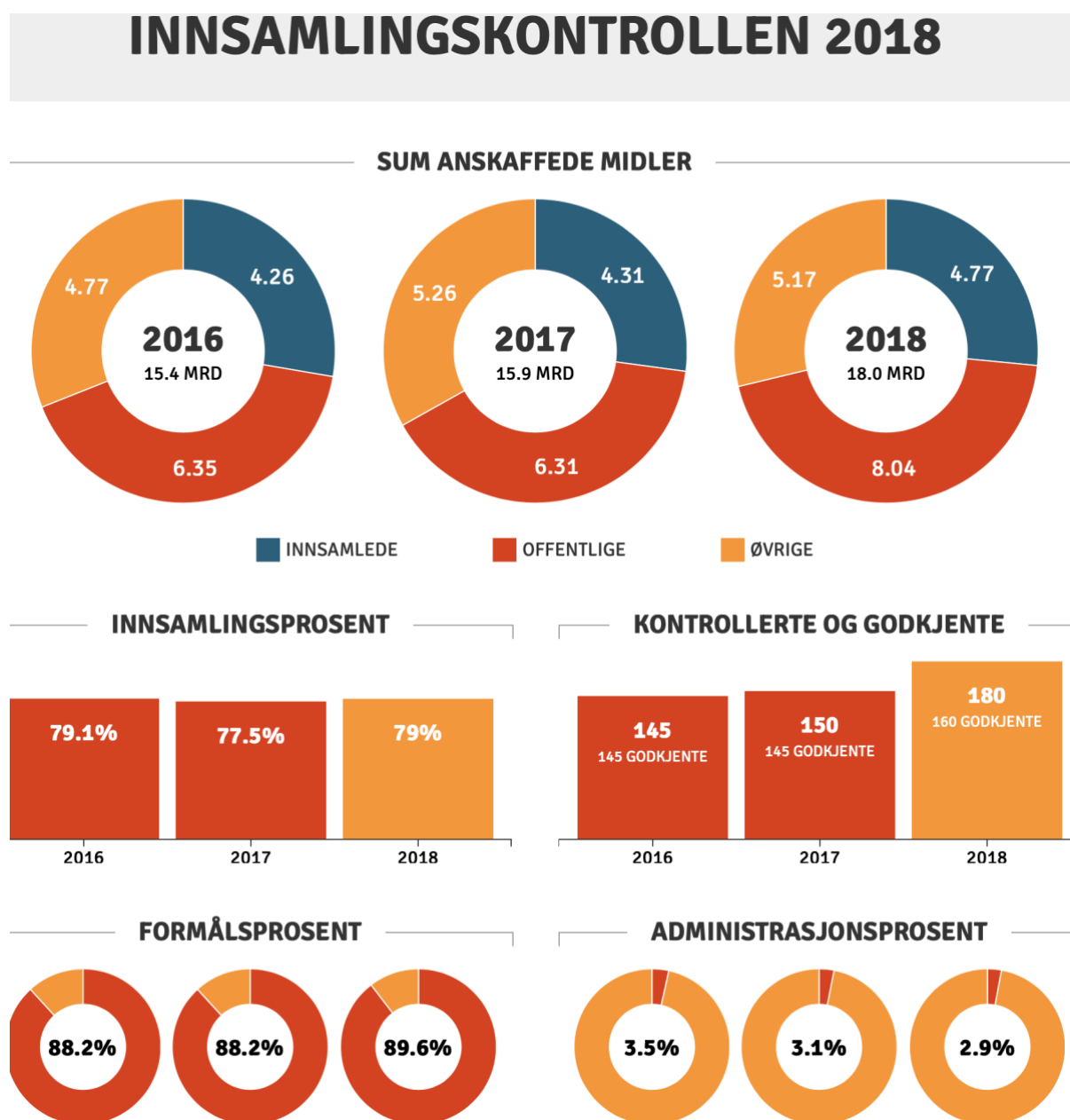
My experience of living in Uganda and Norway have shaped my interest in CIGS. Taking the programme “Masters in Global Development and Planning” catalysed my brain to understand more the role of a citizen in development issues. In the academic literature I was first introduced to an article by (Haaland & Wallevik, 2017a). I found this of great interest not only because it was on a Citizen Aid Initiatives, but also because it was a from Africa. This led me to work with this thematic in my thesis.

Where the literature about development issues consistently present the Global South as the «receiver» (Pollet et al., 2014) I started to go in depth to find out different ways of defining development and among others I was much inspired by thoughts of (Chambers, 1997; Scoones, 1998). When they asked questions like `who should explain development?` and `for whom is development?` I quickly understood that seeing these issues in a context of CIGS can be very interesting. So, I wanted to look at the phenomena of CIGS also from a context of both a North and South perspective.

In the North context, pictures portraying people in the South as in need as a way of creating sympathy are widely published. Since 1974, households in Norway have contributed over 9 billion to voluntary organisations around the world (Blimed, n.d.; *TV-aksjonen 2019*, n.d.). In 2020 a total of 234 million was collected and given to a voluntary organisation (TV aksjonen,

2020). Although it could be the case that this is not a kind of contribution that never goes to an organisation within the range of CIGS, it gives an indication about Philanthropic behaviour in the people which is not different from what I grew up seeing and experiencing in Uganda although contexts are different. For CIGS, their nature of operation does not qualify them to be on the NRK list for receiving Tv-aksjon money. The nature of their projects is small and low-scale, and the organisations are characterised as flexible and based on voluntary resources (Schulpen & Huyse, 2017a). However, recent sources show that some CIGS in Norway decide to voluntarily register through a national collection control stamp (Fylkesnes, 2019; Innsamlingskontrollen i Norge, 2020). According to their statistics see **Figure 2**, it was observed that some contributions were increasingly flowing to small organisations. For example (Innsamlingskontrollen i Norge, 2020) show in 2018 that, out of the total collection of NOK 18 million, NOK 216 000 was to small organisation that could fall under CIGS.

Figure 2: Philanthropy in Norway



Source: (Innsamlingskontrollen, 2018). This register comprises the organisations who can afford the registration, given the requirements such as doing accounts and fees payments (Fylkesnes, 2019). The assumption though is that many smaller initiatives are 'out there' doing their collections informally without registering, Raising money in their personal networks.

Just as academics is picking an interest in understanding this ever present development actorising steadily in the North - the CIGS (Haaland & Wallevik, 2019, p. 1872), I argue that the one on the receiving side should not be ignored as well (Pollet et al., 2014). As mentioned above researchers recognise a need for more on-site cases to learn more on CIGS and their

work in the South (Haaland & Wallevik, 2019; Kinsbergen, 2019a; Schulpen & Huysse, 2017a). Haaland and Wallevik has also argued for the need to acknowledge the role of actors in the South when we try to understand the reasons why CIGS emerge in the North (Haaland and Wallevik, 2017), and they refer to this as recipient entrepreneurship.

In this thesis I am concerned with the Citizen Initiatives originating from the South. As most of the research is done from the North and focuses on actors from Global North, it creates a gap in our understanding of CIGS as a global phenomenon. Something that is Global means, according to (Riley, 2004, p. 391) spreading ideas that transcend borders. Something Global thus cannot be contained within state borders. She adds that a focus on the global, feeds on demand for information. CIGS in this context are global in the sense they are out of state borders. However, I agree they are perceived as less global due to a lack of research on the South initiatives within a CIGS framework. Other Citizen Aid scholars in Europe and North America also acknowledge the need to learn from on-site cases (A. M. Fechter & Schwittay, 2019a). The purpose of this study, therefore, was to explore CIGS from the perspective of both North and South and thus across contexts explore citizens as development actors. I suggest that there is much to be learnt from both sides emphasising the collaborative efforts that join people globally.

1.2 Problem statement

This master thesis research aims to explore Citizen Initiatives across context using initiatives in Uganda and Norway as example cases. How can we understand the phenomena of CIGS as a combined effort of people involved in CIGS joining forces across the North-South span?

1.3 Study Objectives.

The objective of this research is to explore CIGS as a phenomenon across contexts exploring Citizen initiatives in Uganda and Norway. Positioning Citizen initiatives also as grounded in Southern countries communities allow new themes to emerge within this scholarly field of CIGS and thus my thesis can contribute to the existing knowledge.

1.4 Research questions

Following the problem statement and the research objective, reflecting the general discussion above, the main study questions are:

How do Citizens' Initiatives across contexts emerge and how do people from both Global North and South, contribute to social development of local communities?

This was further aided by a set of sub-questions to give a deeper understanding of the overall question.

- I. How do Citizen initiatives emerge in the two contexts?
- II. How do Uganda based initiatives contribute to development of local communities in Uganda?
- III. How do Citizen initiatives founded from Norway contribute to local development in Ugandan communities?
- IV. What challenges are CIGS founders across contexts face in their work?
- V. What are the differences between the ones founded and operated from Norway to the ones founded and operated in Uganda?
- VI. Who are the CIGS workers and what do they do?
- VII. What conceptions of development, help and needs circulate in these CIGS? Do they differ according to where they are initiated?

1.5 Thesis outline

This section presents a summary and components of the seven chapters, that comprises of this Master thesis in the order shown below.

Chapter One: Introduction

The introduction chapter lays out the basis of the thesis. It gives a brief introduction on the field of CIGS. I further discuss issues around my motivation for this topic arguing the case for an exploration of CIGS across the North-South span. The chapter also introduces the problem statement, research objectives, and the research questions of the study.

Chapter Two: Study area and context of the Research study.

This chapter gives a brief information for the readers to get a glimpse of the countries involved in the study. It contains information about the geography of the area where the Ugandan CIGS are located. The chapter presents some information about Uganda, briefly then the different districts where the CIGS I have explored are located and have their work. Since CIGS in Uganda fall under CSOs, I dwell in the concept to link this research to the Ugandan context. The context of Norway is also briefly discussed giving an understanding about the national

consciousness regarding Aid to other countries. It shows that CIGS is not on the same level as other aid, but that the foundation for giving perhaps remains the same.

Chapter Three: Literature review and Theoretic framework

This chapter presents the literature within the field of CIGS research. Here I present the various ways that the phenomena have been dealt with in Europe and North America. In this chapter I also present my theoretical framework that will be activated in the discussion of my findings.

Chapter Four: Methodology.

In this chapter the research methodology and methods of inquiry are presented. I also write about and reflect on the research process, particularly emphasising the challenges of the Covid-19 pandemic to the data collection and how I solved them. The plan was to travel to Uganda and collect data in person and thus do one part ethnographically conducting qualitative interviews in the field. Given Covid-19, plans changed and so did the methods. With the help of an assistant as a gatekeeper, the field work was virtual. The assistant travelled to the different cities with own laptop and loaded mobile telephone through which I was able to connect with her and the participants (See Appendix 5 showing plans in Uganda, expenses involved and who took part). I will in this chapter also discuss my positioning within this research and reflect upon the way that I have done research also on a Citizen initiative that I am part of.

Chapter Five: Presentation of Research findings.

In this chapter findings will be presented. I present the citizen initiatives explored both in Uganda and in Norway. I also include a case from a Northern CIGS that work in Ghana because this case adds to the discussion on Northern based CIGS. I also present findings from interviews with fundraisers.

Chapter Six: Research Analysis

In this chapter I will analyse and discuss findings and link them to existing literature and theoretic framework outlined in chapter three. My main argument is that seeing CIGS also as originating from the South gives new insights into this field of inquiry.

Chapter Seven: Conclusion

The last chapter concludes the work in line with the research question. It further gives suggestion of possible research in the future.

CHAPTER TWO: STUDY AREA AND CONTEXT OF THE RESEARCH

2.0 Introduction

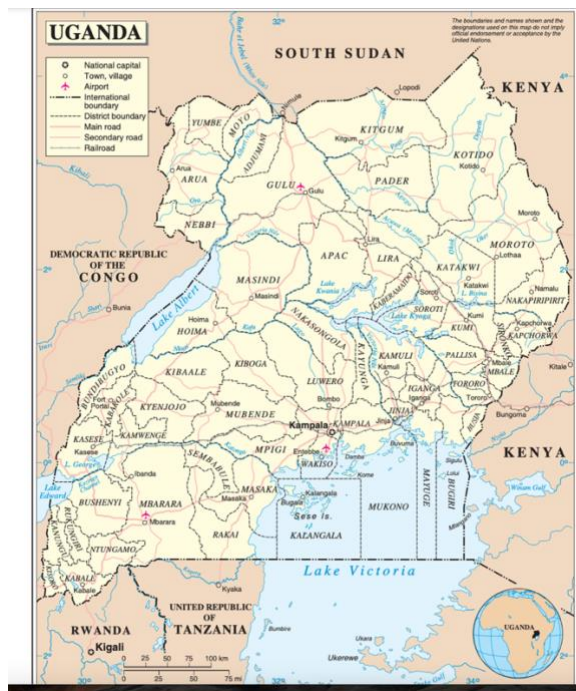
This study was carried out in two countries that represent the context of the Global North and the Global South. The Southern part of Norway will represent the North while Uganda is the main example case of the South. I will present a brief introduction to the two countries with an emphasis on contextual matters of relevance to CIGS and the study contexts.

2.1 Brief Information on Uganda and Area of Study context

2.1.1 The Geography of Uganda

Uganda is one of the countries located in Sub-Saharan Africa. It lies across the equator of about 800 km in land from the Indian ocean. It lies 10 29` South, and 40 12`North latitude 290 34 East, and 350 0 East longitude ([Africa.com, 2019](#); [UBOS, 2021](#)). The country is divided into 146 districts, 312 constituencies and 353([UBOS, 2021](#); [Wang et al., 2019](#)). The country has a decentralised system in form of tiers ([Ahmad & Brosio, 2009](#), p. 196) where the district administration is on the top tier, before the village level led by the local council leaders- the last on the tier ([Furley & Katalikawe, 1997](#); [Lister & Nyamugasira, 2003](#)). Some researchers posit, tie-system being bureaucratic because the local councils have less powers that can lead to developmental changes in their villages. In addition there are many levels involved before a final decision in regard to community development is reached ([Ahmad & Brosio, 2009](#)). It is not surprising that in Uganda, some rural areas take the development in their own hands as the CIGS study will show later.

Figure 3: Map of Uganda



Source: <https://www.un.org/departments/cartographic/map/profile/Ugnada>

2.1.2 Uganda History, Politics, and economy- a brief backdrop

The country is formerly a British colony up to 1962 when independence was awarded. When Museveni took power in 1986 after decades of civil war, he presided over a country in a sorry state. Uganda suffered from widespread poverty, crumbling infrastructure, political and economic instability and those post years have been identified as very challenging (Furley & Katalikawe, 1997, p. 244; Lister & Nyamugasira, 2003, p. 5). The constitutionally mandated movement act in 1997 institutionalised a no party system and made membership mandatory to all Ugandans (Furley & Katalikawe, 1997). As a result this gives little room for party political activity despite the tier-system (Lister & Nyamugasira, 2003). Which means as mentioned before that probably some level on the tier has no impact since power is decentralised.

Nevertheless, the state is characterised by weak bureaucracy and a high degree of dependency on external donors for development resources. The boundaries between public and private, legal, and illegal, even state and society are vague (Kansiime, 2019). Consequences of this are high levels of corruption, low administrative capacity to implement policies such as anti-poverty measures and gender measures. Furthermore, Kansiime adds that an elevated

importance for personal contacts and networks in relation between civil society and state organs is imperative to have influence (Kansiime, 2019, pp. 3–5)

Uganda is one of the poorest countries in the world, with a GDP per capita USD 740 (UBOS, 2021; Wang et al., 2019, p. 4). However, it has recently experienced a substantial reduction in poverty, although distribution is uneven in terms of gender and locations. i.e. where you reside in Uganda has great implications and secure livelihoods (UBOS, 2021). The urban area with only 4.9% of Uganda’s population generates 22.5% of national gross domestic product (GDP) (Wang et al., 2019, pp. 7–10). Based on **Table 1: GDP distribution per region** below, we can see that most people live in rural areas and that their contribution to the national GDP is minimal.

Table 1: GDP distribution per region

Region / Subregion	Total GDP (billion US\$)	Total Population (millions)	% of GDP	% of Population
Central	14.4	13.511	69.1	37.6
Busoga	1.409	3.769	6.8	10.5
Kampala	4.695	1.769	22.5	4.9
North Central	2.569	3.877	12.3	10.8
South Central	5.726	4.096	27.5	11.4
Eastern	1.443	5.426	6.9	15.1
Bugisu	0.528	1.764	2.5	4.9
Bukedi	0.525	1.906	2.5	5.3
Teso	0.39	1.756	1.9	4.9
Northern	1.602	7.641	7.7	21.3
Acholi	0.414	1.614	2	4.5
Karamoja	0.138	1.076	0.7	3
Lango	0.486	2.12	2.3	5.9
West Nile	0.565	2.832	2.7	7.9
Western	3.403	9.341	16.3	26
Ankole	1.574	3.26	7.5	9.1
Bunyoro	0.553	1.794	2.7	5
Kigezi	0.408	1.716	2	4.8
Tooro	0.869	2.571	4.2	7.2

Source: (Rafa et al., n.d.)

The rural areas in Uganda depend on farming as their major economic activity. The fact that farming in Uganda is seasonal and can be affected by weather changes puts many families in a vulnerable situation. This explains parts of the GDP variations between rural areas and urban in Uganda as also **Table 1** illustrates.

The above description indicates a country context where needs to sustain a livelihood are every-day concerns. The CIGS that are covered in this study are located within the regions and district illustrated in **Table 2** below, which also illustrates the distance in km from the capital city (Kampala).

In addition to the central region the other two projects explored were in Gulu, in the North part and in Jinja bordering the east and central region. Gulu area, also known as the Acholi region has been a scene of worlds humanitarian crisis (Ager et al., 2012; Britannica, n.d.). Ager et al., (2012), also notes that 1.7 million people were displaced due to more than twenty years of armed conflict between the Lord’s Resistance Army (LRA) and the Ugandan Government. Here there are needs that require attention, and the CIGS operating in this area are concerned with both sustaining livelihood and working for peace and reconciliation.

Table 2: Geographical study project sites and distance from Kampala

Region	District	Population	Location	Coordinates	Town
Central Uganda	Gomba	160 000	97 km	00 11N, 31 55E	Kanoni
Central Uganda	Mityana	250 000	77 Km	00 27N, 32 03E	Mityana
Central Uganda	Luwero	456 000	75km	00 50N, 32 30E	Luwero
Eastern Uganda	Jinja	300 000	81km	00 25, 25, N33 14E	Jinja
Central Uganda	Butambala	99 400	68 km	00 12 N 32 06E	Gombe
North	Gulu	396 500	285 km	02 49 50.01 32 E	Gulu

Source: by researcher input from (Wang et al., 2019).

As one of the most widely used metric for the measure of economic progress, GDP measures the total amount of goods produced in the country. There is a strong correlation between GDP and Human Development Index (HDI) particularly for developing countries (Rafa et al., n.d.);

Wang et al., 2019). In Uganda, as already illustrated in **Table 2**, an outsized proportion of Uganda's GDP relative to its population is found in urban areas such as Kampala. Here many middle-class and educated people work and reside. From

Table 3 we can see, rural areas where the CIGS I have explored were situated, contributed less, to the GDP of the economy in relation to their community. This can probably mean that the CIGS presence in such areas is a blessing to their community. More analysis on this follows later in chapter six.

Table 3: GDP (Million USD) breakdown in areas where projects are located.

District	Town	Region	GDP Town (\$)	GDP Rural (\$)	GDP per capita (\$)
Gomba	Kanoni	Central	7.01	26.40	196
Butambala	Gombe	Central	22	15	297
Luwero	Luwero	Central	48.74	149	350
Gulu	Gulu	North	50.38	88	492
Mityana	Mityana	Central	83.78	32.78	350
Buikwe	Buikwe	Central	354	19.06	769
Jinja	Jinja	East	625	35	1199

Source: By Researcher based on input from (Wang et al., 2019, pp. 10–14)

2.1.4 Civil Society Organisation in Uganda

Activities of CIGS will in Uganda fall under the category of Civil society organisations (CSO). In this part I present a brief background to CSOs- and then I describe further the CSOs in Uganda. The concept of Civil society is seen as fuzzy since there are many perceptions attached to it. The concept has many definitions as according to (Bertucci, 2005, p. 20) the best advice is to make sure one understands the CSO in its own context while defining its role. The Concept of CSO became popular in the 1999s when the World bank and IMF endorsed Participatory budgeting and planning as part of a new development framework for developing countries. This mandated CSOs participation in Poverty Reduction Strategy Papers (PRSPS) (Bertucci, 2005; Lister & Nyamugasira, 2003).

Different scholars have studied the performance of SCOs but for this study I want to first start with. In his study, *Civil Society, the state, and democracy in Africa*, he argued that scholars identify CSOs with categories, grouping or benchmarks from the Western society. The same

issue was raised also about the dominance of the literature on CSOs thematically is framed by Western authors when writing about CSOs he argues:

“Their conceptualisation of the concept includes features of the civil society that are wished to be present in an ideal situation (Kansiime, 2019, p. 4)

With those reflections above, it should be remembered that the World bank and IMF followed advises from civil society scholars when they took on a strategy that proved all odds wrong. The Scholars were from the Global North according to (Bertucci, 2005).

The package of PRSPS,¹ budget supports and sector- wide approach (SWAP) was designed to focus Aid on poverty reduction, improve impact, ensure national ownership, and facilitate donor coordination. Although World bank mandated CSOs to participate in development as based on advice from various scholars who believed in the strategy of civil society engagement as a weapon for poverty reduction, it ended in a disappointment (Kansiime, 2019; Lister & Nyamugasira, 2003).

The participation was all long a Government- led process that excluded the poor, civil society organisations out of favour with government, trade unions, indigenous communities, women groups, and also extremely important institutions for democracy – like parliaments (Bertucci, 2005, p. 30)

In addition, other comments from (Molenaers & Renard, 2003) are that CSOs were mostly comprised of organisations that rather resembles NGOs which were donor bred and fed hence the strength of organised CSOs may be to that extent artificial and not rooted in the society.

2.1.5 Civil Society Organisations in Uganda

For this study a broad and inclusive definition of CSO is used. Civil Society is an arena of associated life, while CSOs are those organisations including (NGOs), community-based organisations (CBOs), associations of interest groups, such as farmers association, faith-based

¹ International Financial institutions, in particular The World bank introduced Poverty Reduction Strategy Papers out of the expectation that participation as an institutional means would facilitate poverty reduction. These initiatives have been termed for “opportunistic or adhoc arrangements devoid of normative value”(Bertucci, 2005, p. 13).. because Citizen participation was reduced to need participation instead of taking part in the full cycle.

groups, co-operatives, and other forms of citizen associations (Kansiime, 2019; Lister & Nyamugasira, 2003, p. 93).

Table 4: Showing Civil Society Model in Uganda and their functions.

Actors of Civil Society	Functions
Membership and occupation-based actors	<ul style="list-style-type: none"> ○ Socialisation ○ Promotion of members' interests
Development support and service delivery	<ul style="list-style-type: none"> ○ Provide social service in Health, Education sectors ○ Poverty Alleviation
Community based organisation	<ul style="list-style-type: none"> ○ Building communities social capital ○ Empowering of local communities
Media	<ul style="list-style-type: none"> ○ Provide an avenue where people express their interest
Advocacy think tank organisations	<ul style="list-style-type: none"> ○ Watch dog role ○ Articulation of Citizen interests ○ Human rights promotion ○ Recruitment base for political leaders
Religious institutions	<ul style="list-style-type: none"> ○ Promotion of religious values ○ Peace building and conflict resolution
Umbrella and network CSOs	<ul style="list-style-type: none"> ○ Fighting corruption
Foreign based Agencies / organisations	<ul style="list-style-type: none"> ○ Provision of humanitarian support ○ Financial backup to some CSOs
Political Parties	<ul style="list-style-type: none"> ○ Promotion of the multiparty system in the country ○ Instruments of Communication between Citizens and Government

Source: Researchers construct (Kansiime, 2019).

The cases in this research which I will later present in chapter six, fall under category community based organisation CBO and smaller NGO which are under the umbrella category CSO within development work (Kansiime, 2019; Lister & Nyamugasira, 2003).

2.1.6 Challenges and Critics of CSOs in Uganda

While the role of international NGOs (INGOs) is widely known in Uganda, CSOs are exclusively Ugandan NGOs and other citizen activities as mentioned above. There is a general belief that operation models from the west are best (Kansiime, 2019). However, these are rarely applied as in western societies because they are there embedded in a different social setting.

The CSO in Uganda have characteristics where the ones that are seen as more informal are excluded. It is within this category of informal actors that we find CIGS. A government operation recently has closed doors for over 12 000 CIGS that never qualified as formal organisations (Fallon, 2016; Guardian, 2019; RFI, 2019). This leaves CIGS in a situation where CIGS experience difficulties as I will discuss later.

Being formal means following sets of rules as according to donors. Informal groups are for example “Women credit association in the rural country side, self-help groups formed by artisans like black smiths, traditional doctors and burial associations” (Kansiime, 2019, p. 5). Such groups are neglected by the urban CSO because they are not in a way expected to bring any contribution to development. Yet the reality these informal groups and initiatives contribute in their local settings. In the Global North as well, although the exclusion of CIGS may not be to the level we see in Uganda, it seemed that CIGS were not acknowledged among serious development actors (Haaland & Wallevik, 2019).

CSOs have to dance to the tunes of the donors (Kansiime, 2019; Lister & Nyamugasira, 2003) in order to be acknowledged as aid actors. This has created a number of issues with the Government since sometimes the competition of accessing the same donor funds has led to a lack of independency. In fact, CSO in Uganda is not seen as independent. The same argument could hold for Norway, where NGOs are heavily dependent upon funding from the state. In Uganda there is also the issues of lack of democracy and problems with corruption. These among other harbour CSO operations in general although there are some groups who know the rules of the game. Whether Citizens in the Global South start their organisations out of the frustrations by their governments not reaching out to them, or whether they feel side-lined by INGOs, is unclear. What this research shows however is that Uganda citizen initiatives i.e informal civil society groups aimed at helping in local communities often do not adopt development models based on ideas of the Global North in their operations. This applies also to those with Northern partners and fundraisers. Local CIGS rather work with methods more locally defined and adjusted to the local context.

2.2 The Norwegian Development Aid Context

In 2020, Norway provided 39.5 billion in Overseas development Assistance (ODA) which was also referred to as “all- time high” with 1.11% of the ‘Gross national Income (GNI) (Ministry of Foreign Affairs, 2021; Norad, 2021). This record makes Norway one of the few donor

countries to reach the UN target of 0.7 GNI to ODA, a goal which has been there since 1976 (Ministry of Foreign Affairs, 2021).

The Ministry of Foreign affairs (MFA) is responsible for taking the development co-operation budgeting process, then sent to Parliament for approval and then later MFA identifies implementing partners. Information on Aid is publicly available for the Citizen through the Norwegian Aid Statistics (Norad, 2021) dating back from 1960s as fig 3, shows. It is also accessible by the international community through (OECD, n.d.).

Figure 4: Total Aid 1960-2020



Source: Information from (Norad,2021).

Following budget allocation by MFA and the Parliament approval development aid is then routed through three main channels which are grouped under bilateral, multi-lateral and civil-lateral support (Norad, 2021). Aid transparency (MFA, n.d.; Norad, 2020) is an important aspect of the development aid where information is thoroughly given so that the public is well conversant with who gets the funds and how it is used.

Almost a quarter (23%) of official Norwegian development aid went to partners in civil society in 2020. The actual amount given to civil society organisations has increased by NOK 3 billion since 2011, to NOK 9 billion a record” (Norad, 2020). According to NORAD, Norwegian development assistance is highly dependent upon civil society organisations:

“Without the Civil society Organisations, we would not be able to reach the poorest countries and the most vulnerable people. They also help authorities to account. The work they do is literally life-saving”.

Going back to the categorisation of development actors and who is considered formal and informal contributors we see also in Norway that CIGS fall into the category of informal actors, not acknowledged for funding through the state. According to (Develtere & Bruyn, 2009, p. 912) these initiatives in Belgium, termed as “fourth pillars” also refer to those organisations that were left out of ODA mainly because they are informal. In the Netherlands according to (Kinsbergen & Schulpen, 2013, p. 49) they were considered to be the “Philantropic Aid Chain”. To reflect these actors in a Norwegian setting, they are characterised as those that “gave money and time to make lives of others better” (Fylkesnes, 2016, p. 8; Haaland & Wallevik, 2017b). What (Haaland & Wallevik, 2017b) says about their nature can also explain why CIGS are excluded as legitimate development actors in Norway. Being small, based on voluntary work, often initiated by people with a lack of professional understanding of development they are perceived as amateur aid actors within the aid establishment.

2.2.1 Citizen Initiative within the context of Norway

Operations of citizen Aid initiatives in Norway are not fully regulated which as a result makes it complicated to be officially captured in national statistics (Haaland & Wallevik, 2017, 2019, Fylkesnes, 2019). In Norway it is not a criteria for CIGS to register although some do choose to register under a voluntary register (Brønnøysundregistrene, 2020). Being an unacknowledged aid actor CIGS have been portrayed as representing “feeling good stories” and talked about as sympathy givers (Fylkesnes, 2019; Malkki, 2015). With such a positioning one could argue that formal registration is one way to be taken seriously (Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019). CIGS also increasingly subscribe to the voluntary quality checking organ. (Innsamlingskontrollen i Norge, 2020). I personally accessed some information here that led me to some of the CIGS operating in Uganda as I further discuss in chapter four. This is necessary if CIGS are to raise money.

The Norwegian control committee for fundraising (Innsamlingskontrollen i Norge, 2020) is open for membership for those who prefer formal control through audits and annual accounts for the projects they are engaged in. According to previous annual reports (Innsamlingskontrollen, 2018) a total of NOK 18 billion, which is two billion more than the previous year (2017) was collected from private people who wanted to help. Out of this amount, smaller private owned organisations were identified with a total of NOK 216 000 which

indicates that Citizens are indeed donating CIGS. Even though registered as organisations that are allowed to generate funding CIGS are not answering to any overall development policy in Norway. Thus, they go under the radar of any control of impact in the field.

As a Ugandan living in Norway, I sometimes reflect upon the amount of money contributed to development aid by Norwegian citizens, through tax money and increasingly through private funds. What really makes Norwegians donate so much? The year since 1976 the country has been hitting the GNI and not only that, but also information from both (Blimed, n.d.; Innsamlingskontrollen i Norge, 2020) show lots of donation, what really explain this?

In her book *The need to help* the Finnish author (Malkki, 2015, p. 3) argue that many who grew up in societies like Finland develop a strong sense of responsibility and solidarity with disadvantaged other in faraway places due to exposure of poverty during upbringing. Relating this to Norway and the increasing contributions to Citizen initiatives, it seems as if CIGS fulfil a pledge contributing to the welfare of that distanced `other`. In Norway, as in Finland, this `need to help` also build on missionary work and the way groups of people traditionally have collected money to meet needs in a faraway place. The Norwegian education policy, the Media, and NGOs are likely to explain this as well. In Norway exposure on development issues begin already in early ages. Going back to chapter one, the NRK annual `TV aksjonen` is just one example. The UN of Norway has also a program together with schools educating the young stars (FN-Norway, 2021)

From the above description I have briefly touched upon the contexts of Uganda and Norway where CIGS are initiated and have their projects. I have pinpointed how the CIGS as part of an overall civil society in both contexts are excluded from being seen as proper development actors. However, these initiatives do exist and must be seen as embedded in their cultural practices of helping the needy. I now proceed looking at what scholars say about CIGS what has been found out and how can it be related to the topic of this thesis.

CHAPTER THREE: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

3.0 Introduction

Reviewing earlier work done on the subject matter is essential to guide a researcher in their research journey. This section presents a literature review related to the concepts and terminologies associated with CIGS as aid actors. Accessed peer-reviewed academic journals from The University databases such as Ebsco, Scopus, Elsevier, Aura, and google scholar. I also found articles through researchers` research gate profiles.

Over the last few years, a variety of development actors and aid have become visible, reflecting that development is not only initiated by and given through large donors or aid agencies. Ordinary citizens have also entered the aid scene. Research on these new actors is scattered due to a use of different concepts describing them (Fechter & Schwittay, 2019b). I will here start by looking at other scholars and how they conceptualize citizen aid, what I in this thesis refer to as CIGS (Haaland & Wallevik, 2017b, 2019; Schulpen & Huyse, 2017a). I am concerned with the features associated with CIGS, motivation of CIGS work, then questions about their sustainability and other challenges that comes because of citizen aid. I further pay attention to differences and similarities between the North and South CIGS. Finally, the chapter will also include a presentation of my theoretical framework.

3.1 Literature review

3.1.1 Citizen Initiatives in Global Solidarity (CIGS)

The recent research from Norway (Frydenlund et al., 2020; Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019) has focused on studying the efforts an ordinary citizen is willing to put into work making the lives of others in less advantaged situations better. CIGS are small, ad hoc, volunteer-based initiatives that arise in both humanitarian and development contexts.(Frydenlund et al., 2020; Haaland & Wallevik, 2019). CIGS are also described as developing because of a need to react to poverty or injustice and they often follow their own way instead of following traditional development ideas or structures. As mentioned in chapter one, the first time the CIGS concept was used was in a Conference held in Brussels in 2015. The conference aimed to showcase the importance of recognizing ordinary citizens as active players in the development arena (Pollet et al., 2014, pp. 8–9), instead of only reducing them to passive receivers. Since then, CIGS research has evolved. Today there is a network of

researchers working in the field covering European countries (Clifford, 2016; A.-M. Fechter, 2020; Fechter & Schwittay, 2019b; Kinsbergen et al., 2011, 2017b; Kinsbergen, 2019a; Kinsbergen et al., 2021a; Kinsbergen & Schulpen, 2013; Pollet et al., 2014; Schulpen & Huyse, 2017a) as well as North America (Appe, 2021; Appe & Oreg, 2020; Appe & Schnable, 2019a; Schnable, 2021)

The first studies from this development context emerged from The Netherlands and Belgium/Flanders (Develtere & Bruyn, 2009; Kinsbergen & Schulpen, 2013). The first study about Private development initiatives (PDIs) started in The Netherlands in 2005, following the Tsunami in 2004 (Valk & Schulpen, 2005). Later Kinsbergen and Schulpen researched PDIs (small organisations that are registered) in the Netherlands (Kinsbergen, 2014), (Kinsbergen & Schulpen, 2013, pp. 49–50) and they refer to PDIs as

A group of people including fundraisers who, give support in a direct way or volunteering to one or more developing countries, they were not only limited in the Netherlands, but also abroad, their support was to groups, communities, but not to one-off individual support.

This study is worth recognizing because it paved the way for the understanding of categories of private actors and what features that characterized them. It also placed these initiatives in a development context. Other characteristics is that they never work for money, but rather offer their own time without even recording the exact number of hours used. What matters to the people involved is contributing for the betterment of others.

The research from Belgium (Develtere & Bruyn, 2009) referred to such initiatives as, "fourth pillars in development co-operation" (Develtere & Bruyn, 2009, p. 913). Develtere & Bruyne classified them to include among others;

non specialists, other non-development government departments, trade unions, farmers associations, social movements, schools, hospitals, foundations, migrant organisations, sports clubs and groups of friends(Develtere & Bruyn, 2009, pp. 912–913).

The grouping includes not only the PDIs, but generally all those that did not qualify as established development actors. (Develtere & Bruyn, 2009, pp. 912–913). The authors saw the division in pillars, as a way of exploring the distinctive nature of these upcoming non formal

actors. They often went unnoticed since some of them evolved at a later stage to possibly the three pillars.

In Britain and Wales these initiatives are referred to as citizen aid initiatives and charities (CAI) (Clifford, 2016; A. M. Fechter & Schwittay, 2019a). CAI are everywhere and have no borders according to Anne-Meike Fechter who admits that Northern initiatives in Global South are still the attention. In their work (Fechter & Schwittay, 2019b) further cites other terms related to CAI such as My own NGO (MONGO) and do it yourself (DIY) aid. MONGO referred to aid workers that set up their own projects while DIY was about college graduates who travelled to communities in the Global South and started their own projects to experience the feeling of helping others in need. (Fechter & Schwittay, 2019b, pp. 1770–1771). The researchers from US refer to these initiatives as Grassroots International NGOs (GINGO), and they indicate, that GINGO are philanthropic entrepreneurs that is conversant with developmental issues following their experiences (Appel & Oreg, 2020; Appel & Schnable, 2019b). GINGO founders, often had transformative experience gained after their services in aid work usually in the Global South. When they returned to US, probably after retirement, they established their own help organisations to continue helping in the Global South (Appel & Oreg, 2020). It is worth noticing that GINGOS unlike other CIGS seem to be formal to nearly the same degree as an NGO. Also, in Canada (Davis & Swiss, 2020) these initiatives are referred to as GINGO, linking them to an overall structure of NGOs, as in the United States. Research from a European context also show that CIGS can evolve into an NGO, as Fechter elaborated in her work (Fechter, 2019 p.1771).

3.1.2 Features of CIGS

Following the definitions given from different scholars, CIGS vary as they form a heterogeneous group in terms of what they do, how they organize their work, and where they are located (Fylkesnes, 2019; Kinsbergen & Schulpen, 2013; Pollet et al., 2014). They were started on different grounds based on relationships built, often as result of an emotional encounter, and they differ since in the way they carry out their own activities. This among others characterised them as being loosely organised and run on ad hoc basis (Fylkesnes, 2019; Haaland & Wallevik, 2019). What unites them is their small size and their flexible character and level of voluntary work (Schulpen & Huyse, 2017b). This means that sometimes the founder is responsible for most of the daily running on the activities, as well as fundraising.

According to the scholar these projects reacted to needs they saw, and even though they did not have expert knowledge in the field of development they acted. Studies further show founders preferred doing everything by themselves giving little room for including stakeholders in their plans (Kinsbergen et al., 2017b, 2021b).

Research shows that CIGS are involved in various activities (Fylkesnes, 2019; Haaland & Wallevik, 2017a) aimed at poverty eradication in the Global South as well as aid in a humanitarian setting (Haaland & Wallevik, 2019). Many stories about these CIGS have personal encounters as well. The Ghana and Malawi PIs were started due to the fact that founders fell in love- a story back the built orphanages" (Kinsbergen, 2019a; Kinsbergen & Schulpen, 2013, pp. 7–8).

Tourism and social media have been among the dominant factors leading to start CIGS. Their activities are on small scale, run by an individual that possess the sole control. Usually not established, no routines to some of them, yet they get things done as they come. They are unofficial, unstructured, without legal status, set up by people who have never done anything like this before" (Schulpen & Huyse, 2017a, p. 164). They are driven by pressure in their reactions of doing things (Fechter & Schwittay, 2019; Fylkesnes, 2019; Haaland & Wallevik, 2019). Their activities are under radar (Kinsbergen, 2019a, p. 15). They are differentiated from philanthropists, who simply give without being involved (Kinsbergen & Schulpen, 2013, p. 57). Citizen initiatives (Cis) offer structural support other than one- off individual support. They are characterised as going under radar (Appe & Schnable, 2019b). Their operations may not have legal surroundings and therefore go unnoticed. CIGS have a solid commitment to communities they operate in (Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019). Some may create small scale partnership with local institutions like schools, religious communities, others also formed long term relationships with immigrants (Kinsbergen et al., 2011). On the other hand, they have also featured as amateur and non-professional by other established organisations (Develtere & Bruyn, 2009).

In Netherlands their popularity stemmed from the fact that they clearly identified with the projects and were actively involved in development. Due to their informal nature they to attract many people, who get a feeling of being part of them and that other. (Fylkesnes, 2019; Kinsbergen et al., 2017b; Malkki, 2015; Schulpen & Huyse, 2017a). The feeling of being brought closer to beneficiaries (Kinsbergen et al., 2011) is making these initiatives a preference

compared to other established development actors. These projects are philanthropic in nature meaning they depend mostly of contributions from citizens (Appe & Schnable, 2019b; Fylkesnes, 2019; Haaland & Wallevik, 2019). Others also received funds from local organisations such as churches, schools, universities, corporate organisations, or they do own initiatives that enable them raise funds to run their activities (Haaland & Wallevik, 2019). Their distinctive nature has been especially linked to the way they raise their funds, and attract their funders (Kinsbergen et al., 2011), how fast they react to problems (Haaland & Wallevik, 2019). Despite some rare features, they seem to be a preference in many contexts (Develtere & Bruyn, 2009, p. 914). They may lack knowledge and experience, but they are taking a noticeable place compared to traditional ones (Develtere & Bruyn, 2009, pp. 920–921).

3.1.3 Motivation of CIGS

Motivation to give anything be it time, gifts, money – has been studied for centuries. The drive that make us give is interpreted and seen from different angles where altruism is often mentioned (Andreoni, 1990; Appe, 2021; Davis & Swiss, 2020; A.-M. Fechter, 2020; Fechter & Schwittay, 2019b; Fylkesnes, 2016; Maslow, 1987; Ottoni-Wilhelm, M., et al., 2017; Smith & McSweeney, 2007). According to scholars «Charitable behaviour can be caused by among others social pressure, guilt, sympathy or simply a desire for a warm-glow». Various citizen initiative studies have been attentive with regard to the warm-glow effect, altruism and the flexible responsive approach linking them to motivation of funders (Appe, 2021; Appe & Oreg, 2020; Davis & Swiss, 2020; Fylkesnes, 2019; Kinsbergen et al., 2011). Warm glow effect is known to be that positive feeling that accompanies the act of giving (Andreoni, 1990, p. 464). Donors get such a feeling when they know they make a difference something that others refer to also as acts of altruism (Davis & Swiss, 2020; Kinsbergen et al., 2011, p. 62).

In addition, the size of the CIGS where they are small in nature and keep away from being professional is said to be another motivation factor. Desire for direct connection, interpersonal relationship with those they help and also the control has been put across by several scholars as among the motivating factors (Appe, 2021; Davis & Swiss, 2020; Fechter & Schwittay, 2019b; Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019). Studies indicate that motivation were triggered with what they experienced. It can be an encounter to poverty, identification of human in need (Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019; Malkki, 2015). There are various factors that are associated with motivation yet a question whether they are motivated

due to their own self-interest is also raised (Malkki, 2015). According to (Malkki, 2015) giving to some unknown out there is also a gift to own self. The need to help can identify the needs of the benefactor as much as to the recipients. Being able to help others out of their problems gives meaning and makes one feel being part of something bigger than one self (Malkki, 2015, pp. 8–9).

3.1.4 Challenges faced by CIGS

Among the challenges that CIGS face are issues of secure funding. They often depend on their own funds as well as their network. They get no payment for the work they do and often there is a lot of complications following volunteering as a way of raising income to maintain the running costs of the projects. When it comes to soliciting funds, it is as well a complicated task since CIGS cannot be sure who will give them money, and often they have no fixed budgets. Some have also questioned the legitimacy CIGS. They often have minimum dialogue and cooperation with governments in which they operate (Davis & Swiss, 2020; Kinsbergen, 2019a). This can affect CIGS from having potential donors especially those who believe in getting back their tax returns. Earlier studies identified that some CIGS could find it hard to get fundraising from individuals due to what they termed as «geographical and psychological distances (Kinsbergen et al., 2011, pp. 64–67). Geographical distance can create the challenge for the donor to clearly understand the needs of the beneficiary and to see how exactly resources received have been allocated (Kinsbergen et al., 2011).

One way of reducing this challenge was to operate in countries givers easily associated with. The GINGOs in the US and Canada, for example got motivated to start projects in the countries they had prior connections and relationship (Appe & Oreg, 2020; Appe & Schnable, 2019b; Davis & Swiss, 2020; Schnable, 2021).”it was either in terms of official language, religious affiliation and convenience in general” (Davis & Swiss, 2020, pp. 1327–1328). The Same is reported in England where according founders of initiatives chose countries that were easily accessible, politically stable and easy to communicate with (Clifford, 2016). It was further noted that donors were attached to founders. What would happen if they were no longer active in these projects then? In a recent found that founders were essential to project funds with one PDI founder saying “ some of our main donors said they would cease to donate when I leave the organisation” (Kinsbergen et al., 2021b). Trust issues can explain why givers rely on

founders they know. As (Appe & Oreg, 2020, p. 505; Davis & Swiss, 2020, p. 1328; Schnable, 2021) puts, donors preferred raising funds to founders they associated with.

Literature from earlier anthropologists puts across the same point. For example (Eberhard, 1975) cited by (Kinsbergen et al., 2011, p. 63), have shown that people were more inclined to prosocial behaviour when it comes to their own kin, tribe and communities. Potential donors try to identify with the beneficiaries, but they find it harder when the psychological distance and convenience is wider (Davis & Swiss, 2020; Kinsbergen et al., 2011). This for example can be social norms and cultures found in the beneficiaries' community that do not align with one's own beliefs. In Canada, a link with convenience was established in form of similar language, religious affiliation among others as important in relationship with GINGOS establishment, the distance on the other hand was desirable however not to places that were very remote. GINGOS preferred well established areas where others also operated. "place with location of good road networks, access to high density of people, donors and elite goods, where they could easily get together with others to form a cluster was more desirable" (Davis & Swiss, 2020, pp. 1337–1338). There is less evidence they operated in very difficult environments (ibid). On the other hand, some scholars recognise the distance narrowing. The speed of globalisation, instant technology, electronic communication and mobility is curbing this gap, they raise money using the technology (Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019; Kinsbergen et al., 2011; Kinsbergen & Schulpen, 2013). founders and donors increasingly get in contact with each other through instant electronic communication as well as constantly visiting the projects (Appe, 2021; Davis & Swiss, 2020; Fylkesnes, 2019; Kinsbergen et al., 2011, p. 63). The issue of distance is of less importance today in a globalised world (Haaland & Wallevik, 2019). Being global is to start from anywhere, Lesvos got many Citizens engaged in humanitarian aid from different corners of the world. The internet of things gives a possibility to see and know what is going on with others. This however does not rule out the fact that CIGS do face challenges in their work once up running.

3.1.5 Sustainability of CIGS

Some studies have critiqued the activities under these initiatives for being short term, running on an "Adhoc "basis (Fylkesnes, 2019, p. 10). They are also criticised for lacking knowledge, experience and professionalism, amateur development enthusiasts who champion their projects, needles replication (Davis & Swiss, 2020; Develtere & Bruyn, 2009; Schnable, 2021).

Furthermore, they are criticised for not linking up with other civil actors and not being in dialogue with local actors and government (Appe, 2021; Haaland & Wallevik, 2019; Kinsbergen, 2019a; Schnable, 2021) and for not seeing the big picture, not tackling structural causes of poverty as well as a lack of professions, replication, Lack of evaluation of the projects- no follow up (Appe, 2021; Davis & Swiss, 2020; Frydenlund et al., 2020; Kinsbergen et al., 2017b, 2021b; Schnable, 2021).

Their main objective is to respond to needs seen because of an encounter between people, yet identification of needs is contextual which makes it hard to identify at times. Recent Studies through simulation techniques (Frydenlund et al., 2020) , on revisiting the field work in Lesvos (Haaland & Wallevik, 2019) had the same thought about needs identification and problematised that. « needs were identified from the context of a particular individual» (Frydenlund et al., 2020, p. 7). The point is that needs were more than what was visible from the impulse that drive CIGS at a certain point in time. The needs they prefer are more of humanitarian than above commercial, and even in their way of doing these needs, a question about the autonomy of founders has been raised when they decide on which needs to take on (Appe, 2021; Davis & Swiss, 2020; Schnable, 2021)

Relationships and Commitments is an important aspect of private initiatives. (Fylkesnes, 2019; Haaland & Wallevik, 2017a; Kinsbergen et al., 2017b). By the nature of their character, they become very much attached to their communities and beneficiaries, which can make stepping back challenging. The «warm glow effect» (Fylkesnes, 2019, p. 1809) can make delegation impossible since some founders may not trust giving their long held babies away. Such characteristic has also led to overdependency of beneficiaries which can raise a critique of sustainability (Kinsbergen et al., 2021b).

Most of the times these initiatives are dependent on donations from other people as we already saw above. Such networks can include close network, family, friends, and relatives. According to « the pressure to give in to their wishes to demonstrate clear results within a fairly short time frame makes them prone to opt for service delivery type of intervention» Schulpen who also adds that in many cases, personal friendship or even family relationship... may stand in a way." (Schulpen & Huyse, 2017a, p. 10). as close relations can be helpful, they may also fail coming up with constructive critiques. CIGS founders are involved in all activities by

themselves which also has risen some critique from some scholars regarding their professionalism (A. M. Fechter & Schwittay, 2019a; Kinsbergen, 2014; Kinsbergen et al., 2021b).

Adding to the above, CIGS activities are often founded on emotions and sometimes there is little time to analyse situations properly or, assess perceived needs systematically (Davis & Swiss, 2020; Kinsbergen et al., 2021b; Schnable, 2021). Although quick response and a flexible character are characteristics perceived positive. Enabling CIGS to easily react to needs (Appe, 2021; Davis & Swiss, 2020; Haaland & Wallevik, 2019; Schnable, 2021), it can also mean that they miss out on the `big picture` and assessment that can lead to downfall. When CIGS founders make decisions based on hearsay other than own analysis, they can even duplicate the same things, thus, one may argue that CIGS, need to be focused on the process not only the project execution. There are also questions concerning how long these initiatives live and how to withdraw from ongoing projects (Appe, 2021; Kinsbergen et al., 2021b; Schnable, 2021)

3.1.6 Similarities and Differences between Global North and Global South CIGS.

One of the common features in CIGS, is the fact that they react to needs of human being (A. M. Fechter & Schwittay, 2019a) is a central characteristic in all CIGS irrespective of where and who starts them. In addition to the needs met comes the relationships and commitment needed. In her study Kinsbergen, illustrated that CIGS founders never wanted to go away from their long-held babies following the deep sited relationship they had planted in the communities they established them. A strong focus on relationship and community is one of the characteristics that define Global South, particular in Africa. Words such as "UBUNTU" originate (Munyaradzi & Artwell, 2016, p. 64). Although the strong relationships can be criticised as something that encourages overdependency, it may also foster long lasting commitments and this seems to be a common characteristic that can be found across the North and South span, voiced also by those involved in CIGS whether directly or indirectly.

Although answering to needs were important to CIGS, scholars also argue that there are other aspects to consider. In her study (Kinsbergen et al., 2017b, p. 243) mention the fun - factor that was attached to such projects on the part of the founders. Due to the fun factor members mentioned that being hands-on, involved especially in interventions with concrete, visible results give them energy to think about new interventions" (ibid). This can be different from a

southern perspective where ideas of togetherness and community (Ubuntu) dominates the drive. The CIGS from a Global North perspective seems to place the idea of individualism and do it yourself high on their scale. This has also led to questioning their extent of to how professional citizen initiatives are. (Davis & Swiss, 2020; Fechter & Schwittay, 2019b; Fylkesnes, 2019; Haaland & Wallevik, 2019; Kinsbergen et al., 2021b; Kinsbergen & Schulpen, 2013; Schnable, 2021).

Identification of needs can also be challenging and different from a North perspective, where the main objective of CIGS is to identify needs and solve them. Needs can be complicated at times since they can be more than what is visible. A person from Global North that will react to children walking bare footed and buy them shoes will have met a perceived need, yet the child may not even use the shoes every day. Needs are allocated directly to the community but the donor self interest in deciding the needs to fulfil is still questionable (Appe, 2021; Davis & Swiss, 2020; Frydenlund et al., 2020; Schnable, 2021). The same was a concern when the Dutch researcher (Kinsbergen et al., 2017b, p. 224) The cultural context in needs identification is thus different. Therefore, the extent of stakeholder participation in their own needs is one of the questions on sustainability of micro initiatives.

The term Philanthropy particularism as explained by Salamone 1987 cited on (P.242) is used to refer to a situation where a donor has preference regarding which kinds of needs, they want to help beneficiaries with. Usually, donors prefer choices that make them visible. This requires them to import a strategy at times in the areas they are. Such strategies at times exclude the local people from active participation, something that was visible when researching impacts of projects in the South. Putting up school structures may be preferred due to its tangible nature even though teachers will struggle for salaries to keep the school running. Thus, one assumed difference will make needs identification different from the two contexts as well.

3.2 Theoretical Framework

In the following I will turn to the theories that I will apply in my analysis of CIGS across the North- South span. These theories will guide the analysis of data and inform my discussions in chapter six.

3.2.1 The Motivation theory

Motivation is a force that is behind peoples` thoughts and it leads them in situations of undertaking different decisions. It is a phycological force (Touré-Tillery & Fishbach, 2014, p. 328) which is either Intrinsically or Extrinsically driven (Ryan & Deci, 2000, p. 55). But what are the drivers of this magical force that make people go extra miles doing remarkable acts like in this study concerning CIGS activities? These activities involve dedication in form of time, money and even life for the betterment of other human beings as literature has shown. Understanding the drivers of these human actions does not have a single prescription and it is a challenge. I look briefly at a number of psychologists to see how they conceptualise the various mental, affective and behavioural processes affecting human actions (Batson, 1987; Degasperi, N. C., & Mainardes, E. W., 2017; Ryan & Deci, 2000; Touré-Tillery & Fishbach, 2014; Tusche, A., et al., 2016).

Going through these theories about human motivation leads me to A.H Maslow`s classic motivation theory as illustrated through two models on page 39 by (Mcleod, 2018) which are, **Maslow's needs hierarchy model (1954)** and **Motivational model (Mcleod, 2018, p. 6)**. Before getting directly to this discussion, I want to look at some thoughts from the phycologists mentioned above together with other scholars before getting in the theory and possible criticisms that may be raised by other scholars regarding its application.

Through the theory of self-determination Ryan and Deci and distinguished between two types of motivation namely. Intrinsic and Extrinsic motivation (Ryan & Deci, 2000, p. 55) Intrinsically motivated people do things because of the joy, fun and challenges that are entailed in what they do. And it is from this that their satisfaction is derived (ibid). Extrinsic on the other hand is when human actions are externally pressured or driven to seek recognition. Intrinsic motivation seems to be with us from our childhood experiences and thus how those early years turn up are crucial to what motivates us.

from birth onwards, humans in their healthiest states are active inquisitive and curious, they display ubiquitous readiness to learn and explore and they do not require extraneous incentive to do. This natural motivation tendency is a critical element in cognitive social and physical development because it is through acting on one`s inherent interest that one grows... this is a significant feature of human nature that affects performance, persistence (Ryan and Deci, 2000p 55)

What (Ryan and Deci, 2000) is bringing forward is that the act of state in which a human being is, could explain their actions but, explaining human behaviour cannot be as simple. (Touré-Tillery & Fishbach, 2014, pp. 328–330) on the other hand see motivation as a psychological construct that can neither be observed nor recorded directly. They see motivation as being limited by peoples' conscious understanding of their psychological state. But they also argue a possibility that motivation can be biased by society expectations. Adding on to this is (Tankersley, D., et al., 2007; Tusche, A., et al., 2016) who argue that generosity or altruistic actions triggered happiness and satisfaction every time human beings indulged in them. These scholars used the term altruism to refer to good acts. However good acts can have different intentions as (Tusche, A., et al., 2016, pp. 4720–4723) puts it that “while others did it due to empathy to others it is a mental calculation”. To (Batson, 1987) doing altruistic actions for personal interests raises critique of their being altruistic or that they are something else. I will not go in depth here since altruism is another complicated theory with no single answer of whether it exactly exists in us human beings.

An interesting study from (Degasperi, N. C., & Mainardes, E. W., 2017) tried to understand the motivation that lead to donations in philanthropic organisations. This something very relevant to CIGS here as well. In their study they identified external motivating factors that led human beings to give money to philanthropic organisations. These were for example, trust, reward, leadership influences, characteristics of benefits and future interest. They add that relationship building in philanthropic organisations is a core for having supporters (Degasperi, N. C., & Mainardes, E. W., 2017, pp. 3–5).

Getting back to Batson concern of mixing acts of kindness to self-winning as seen in the previous paragraph, I bring in thoughts from (Andreoni, 1990) to help me understand why humans do good things for the betterment of others like in the case of CIGS. Here we must also look at other aspects. (Andreoni, 1990) when arguing for why we do good things apply the term “warm glow” (ibid). This scholar was like Batson, puzzled about whether good deeds for the wellness of other people are free? He sees actions of doing good for wellness of others as being either pure or impure altruistic (Andreoni, 1990, p. 464). He defines impure altruistic actions as the act that is partially motivated by the warm glow and not purely motivated by the concern of the beneficiary's welfare (Andreoni, 1990, p. 464)

People are sometimes motivated by a desire to win prestige, respect, friendship and other social and psychological objectives... or it can be motivated by a desire to avoid scorn of others or to receive social acclaim.

In affirmation (Andreoni, 1990) adds that “clearly social pressure, guilt, sympathy, or simply a desire for a warm glow may play important roles in the decision to do good”. What Andreoni communicates is that doing good should not be understood as only minding about the concern of those `others`. A warm glow is a reward to the giver which makes the act of doing good to others not free and therefore not purely altruistic. This perspective confirms (Batson, 1987) concern of whether human beings will ever believe that altruism exist as a motivational factor. I will not go in depth with Batson here, but it was important to see that some scholars indeed believe good acts can be done without necessarily any intention of self-gain, but also, they are showing how complicated it can be for human beings to understand motivation just like Andreoni (1990) argued.

Further on, to understand the good actions done to help human beings, I draw to the Finish author (Malkki, 2015). In her book *The need to help* she asks who exactly the needy is (Malkki, 2015, p. 8)? she sees the needy from both sides- from the one giving help and the one receiving it. Research about the motivation of CIGS in Gambia, also showed that helping gave meaning to both helpers and receivers. Others reconned that they saw it as a call, something beyond themselves and still feel good (Fylkesnes, 2019).

Following the discussions above that show the complexity of understanding the processes that support human actions, and the fact that, the act of giving for the well-being of others is still debatable, let me now move to the classic theory in academics that can be an anchorage for the discussions of CIGS in addition to the discussions above. As I mentioned in the beginning, I will look at both Maslow`s motivation theory with the use of his hierarchy of needs as well as some critiques and the behaviour model.

3.2.2 Motivation of Human Behaviour

In any discussions about motivation, the owner of the word among scholars seems to be A. H Maslow. He used this term as early as in 1943, when his study found that people were motivated due to certain needs. The needs that motivated people were different in a way that some were

more pressing than others. According to (Maslow, 1943) it is important not to misunderstand motivation as a behaviour.

Motivation is not synonymous with behaviour theory. The motivations are only one class of determinants of behaviour, whilst behaviour is almost always motivated, it is also almost always biologically, culturally, situationally determined as well (Maslow, 1958, pp. 370–371)

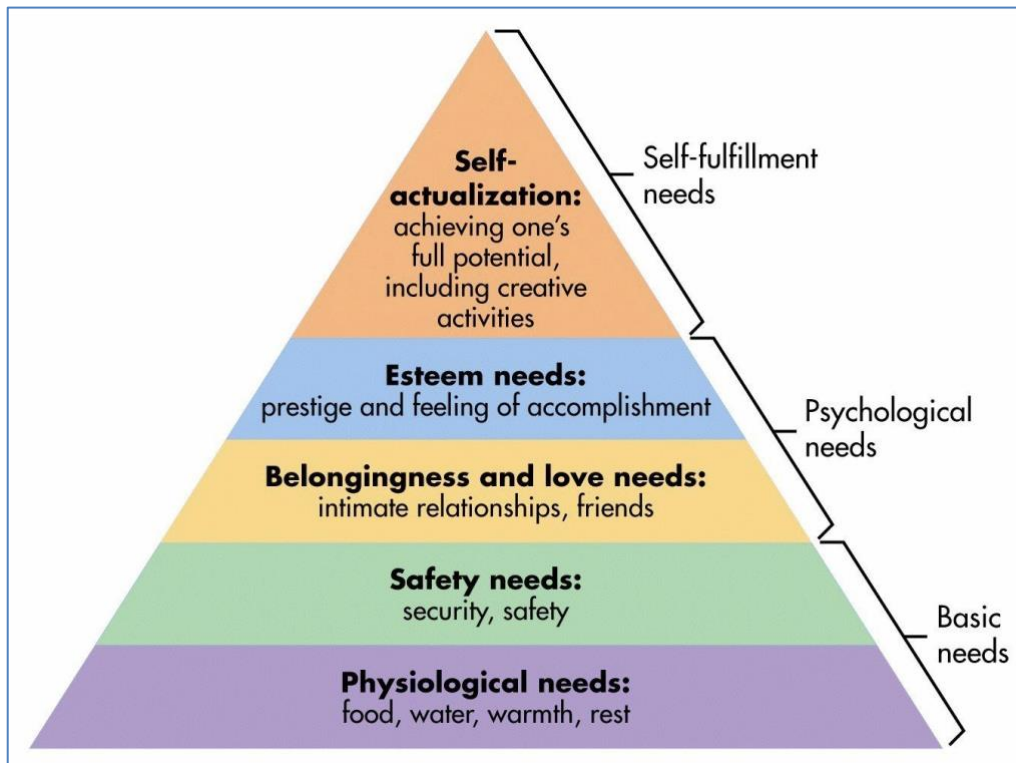
In explaining what motivates Maslow uses five sets of goals called the basic needs. These included physiological needs, a need for safety, for love, esteem, and self-actualisation. **Maslow's needs hierarchy model (1954)** shows they are organised into a hierarchy of relative pre-potency (Maslow, 1958). By using pre-potency Maslow, meant that higher needs emerge when the present are satisfied.

As further explained by (McLeod, 2018, p. 7) the physiological needs included food, air, drink and shelter, while safety meant protection, order and law. Love and belongingness was about a feeling of belonging, acceptance, friendship, and intimacy, giving, and receiving, in addition to being part of family and friends. According to (McLeod, 2018) the esteem needs were looked at from two categories by (Maslow, 1943). The first category of esteem concerned self-esteem where dignity, mastery, achievement, and independency are important keywords. The second one was about the desire for respect and reputation (can be seen as status or prestige). The last which was the self-actualisation (Maslow, 1965, 1987), is yearning for growth. “a desire to become everything one is capable of” (Maslow, 1987, p. 67). The point is when a need is well satisfied, the next proponent needs emerge.

He also posited those needs were arranged in a hierarchy. For example, (Maslow, 1943, p. 375)

it is quite true that man lives by bread alone when there is no bread. But what happens to man's desire when there is plenty of bread and when his belly is chronically filled? at once other and higher needs emerge and these other than physiological hungers, dominate the organism. And when these in turn are satisfied, again new and higher emerge and so on. This is what we mean by saying that basic human needs are organised in a hierarchy of relative pre-potency.

Figure 5: Maslow's needs hierarchy model (1954)



Source: (McLeod, 2018, p. 5)

The model above **Maslow's needs hierarchy model (1954)**, illustrates the physiological, safety, love and belonging, esteem and self-actualisation that must be fulfilled in their chronological order according to Maslow. Starting from below climbing up the hierarchy. Given the nature of this thesis which looks at CIGS from both a Global North and a Global South perspective, it is interesting to see later the link the model of the hierarchy of needs theory will have in relation to the findings. An instant observation tells us that the different layers will explain different regions given their level of development. I will come back to this in chapter six. More explanation of the model below follows.

3.2.4 Maslow's Hierarchy of Needs Theory

Following fig 5 above, the first four levels of the hierarchy are usually seen as deficiency needs and the last on top as a growth need – see **Figure 6: Motivational model (McLeod, 2018, p. 6)** (McLeod, 2018). This is since deficiency needs arise due to deprivation and their motivation will become stronger and dominant when they are not satisfied. According to Maslow,

Undoubtedly the physiological needs are the most prepotent of all needs. What this means is that the human being that is missing everything in life in an extreme fashion it is likely that the major motivation would be those needs not anything else... a person lacking food, safety, love, and esteem would probably hunger for food more strongly than anything else (1943, p 374)

So, the argument is that where these needs are unsatisfied, a person cannot think of anything else, all those other needs will be pushed in the background or bypassed according to Maslow's theory. He adds that:

If all needs are unsatisfied, and the organism is then dominated by physiological needs, it is then fair to characterise the organism as hungry, all capacities should then be put to service of hunger satisfaction, and the organisation of such capacities is almost entirely by one purpose of satisfying hunger(ibid).

When humans reach the level of self-esteem then they develop confidence, satisfaction and self-worth that is helpful to the world because they even get more creative. Maslow adds that: "Thwarting of needs of self-esteem and love produces inferiority, weakness and helplessness" (1948, 372). Upon further analysis Maslow defends his needs theory saying:

We have spoken so far as if this hierarchy was a fixed order but actually it is not nearly as rigid as we may have implied. It is true that most of the people we have worked with have had these basic needs in about the order that has been indicated (Maslow, 1948, p 386).

Maslow realises that the needs could as well be in different orders in different people. This is further supported using the term "cultural specificity" to identify superficial differences in needs from one culture to another. He adds that in any culture an individual conscious motivational content will vary, but the overall needs were believed to similar (p.390). Two different cultures could simply present different ways of satisfying their needs. This shows that Maslow as in the beginning sees needs as universal, but the way of satisfying them is where the culture fit comes in.

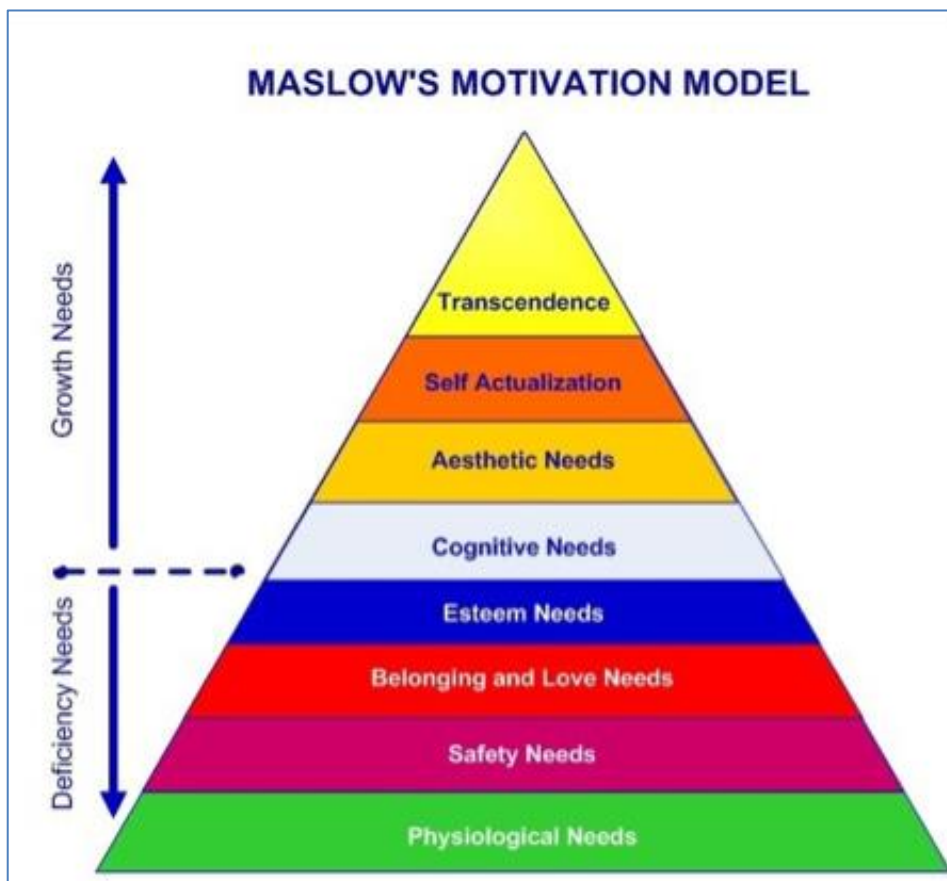
Further extension of needs model followed in 1970, after Maslow found out that although needs were still universal, their order of satisfying them could differ hence his use of `culture fit` term. For example:

let us say for self-esteem, in one society one obtains it by being a good hunter, while in another it could be by being a good medicine man, or a bold warrior or a very unemotional person and so on (Maslow, 1987, pp. 22–23).

The only thing that was important to understand was that the means to these ends were determined by different constructs among which were cultures, institutions. “Human beings were more alike than one would think at first”. With this Maslow brings a point that fundamental desires in humans were the same.

In the extension of the new model (Mcleod, 2018), three more levels were added, the cognitive needs, aesthetic needs, and transcendence. This brings us to the Maslow’s motivational model seen below.

Figure 6: Motivational model (Mcleod, 2018, p. 6)



Source: (Mcleod, 2018, p. 7)

From the new model above the last stage of the old model (self-actualization) has been split into four layers (cognitive, aesthetic, self-actualization, and transcendence). These form what has now been called the Growth Needs in the new model. The new model currently has eight stages. As explained by Mcleod;

Cognitive is about knowledge, understanding and curiosity, exploration, need for meaning and predictability; Aesthetic is about appreciation and search for beauty, and balance; whereas transcendency is when a person is motivated by values which transcend beyond self, such as service to others, religion, and mystical experiences (Mcleod, 2018).

At the level of self-actualisation, an individual will follow their own path because this is intrinsically present, and they cannot settle until it is achieved. People who have reached this stage exhibit certain features as highlighted in the figure below.

Figure 7: Features of self-actualized people

- They perceive reality efficiently and can tolerate uncertainty
- They accept themselves and others for what they are
- They are spontaneous in thought and action
- They are problem-centred not (self-centred)
- They have an unusual sense of humour
- They can look at life objectively
- They are highly creative
- They are resistant to enculturation, but not purposely unconventional
- They are concerned for the welfare of humanity
- They are capable of deep appreciation of basic life-experience
- They establish deep satisfying interpersonal relationship with a few people
- They have peak experiences
- They have a need for privacy
- They have democratic attitudes
- They have strong moral/ethical standards

Source: adopted from McLeod, 2018

Critiques to Maslow's Theory

Maslow's definition on the self-actualised person has however got some criticisms. Some scholars argue that it is difficult to test scientifically (Mcleod, 2018; Munyaradzi & Artwell, 2016). The sample that Maslow used in his research was said to have included particular people he knew that were already self-actualised. Such included among others Albert Einstein and Eleanor Roosevelt (Munyaradzi & Artwell, 2016, p. 60) . It is a study based on Male successful whites according to (Mcleod, 2018) although there was one female. While applying these theories, the contexts one is in is important to have at the back of their mind as (Munyaradzi & Artwell, 2016) suggested.

While Maslow's motivation theory is still widely accepted among academic scholars, some authors believe that its application is too universal and should be culturally atuned (Munyaradzi & Artwell, 2016). In the Global South, Africa in particular, motivation was derived from pursuit of relationships, the strengthening of community, the acknowledgement of authority, sharing of resources and the avoidance of shame universality. For example as stated by Munyaradzi & Artwell (2016, p. 63)

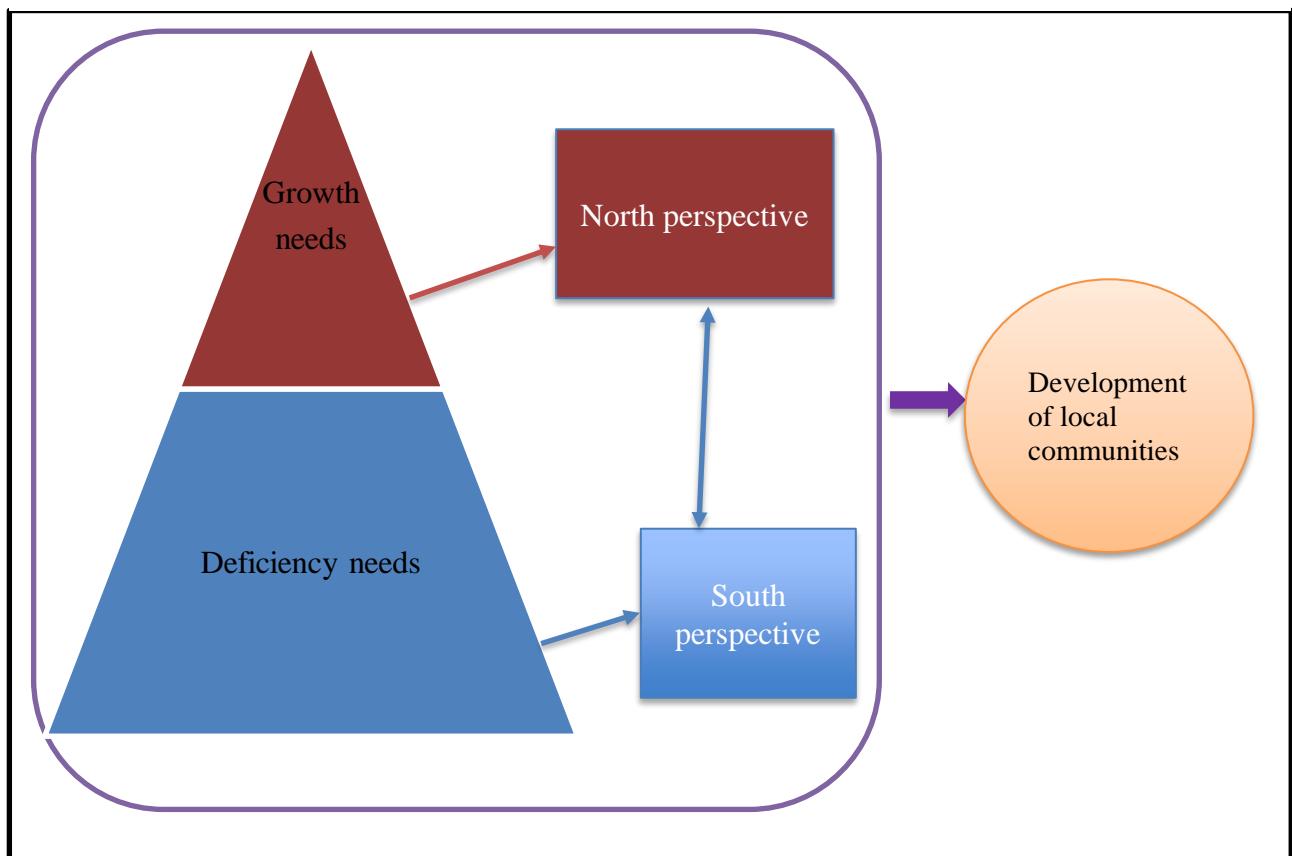
ubuntu involves empathy and focus on wholeness of the conglomerate whether household, family or community of any sort.. it acknowledges that facts are relational / contextual and transfers everything into embodiment of people (ibid).

Within Ubuntu all interactions are towards a common goal. Following the discussions above, it is evident that Maslow's motivation theory is best suited for this thesis. The motivations for starting CIGS in the two perspectives of (North and South) cannot be the same as the context differs. The thesis used the theory to analyse the motives of CIGS founders in both contexts. Specifically, the motivational model was used to understand the reasons advanced by the research participants in both north and south perspective. In the same way, the different stages helped analyse the conversations from the research participants. Typically, while the deficiency needs stages (which also forms majority of the needs hierarchy model) were applicable in the South perspective; the Growth Needs stages (most especially the self-actualization stage) was applicable to the North perspective. However, this analysis does not mean that the stages are not cross-cutting.

3.3 Conceptualisation

As a summary to the framework and literature review before embarking on the methodology chapter of this study, I here diagrammatically puts the summary into two conceptual frameworks below. Lastly, I wind off the literature and theory with a diagrammatic illustration showing the study behaviour. According to Hennink et al. (2020, p. 36), “ A conceptual framework essentially contains the concepts included in the research where the behaviour of what you want to explain is depicted”.

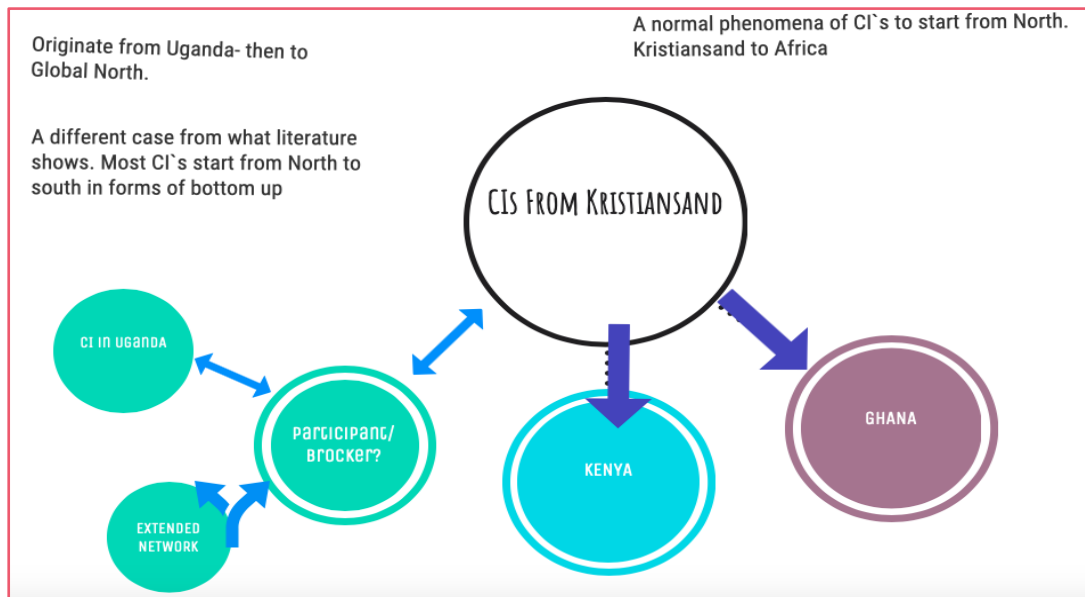
Figure 8: Conceptual framework



Source: (Author, 2021)

Conceptualising Southern Norway initiatives in Uganda (Ghana and Kenya used as reference cases to those in Uganda).

Figure 9: Private initiatives in Southern Norway inspired from literature review.



Source: (Author, 2021)

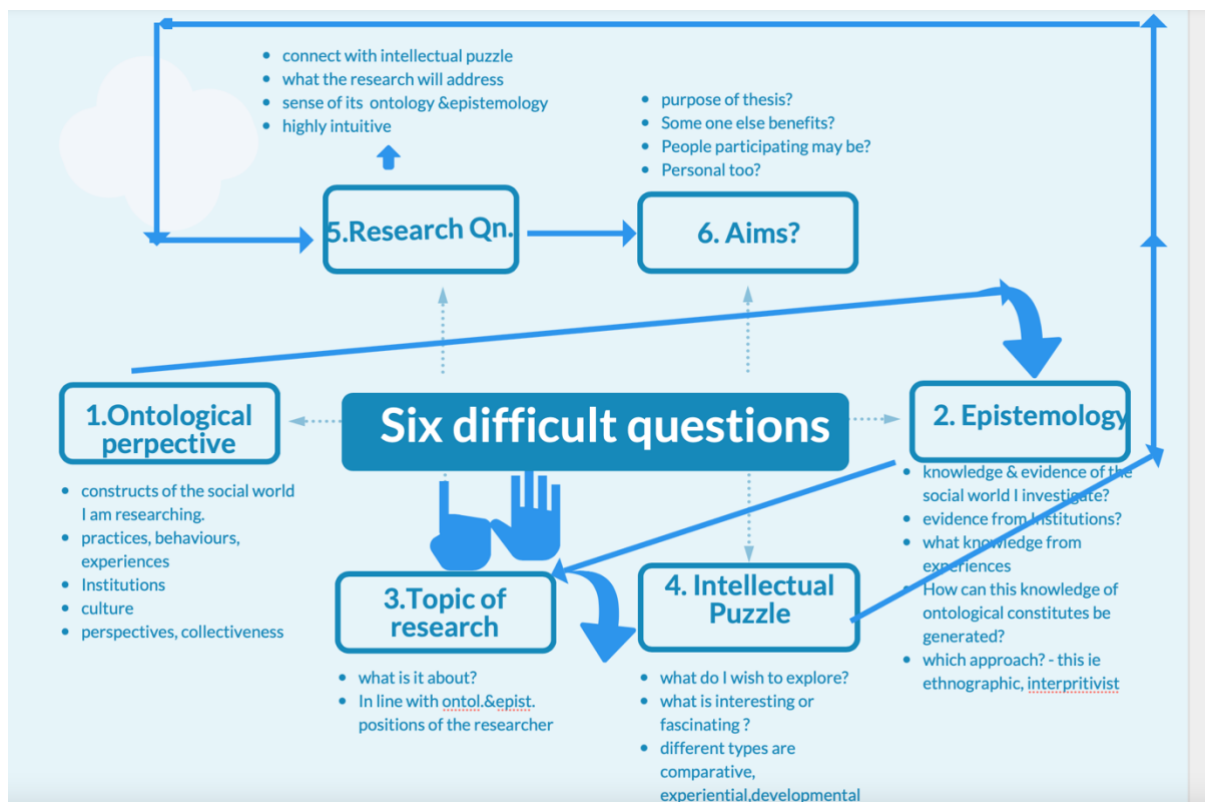
CHAPTER FOUR: METHODOLOGY

4.0 Introduction

This chapter presents a detailed description of the methodology I used. First after showing the standpoint of this research, this section comprises of design and approaches, sampling strategies, data collection procedures, management, and analysis. The chapter further investigates issues of getting a research permission, the challenges I faced during the research process and lastly consideration around the research ethics.

I will first position the research by the use **Figure 10: Six important questions guiding researchers.** below to explain the two central concepts, 1 Ontological perspective and 2 Epistemology that gives an understanding on the stance this study took.

Figure 10: Six important questions guiding researchers.



Source: Own Construction based on (Mason, 2017, pp. 4–19).

Following directions from (Blaikie, 2010; Bryman, 2012; Mason, 2017; Yin, 1994, 2018) this study was qualitative. It based on case studies (Robert K. Yin, 2018). It followed an inductive and abductive research strategy. Reasons for choosing different strategies are elaborated below. The research design and data methods are elaborated on as well.

4.1 Research paradigm

All qualitative research authors do advise a researcher to understand the research paradigm he/she works within. I will do this by referring to the illustration above (fig 9). Two main concepts. I will take on here are ontological perspective (1) and epistemology (2). Paradigm is the way of looking at reality, and the framework used to interpret it. The main lenses that a paradigm consist of as illustrated, Ontology, Epistemology and methodology (Mason, 2017). According to (Hennink et al., 2020, p. 12) “paradigms are models or frameworks for observation and understanding which shape both what we see and how we understand it”. In other words, they are the ontological, epistemological, and methodical premises that the researcher builds upon (ibid).

4.1.1 Ontology

These processes take place in the earliest phase as seen above from fig.9; the Ontological phase is number one. This phase aims at making meaning of the nature of the phenomena, social world, or entity one wish to study (Blaikie, 2010; Bryman, 2012; Mason, 2017). The concept reflects how differently we think and interpret reality and how we view the world. From figure 2.1.2 (Mason, 2017) various perspectives are listed. for example, practices, behaviours, experiences, culture, and perspectives.

4.1.2 Epistemology

Epistemology is the stance on what should pass as knowledge or the evidence of the social world under study (Bryman, 2012, p. 711; Mason, 2017, p. 7). It is this interest in search for knowledge that drives the nature of those questions that will give answers to what the researcher is looking for. “The Epistemes are social facts that represent the relations of domination in a given society” (Alasuutari et al., 2008, p. 8). This is the form of evidence for knowledge just like Mason and Bryman reckon too.

4.2 Research methods

Qualitative researchers attempt to understand behaviour, societies, and institutions, by getting to know the persons involved and their Values’, rituals, beliefs, and emotions. Qualitative methods can be in form of; One- to- one interviews, focus groups, ethnographic, personal experiences, life stories, observation, interaction and case studies (Blaikie, 2010; Bryman, 2012; Yin, 2018). This qualitative research is interpretative, which means it interprets the phenomena of CIGS in terms of the meanings people bring to it (Blaikie, 2010). On the other

hand there is no single interpretive truth. Qualitative research method is many things to many people, but the essence is twofold a commitment to some version of the naturalistic, interpretive approach to its subject matter and an ongoing critique of the politics and methods of positivism (Denzin & Lincoln, 2008).

In the qualitative method, the ontological stance is often to see the world as a construct, where social actors construct the realities during their interactions, unlike in quantitative research (and some post-positivistic qualitative studies) where they mean reality exists independently of people interacting with it. According to the epistemological assumption will be the constructionism since people are the knowledge creators through their everyday interactions in their spaces. And unlike the quantitative approach, where there is often a theory and hypothesis to test, qualitative methodologies depend on an inductive strategy.

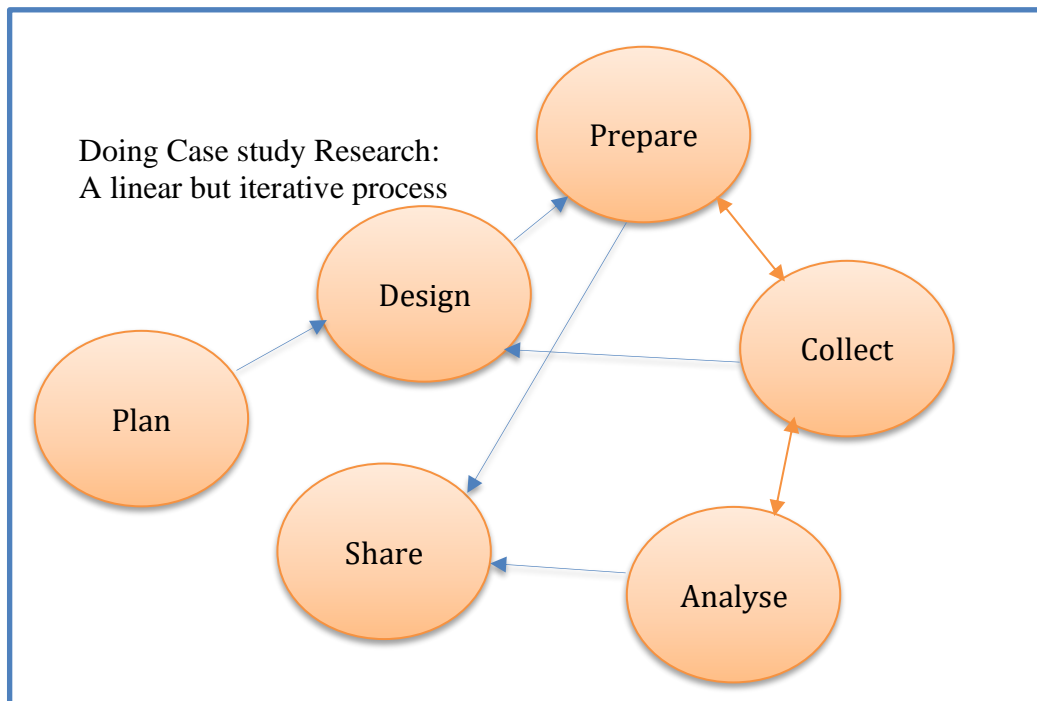
This study will be studying people from their different societies, what makes them do what they do, their involvement in these initiatives, the meanings behind why they do all these things, what effect they have on the communities to get an understanding of the cross contextual aspect of CIGS work. Given this understanding the study is of an interpretive paradigm. Researching citizen initiatives from the perspective of their indigenous founders in the global South could best be done on-site. It requires more explanations from the subjects that dwell in the settings.

4.3 Research design

A research design can be interpreted as a logical plan for getting from here to there, where here may be defined as the initial set of questions to be answered, and there is some set of conclusions about these questions. Point of departure for research design is for example, what is the question about? What is assumed theoretically? (Blaikie, 2010; Bryman, 2012). There are different types of research designs including but not limited to; longitudinal design; case study design; comparative design; cross-sectional and survey. It is the nature of the question or research problem that dictates the appropriate design.

A case study is illustrated by Robert Yin (2018) who diagrammatically illustrates the process as a linear, but still interactive, as the figure **Doing case study research.** below show:

Figure 11: Doing case study research.



Source: Own construct adopted from Yin (2018).

A case study as defined is "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomena and context are not clearly evident" (Yin, 2018, p. 14). It focuses on understanding the dynamics present within one single setting (Eisenhardt, 1989). The main subject of a study in a case study may be: a person, a group, an organisation, A society, region, an industry within an a region (Eisenhardt, 1989; Yin, 2018). One study can hold more than one case, embedded with multiple cases.

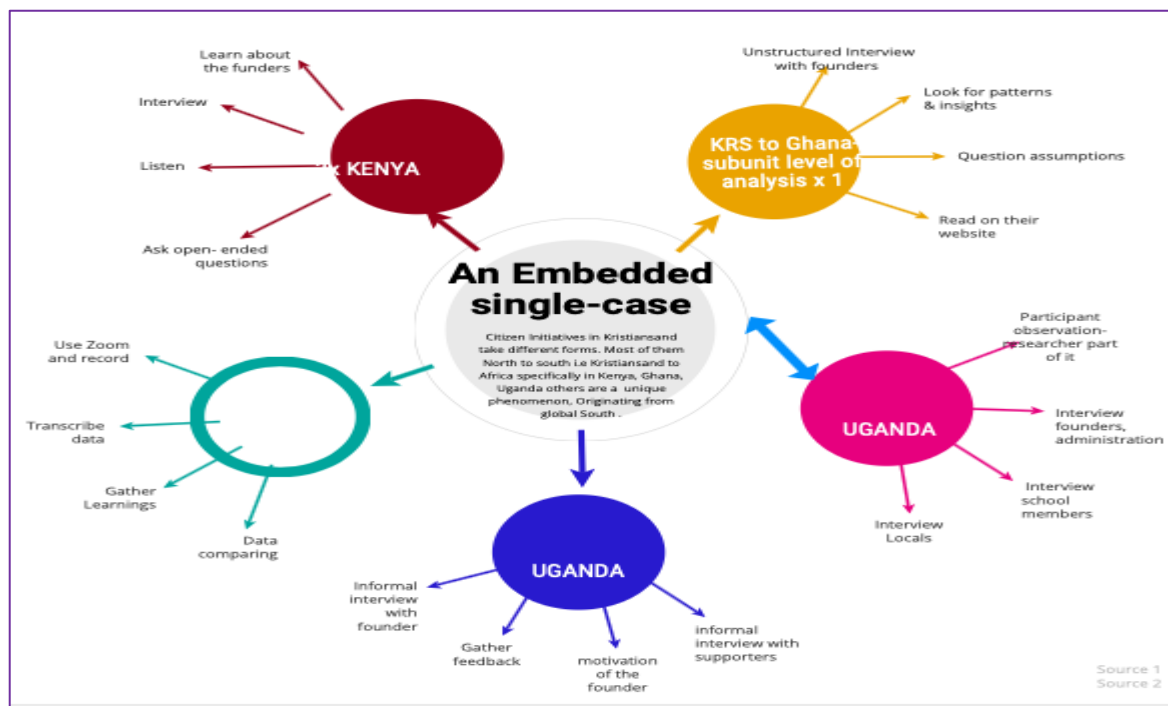
In line with Yin (2018), an embedded multiple case study guided this research. The embedded case contained several units of analysis (see author`s construct below). It involved different actors and initiatives from both Uganda and Norway and in addition I have added two small examples from Kenya and Ghana to illustrate some points in order to understand and explain CIGS in the context of both "Global North and Global South citizen initiatives.

The study employed an exploratory and interpretive case study design (Blaikie, 2010; Denzin & Lincoln, 2008; Yin, 2018). This is because it is dependent on narratives from different

stakeholders ‘experiences and perceptions regarding Citizen initiatives. Exploration and interpretive cases provide new knowledge and there is a power of narratives from different participants (Yin, 2018, pp. 61–66)

Participants were identified from the Global South and North following both the ontological and epistemological understanding. This resulted in the concept diagram below mapping social actors that were assumed to give me data that could enable me to answer my research questions. I found it appropriate seeing this as an embedded case (Yin, 2018) although It only employed qualitative techniques

Figure 12: Case composition



Source: own construct, 2021)

The focus finally landed on a unit of observation as “participants in Uganda and Norway”. The case of Kenya and Ghana was added to enrich data on Northern initiatives since the data was freely accessible especially on the side of Ghana. I decide to zero on Uganda and Norway because more data collection was from here.

Questions were answered by different categories of samples chosen from these two countries. These were:

- Global North Founders of citizen initiatives born and raised in the Global North (Norway)
- Global South Founders (Born and raised in Global south-but stay in Global North)
- Global South Founders – residing in Global South
- Fundraisers/Donors/Supporters – (born and raised in Global North)
- Fundraisers/Donors/Supporters (From Global South staying in Global North)
- Initiatives started by Global South- interview subjects.

What is important in this research is to emphasise the exploration of a different actor falling under the CIGS category, namely the ones originated in the South/initiated by people from the South. Compared to much of the existing research on CIGS this is different (Fylkesnes, 2019; Haaland & Wallevik, 2019; Kinsbergen et al., 2017a). They have all been emphasising the initiatives founded in the Global North.

Having grown up and being raised in one of the villages where an initiative under research here originates, I do believe exploratory study will bring forward new knowledge on actors in the South. My position will be elaborated on below.

4.4 Sampling Strategy

The process of moving from identifying possible data sources, to deciding specifically whether they will be used, and how they will be selected, requires an in-depth thinking which happens continuously. According to this is to decide «which, who, what, where, in which period, how many and so on you will choose» These are questions that surround sampling.

Sampling strategy thus, refers to the way and procedure participants are selected from the study population (Bryman, 2012; Mason, 2017, 2017, p. 53). As a way of guiding the sampling, (Blaikie, 2010) advises the definition of the sampling technique before the researcher proceeds.

A sampling frame is “an aggregate of all cases that conform to some designated set of criteria” (Blaikie, 2010).

Against this backdrop, in this study the empirical focus was on CIGS in the Global North and Global South. Participants who were interviewed were selected due to their engagement in the field. The sampling frame consisted of all subjects that were involved both directly and

indirectly in the activities of the selected citizen initiatives in both Norway and Uganda. I also interviewed people engaged in two participants that projects located in Kenya and Ghana. These were to enrich the data that is why they do not appear in the title. Five villages that constituted the on-site examples in Uganda were identified due to the information got from the founders who started them.

Founders staying in Norway gave information about the projects where they were involved in and were located- and so their South counterparts were approached. Others were identified due to the authors connection to people engaged in CIGS since I am part of a network consisting of many CIGS founders and supporters in Norway.

A sample is a group of research participants (Blaike, 2010). In this study the following were considered as samples.

- Sample 1: In a category of Global South, This comprised of The founders of these projects (can be residing in Uganda or not, but they originate from there), Employees attached to the projects such as teachers, administrators, Supporters originating from Global south although may be living in Global North, Elders and local council of the villages where projects are situated and members of a parents council attached to the project of a school.
- Sample 2: This included project founders in the (Global North) who were of Norwegian origin- born and raised in Norway, some stay in Norway and others stay in Uganda
- Sample 3: This included Private supporters/ donors from Global North such as individuals and some schools that were supporting projects in Africa (Uganda, Ghana, Kenya)
- Sample 4: Founders of Global South Origin but staying in Global North.

The check list for the samples were for example Age category, gender category, Education level, occupation, and consent to participate. The intention was to reach out to at least 25 – 40 participants.

In this study a purposive sampling strategy was employed (Bryman, 2012, p. 418). This is because the author selected participants on purpose. The author as already mentioned in the introduction had some knowledge about the topic to be researched from previous experiences

of living in a Ugandan community. This also made the decision of purposive sampling adequate.

4.4.1 Position of the researcher

As introduced in the beginning I am born and raised in Uganda. For the last 15 years I have been living in Norway. Back in Uganda I lived in a certain small village in which they are running a project that is giving education to over 500 children between up to the ages of 16 years. The project was started by my grandmother and was based on family and community values. As a family member I was socialised into a culture and thus experienced the value and practice of giving and helping others in need. Furthermore, I was told at an early age that it was due to luck that I received education and that after the completion of the education, it was a necessity that 10% of the earnings of my future salary was to return to the village to also help others get to school. This is something I continue doing until today.

When I moved to Norway, I got other people who were involved in helping others and some also joined in supporting the family initiative in my village of origin. Today I secure support in different forms to contribute to the village project mainly providing scholastic materials, medical equipment, such as first aid kits, and daily upkeeps.

As part of this exploration of southern based citizen initiatives I have interviewed village people involved in the community project started by my grandmother. I interpret this project to be a Southern based CIGS, and will elaborate on the initiative in chapter five, research findings. Researching CIGS in Uganda I am an insider, first since I am a Ugandan, but especially since I explore an initiative that I am myself involved in and familiar with. My main concern here, writing about this as a part of the methodology chapter, is to explain the positioning of me as a researcher involved in one of the CIGS studied as part of this research. If my positioning is brought forward, I am reflexive about my engagement, my argument is that a unique opportunity to explore a village based Southern initiative with links into European helpers/fundraisers that enriched this research. Using a known case an entry point gave me access to various viewpoints and also to other Southern based initiatives, as will be discussed in chapter five.

4.4.2 Finding Informants

Now that samples were determined, the next step was to find a way of recruiting research participants. There are different strategies of having this done. Either one uses a gate keeper, approaches both formal and informal networks, snowballing (Hennink et al., 2020). I used different strategies too in this case. Before proceeding to concrete procedures, let me mention some paperwork I did.

As mentioned above, i already had some knowledge about individuals' projects, but exactly how to contact them, was something not straight forward. Before contacting people in my own network, I started with an internet search (see figure 1). Many hours were spent coining word combinations to widen the search. The author contacted an organisation in Norway called «Innsamlingskontroll» an organisation that is set up to care for voluntary organisations' transparency when it comes to collecting money for such small projects (Innsamlingskontrollen i Norge, 2020). From here I requested for information about certain organisations because I had learnt that some small private organisations do register themselves as a way of attracting funders (Fylkesnes, 2019; Haaland & Wallevik, 2017b). I then received a spread sheet (see Appendix 6). I sorted the spreadsheet after area codes and got good information about who had initiatives in Uganda. I further used those contacts to be directed to others relevant to the study. Thereafter I contacted founders and got a contact with fundraisers and I from there used a snowballing technique.

This kind of strategy is an example of a purposive sampling strategy as mentioned earlier. The goal in such a circumstance is strategic and informants are chosen because one expects good answers from those approached. Thus, by contacting Innsamlings kontroll, I got some information to get started. Next step was then to read up on each organisation, on their websites and face book pages. I Started by Sorting the whole of East Africa, but due to time constraint I decided to focus on Uganda. Later through snowball sampling I also got to talk to people involved in projects in Ghana and Kenya these served as additional cases.

The fear was they were probably very few in Uganda, but the findings were surprising. These readings took the me to different websites and that at times led to familiar villages where projects were in Uganda. I then made a spread sheet with notes for reference before entering the next stage writing an introduction letter to all those I would like to talk to.

I then took contact with a preliminary introduction letter (appendix1). Those who were interested to participate further requested for an in-depth description of the study. For this a Synopsis was sent and later a consent letter (Appendix 2). The response was overwhelming in the beginning however towards the end of the course it changed a bit as seen in the description of the limitation of this study below. There were several sources showing that the freedom of operating help organisation was no longer the same in Uganda and some founders thus preferred to keep a very low profile and withdraw from the study. I then turned to my own network – and a snowball strategy that recruited others through references is described below.

I contacted several participants (see table below) with the introduction letter (See appendix 1). Some were very positive, and others seemed sceptical. A gatekeeper: as defined by Hennink et al. (2020) can be a village leader, a manager of an organisation or a director. When you first meet with gatekeepers, they can open the field and suggest to you who is better to be interviewed. Against this background, I consulted individuals who started projects in Uganda while they are staying in Norway. Some gave a go ahead to interview their projects partners in Uganda, while others seemed hesitant. For those who were hesitant, the author then decided to exclude their projects and rather interview people like the locals and chairman of the village where projects were established. To reach the informants in Uganda I had to make a telephone call and introduced myself to those identified as possible informants to others an email was sent. This was a form of developing a rapport in advance. I got positive feedback on their willingness to be part of the study. Due to expenses of direct calls, since Watts up was not allowed by the University due to GDPR issues, I saw it necessary to contact my own network in Uganda for assistance. I then scheduled dates, and informed participants about different dates they would be reached. I engaged a research assistant in Uganda who had a laptop, so I could arranged Zoom meeting. I recorded the interview sessions with consent from the participants. At times there were issues of unstable network that disrupted sessions. In this case I had leave the interview up to the assistant that completed the whole exercise alone and then sent the recorded interviews to me. The research assistant was important otherwise Global South interviews would be very challenging to conduct.

Lastly, another strategy was through snowball sampling to get to Ugandan participants. The author as already introduced in the beginning, has a relatively big network in Southern Norway. She is also involved in doing similar projects for example a school project in Uganda. Although

this had its own disadvantages as will be seen in section regarding interview challenges, The network acted as reference that directed her to people who had projects in Uganda.

Table 5: Research participants recruited.

Research participants both Global South and Global North

Sample Category	No. of participants	Gender		Age range	Occupation	pseudonyms
		F	M			
Founders North	5	4	1	37-70	Teacher, Human resource manager, Head of sales	
Founders South	6	2	3	40-61	Nun, Social worker, teacher, banker and Engineer	² Allinone Grace Jos Benoni, Ocha Eddy
Fundraisers North	11	5	2	41-61	Managers, Nurse, health worker, accountant, and auditor	
Beneficiaries South	11	5	3	30-70	Teachers, local village council heads, farmers, and local people	Ndagi LC
Total	33	14	7			

Source: Field findings (by author, 2021)

As stated above, I am a participant in my own research because I come from the same village where one of the projects is located (see chapter five, the case of All in One). Given a clear and reflexive role, the researcher`s knowledge made connecting to locals easier, one of course needs awareness about positioning in the situation to avoid bias(Blaikie, 2010), but according

² The pseudonyms used in chapter five are applicable here. For purposes of anonymity the author uses names that cannot be linked to the participants in this research.

to Yin it is also a strength in itself being a participant (Yin, 2018). I had an easy entry into this village project, and I strived to explore it reflexively.

4.5 Data Collection Procedures and Management

After attaining a go ahead from the Norwegian centre for research data (NSD), the next crucial stage was the actual data collection. Primary data in this research was a key although other sources were such as checking websites and social media sites was also used. A collection of empirical data suits a qualitative research as it will allow narratives, identify key components, and let the researcher get direct contact with people involved (Blaikie & Priest, 2019, p. 156). The original plan was to have this study on site; However, the challenges of covid-19 Pandemic changed the plan to virtual meetings. Therefore, a main data collection plan was by use of zoom and these meetings will be explained under the interview part. However, before this I will take you through the preparation of my data collection.

4.5.1 Preparation for data collection

I had to engage a research assistant who carried out the actual fieldwork using her own laptop that she took along to all sites site where Interviews would take place. These destinations were far apart from each other (see – appendix 5). This required the assistant travel and sleeping over at times. I had to fund the process (see the budget appendix 5) as this was the only way I could gather empirical on-site data for my thesis.

Where applicable, interview guides were sent in advance to get familiarised with what the interview will be about. This was especially requested by the Norwegian founders having projects in Uganda. I think it is very Norwegian to be prepared and in control of situations.

It was my responsibility to create all the Zoom correspondence links, using the university zoom account which were sent to all participants who had emails. To those who without email, the connection was through the research assistant. Upon reaching sites, the assistant would first send me an SMS on Watts up (a mobile service common in Uganda), and then I got ready to connect live in the process. The interview process was not on watts up. The role of the assistant was to intermediate in case needed. For example, sometimes poor transmission would disrupt. With the Dictaphone that was borrowed from the university, I requested before the session to take up the recording. I was also keen to check if they had signed or consented doing this

process. Confidentiality and informed consent is an important issue to consider (Bryman, 2012; NSD, 2020). The interview process usually started at different times (see plan Appendix 5).

4.5.2 Interviews through Zoom and telephone

The key data collection as mentioned above was the primary collection of data virtually through Zoom interviews. The interviews were of a semi structured type. I managed to get group interview through zoom which involved three gentlemen and the rest twenty-seven interviews were with single individuals both on Zoom and telephone. All participants received semi structured interview guides (Blaikie & Priest, 2019, p. 471) in advance to save the time. The process took me one month with the help of an on-site assistant in Uganda who also acted as a gatekeeper as well. The duration of interviews differed from Global North and Global South. In the South participants were willing to use more time talking hence at times we would take up to 2 hours. In the North a maximum time was about 90 minutes

4.5.3 Group interview

It was the Zoom group meeting with three gentlemen who were sitting comfortably in their locations. This was a pre-arrangement, where I sent zoom links. It was a rich group interaction where I started by greeting them, an introduction of each other followed. The setting was very comfortable and encouraged probing and interaction which helped in fetching more information. To get the best out of people in Uganda, one needs to be informal and create a sense of easiness and flexibility to respondents. Ugandans are friendly and social of culture under social cultural dimensions according to one needs to befriend them first and create a Relationship. After the first round of about 30 minutes, I realised the engagement was better to an extent that we got outside the interview plan at times.

In summary regarding interviews, I chose both semi-structured and unstructured interviews as shown here (Blaikie, 2010; Bryman, 2012, pp. 470–471) while collecting primary data. It is also advised as the best way (Yin, 2018, pp. 83–84) that open-ended nature interviews can be seen as a research participants rather than respondents only (ibid). "Informants not only provide insights into a matter but also can suggest sources of collaborative evidence" (Yin, 1994, p. 84). This was experienced in my process.

Although face-to face interviews are the best alternative, because of advantages such as probing, social interaction, body language and notice changes in language and tone (Hennink et al., 2020, p. 133), my experience is that even if I was at a distance from participants, I could involve and read their expressions on zoom camera. I would not argue that these interviews are in depth interviews, but still they were rich.

4.6 Data Management

Recorded interviews were immediately uploaded onto the University cloud with a security code. When transcribed they were anonymised. Having control on the data necessitated me to make a spreadsheet which was also safely saved on the University cloud. Changes, names and who to contact and which dates were recorded and coloured here and kept as a separate key. Different codes to identify the chunks were all kept on the university cloud. It is worth to mention that the chip where information was recorded, upon delivering the device to the library, this was destroyed while I was watching. All this to make sure confidentiality as according (NSD, 2020) was under control.

4.7 Data Analysis

After the interviews were transcribed verbatim, I re-read the data, coded, and did a thematic analysis of the anonymised data. That was to search for common themes of what's being said and relate these to the research questions as well as finding the linkage into the theories and literature (Bryman, 2012, p. 387)

4.8 Permissions

This is a very strict criteria for all students that intend to collect data for their Master thesis at the University of Agder in Norway. The guidelines and regulations of NSD is followed. From the guidelines for research ethics in social science, humanities, law, and theology, ethical issues and permission are very important to observe:(Etikkom, 2016, pp. 12–26; NESH, 2019). While doing research, I had to avoid questions under the category of personal and sensitive information.

As the research was based both in Norway and Uganda, there was need to be observant on requirements from both sides. I had to observe both Norwegian rules as well Ugandan rules. In Uganda permission was from National Council for science and technology at the Makerere university, who later informed me that I should get permission from the projects themselves as

well. In Norway the process was to wait for NSD that eventually gave a green light to to start data collection after all necessary questions on the form were answered satisfactorily. An approval was also based on NSD going through the questions that I planned to circulate.

4.9 Challenges and Risks

At the time of writing the proposal, I knew there would be challenge among others the main one expected was bias due to my positioning within CIGS work and relatedness to one of the projects. I reflected thoroughly on this ahead of the project (Blaikie, 2010, p. 107; Etikkom, 2019).

Another issue was that people in rural areas were not necessarily aware about what sensitive information was They wanted so much to be in pictures and their names mentioned in the research. According to (NSD, 2020) on Privacy related issues. I constantly kept in mind to be strict on these rules yet saying no was sometimes a challenge.

The position of me as a Ugandan doing research in Uganda and introducing myself as someone also involved in running project in Uganda seemed to have caused some participants from Uganda to freeze. I experienced that people who had agreed to be interviewed decided against it at the last minute.

A possible reason to pulling out could also be linked to challenges that face these kinds of organisations in Uganda. Since 2016 when the president of Uganda introduced new legal obligations relating to small funding organisations in Uganda, a total of 12 000 have been ordered to close. Reasons given are among that they had to give all names to whoever was funding them (Fallon, 2016; Guardian, 2019; RFI, 2019) However sources imply that the vast majority were operated by Ugandans.

Regarding the cost of this research, I was overwhelmed over the expenses. The transport costs to places and hiring a research assistant was incredibly expensive. As if that is not enough, the technical challenges were also experienced. For example, in the middle of recording at times the network connection failed. Another time was when i was completely sure that a recording of 2-3 hours interview had been captured but, nothing had been taken up. Then I wrote out detailed notes as soon as possible as I had the chance. Timing was also very challenging. Although we had made schedules, most of the time we had to adjust on the premises of

participants. The participants were the leader on this, and we only had to follow their changes although our plans would be interrupted.

In addition to the above, was waiting in the cue to borrow the Dictaphone a from the University. Not only did I wait, but after getting it, I was contacted only after 14 days to deliver back. I again had to register for another borrowing round which was a cue. This among other factors needed a month to have interviews in place.

4.10 Ethics Self-Assessment

4.10.1 Overview of ethical issues

According to (Bryman, 2012), research shall not harm participants, lack informed consent invade privacy or deceive. Norwegian guidelines accessed (Etikkom, 2016, p. 13) have guidelines relevant here. To my knowledge this research did not harm anyone in what soever form be it emotional or coercive. The author sought consent at the same time informed all participants of their rights to withdraw. Privacy meant no picture was taken without consent, no persons are in pictures taken, no minor was interviewed, no one was forced and way of portraying the owners of the stories was done in a respectful way of which they requested me to send them a summary about what I wrote about them (especially the Global North participants). The small villages from which information came from I have anonymised names as a way of protecting their anonymity.

4.10.2 Risks for participants

All precautions were followed to prevent any harm to participants. -The author did this research during the covid-19 pandemic. All necessary precautions were undertaken not to spread the virus for example masks and disinfectants were purchased for all participants and the research assistant met with them in different parts in Uganda (see appendix field budget). In Norway physical meetings were avoided. On a few occasions when it happened, distance regulations and mask were used. For example, one of the participants in Norway preferred a physical meeting, which took place at the University lounge with masks and disinfectants available in addition to 1 meter distance.

4.10.3 Risks for self

The author had initially planned to travel to Uganda to collect the data, however the fear of the risk of getting the virus myself and infecting others, plans changed to virtual set up as explained

under data collection subsection. There were limited no physical interactions apart from meetings in the field I mostly held virtual meetings. Where there was an exception, then distance was observed.

4.10.4 Informed consent

The Norwegian research committee continuously update this issue. Informed consent is one of the core procedures for the ethics and research committee (Etikkom, 2019). The university of Agder has also a code of practice for processing personal data in research and students' dissertaion. Here the main rule is "Consent must be obtained from the registered person if their personal data will be collected for research purposes". They also require an information letter accepting you to do the research.

The author adhered to the rules and regulations as informed both through the university and national research committee (Etikkom, 2019). An information letter and consent letter were drafted following the templates from NSDwith contents such as purpose of the research project, persons and institutions involved, why the participants were asked to participate and what the participation involved and research participants rights among others (see appendix).

The consent the author gave was on different levels of the samples of the study. While it was easier in Norway, in Uganda it started as a challenge. I had to translate everything into the language that was easily understood by the locals. At the beginning i sent the letter, there was little response but then after following up by making calls where needed, I found out that potential participants were afraid of the signed letter from Europe as they thought there would be a situation which they really did not feel comfortable with. However, when I talked with them and when the participants got to even know me originated from Global South, they again wanted to tell a lot more. They signed consent forms and others accepted orally on the zoom meetings as it was always the first information to remind them of. Including of whether it was well to take up the audios, pictures on video and where sometimes others said no video, it was also accepted.

There were also some instances where some participants called back their consent, especially this was from the Global North where owners of three different projects that had originally agreed to participate withdrew. I respected this choice and data already collected was taken out of the research.

4.10.5 Internet research

Internet research is used to refer to either research on the internet or aided by the internet. (Etikkom, 2019). Exploring Citizen Initiatives, the author searched information about initiatives through webpages and blogs on open pages.

CHAPTER FIVE: PRESENTATION OF RESEARCH FINDINGS

5.0 Introduction

In this chapter I present the empirical findings of my work. Although interviews were done by use of Zoom and telephone, I also captured some background information on study settings that I will bring forward in addition to background characteristics of the informants. As I mentioned in the methodology, I engaged an assistant who was present on all sites with own laptop to make the interviews next to live in Global South. The presentation format therefore begins with a description of study settings and place, background characteristics about the participants, and thereafter I continue with the findings. Presentation of the findings will start with those from the Global South, and then Global North follow. Before reaching the analysis and discussion in the next chapter, I will end this chapter with a comparison across the South and North CIGS, focussing on similarities and differences of CIGS. The presentation of empirical findings will follow the structure of the research questions. All the organisations interviewed were mainly involved in educational, healthcare, farming and other household income generating initiatives as part of their project. For purposes of anonymizing data (Hennink et al., 2020, p. 218), I have given informants fictive names.

5.1 Interview places and study settings in the Global South.

Places visited included schools, orphanages, health centres (see fig 2.2- below the word *`edwaliro`* in local language means health centre). In all places they had several activities on going, as the figure shows. Meetings gave a feeling of being on site. For me who was sitting behind the screen in Norway the experience was real. My assistant was good at placing the laptop to capture environment around and I could also talk to several people at the same time. We started with greetings and in some places, they preferred to start with prayers because it was their tradition, they said. I experienced meetings to be welcomed and participants looked forward to what was going to happen. Often my Assistant was offered tea, porridge and other things and refusing would be seen as disrespectful. Thus, introductory talks could take some time. She told me that in places that they were not used to cars, they came immediately upon arrival asking why the car was in the village, what they needed and when explaining to all of them people welcomed her and made her feel accepted. Eating was a must she said, as you can see her picture below. The sites had activities for example farming as can be seen in pictures, with a lot of pineapples, cassava, eggplant, and banana and in addition many kept animals on

small scale. Every time she entered a new place, she took the time to familiarise herself a bit with the village. Some places looked very dry, and the village people told they had not seen rain for the last months. Below I present some pictures we took with permission.

Figure 13: Welcome onsite for interviews



Source: Field findings (Interview 2021)

5.2 Background Presentation of research participants

To unveil the data, I will start with the presentation of the background characteristic of the research participants. The first will be category of participants interviewed, distribution of participants by gender, distribution by age, by occupation, education, by origin and lastly by type of organisation. The presentation will be given in both tabular and narrative form as below. My study included five (5) sample categories as illustrated in **Table 6** below. These included thirty-three (33) research participants of which ten (10) were fundraisers from North, five (5) were founders of North, one (1) fundraiser from south, eleven (11) beneficiaries from South and six (6) founders from South. This number differs from what I gave in chapter four about participants (see **Table 5**). The reason was that I was later contacted by two (2) from South of which one was a fundraiser for south in addition to three (3) more North fundraisers.

Table 6: Sample characteristics of participants

Sample categories	Number in each category
Founder South	6
Beneficiaries south	11
Fundraiser South	1
Founder North	5
Fundraiser North	10
Total	33

Source: field findings (Researcher,2021)

As I mentioned in the methodology chapter, I adapted a purposeful sampling that I expected to get the information from as seen from these categories above. The aspect of gender (see **Table 7**) was also important for me to take on board. The literature on CIGS indicate that it is usually women who engage more (Kinsbergen & Schulpen, 2013, p. 53). In total there were nineteen (19) women and fourteen (14) men as illustrated in **Table 7**

Table 7: Distribution of research participants by gender

Sample category	Female	Male
Founder South	3	3
Beneficiaries south	5	6
Fundraiser South	*1 ³	0
Founder North	3	2
Fundraiser North	7	3
Total	19	14

Source field findings by (Researcher, 2021)

The age was interesting to capture as seen in Table 8 below. Literature show that CIGS initiatives are run by middle aged people (Kinsbergen, 2014; Kinsbergen & Schulpen, 2013). Considering the middle aged to be all over fifty (50) a total of seventeen (17) were in the age

³ This fundraiser is of an active type. She originates from Uganda, but a Citizen of Norway. She is responsible for keeping the school running in Uganda. With this she collects funds through updating about children in Uganda through social media and a website in Norway.

category while the rest are considered young. More discussions later give more details on participants and their age.

Table 8: distribution by age

Age range	Number in each range
31-40	6
41-50	8
51-60	8*
61-++	9*
27-29	2

Source: Field findings (researcher, 2021)

The participants also had different levels of education. According to (Kinsbergen & Schulpen, 2013, p. 53) individuals engaged in CIGS activities at least had completed higher education, vocational training or university degree. In my sample table Table 9 below) there were varying levels of education from primary level to Doctor of Philosophy.

Table 9: distribution by education level

Education	Number
Primary school	5
Secondary school	7
vocation/advanced level	5
University	15
Ph.D.	1

Source Field findings (Researcher, 2021)

Another background was the occupation. The literature says that most of the individuals involved in CIGS usually are employed and that CIGS work comes in addition (Haaland & Wallevik, 2019; Kinsbergen & Schulpen, 2013). According to table Table 10 below many were also employed, and others were farmers. Other different categories are indicated in the table as I found them.

Table 10: distribution by occupation

Occupation	Number
Social activists	1
Farmer	11
Politician	1
Employee	15
Entrepreneur	0
Religious /teacher	5

Source field findings (researcher, 2021)

I also wanted to categorise the samples with their origin (see **Table 11**). Some CIGS are started and supported with Citizens with Global North origin yet, they do not reside there, and the opposite is true on the founders from Global South. According to it there it is needed to look at what motivated the start of such initiatives. The need to help has no borders (Malkki, 2015). The informants as seen **Table 11** comprised of ten (10) Norwegian origin- born and raised, where one (1) of them resided in Uganda. There were eighteen (18) originating from Global south (Uganda and one Burundi) out of which ten (10) resided in Uganda and eight (8) resided in Global North. In addition, there were those categorised as others. For example, I found out that some of the fundraisers I interviewed were not originally Norwegians although they looked Nordic. They were from other European countries and one from USA. As mentions, CIGS activities can pop-up anywhere and be supported by the people from various places, which is clearly seen in this sample.

Table 11: distribution of interview participants by origin

Country of origin	Country of Residence		Number
	South	North	
Norway	1	10	11
Uganda	10	8	18
Others	0	5	4
Total	11	22	33

Source field findings (researcher, 2021)

There were different types of activities that CIGS were engaged in as **Table 12** shows. The greatest number were in schools, followed by orphanage.

Table 12: distribution by type of organisation

Type of organisation	Number
Primary Schools	4
Orphanage	2
Healthy canter/Trauma counselling	1
Religious based /school	1
Vocational institutes	1
Rural women group	1

Source field findings (Researcher, 2021)

Now that I have presented the summary of the research participants, characteristics in the following section I am presenting the narratives of different participants whom I will be referring to by use of fictive names (Hennink et al., 2020) for purposes of anonymity. While presenting each case, I will be concerned with their motivation, resource mobilisation, how locals benefit and the lastly the challenges experienced.

5.3 Presentation of Cases from Global South

While presenting data, a focus on quality is more important than quantity (Hennink et al., 2020, p. 108). In my presentation I will focus on the cases that I found to be good example cases of CIGS work across the North-South context, and they will serve as example cases. The presentation starts with founders of CIGS from Global South, then beneficiaries in the Global south, and then I proceed with CIGS from the Global North the last part of the chapter.

5.3.1 Case 1: All in one

5.3.1.1 Background information of Organization All in One

From the primary data collected, Grace the founder of organization *All in One*, was born and raised in central Uganda in a village found in a district from central part of Uganda (see **Table 2**). She grew up under difficult conditions walking several miles to attend school. Through school, she later trained to become a nun, and reallocated to Germany. While in German,

through her work Grace made friends. As part of her job Grace is the one responsible for house shopping on behalf of the community, she stays in. Whenever she goes shopping, she happens to talk to different people, she says. Grace also sings, and drums and leads the church preparation on Sundays. Grace also adds her love for gardening.”[...] ohh my flowers and hubs connect me.” These activities have been her gates to knowing people she said, and these people have introduced her to others again.

5.3.1.2 *The genesis of All in One*

In 2010, one of Grace`s friends from Germany together with her husband travelled to Uganda, they wished to visit Grace`s home village. While in Uganda, during their visit, her friends saw the unbearable conditions under which the local communities lived. The levels of poverty and despair was to the extent that when they returned to Germany, they started a fundraising drive through friends and family members to help the people of Grace`s village.

The friends who started the fundraising were according to Grace well known in the community where they reside in Germany. They both had high education and were of the age of 60. They also engaged their sons in their activity, and they later became fundraisers. This family alone raised up to Euro 3000 which at the time was given to Grace and ended up being the starting capital for All in One.

According to Grace, she opened a bank account with the help of this family where this money got deposited. They later also started telling their friends with illustrations of pictures they had taken from Grace`s village to help, suddenly various friends begun to deposit money on the account such that by the end of 2011 the account had Euro 20 000.

Grace at that time invited her sister who lives in the United Kingdom to German so she could meet with the people who had contributed and discuss with her before they started the project and in particular the building process. The only condition from the family that raised funds was that they wanted an engraved stone with their names on the first building put up in the village. Graces `sister took note of all details before going back. The importance of involving the sister from the UK according to Grace, was because she could easily travel to Uganda compared to Grace whose life as a Nun involved very little travelling. She told me in Luganda language “*mwanawange nze nakola ekilagano*” meaning my dear, you know I made a

covenant to serve God so I must devote most of my time to the convent which enables me not to travel unless in very serious matters.

In October 2012, Grace (*her sister travelled to Uganda to supervise the initiation*) was able to start a community-based organization together with friends and family. Grace said that although this is called the start, the story of this initiative goes way back. Her old mother was already gathering orphans at her house. Ever since Grace was a little girl. But 2012, is a start, she says, because that marked the first time someone with no family connection ever helped. The first phase of school building went very fast she said since the funds were available. An official inauguration was done where the family raising funds attended all dressed in Ugandan cultural dresses that were given to them from the community of Grace. The family also put the engraved stone on the building as they wished for. Grace says it was an important step even to unity in the community since they invited different people irrespective of their religious back grounds all sat and ate together. Afterwards there was dancing and here the family from Germany were also requested participate in the dancing.

5.3.1.3 *The projects*

All in One run two schools under the supervision of two family members who are also retired teachers in Uganda. All in One extended their activities into in another district about ten (10) years after the start in the first one year. The two districts are bordering each other and have a relatively low population and according to Grace it seems that the districts have been forgotten when development plans are made by the government. However, one of the districts is better off because as Grace puts it some parents there seem to understand the need of letting children attend school. The districts Grace talks about were described in chapter two of this study as areas in need of support and the information about these districts reflect Grace`s narrative too.

The main aim of *All in One* is to educate vulnerable children in Uganda from the age of 3 to 15 years. This age group makes up 50% of the total population of Uganda and they are not properly catered for within the official education system, says Grace. She says that this age group is left home alone as the parents go to dig or work long hours in the markets. There were also a good number of this age group that were orphans, and some were already mothers at age thirteen. She is confident that if they had not started this initiative in these villages, children

would not have managed the very long distances to government schools. There are 400 children in one school and 600 in another school, making a total of 1000 beneficiaries of this project.

During the interview, Grace implied that the aim of the organization is to provide education to boys and girls in the vulnerable age of 3-15, relieving parents the burden of taking care of children during productive 8 hrs of the day (8:00 am to 5:00 pm), sensitizing the population on the dangers of neglecting girl child education, and training the local population on educating children in general. These aims of the initiative were according to Grace, discussed together with her family in the beginning of the start-up in 2012. Her family also offered the land where the project is. Grace added that they keep changing along the way as they engaged village representatives and join hands with others. Grace told me about a new personal relationship with a nun in the United States, and how this contact led to a widening of all-in-One children as they recently started bringing in girl children from a nearby district. The Nun from the United States came from an area in Uganda where girls were circumcised and according to Grace, she wanted to give these girls an opportunity for education and refuge. Out of this concern they agreed to start welcoming girls who are in such a danger to come and stay at All in one, which is situated in an area where similar cultural practices are not present, she said.

I felt a need to meet the Nun in the US, so I contacted her through a zoom, meeting we had a talk. When I got on Zoom, I saw a lady sitting in an office with a background full of pictures of children from Africa on her wall, words such as (*Let her free, culture misused, let Sebei girl free*) these words got me emotional, and I could not help but to ask her about them first. The nun, Patricia had a lot to say about the issues of girls from a village she came from in a district in Uganda she calledand she talked about them with tears on her face:

“My daughter how nice that you want to know more (smile) I can never forget the day (..) my first time on face book I was suggested a friend, this friend a Nun like me, the one that gave you may contact is going to be the miracle I have been waiting for (quiet....)”

Finally, she said, together with Grace she was now in a situation where she could attend to the needs of the children in the village she grew up.

5.3.1.4 Motivation to starting organization AllinOne

I further found out that Grace, was motivated by her early childhood experience. She grew up in a village with no hospitals and schools, walking long distances to school, with no breakfast and lunch. She told me:

I grew up in this village from age six I was walking to St. Kizito which was my primary school, seven miles, very early in the morning and with no shoes on. Uganda is usually cold in morning my first meal when I was back home was usually at 7:00PM. This was my life from age 6 to 13. I used to cry of the pain in my legs, but my parents always told me there was no gain without pain and I believed in them and just continued in tears. I never wish any child to pain that way.

As a result, she has thought of ways of how she could help other children never to have this experience. She says after the age of 13 she then joined a boarding school else were and educated to be a teacher. later in life she trained as a “Catholic Nun”. She then later Joined a convent in German.

When she arrived in Germany, and she got in touch with friends who wanted to help this came as a motivation for her to realize the dream she held for a long time. When asked whether she could not have started this project had it not been for the sake of her friends, she clarified that her mother had already built some structures and addressed a need though with the use of limited resources. She would probably have continued that work, but with the help of her Germany friends this could materialise as All in One.

Thus, interview findings show that Grace drew her initial motivation from her own experiences and her parents, especially her mother who, knew earlier on that “only through education can the society change”. They offered freely their land and a house to start with for the project where some orphaned children were living together with some few teachers. In particular, she singles out her mother who actively participated in teaching religious studies in the school from age of 80 to 98 when she passed on.

Grace also highlighted that while growing up, she noted that her parents were always concerned about the welfare of other people in the village, she says:

I remember for Christmas my parents invited all children and elderly to eat with us yet there were not rich people, they were able to share the little they had. This is the spirit motivating me every day to see that our schools are like homes to the children too since some of them have no homes elsewhere.

So, with this spirit, she was motivated to start organization *All in One* which is providing a home to many vulnerable and homeless children in Uganda. When asked to be precise about who exactly started the organisation, she said “it takes two hands to clap.., the mastermind of the idea came from Uganda, although the financial help came from Germany” Grace further said talking about the motivation to start this organisation “I must say the real foundress of this project is my mother who gave us the land and the house free of charge, in Uganda property goes for so much millions of money. The first financial help actually came from her.”

5.3.1.5 Resource mobilisation

When asked about resource mobilisation Grace, tells me that when her friends, came back to German, from their trip to her village, asked her, “Sister, how do you reach your home, we only saw bushes, no straight roads, and naked children along the roadsides waving...”. This person upon experiencing this, spoke to all her friends and relatives saying, “please I have seen a real need and poverty in a village where my friend comes from”. From there they started by getting each a child in the school to support up to today.

Grace talked about how she mobilizes resources through friends by word of mouth, especially in Germany who later spread to others, and she gives them bank details where they send money. She told me about her recent surprise.

My friends called me and requested for the organisation bank account. This was because someone they knew well had passed on, and instead of any flowers during the persons burial, he instead wished the money to be given to a children project in Africa. The criteria were that such a project was being driven by an individual and had no qualification to get funding from big organisations.

She said that upon reading the will they naturally thought about her and then she got the money. She further told me “God is too good to us; my organisation was chosen by just a word of mouth between friends”. In Germany, increasingly people would like their money to go to charity she says. “I think it is important to let the story be known also, I pin pictures of children

in need here on our chapel with contact about me if they wanted to know more, the response is good indeed people wish for others”, says Grace.

When probed if her status as a religious person played a role in trusting her, she said that her constant updates on Facebook regarding where funds went could play the biggest role regarding trust. Through Facebook she could be contacted by some people who wanted to help. With reference to one of the major resource mobilisations, Grace mentions that:

A group of six German youth who were newly educated as engineers offered to travel to Uganda specifically to this project to find out how they could make water available to the children instead of walking long distances to fetch the water on their head. Today the school has water facility in the compound.

In addition to word of mouth, Grace mobilizes resources through social media, especially Facebook. Grace also mentioned that her family including nieces and nephews were doing an important job in fundraising for the projects. In her words:

I am blessed with my niece (she is here referring to me) who lives in Norway, and the husband with their entire family and network are driving this project forward. From Norway the children are getting support with all the scholastic material they need, and my niece sometimes travels to the site with her husband to do a follow up.

Back at home in Uganda, local communities provide support to the school by supplying food items such as maize instead of paying school fees, giving free hands in case of minor reparations and works around school and a sense of security. But above all, there is moral support from the local population.

However, Grace pointed out that mobilizing resources is a daunting task, because feeding children, renovating buildings, and paying teachers requires significant sums of money, and yet these projects are not yet self-sustaining. She adds that in Uganda, the cost of living is very high, and to make it worse the gap between the rich and the poor is widening. Majority of the rural areas are struggling to earn a bare minimum, so mobilizing resources is indeed difficult. She also added a challenge at times from the people who give money. (Grace)

Givers are different, some give you freedom to decide where you will use the money, because indeed needs of these children are not easy to predict. Suddenly a child falls sick and then money must go on this cause leaving the other unattended for. Sometimes we must call off Christmas dinners and use the money for salaries. This will be hard to explain to givers who expect pictures of children eating (..) I think this is a big challenge.

5.3.1.6 *Local community benefits from organization All in One*

The research findings show that All in One has over 1000 direct beneficiaries receiving, education, healthcare support and shelter. From Norway, according to Grace as an example, they received clothes, first Aid materials in case children got injured, in addition to books. She also gave another example of what her German friends do for the community such as paying for healthy operations, a recent case she said was one of the children who was in German for healthy issues. The child got a new leg and is now back at school says Grace. Grace adds that they are very many examples of the community benefiting from the projects. She also adds that so many children for example today have a place they call home in addition to being a school. She also revealed that the local communities have got direct employment by the two schools, while others are engaged in business with the school by supplying food items, services, and other school requirements. She adds:

... of recent we got help from Norway through my nieces 'network to make one sitter desks for all children due to covid distance regulations from the ministry of health, we gave the contract to our carpenter who also employs the youth from our village... they get wages ...we see the community is more stable and excited for such contracts...(..) otherwise this village has no other business... we risk losing all the young people to cities... where they end up street children...

The projects have also facilitated social growth and development in the community by promoting sports and cultural activities such as music, dance, and drama. They also notice a reduction in early parenthood in these communities according to Grace. Further findings show that through the school, local communities can access learning materials and other educational resources. The project further pioneered solar energy usage, which has been extended to the local communities where the organization operates. The latest project that keeps them excited of recent is the planting of different types of fruit trees where each gives a name to the tree. Grace says these trees bear the most delicious fruits as well as creating shade in the future.

This project came about because they had a fundraiser who wanted to contribute to a related to environmental care. I found this intriguing and I wanted to know more about it. Grace then told me lately several people had contacted her and requested that if she sensitised people in her village about climate issues, she would get some funding. So, Grace started reading in her free time to understand these issues before she communicated the opportunity to the community. She told me the idea was well excepted and they have planted over 1000 trees of fruits.

Grace says she believes that the constant visits of some German supporters has made local people to be prouder of their village and the projects. She laments that when Peter and friends, who were the young engineers visited and stayed for three months on the village, they also started teaching local people some skills like making welding, at the same time as they young engineers also learnt how to dig using the “hoe” a win win situation she said. She also mentioned that they did not need any special security as the village people do watch over as their own baby. Grace wanted me to understand as well that according to her, she does not only see the local people benefiting. She told a story about families that contact her to send their children who have suicide thoughts, these are especially children from well to do families she said. Her conclusion was that all those who went and stayed at the village and worked with children came back happier and more felt a meaning of life. Parents had been so thankful because their children started even studying again, she said.

Figure 14:Community tree planting project



Source: Field findings (researcher, 2021)

5.3.1.7 *Challenges to the Organization All in One*

When asked about the challenges, Grace starts with their project values, she said All in One is against free things.

The rule is that every child is supposed to pay something because we believe it is wrong to grow up thinking free things exist out there. It is also one way of teaching hard work at an early age” (...) It is indeed a challenge for everyone to raise something they all have to toil.

The study further found out that infrastructure development in the target areas such as library, health centre and accommodation is still inadequate. This affect access to adequate accommodation for teachers, and dependence on rented accommodation which is costly. Grace laments this part in her local language “kale mazima omusomesa waffe teyafuna ntambula kugenda mu dwalilo omwana naffa ate nga yandiwo nye (..) kitalo meaning that of the teachers at school who got birth complications and due to lack of transport in time the baby did not make it! The nearest health centre is about 30 kilometres away and has poor facilities according to Grace. She also adds that safe water and sanitation facilities are lacking especially during the prolonged drought seasons. Alternative sources available are not protected and a worry for water borne diseases is there. The the bore hole facility that was constructed by the German youths is helpful but only when it rains.

According to Grace, *All in One* is highly dependent on donor money, they do not have have a fixed budget since they are not sure of funding source from year to year. This challenges the sustainability of its various projects. Grace further explained that organisation was dependent on personal contributions from people who felt concerned, and the little school dues each child was required to pay. This was the basis of salary that was given to the teachers, cook and generally the administration, in addition to children upkeep. Grace was ashamed of mentioning how much salary each staff member received, was as it was so low in her opinion: “it is a shame, but we only share what we have”. Grace further says that “In Uganda the income gap was very big between people in the villages and the cities”. Villages like the ones where *All in one* is situated have some few coffee trees on which villagers depended as a main source of income. She further narrated “where harvest was only twice a year, people have indeed little money in their pockets if not nothing at all”. when I asked her about how the paying of dues

was then managed, she informed that some parents paid in something during the coffee harvest seasons.

With reference to CIGS literature, the importance of network has been mentioned as an important fundraising source (Appe, 2021; Davis & Swiss, 2020; Fylkesnes, 2019; Haaland & Wallevik, 2019; Kinsbergen et al., 2011; Schnable, 2021) so I asked Grace about this in our conversations. Grace told me she did not belong to any special network apart from the friends she had around in German. She said it could have been a good idea knowing an organised network where people could simply talk about their experiences as well, but she was not part of any. Grace however said she had heard about some doing similar projects for example, she mentioned that a group of Ugandans in diaspora were building children projects in Uganda, but she did not know much in depth.

The contribution she depended on was only through friends who contact friends and some on Facebook she said. What Grace told me here was related to what the citizen Initiatives literature also reveals (Haaland & Wallevik, 2019; Kinsbergen et al., 2017b; Kinsbergen, 2019a; Kinsbergen et al., 2021b) where CIGS often work independently and at times did not know about the activities of the others.

The case of All in One is a rich case and I have elaborated on this in detail. I have used this case to demonstrate the strong links that exist between North and South in CIGS work. It also reveals how a southern based community-based initiative may be strengthened through financial resources from the North and how such a North-South collaboration enable it to grow into CIGS. I will discuss this further in the next chapter and now go on with a few more example cases from the South.

Grace told me she had lately several people had contacted her and requested that if she sensitized people on her village about climate issues, she would get some funding. So, Grace had started reading in her free time to understand these issues before she communicates to the Citizens. She told me the idea was good and already they have planted over 1000 trees of fruits such as (sighs ...) **“Ffene, emicungwa, amaperu, emiyembe,ovakedo,amapapali ne amatugunda..”** in English Grace refers to different fruit trees they got sponsored to plant. Examples are as given Jackfruits, Orange, Guavas, mangoes, avocado, papaya, and “I do not know the English word for Amatugunda”. What I got from Grace’s point here was that probably some CIGS can be told what to do by potential donors?

5.3.2 Case 2: ELA

5.3.2.1 Background information of the Organisation

This Organisation is in the Northern region of Uganda, in a district which is also known as Acholi region (see chapter two about this area). ELA was started in 2008 by a man I call Benoni (45yrs) who refers to his project as “light to humanity” The Northern area where the CIG is situated, is known for its aftermath of war and immigration crisis, and the CIGS is in a small village in this area. The aim of the initiative was among others reconciling the love in their village that was lost due to the war. I am presenting to you the team of three gentlemen whom I found very energetic on Zoom interviews. When I met the three gentlemen, they were all dressed in orange and red ties which they told me were their project uniform with their logo signifying all we needed was love.

In my interviews with Organisation ELA, I interacted with all the main contributors of the organisation in a group interview. As mentioned in the methodology chapter, all participants were interactive, they were all ready for this day and in so doing were seated in conducive places. The group was also sharing screens at times when they felt the need to illustrate diagrammatically. I met with three gentlemen to tell me about ELA These were Benoni (45) Oca (46) and Eddy (50) (not own names). I will first introduce their background before I get to ELA itself.

5.3.2.2 Founders of Organisation ELA

Benoni 45 years old

Benoni the founder of organisation Ela is born and raised in the Northern region of Uganda, from a small village there. He studied and qualified from Makerere university within finance and banking. Working within finance did not give any meaning to Benoni. Benoni currently lives in a small village, where he runs his project, with his wife and three children.

Ocha 46 years old

Ocha (46) happens to come from the same village as Benoni (45)

Today Oca (46) lives in Norway and has a background as an engineer on one of the oil platforms. Ocha did not tell me how he had lived in Norway, he only said long enough to integrate. He was married with two sons, and he has never travelled back to his Village for the

last twenty years has been in Norway. Regarding his education background, Ocha told me he took his university degree in Norway in technical subjects.

Eddy 50 years old

Eddy on the other hand has a background as a social worker. He left Uganda many years back too and settled in the UK by the help of a priest who assisted him to run away. Eddy was not very comfortable going in details he said. Eddy moved to Norway after having married a Norwegian. Eddy helps ELA through his close network as a fundraiser he says. He mentions that it seems easier when his wife solicits the funds instead of himself. “(..hmm)..I suspect it is easier for my wife to reach out to potential donors than myself...hmm ..maybe they trust her more than me I think....but it is me who is from that place...” Eddy however thinks his background as a social worker is an asset as it helps to think out different strategies.

Now that I have presented you a summary about who these gentlemen back ELA are, I will now proceed in their interviews.

5.3.2.3 Motivation to start the organisation ELA

When asked about the motivation to start ELA organisation, Benoni (45), as the founder the founder narrates that he never felt complete inside himself even although he had got a chance to study at the university which he calls a rare opportunity for a boy who had grown up in a rural area and as he puts it “never with shoes on”. I probed Benoni to tell me more about his school opportunity first since it seemed important from the way he presented it to me (.) calling it a rare chance.

My father was peasant as well as a teacher in catholic school in Gulu. He always got me interested in counting numbers (thinks about his dad smiles...) me and my father always played games that counted money and I liked to win (..) he used a white chalk and drew patterns in our yard, we used to jump in them while counting (...) any counting without mistake was money (...) haha I started loving money because of the sound money but I never touched money (hahaa) my father told afterward... you seem to like money may be you will work in a bank someday (...) I was the district best performing student in my year...there was money to go further schooling.... My father had a friend... a priest in the catholic school helped me to go to school up to A level and then I qualified for government sponsorship at Makerere University.

Benoni told me how the war left his family torn into pieces with no humanity left as he termed it. He told me of the haunting and sleeping problems that followed him all his life even though he was now studying and living in the Kampala where Makerere university is located. Benoni told me he did well nevertheless and got an upper second degree in commerce which later led him to land a dream job in one of Uganda's banks. Benoni further said that he had feared to go back to his village for so many years to face situations involving distant relatives who were responsible for killing of his own parents "each day with this feeling I was just crumbling apart" says Benoni and added that.

In a big city like Kampala and in a working environment where everyone seemed to talk about their families and things like that for me it got unbearable

Benoni goes on after a long pause:

...waking up every day and put on a suit to work was superficial to me. I always had a feeling nobody was like me ... so I continuously felt misplaced.... I just could not continue with my job any more even though I was receiving very good appraisal from my boss.

When he gave up his job, he decided to pack everything and returned to his village and to his own people in the Northern part of Uganda. Benoni talked about the many sad stories that divided his extended family.

As I returned home, one of the plans for myself was to start with forgiving people. I knew who killed my mother for example, another who killed my brother, sister, uncle. families left back killed each other too... reasons among were property disagreement.... When my father was killed in the war... then my mother survived, and she protected us... she did not allow others like my uncles' access to the land and our house which they insisted belonged to their clan (..) I still have the vision when I found my mother down in her own blood. she had been stabbed. My village is not very big, and these kinds of stories are not unique...it was good for me to understand that there were several others who had such experiences...even though it was very painful. it felt good to be surrounded with the same bitter people inside just like me... I knew I wanted to forgive. But was not sure how...

From a local church Benoni went to, he got to know of an organisation that worked with trauma and, Benoni approached this organisation where he later got a job. Benoni received good training from a doctor who came to this organisation from Europe twice a year. Benoni informs

that this was the best job for him, it was about listening to all histories of people and thereafter to use acquired tools and teach others how to deal with these problems.

(... sighs) for me every day was never the same, I shifted pity from myself after knowing that we were almost in the same boat all together. Something inside me still wanted more... I came to understand that there was kindness inside all of us... it was just lying deep down... now I had started understanding that many good people who originate from this area were out there somewhere in the world... they had got so much wounded and would never want to come back. Just like me..In Kampala the capital city of Uganda, I started searching for contacts of people originating from my village... the aim was to make it good again.. but first forgiveness had to be done. It meant facing the eyes of those who had hurt us.

The opportunity to learn trauma counselling and the training received from the Doctor acted as a driver for Benoni to start his own organisation from the village he comes from. The village needed forgiveness but first the people had to be trained how they were to handle difficult emotions. Benoni was tired of the blood sheds, he knew that human kindness was deep inside people's hearts and only needed to come out he said. The project was started by Benoni in 2008 with the aim to provide individuals, families, and communities in both rural and urban areas the opportunity to find healing, hope and restored identity after the war. They provided trauma counselling, faith-based support, and welcome home resettlement in the community. Benoni actively recruits people from the same village and who are willing to make home good again. Benoni said he has never felt so useful in life like now.

...sometimes as I am walking some people come across me and just cry asking me for a hug... people praise me. but I am a shy guy who do not like praises. I feel it is God that uses me. many people ask me how possible did i handle this... I somehow do not know but out of experience....I think life is not running away from pain... only when you stay in pain you do heal... I am a healed man now. I got a wife and a child now... I feel I can give love...the work is going on...I am humbled about the contributions of my brothers when I reach out to them...for me all people originating from this village are my brothers... they all understand the word...Kony Rebels ...this binds us together...

Benoni said the network is getting bigger each year that goes, he has got in contact with many helpful people both in **Uganda and in the diaspora** who originate from the same area. He says they are very helpful and there is hope home will be kind again. Benoni for example introduced to me the two gentlemen Oca 46 and Eddy 50 who were part of the interview as one of the

so many important connections for Ela. These gentlemen discussed issues around fundraising and the challenges they faced in Norway when they tried to fundraise for the project. This will be discussed in a section for challenges.

5.3.2.4 *Mobilisation of the resources*

It was important for Benoni to mention that in the beginning everything was surrounded on his own resources. Benoni worked and the most important resource that he called his start capital was the knowledge he attained and the training to handle trauma. This training was from a doctor who was from the global North and was the founder of the organisation where Benoni first worked. When it comes to resource mobilisation Benoni said along the years it was kind of a chain link that is growing more and more. He contacted people he knew were coming from the same area. Benoni said that in the urban area (Kampala) where he studied for his university, he got know some children of some rich individuals who had roots from the same area. Benoni started with these contacts he knew. They arranged monthly meetings in Kampala, and they contributed money every month. Benoni said:

...I was introduced to one of the owners of a recreation centre in Kampala who originated from my village... he offered a space to carry out all the meetings freely every month until today. while we are having fundraising meetings. they serve us tea and for lunch we eat our own “ETAPA”. (he laughs) ...

Benoni used the word Etapa to refer to a local dish from his village. Indicating that his dish bind people together. His recent fundraising was from a network architects and engineers with roots from the same area. They offered to give their expert knowledge in addition to money whenever building resettlement houses was necessary. The diaspora was a major source of money according to Benoni. ... (..) It is out of such resources that he today employs over ten people in the organisation. I probed Benoni about whether he received any support from big funders out there. Benoni answered:

...I tried to work closely with someone from the Global North who promised I would get help from an organisation... the person travelled to Uganda to see my organisation before I could apply... unfortunately the conditions I was given made me not accept to take the grant. I was requested to let the person be the owner and founder of the organisation... it was the only way of getting the funding... this to me was like selling my soul and I said not possible.

In addition to help from Ugandan's network originating from the same area, Benoni depends on second- tier network in this case like the network of Eddy (50) and Oca (46) who talk to their close friends and then contribute to the project. Benoni (45) also informed that he had a strong network in Canada, there are quiet several Ugandans who had roots from the same village. They had a good mobilisation to fund the organisation. Benoni said:

There is no time of the year I am happier like Christmas season. This is when you see people coming back to their roots. they bring with them a lot of things and money, so we take care of everyone...

5.3.2.5 *Local community benefits from ELA*

When talking about the benefits to the local community all the three gentlemen were talking. *Eddy (50)* started.

... East west, North home *is best* (..)

we all need a place to call home. I am one of the live examples that has benefited to start with. I met Benoni through an old friend of mine living now in the UK... he told me it was possible to go back to the village people were more civilised. but I needed to get in touch with one he referred to as a "saint" (laughs) then gave me contact to Benoni. It is a long story... but I went home for the first time after twenty years... all in shock and I feel humbled and at peace

Benoni intervened and said there were many stories like that of Eddy.

.... **if I only** walked with you, be it in Kampala or in the village. You could get overwhelmed. people call my name as I pass by... some I do not even remember... we have united many souls, many torn families that are getting back with forgiveness... a recent story just a week back was a lady I reunited with her uncle...she knew the uncle was responsible for manslaughter in the family to retain property. but out of trauma counselling I have been giving she was now ready to meet the uncle... I have at the same time been preparing the uncle ... cutting the story short I arranged, and they met in my presence... the strong uncle. a manslaughter... only broke down in tears. They all cried They talked everything the way it was... why it was done...

Benoni said the lady and her children have plans to get back to the village after the meeting. The uncle gave them a big property where they could start their life. Benoni also informed the author that sometimes a few people struggle to cope with the facts on table. In another example

he told the author of some that take their own lives after making their apologies and accepting the terrible things they did. He said these were few and mostly were men. Benoni continuously builds on his knowledge now in a direction of psychiatry to learn more every day how to avoid such issues.

In addition to resettlement and reconciliation, Benoni see that youth love their village. In a local church he is a member of, Benoni sees positive encounters in people. He said people are now hard working and they were thinking sustainable. He was seeing long term plans in village people like building more solid houses and businesses. Benoni further laments that his organisation employs exclusively people from this area. He also encourages youth to study with the help of his supporters and then they get employed in the same organisation to make their home better.

5.3.2.6 *Challenges faced by ELA organisation*

When asked about challenges, Benoni informed that needs can never be exhausted, and that money was a scarce commodity. Benoni said that in addition to trauma services, they made sure children attend schools as they were the pillars of tomorrow. Resources were at times scarce to stretch to all corners. Benoni did not have a permanent source of income, Workers could go without salary some months in order give priority to the children. He nevertheless mentioned that the team was very understanding and could wait patiently for their salaries which could at times be instalments as well.

Benoni also found it challenging in situations where he had received requests of standing back if he needed help to come. Some potential donors have told him it would be easy for him to get funds if he accepted them to be the faces of ELA. Benoni and team told me this was hard for them to believe. They know about stories where money is contributed but never reach the beneficiaries. They said this was a case where over out of the 30 million raised for children of war in Northern Uganda, only a small portion went to the beneficiaries. And they said “we do not want to end in such troubles... we have actually seen many organisations who fall apart by accepting such traps”

Otherwise, general challenges Benoni mentioned was also government policy issues where he suggests they should have paid less tax and licence fees, the bureaucracy during renewal he mentioned where consequences for being late was very costly. Benoni also found a challenge

in times when he made a step to work with potential donors. He experienced them as bossy he said. “Whenever they came over to Uganda, they wanted us to work according to their orders, yet this is home not US”. Benoni concludes however that the support is overwhelming, and it is unbelievable to him how much his brothers and sisters have engaged their networks around the world.

ELA provides a good example of a project that engages people who have lived in the same place to come together and rebuild that place. ELA mobilises resources from all over the world, however. They also share an experience of difficulty and try to mend this.

The cases I will present in the following section will be shorter example cases illustrating links between CIGS in the South and church communities as donors in the North.

5.3.3 Case 3: Organisation Lowe and founder Jos

5.3.3.1 *Organisational background of Lowe*

Jos (44) is born and raised in Uganda and works as an Account assistant in Norway. And has lived here for the last six (6) years. Before he moved to Norway, Jos was an English teacher in Asia. Jos Moved to Norway after having fallen in love with a Ugandan girl who works as in Norway.

I quickly wanted to know why Jos ended up in Korea as an English teacher Jos told me it was through work connections when working at an embassy in Uganda. He used to privately give lessons to the children of a diplomat. The children got so much attached to him and when the day came for them to return home, Jos was asked if he could travel with the family and teach them more English. Jos travelled with them to Asia in 2000 and he was 23 years old then. Jos told me that the thought of giving back where he came from started while he lived in Asia he adds:

“I am in close touch with my Asian friends, they mean a lot to me, in fact our wedding had to be Asia in 2015 because my friends... wanted to be part...(uhh)...my project. still gets upkeep from my friends...(.) this is where I started the idea from...”

The idea of starting Lowe was hatched in Asia as Jos has indicated above. The organisation is in the central part of Uganda. The founders are residents in Norway yet originate from Uganda. Lowe is a community school from primary 1-7years and currently they have got a borehole. Lowe has 200 children from ages seven (7) to fifteen (15). The sponsoring network has extended from the original one in Asia to also include friends and members of a church Jos belongs to in Norway. There is no permanent source of income according to Jos. He gets money from his church community and the friends of friends as he calls it.

5.3.3.2 *Motivation to start Lowe.*

Jos told me that he felt himself very blessed ever since he got a job at the embassy and good luck got him to Asia. He said a feeling came to him that we people can only be complete when we give “ekibegabega” he meant a shoulder to others, since no one had a possibility of choosing the background to come from. Jos told me that their father died and left a big land where they had coffee plants. He left five children who had to share the land among themselves.

Unlike the other three brothers, Jos felt a need to do something that can be good for his little community, yet he was not sure what exactly it would be. He engaged with the community elders for some advice. The need for a school in proximity was preferred. Jos had saved some money from his salary he was earning in Asia the school project started in 2004. Jos said to me he used his holiday and went back to see the process. In his words

...oh God...(...) even as I talk now, I get goose pumps on my skin... never seen such a will power...(.) never! people on the small village indeed wanted a school,..men were making bricks...women made food for the men who took the heavy duties...(.) bulunji bwansi yampitirirako...enkuyege ne namunswa...

Jos tried to express to me the process, which I could see on his face on Zoom meant a lot to him. He mixed at times some local words like in his last sentence where he talks about the same as a word for “dugnad” a Norwegian word to express when people get together to help each other work. In his words it is talked about as an insect’s kingdom, where insects all work together to build hence the use of the word `enkuyege.`

One day at his local church in Asia he told church members of what he had done for his holiday. To him it was not in a way of asking for help he said. Jos told me his story went viral in the church community who later requested if he could think of a presentation in the Sunday school.

Jos arranged for the presentation with some pictures. “It was this presentation that opened up the light in the tunnel” says Jos. He got help from friends and slowly they managed to complete the school structures.

5.3.3.3 *Resource mobilisation for organisation Lowe.*

Initially the project got resources from the network Jos had had for many years in Asia.

...(uhm.) I honestly do not know how long it could have taken us to build our community school ... if it was not for my friends in Korea... (..) humm I really believe church is a place where pure souls ... in a way are (.) imagine now having stayed in this country too...(uhh) my wife her church ...community welcomed me, and they are now part of the project too” Jos added that the church community where he belongs in Norway started supporting as well when he told them about the project. They have a private forum where they share updates about well-being of the children and what needs to address. Jos further tells me about an experience he gave to his boss he works for here in Norway when he took with them to Uganda. He said their engagement about the project increased a lot after they had been to Uganda. Jos also informed that he shared resources with other four members that belonged to his church. He said these people recommended him to places and some companies that donates clothes, sports utilities, medical items like first aid kits.

5.3.3.4 *Local Community benefits from Organisation Lowe*

Jos says the community got a sense of belonging. Having their own school makes them proud. He adds that the school newly acquired a licence through the ministry of education which is a big step. He adds that their quality of education is now certified, and Primary leaving examinations can now take place at their premises. I asked him how they managed before getting their own centre? Jos told me that they had to register their candidates with other schools that had centres, which was cumbersome.

Jos adds that jobs are provided, although all their teachers are not only solely dependent on this little school for their living. In addition, he also mentioned to me a bore hall they recently made with the help of money from Norway. Jos says people have access to water, the children can drink clean water now.

5.3.3.5 *Challenges faced by organisation Lowe*

The challenge is according to Jos, that they do not have a permanent source of income. Maintaining a project is very hard says Jos. He mentions repairs and maintenance as something that is not in culture of the local people.

...people...Like to just use ...things ...until they are no more(.) I try to teach them a culture of doing small reparations along the way... hmm I think Ugandans are not... handy like Norwegians [smile]...”

Jos continues to say that those salaries to the few teachers they have is a challenge as well. When it comes to education in general, Jos thinks they are still below standard, they do not have any technological devices which they wish for. Jos believes children can learn best if they can see the reality in other parts of the world, which is only possible by use of technology.

5.3.3.6 *Solutions suggested*

One of the biggest asset Lowe has is according to Jos was their community. Although resources were poorly handled, the local chairman is working hard sensitising people to take care of their project. Jos told me that he taught them the idea of “Dugnad” a typical Norwegian culture that the local council chief uses now to collect people and clean their school. Jos told me this day involves some good food like rice and meat the local people ate together after cleaning. The funding of the Dugnad was from Jos’s salary here in Norway. People looked forward for this day which happens once in three months says Jos.

The case of Jos and Lowe illustrates that a CIGS can be Southern based and run with a Northern based resource flow. It is also an example of the importance of proximity for supporters, where a sense of belonging and nearness to beneficiaries is important. Having a project of their own is a sense of community within the church located in Norway.

In the case that follows such a sense of community among fellow believers who initiate and run a project together is challenged when new donors are brought in to support the project. Even though a southern based project, with Southern based supports only, it illustrates the difficulty of external government donors in a project already started by Citizen.

5.3.4 Case 4: Organisation Owino

5.3.4.1 *Organisational background of Owino*

When my assistant reached the location of the organisation Owino and switched on the laptop to connect to Zoom, I met three mature gentlemen who waited to talk. Organisation Owino has existed since 1969 they said. It all started with a few members of an Adventist church that collected resources and started this project. Two of the founders were originally from the same village while one of them was of Rwanda Origin. None of the founders is alive today, however they showed me their pictures on the wall in the zoom background. The project has a primary school, a church, and a local medical centre since 2000. The project has traditionally been depending solely on the citizens on the same village, but as time went by one of the children who grew up on the same village, worked in the ministry of education organised that now the project gets government support. Naturally when the government comes into support schools, they take them over in Uganda. It was this part making me wonder if this could be defined as CIGS. This interview was led by a leader among the three men that I will call Simon.

5.3.4.2 *Motivation for starting Owino*

Before I get on motivation, I will briefly tell you about Simon. He is in his 50`s (guessing because he did not say his age). Simon comes from the family of one of the founders who passed on in 2017 and he is the overall head of the organisation. According to Simon the reason why the three Christian friends back in 1969 started this project was because they wanted a place they could freely be as an Adventists community. Simon told me that prayers were very important for his parents, and he was not surprised they pushed this to happen. The three founders were neighbours bordering each other, who decided to contribute some miles on each other`s land to make a site on which the organisation is today located. Simon told me that although the land was provided by the three, actual work was undertaken by the community where each contributed in any way they could. Simon had a wooden board where they had engraved different names of people who contributed to this community initiative.

5.3.4.3 *Resource mobilisation for organization Owino.*

Simon told me they received funds in form of school fees. Parents are supposed to pay a reasonable amount for scholastic materials and generally to have children at school. This amount is not supposed to strain the community since the project was founded on kindness and

well-being if the community. They also received some funds out of renting out the buildings in the weekends for various occasions. Simon added that the community had some coffee trees as well, but needed to work hard before money came out of the coffee sales. Simon added that the community project qualified to get some help from the government for example the teachers' salaries were now being covered by the government.

5.3.4.4 *Local Community benefits from organization Owino*

According to Simon the project was holding the community together as. He said they had many children who had passed through the hands of that community project. He said they are the ones that have further supported its existence until today. Simon also told me that getting government sponsorship was an arrangement organised by one of the old boys of the community who was concerned about the financial constraints of the project. He also added that the community members get employed and they are now paid by the government. Simon said that due to this project, the area was livelier, and they had even got a trading centre which never existed before.

5.3.4.4 *Challenges faced by Owino project*

Simon told me they face a big challenge with financial issues and that the project had been on and off several years. However, since the arrangement of government support, the project managed better. Simon added that there was a big problem associated with government help. He said they no longer felt the ownership as it was before. They had to follow instructions from somewhere else. He informed that the government had a right of bringing a headmaster without sometimes discussing with the committee. He added that this was antagonising with their values of Christianity. They needed teachers who were Christians but sometimes it turns out different. Simon concluded that although they got financial support from the government, it seems they sold their freedom without being aware of it he said.

I included this case to illustrate how local initiative may feel constrained by resources being given from outside people of the initial network of givers and caretakers. Outside` resource mobilisation also comes with power and without personal ties into the project this seem to disrupt the sense of ownership and community base needed for a project. Partly because the new funders perhaps do not share the same value base, and as money is followed by power this can have implication for projects. The personal connection within CIGS work seems to be of

utmost importance to ensure a feeling of `being in this together`. In the following I will illustrate this point by telling my own story about being a fundraiser for *All in One* presented above. In this part I will illustrate how fundraising in the North for a project in the South may take place.

5.3.5 Case 5: Fundraiser from Uganda, raising funds in Norway

In this section I will briefly tell the story about my own experiences with fundraising being from Uganda, living in Norway, raising funds for a project in Uganda I am as already told born and raised in Uganda in the little village where *All in one* is located. Grace the founder of *all in one* is my aunt and I have been involved in *all in One* since they started.

I have been shaped from a background where people believe we have positions and are in places due to different reasons and depending on where you are you are encouraged to give a hand to those who have less. Love gave me legs and has put me in Southern Norway where I am married to a Norwegian. Through the years I have lived in Norway I have experienced that a network of supporters to *All in One* has been formed. As presented above they get funds and resources from people in several countries. In Norway support was specially dedicated to a certain lady I met through work. We discussed the project in Uganda that my auntie was running, and she encouraged me to present the project to other workmates. This was the start of formalising the organisation in Norway. The lady friend told me then that it was advisable to have the project formally registered to attract serious givers. *All in One* is thus registered in Norway. All was done with her help, my husband and family in law. Today the organisation has its own website in addition to own face book page.

5.3.5.1 *Motivation to start the fundraising*

As I mentioned already the motivation is linked to my upbringing. I have always been told that we are only meaningful as people in the world if we use the positions that we have got for the betterment of others. The fact that I ended up in Norway is not something I had control about. There could be a reason and may be that reason is for me to be a face for those other little's girls and boys from that village I come from. It also gives me an answer to how good we human beings are. When I call on help for the children and people who do not even know so much

about me come to rescue with funds, that... to me are acts of kindness and this motivates me to never be tired of giving my hand out.

5.3.5.2 *Resource mobilization*

I want to first recognise the ever first money this project got after being formalised by the help of the lady I worked with. This came from a group of young women with whom I worked. After knowing about the project, they arranged for Juleverksted a Norwegian term for making something for Christmas together (making decorations or baking Christmas confectionery for example). We all attended and baked different types of confectionaries. We the sold them to different Christmas markets since it was during Christmas period, and the funds were deposited to the bank account of All in One. From there I also received funds in form of Christmas gifts from some companies. In addition to that some companies supported the initiative in form of giving money to a specific thing within All in One; for example, furniture, building or maintaining. Givers are sometimes concerned with knowing exactly how their funds were spent. Thus, I must keep them updated how the funds are used. I use face book to update for any developments which later is shared by anyone from which we get funds.

The network of work colleagues is a very important platform for the fundraising. My colleagues have further introduced the project in their own networks who support when need arises. Through them I also have permanent monthly givers. Another important source of funding is connected to my family in Norway, my in-laws, and the network of my husband as well, moneywise and in kind.

5.3.5.3 *Challenges faced when fundraising for CIGS*

Norway is a country where everything must be perfect (..) a simple mistake in writing can be enough to tell how unserious you are and probably you can miss potential givers. So, a challenge is to find the balance of being formal and informal in the expressions. People are also interested to know about you as a person since they are trusting you with their funds to be sent to the children. It requires a lot of dedication, and a good number of hours must be set weekly to do fundraising work for a CIGS like All in One.

Before I turn to the interviews with Northern based CIGS founders and fundraisers, I would like to present some views from South beneficiaries.

5.3.6 Case 6: Listening to beneficiaries in the receiving end

I interviewed eleven respondents from the local communities where projects are run (see table 5.1.1). Five (5) were female while six (6) were male (table 5.1.2). The age range was from (table 5.1.3) two (2) between 27-29 years, 31-40 three (3), 41-50 five (5) and 60++ one (1). Regarding the level of education see table 5.1.4, where five (5) had primary school, while four (4) had secondary school and one (university) from vocational school. Most of them were farmers although they worked at schools and some at local health stations (see table 5.1.5) Source: Field findings by (Author, 2021).

I will not present findings from all the beneficiary interviews here, but rather present two examples encompassing much of what they all talked about. I will present the views of the Local council from the village where project All in one is located, whom I will call LC and then views a headmistress /project coordinator **Ndagi** oversees projects that were funded from the North. The LC does not speak any English so the words in English are purely my translation. choosing people connected to All in One is purposeful and it adds richness to this CIGS work also enabling an understanding of the initiative from various angles.

5.3.6.1 A brief introduction of Ndagi

This lady I call Ndagi was so much in love with her job that you could see it on her face while we had the Zoom interviews. Ndagi, when introducing herself to me laughed when I asked about her age saying that in Uganda it is not polite to ask a lady their age. She then jokingly said she was in her “thirties (30s)”. Ndagi is a highly educated woman, and she is in charge of different CIGS (2) that were started by founders from the Global North (Norway). She talked some Norwegian sentences to me, which surprised me a lot as it sounded perfect. Ndagi told me she often travelled to Norway at least once a year to plan with the different founders of CIGS. Sometimes they are unable to travel to Uganda, she said, and therefore she is instead

invited to come to Norway. She also told me that at times she came to learn some new ways of doing things, especially in the areas of farming. She could then be taken around several farms to see if there was anything to copy back to Uganda that could benefit the women and the community. Talking about how she met the Norwegian founders she said to me that “it was a blessing in disguise” - a sad story she wished not go in details on led to contacts with such good results. She is very grateful though with her work as she sees results every day.

I requested her to tell me about how the local community had benefited from the project? According to her she sees a great benefit. First, she highlights the new knowledge brought with the projects – and she emphasises that she likes acquiring new knowledge especially when it comes to farming, which is her passion:

(Um.) every time I travel to Norway I come back with knowledge in farming. I teach this to my women group who (...) they love it that it is from abroad.... (..) I see them very attentive and happy (..) our community is happy.

Ndagi added that youths were getting schooling and they were getting less redundant in villages due to engagement in activities of farming and animal rearing. Below I got some pictures showing some of the projects Ndagi has responsibility for, in addition to the education center. They rear cattle, plant vegetables, and she told me the use of those nets on top was copied from Norway. She thinks when nets are on, plants are protected against some stubborn pests in addition to direct sun rays.

Figure 15: Community farming projects



Source field findings (Researcher, 2021).

5.3.6.2 Challenges and suggested solutions

When asked about challenges, Ndagi told me that the first was the state where a farmer is not seen as anything. “The moment the council see a farm that looks a bit modern like this little of ours here, they want to tax even if we have not yet any harvests - honestly this is not right [...] neda!” The word “Neda” as used above in her vernacular refers to Ohh no! Ndagi further adds that they face problems of petty thieves too. They can steal anything from food on farms to at times animals. In addition to these problems, Ndagi said probably the most challenging aspect was in the administration. Supervision is a challenge especially where she must give orders to men as “our men, an African man hates orders from a woman” she further adds that another challenge is also getting instructions from above on things that must be done under deadlines. She says holding deadlines are almost impossible since she is dependent on other people who never follow the clock rules. Another challenge she says is that people in the local community wants things for free. They are supposed to pay for some facilities, such as some small interests,

if they borrow some money from our project petty cash. She further added that in the past they had some issues with teachers as well, some stole materials from school and ran away without tress. Such behaviours bring a set back to the project every and Ndagi is bothered with the petty stealing.

Additionally, Ndagi told me about the constant need for repairs of their facilities:

things easily get broken here, the repairs we pay for seem not to be of quality as it takes a short time and again - finished. I have a problem explaining to my boss in Norway...they ask me and at times shout...[ade... muli...hmm.]”

Ndagi used the word [ade...muli] here, she was trying a Norwegian word er det mulig! Which means how is that possible!

This statement reflects an important aspect with CIGS working across North-South contexts: that things really need to be seen and understood as part of different contexts. Arriving at a common way of understanding things also demand inter-cultural understandings. An interesting point here is also perhaps that she tries to put this forward in the Norwegian, illustrating a point on how CIGS also rest on personal relationships. To add to Ndagis case, many of the interviewees addressed the issues of financial constraints, one of the beneficiaries singles out that management skills among the administrators was a challenge: “At times we get conflicting instructions from different directions, and we end up getting confused”. When asked to elaborate on this point, the beneficiary was not much willing, but said that instructions should have been uniform and structured. Another beneficiary also reported having been confronted for not having paid the child’s school dues yet according to them they had done almost a month back.

Respondents also highlighted mismanagement of the funds and records as one of the key challenges to the organization. Local communities also revealed that inadequate funds to cater for school development and payment of teachers is among the challenges at hand. The Local chairman mentioned that whenever it was time to collect tax dues from the village citizens, teachers blamed their delay on the salary they received in small instalments from their employers. This is because payment of school dues is not timely and at times never done too. Relatedly, inadequate land for infrastructure expansion curtails the organization from setting up other initiatives.

When asked about challenges, Ndagi told me that first was the state where a farmer is not seen as anything. “The moment the council see a farm that looks a bit modern like this little of ours here, they want to tax even if we have not yet any harvests honestly this is not right [...] neda!” The word “Neda” as used above in her vernacular refers to Ohh no!

Ndagi further adds that they face problems of petty thieves too. They can steal anything from food on farms to at times animals. In addition to these problems, Ndagi said probably the most challenging was in administration. Supervision is a challenge especially where she must give orders to men. She says to me “..our men.. an African man hates orders from a woman [laughs]” she further adds that another challenge is also getting instructions from above on things that must be done under deadlines. She says holding deadline are almost impossible since she is dependent on other people who never follow the clock rules.

Another challenge she says is that Local community wants things for free. They are supposed to pay for some facilities, such as some small interests if they borrow some money from our project petty cash. She further added that in the past they had some issues with teachers as well, some stole materials from school and ran away without tress. Such behaviours bring a set back to the project every time reckons Ndagi. “[...] we lost our printer and iPad recently.. hmm nobody knows who..(hmm)”. In her expression Ndagi is bothered with the petty stealing. Another challenge Ndagi mentioned was a general concern on their community. Additionally, Ndagi told me about the constant need for repairs of their facilities. ...” things easily get broken here, the repares we pay for seem not to be of quality as it takes a short time and again. finished. I have a problem explaining to my boss in Norway...they ask me and at times shout...[ade... muli...hmm.]” Ndagi used the word [ade...muli] here, she was trying a Norwegian word er det mulig! Which means how is that possible!

With the so many challenges Ndagi was lamenting I then asked her if there was any way they were dealing with them? She informed they were recently planning the possibility of fencing. She also added that local council was involved in solving issues of theft which they can take to Police. However, she mentions that at times they experienced that “money talks” only Police looks at your case when you pay.

In addition to the financial constraints, one of the beneficiaries singles out that management skills among the administrators was a challenge. “At times we get conflicting instructions from different directions, and we end up getting confused”. When asked to elaborate on this point, the beneficiary was not much willing, but said that instructions should have been uniform and structured. Another beneficiary also reported having been confronted for not having paid the children’s school dues yet according to them they had done almost a month back.

Respondents highlighted mismanagement of the funds and records as one of the key challenges to the Organization.

Local communities also revealed that inadequate funds to cater for school development and payment of teachers is among the challenges at hand. The Local chairman mentioned that whenever it was time to collect tax dues from the village citizens, teachers blamed their delay on the salary they received in small instalments from their employers. This is because payment of school dues is not timely and at times never done too. Relatedly, inadequate land for infrastructure expansion curtails the organization from setting up other initiatives.

5.3.7 Case 7: Beneficiary (the Local Council Chairperson – LC)

As I indicated in the beginning, I decided to choose out a few of the beneficiaries. The LC chairman stands for the chairman of the local council. As I introduced the country context, the LC is the last level on the five-tier system that the government structure in Uganda has. He represents the political leadership of the local community, holds law and order in the village and is elected by village community. I met this 60+ gentleman whom I will refer to as LC.

First when my research assistant arrived, she was offered a cup of porridge and a bite which I was seeing through zoom. The eating eased the start of talking here. The LC was so sceptic about me sitting on this side of the video, he asked some question for example why I wanted all this information, was I going to sell it, who is going to read it? Of which I answered that it was part of a research project for a master’s degree. So, he started talking about his Village in Luganda language. He told me it was his responsibility to see that the Village is in order. People trust him as an elder which makes him protective. He first started with an episode he was very proud of “(..) tonzanyisa nze sebo nagoba Muzungu... eshi..” by these words in English the LC says..(smile) do not play with me..I fired a white person who could not explain why he was staying here.

Achievements and challenges

The LC takes the duty of securing safety of the village very serious, he says. I found out that the LC does not look at the project in his village as if it is founded by somebody else out there, while referring to it he says, ‘our project’, he told me that his village was special because the ancestors had planted the spirit of kindness there. He adds that all children that originate from this little village had the soft hearts like their parents. Then he started giving me the history of the family on whose land the project stands. He told me they were martyrs who wished best for their people.

oyo omusajja yatuwa nga... medicine wabwerere...nga avuga akagali natukirira abalwadde ... awumule mirembe amina... ate omukyala yakulira nga sekiriba kyataka, waliwo ne kilala kateyamba,ne agali awamu, ate yali asubula ne mwanyi kukyalo... hmm buli omu alidde emere awaka awo hmm abana batwala ekisa

Here he narrates that the head of that home (Grace’s father) was a medical worker who gave people in the village free medication, he used to ride his bike in the village to attend to sick people. In addition, the wife (Grace’s mother) was the leader of all small projects in this village, she was an LC chairman until she died, people re-elected her each term because no one was better. He ends his story telling me that the family has inherited the parents’ spirit. From what I understood from the LC, All in One was their project and the life of this village rotated around this project. He told me that their village was less dark at night. They got Solar panels which lights up to the road. The only challenge was that the solar power attracted some young people to gang around the school. He told me he had control on this though.

The LC told me of the different projects they had set up in collaboration with people living abroad but having roots from the same community. They had started beekeeping, trees, poultry. He also told me how proud the children are of their school. He told me that it is strange that this village get cars passing by “[smiles] twakula tetulaba motoka ku kyalo... naye kati emotoka yona ebera ejja wano...tukyaza abagenyi... ekidako tuleta kabaka.[smile]”.

In Ugandan language the LC was expressing his pride toward what the village had achieved through their own children who lived in diaspora. He further mentioned that they hosted important people from the districts. He said the next plan will be to bring the king of Buganda

for a visit. In this story of the LC chairman, I understood from him that he felt he was the project himself, he was very proud of it, and he looked at the founders as the whole village in a way - since the whole village played a part in raising the children that have later grown into caretakers from afar.

Figure 16: Summarising Global South

CIGS activities	Motivation	Resource mobilization	Community benefits	Challenges	Suggested solutions
Social: Schools Orphanages Health centres Counselling Tree planting Bee keeping Fishing Agriculture	Experience: Pain Emotions Need to help	Extended network: Community members Relatives Friends Diaspora Family	Social: Education Health Pride Role models	Economic: Funds Salary No budget License fee Dependence Administrative: Relatives Top-down orders Maintenance Political: Corruption Taxes Social: Trust	Community: Inclusion Loans to teachers

Source: field findings (2021)

In the next subtopic, I now present findings from the interviews from the Global North, which in this case is Southern Norway. The findings of the CIGS are shortly presented as example cases from the North, as they resemble much of the initiatives already written about in the CIGS literature. After all interviews are presented, the next chapter will analyse and discuss the findings across the North-south span in relation to the literature and the theoretical concepts presented in chapter three.

5.4. Presentation of Global North cases

In this section I will be presenting findings from the Global North Founders and Fundraisers. There were five (5) founders and ten (10) fundraisers with reference to Table 6 showing sample category. Regarding gender (table 5.1.2), Three (3) of the founders were female, and two (2) were men. Additionally, among the fundraisers, seven (7) of them were women and three (3) were men. Their age brackets according to table 5.1.3 are: 31-40 one (1), 51-60 six (6), 61++ (8). Their education background was, one (1) PhD, eight (10) university, four (4) vocational. Most of them were employed with one who was had newly retired. (See table 5.1.5). All founders were originally from Norway although one of them resided in Uganda. The fundraisers on the other hand, were from diverse backgrounds. Among the fundraisers, five (8) of them ref. table 5.1.6 were of Global North Origin, two (2) from Global South. They all reside in Southern Norway. The countries they worked in were Uganda, Ghana, and Kenya. I have included examples from the two latter also as they add to the ones operating in Uganda. The main area of focus area of the CIGS I talked to were orphanage, schools, women self-help groups, and health as according to table 5.1.7. Just as literature on CIGS (Haaland & Wallevik, 2017b, pp. 205–208; S Kinsbergen et al., 2017; S Kinsbergen & Schulpen, 2013), acknowledge their diverse activities as they evolve, the same can be seen in this sample. Both founders and fundraisers also had diverse background and gender. According to (Haaland & Wallevik, 2017, p 206) the history of voluntary work in Norway has shown women knitting socks and sending to poor countries and the tendency is that men are also entering the scene with voluntary projects. . in my sample there were middle aged men and women with high education, and there were also young solidarity workers as described by Haaland and Wallevik (2017b, p. 205-208, see also Kinsbergen et al., 2017; S Kinsbergen & Schulpen, 2013).

The Global North sample description reflects already mentioned characteristics of CIGS founders (Haaland & Wallevik, 2017b, p. 208). After representing the sample, I will proceed to present individual cases. I will start with founders and then shortly present some fundraisers.

.The Global North sample description above is not very far away from the characteristics especially according to (Haaland & Wallevik, 2017b, p. 208) who adds in the young solidarity workers. A representation of the youngest founder in the sample. After representing the sample, I will proceed to present individual cases. I will start with founders and lastly will be the

fundraisers. Again considering the saturation principle (Hennink et al., 2020, pp. 108–109) where the quality matters more than the number, I took the cases I found unique.

5.4.0 Founders from Global North

The simple table below shows the participants interviewed indicating their activities and their fictive names.

Table 13: Sample characteristics of founders - Global North

Occupation	Age	Frequency	Gender		pseudonym	Type org.
			F	M		
Former Teamleader	37	1	1	0	Kari Nordman	Childcar home-babies Orphanage
Building eng	50	1	0	1	Olav	Womenproject Micro-lending-weave Kanungo
Nurse and retired Police	60+	2	1	1	Ola & Ela Elisa	Jinja School, farming-Jinja
HR and Public health	50+	1			Dag & Dina	Farming, healthy centre, village insurance, school

Source: *Field findings (Researcher, 2021)*

5.4.1 Case 1: Organisation Babies

5.4.1.1 *Organizational background of Babies*

Based on the interview with the founder of organization Babies, Kari Nordmann worked as a shop attendant in a duty-free shop for 10 years, and later decided to take a one-year study. However, along the way she fell sick and was diagnosed with chronic sickness, which changed her life towards humanity. As such, Kari decided to take a voluntary job at an orphanage in Ghana. While working at this orphanage, she told me that she was able to see clearly what worked and what did not work. This was a motivation for starting a charity Organization called Babies in Norway in 2014. Babies launched a lottery to mobilize resources to establish the first family home in Ghana. The project has seen positive progress since 2014, and by 2017, the first 8 children had been relocated to a completed house, which provides better accommodation in the company of care givers. Currently, it has 9 children and 3 adults living with them. Babies have grown a big network of fundraisers who are interested in the welfare of these children. All are Norwegian Citizens.

5.4.1.2 *Motivation of starting organisation Babies*

When asked about her motivation to start a project in Africa, she answered: “I grew up seeing that always there was need in Africa, poverty was seen on media, starving children on streets... I was dreaming to experience this one day...” Kari Nordmann reports that the desire to help started at the age of 16 years when she started calling Plan Norge about possibilities of helping others, preferably in Africa and over the years this desire to support other people and communities has increased, and by the time she was 27 years old, she felt that the time had come for her to provide a helping hand. At that time, according to Kari, her office job was not making her happy, she said:

It all seemed superficial, to have a work that was only focussed about beauty and looks and smelling good, yet I know that out there, children were suffering, without meals and places to stay, the whole thing of working was not meaningful for me I was not feeling well.

Consequently, through the Internet, she began searching for places where she could direct her support. Through this search, she was able to find an organization in Oslo, linked to Africa, specifically to Ghana. Kari Nordmann then travelled with them to Ghana for five weeks, to an orphanage with thirty-five to forty babies that was connected to a local church. Kari says,

... then I travelled to this place where I saw poverty, an orphanage connected to church. I raised money through my friends I think it was between sixty to seventy thousand to fix up the orphanage- that belonged to the church, there was lack of security, falling roofs but everything went through the church... I was sceptical helping more however, when I saw the money going through church members without my control for myself...

Kari then teamed up with the son of the host family where she lived at the time to start looking for possibilities of buying a land. Further findings show that Kari eventually bought the land in Ghana with the help of the son to the bishop where she stayed, and with funding from family and friends in Norway she engaged people to build the first building of the new orphanage with the control she wanted. Regarding her motivation, she had this to say:

Helping others comes from where I have grown up. My Mum is a great role model, she is a big help too on my project, like raising money, she is also a board member, and deeply passionate about the project. My sisters and all my brothers are sponsors.

According to Kari it is so rewarding to be involved in the project. It gives so much energy hearing their moods, sometimes you do not need others even to say thank you when you give them help the reward is only in their eyes and this is what I see with the children. She does not think anything gives me so much joy in life like working on this project.

5.4.1.3 *Resource mobilization*

Regarding resource mobilization, Kari reported that they receive monthly contributions from sponsors. In addition, they run money generating activities such as lotteries, springtime, Facebook fundraising, and on birthdays. Furthermore, the organization uses other special days to fund raise such as Easters, Valentines, and Black Friday. According to Kari, she believed people were more willing to give in periods of special days, especially the religious days. Kari also mentions the important role of her 75-year-old mum who does everything to keep the project in balance, she is also a board member and has a strong passion for the project also being concerned for the welfare of the workers in Ghana. Kari says that her mother sends workers Christmas gifts. According to Kari, the organisation received enough money, and this was less of a challenge. She mentioned the monthly contributions from individuals' sponsors enabled them to plan better. Kari was now fully engaged in this project 100%.

5.4.1.4 *Local community benefits from Organization Babies*

According to Kari, *Babies* helps local schools with furniture and scholastic materials for disadvantaged learners, contribute to local communities through employment, and provide social amenities to the local communities. She further noted that homeless children can now have accommodation and care. Similarly, local communities can now come together as a team to work on social issues that are affecting their communities. Kari in addition highlighted that there was also contribution in her local community here in Norway.

5.4.1.5 *Challenges and possible solutions*

In the start there were a lot of demands in Ghana according to Kari. She explained that in Ghana systems worked quite well. Kari compares Ghana systems to Norway where children were very well followed up through a system like “barnevertjenester” (Norwegian childcare system). This system required so much documentation according to Kari, and there were different fees requirement all the time: “I was required to pay at different levels such as court, custody, fee documents and here in Norway things move faster and this is what I was used to”, she says.

Kari further informs that she was advised to take a step back while going through the processes in Ghana. She was guided by the son of the host family who was working with her at that time. “They only saw me as a young white girl whom they thought had got money from parents just to try” she says Kari currently she has well experienced board members and employees in Ghana who negotiate better. The overarching challenge reported in the findings of Kari did not concern the funding of the projects as reported by many of the others, rather the struggle with getting approvals and the slowness of the bureaucracy was mentioned, and especially the demand for a lot of money for services that she experienced were not worth the amount. She had this to say; “there is a misconception that white people have a lot of money, and hence they should demand a lot. I also got to know that they looked at me as that little white girl with no life experience”. Thus, her understanding was that they saw her as someone who would willingly pay. Kari in her conclusion on what challenges she met talked about her counterpart in Ghana and says that she is very lucky with the people she works close with in Ghana, she

could not have done anything without this term. She sees them as very crucial in her work to keep the project going.

5.4.2 Case 2: Organisation Jinja

5.4.2.1 *Organizational background of Jinja*

Jinja is a similar initiative as the one above. Jinja is a project that cares for poor children. It is in Uganda. It was founded in 2004 by a couple from Norway, Ola and Ela Skaar, who are in their late 60s. on a daily basis the projects of Jinja are run by the daughter in the family, Elisa, who is the initiator of the project idea for Jinja. Her parents are heavily engaged as fundraisers and supporters. learning about the initiative I talked to the parents. The wife has a background of a teacher and the husband who is soon in retirement is from legal practice. Jinja caters for orphans and other children in the area where it is located. In addition to caring for homeless children they have some farmland and are involved in a local health centre. Interview findings show that Jinja first constructed a healthcare facility with the help of the local people, and later built a school.

5.4.2.2 *Motivation for starting Organisation Jinja*

When they were asked the reason that led them to start this Project, they mentioned their daughter, Elisa, who travelled to Uganda for a free year and never wanted to come back home. Ola laments that their daughter loved so much Uganda that she wanted to do something for the communities where she travelled. When they went to visit Elisa in Uganda they got convinced of her wish and were motivated to start the project. The couple also mentioned that they had never travelled to Africa before, neither had they been involved in help organizations before. They also told me that their daughter was still in Uganda and is actively involved in the projects. I was very much interested in talking to her, but she was unavailable. Before I proceed, I should mention that Ola and Ela told me they were not sure if they would call themselves founders. This is because it was their daughter that had the initial ideas and thus started everything. They added that their engagement probably gives them a feeling of founders as they have expanded further on what their daughter starts with. All the three together formed the initiative.

5.4.2.3 *Resource mobilisation for Organisation Jinja*

Regarding resource mobilisation, I was told that the organisation depended on funding from individuals in Norway. They had their own network with whom sometimes they travelled with to Uganda. Ela added that they also received some funds from a school in Norway annually.

5.4.2.4 *Local community benefits from Organization Jinja*

For this part I will present collection of what I heard from different beneficiaries on the village where this project was located since I was not able to talk to Elisa. This will be supplemented with information from Ola and Ela. I talked to an administrator whom I will call Peter, and a local chairman I will call Seki and lastly a staff who nurses the children whom I will call Senga. Instead of reporting from every beneficiary, who answered some issues on this project, I will add in their voices along.

According to Ola and Ela, who did the interview in Norwegian language, they told me that such a question of benefits was unnecessary to ask them. It talked by itself if I talked to the local people. Ola and Ela said to me in own language:” (hmm) guri mara.....for en elendighet vi så... først gang vi var der need...tja..hmm.. åssa..nå er det utrolig...(hmm).. du verden!!..for en innsats..hmm”. These words reflect the first feeling of how miserable the conditions were at the time they first came to the village, and how the place has transformed with the project. expressing their way of showing that the community was better after the project was established.

An interview with the administrator Peter, whom Elisa delegated me to confirmed this up and he had a lot good to say about the development of the local community. “Children feels like children” he said. Children before were involved in acts (like working) beyond their age, he said. Some went to be on the streets in Kampala, some would simply get lost and later only turned into wild teenagers who were a problem for the village. Peter said that education and having a place they are cared for is keeping parents at peace and the community in general. Through this project, best performing children were sponsored to even join better schools, said Peter. Peter for example told me that one of their fellow staff who is a music and dance teacher, was among their first pupil when the organisation started in 2005.

The others I talked to were also very positive about the benefits of the projects of Jinja as they are bringing in new ideas. In particular, Senga, a woman who has a mother care role in the school, told me her role was especially teaching girls what it is getting into puberty. She sees that such an education has helped many girl children from early pregnancies, and therefore there are no young mothers in the village compared to years back around 2000.

5.4.2.5 *Challenges and suggested solutions*

Under this section, I bring in the reflections of beneficiaries as well. to supplement the interview with Ola and Ela. The main challenger according to Ola and Ela, are financial and the fact of not having control on which kind of problems one must expect in the field. They told me that «det er alltid noe som krever penger, man vet aldri hva som kommer, av og til må vi, tømme lommebok og spare konto -,nei en kan ikke la være». In their Norwegian Language they expressed a challenge of not being able to plan for unforeseen circumstances. That financial support was needed any time, yet it was not readily available. They explain that at times they had to reach out using their savings to help, because it is not easy to just don't do it.

Another challenge I was told by the administrator, was the difference in how children were supported as some children have own permanent sponsors. They send them postages, nice clothes and even at times some of them come down to Uganda. Peter said this created tension and a feeling of jealous in those children who did not have their own sponsors.

In the next chapter I will return to these issues of difficulties that arise because of working cross-culturally and what that means when it comes to perceptions of how to best help people and local communities in the South.

5.4.3 Case 3: Organisation Kanungo

5.4.3.1 *Organizational background of Kanungo*

Kanungo was started by a Norwegian Gentleman Olav (55), married and with two daughters. He is a building engineer by profession and in this aid initiative he works together with Alice, a Ugandan young lady who had been a student of his in Norway and later returned home. Kanungo aims to empower women economically through small loans to establish their own

business. It first started as an adult school and later transformed into giving small loans Today the project has a group of 45 women who empower each other in their businesses. The businesses include poultry, farming, and brick laying.

5.4.3.2 *Motivation to start Kanungo*

Olav told me that he had never planned to be in Ugandan someday helping others. He adds that if he had not met Alice, he is sure nothing like this would happen. He met Alice while she was a student, and they became good friends for the period she stayed here for three years. Olav clarified that there was no romantic relationship with Alice, he just liked her and also his wife welcomed Alice sometimes home for dinner with them. Olav told me that he felt it was something telling him to know more about Alice, that he felt a need to help the more Alice started telling them about Uganda, yet at that time he did not know how. Time came and Alice was finished with her study, then travelled back to Uganda. Olav had Alice's contact, he said. At times Alice would send a message to Olav but it was occasionally. A period of about two years after Alice had left, Olav was diagnosed with a cancer that would not heal. It was this situation that got Olav to reopen contact with Alice. Alice was now working in her home district and was married. Olav asked for an invitation to visit Alice together with his family, which Alice did. This was the first time he visited Africa. Alice wanted them to stay at their place which they did. Ola said to me he has never seen a place so dirty, it was too poor and he experiences the conditions to be miserable. He put these words in Norwegian. The experience from the fourteen days they spent with Alice family while travelling around to some other places only told Olav he had to do something. The first thing he did was to help Alice build her own house, he said, because she did stay in a poor house. As an engineer this was something he found easy to engage in. Alice used to share a lot with Olav, he said, and he got the impression that many women in Uganda could be suffering even though it is not explicitly said. In one of the houses he built for Alice, they started a skills centre where women would learn activities to set them out of poverty. Alice had learnt baking skills during her time in Norway. This was the first school project they started that aimed at teaching women baking by use of charcoal stoves and then sell to markets. Today the project has turned into a circle of money lending where women who are members. Then do lend each other money in circles to develop themselves.

5.4.3.3 *Resource Mobilisation*

Olav told me that he was the one funding the organisation with his wife and at times their daughters want to give. Unlike other CIGS we have seen that collect from others, Olav is doing this individually with own family. He added that Alice planned as well that women bring in some money to be members which keeps the small organisation moving for now four years of existence.

5.4.3.4 *Local community benefits*

According to Olav, he had no doubt about the benefit. He said that looking at how the women manage themselves, motivates him that is why he always likes to travel to Uganda. Women are business oriented they only needed cash he said. He told me a story where he lended out the holiday money, but the women used wisely through chicken raring, some had pigs and a group of three including Alice make cakes for parties which they sell. He added that several women had also managed to build own small houses and took children at school.

5.4.3.5 *Challenges and suggested solutions*

He says there had been some issues of accountability and trust. Olav told me that he had to set a plan which Alice then follow for control. However, the most excuse some women had was that their husbands stole the money, which Olav did not entertain. Olav told me that he had made some connections now in Uganda, that he knew whom to talk to regarding what was right and wrong. He told me he had confronted a husband who stole the wife's money. He also added that they feared him if he showed up which seems to help keeping the project in order.

The above cases from Uganda and Ghana reveal that the need to connect with people across contexts is crucial to run a CIGS. It also shows that there are cross-cultural difficulties that people involved needs to tackle, and that they solve issues quite differently, depending on how they perceive helping. I will return to this in the next chapter.

In the following I will present findings from some fundraisers for CIGS.

5.4.4 Case 4a: Global North Fundraisers

The sample for fundraisers was mixed as seen from the table below. The author found out that participants had various backgrounds. They were all living in Southern Norway although a few of them were not of Norwegian origin. They were from various professions as the table shows in the first column from the left side. They had different stories that motivated them as will later be reported in the chapter.

Table 14: Sample characteristics of Fundraisers

Occupation/ ed	Gender		Age	Experience in development	Origin	Home	Pseudonyms
	F	M					
Nurse* ⁴	1	0	58	N/A	Nor	Norway	Agnes
HSEQ	1	0	61	N/A	Nor	Norway	Lena
HR	1	0	45	N/A	UK	Norway	Bente
Crew manager	2	0	45-55	N/A	Nor	Norway	Nina, Lita
Auditor*	0	2	40,35	Ja	BRD & Uga	Norway	Jose,Lars
Health worker*	1	0	29	ja	Uga	Norway	Janne
Teacher &lawyer	1	1	65+		Nor	Norway	Astrid &Jon
Total	7	3					

Source: *Field findings by (Author, 2021)*

In addition to the sample presentation already given in the beginning of the chapter, I expanded the table to also capture fundraisers' experiences and backgrounds.

From the fundraisers, I will put a star on those who are *Active fundraisers*. By active fundraisers I mean those who are not only giving the money but are also involved in some of the daily operations of the projects in the Global South. They have their own umbrella here such as closed face book pages on which they recruit their own givers.

⁴ Active fundraiser. She is involved in the daily drift of the CIG. Has own network in a closed social media interaction.

Another fundraiser type will be referred to as *Laissez-faire fundraisers (LFF)*. This term is often used in describing free states as a “leave me alone according” to (Sonnensheien, 2021). These fundraisers I call “Laissez-faire fundraisers” do raise funds but are not involved in the inside operations of the CIGS. I am starting with the active fundraisers below. First a bit of their background before I go in detail.

5.4.4 Case 4b: Global North Active Fundraisers – Agnes

Agnes is a nurse by profession, has never been involved in any development works until later years due to reasons she could not exactly point out. Agnes has her own close network where they raise money through different activities and ideas. To her it is also a forum where they share knowledge on how to perform better and do things better in relation to the fundraising.

5.4.4.1 Motivation to donate

Agnes had never been anywhere in Africa before until she was invited by her daughter for a visit about three years ago. Her daughter together with another young lady from Finland owned an orphanage which Agnes was lucky to visit. Agnes describes her visiting experience in Norwegian Language she says:

det jeg så var hårreisende ..., visste ikke noen hadde det så fattig ... samtidig det overasket meg at de fortsatt kunne smile og le høyt..ingen hadde sko på seg.. neii visste ikke verden var så vanskelig på ordentlig

What Agnes meant in her language was she had never known such poverty existed, yet at the same time people still had smiles on their faces. All got her confused. Agnes goes on and she says she felt a burning urge to help. This has only grown more and more each day. Agnes said nothing has given her so much happiness and meaning like what she was doing in Uganda. She says the children were happy for what they got.

Jeg husker da jeg ga blinke sko o gen truse til barna også ble de så glad selv de andre som ikke fikk ... hvis det var i Norge barna kunne vært bare lei seg fordi de ikke fikk.. neii sån var ikke med Ugandiske barn ...

What she meant was that children in Uganda were very grateful for whatever they got compared to Norwegian where children who she expressed expected much.

Agnes said that she had very big plans for her future in Uganda. She dreamt about building her own school and a rehabilitation centre in Uganda. From her constant travels as she fundraises

for the daughter's project, she sees there is a need. Agnes was very interested in sustainable projects, and she sees that sharing the knowledge she had as a nurse would help people more in Uganda to stand on their own how to tackle problems.

Agnes had never supported any project before in her life and had not minded about issues of development. She mentioned her daughter as the eye opener for her in her late years. Agnes says: "hvert fall en ting jeg er sikker på fremover ... det er Uganda. Her skal jeg satse alt ... jeg er blitt utrolig glad i dem»

In her language she meant that there was nothing she was surer about than giving all her energy to Uganda, she got so much in love with them all.

5.4.4.2 *Resource mobilisation*

According to Agnes she has created her own network and for example through Facebook where there was a closed group where she had many sponsors. She posts updates from her daughter about anything needed. She adds that 50 sponsors were each attached to an individual child they want to follow up all the way. Agnes has a wide network ranging from the hospital where she worked, to the community in which she lived and her husband's network connections she said. According to her almost all people who donated to her knew her in person, had been long-time friends. She also mentioned the local school and kindergarten. The recent project she showed, as seen in the picture below was Covid 19 face masks that were knitted by a class from a school that supports her fundraising initiatives. She receives everything from money to clothes. However, Agnes does not sit back to wait for givers. She is actively engaged in creative hobbies. She makes glasses for sale, plants, offers to wash houses for older people, taking away snow in winter, makes straw berry jam for sale, collects bottles all which income goes to children in Uganda, she told me.

Figure 17: Some mobilised resources



Source: Field findings (2021)

Agnes also informed me that she recently had started a group travel with people she took with her to Uganda. All these people carried with them items to children in the villages. If it had not been for Covid-19, Agnes would have been in Uganda soon. Agnes says she constantly sends items with postage to Uganda for the children as well.

5.4.4.3 Contribution to the development of local communities in Uganda

According to Agnes both local communities in Uganda and the Norwegians who fundraised benefited. Agnes asked me in her native language:

Hva er egentlig development... er det å ha mye eller hva?.. nei jeg forstår ikke dette ordet egentlig.. og kanskje har heller ikke riktig svar til deg ... det er jo komplisert for meg nå etter det jeg har opplevde siden jeg var i Uganda ... her hjemme er det nesten ingen smil, ungene sutrer... Jeg skal ha og ha ... vi Nordmenn vil ha alt ... hytte ... og greie.. nei hvor glad er vi med alt vi eier ..hmm...

What Agnes meant in a nutshell was, she could not put a word on what development meant especially after the experience she has attained as a fundraiser to the Uganda projects. She says in Norway everything is freely available, yet children and adults seem never to be satisfied. She said a right definition to development was hard and thus was unable to answer that question. She ended wondering if having so much would bring happiness.

5.4.4.4 *Challenges faced by North CIGS while implementing their interventions*

Agnes said to me that most of her friends were concerned on how she balanced her time, with work and any other life outside the project. She saw this as a challenge to make people understand that her energy was from her fundraising activities she said. “for meg er det en slags avkobling og jeg bare koser meg”. She meant that mobilisation gave her energy. What she also saw as a challenge was teaching people in Uganda the order and structure, she wanted her things to be. Agnes has through her daughter had to employ someone in Uganda who must make a special follow up on the sponsored children. Agnes adds: “vi Nordmenn er veldig opptatt av at ting er ryddig hele veien... en må passe på ikke å bli lurt...”. Agnes had a responsibility of updating the 50 sponsors more often. She says it is a challenge because it must be so detailed. Agnes was sure that her biggest problem could be in cultural understanding.

Agnes could not have understood the picture had she not travelled to Uganda. In her words: “For oss Nordmenn vi kan aldri forstå dette med å være fattig ... hvordan et menneske som er fattig oppfører seg er viktig å forstå... det er jo en utfordring i seg selv ...”.

Agnes meant that understanding poverty and how poor people behaved was important. Agnes said, it was unfortunate that many Norwegians could not understand poverty. She told a story where in the beginning she expected things and documentation the Norwegian way. The order of reports and the frequency has been a big challenge, says Agnes. People did not have a culture of accountability for every cent, she says. In addition, Agnes also mentioned the expenses for sending parcels to Uganda, and the Ugandan system that was complicated with bureaucracy and corruption in all corners.

5.4.4.5 *Effect of founder/fundraiser background*

Agnes thinks it is important that she is from Norway when she fundraises. She is also clear about her experience from being in Uganda and says if it had not been for her daughter, she would not have contributed the way she does. Feeling close to a project is of importance. Agnes further tells me that many contributed to the organisation because they knew who she was, and they trusted her. She concluded that background was among the most important issues especially in Norway because people here tend to always run where the majority go. In her case the more that contribute to her fundraising contributes to its visibility which makes others believe in the founder and hence contribute as well.

5.4.5 Fundraisers Global North Laissez- faire - Non active fundraisers

Another fundraiser type as explained in the start of this sub chapter are *Laissez-faire fundraisers*. This term according to (Sonnensheien, 2021) often referred to as “leave me alone according” is when one prefers doing something without any kind of external intrusion. I use this term “Laissez-faire fundraisers” to refer to those fundraisers that raise funds but are not involved in the inside operations of the CIGS. They do care less about updates but are faithful fundraisers and at times recruited many others to help the project they are supporting. These people usually have direct debits, and some of them preferred not to be mentioned – i.e. that they were fundraising.

In the following section I combined different interviews from these **Laissez-faire fundraisers**. I will not present all the interview participants in depth here, but instead take out a few example cases and present points common for them, and important to this study. In these short stories I asked them about motivation for donating money and things they felt were important to them when donating money, as well as asking them about the possible challenges of giving aid in this way.

5.4.5 Case 5a Global North LFF Janna

Janna is a health worker who has lived in Norway most of her life. She is married with two children, and her husband is of Nordic origin. Motivation for her to fundraise was her roots. For Janna she said. “I do relate with issues of poverty because ... I know... If it was not because of help from other people I could not have been here now”. Janna is motivated because of her roots, from coming to Norway from another country. Janna donates money to different small organisations, currently her support is given through a Norwegian lady who has a project she sees as down to earth, she said. This lady collects bottles and sells things to help. Janna says that she sees passion beyond self-ego in the lady. Janna gave money, clothes and telling others to donate. When asked whether it matters to her who the founder of the organisation was, Janna said it dd:

When I see someone, who does not understand poverty advertising it... I first question whether there is a hidden agenda... we see many people advertising themselves back malnutritional African children ... in the name of help... some are only promoting their public image...

5.4.5 Case 5b Global North LFF Lena

For Lena, a manager in a multinational company, in principle, if she could help, then she is motivated to help people. She explained:

my children are all grown up...they have a good life...now we have the money...especially after our holiday payment... giving up to an amount of say NOK 5000 after [ferie penger] is not a problem... it feels good seeing others living good...

In her conversation with me, Lena tells me that she is motivated by the fact that other people can share what she earns. However, the critical aspect is the knowledge about the organisation in need of help, in terms of background, its vision and goals, and people behind the initiative. It depends on who is running the project. If the person is trustworthy, it generates trust and will to give.

According to Lena, she donates to individuals like women and children projects. Giving school fees and scholastic materials, paying for food and clothes. Specifically, projects that emotionally touch her. When asked whether it matters to her who the founder of the organisation was, Lena indicated that it matters so much because it helps her to know if the vision for the organisation has a personal connection and meaning to her aspirations. Lena explained further by giving this example; “I have a friend who started a charity in the memory of her son that passed away in Africa. Such initiatives make me feel, they have meaning, and I will stand with them”. When the Lena was asked whether it mattered to her if the founder was of Norwegian origin or not, she indicated that it did not matter. Additionally, according to Lena, if the organisation is taking a lot of my contribution to administrative costs instead to direct causes, she will be reluctant to contribute. She would prefer an organization where the more money goes directly to the beneficiaries to address their concerns. On whether Lena had trust that the funds she gave does what it is intended to do, she remained sceptical, because most of the money goes to administration costs, such as salaries, as such the people in need end up not getting the help they needed most.

According to Lena some smaller initiatives from the global North have done a commendable job. They have significantly contributed to agricultural production, by introducing good agricultural methods and technologies such as irrigation, leading to improvements in food production. Similarly, other notable projects that contributed immensely are in healthcare support and training. This has gone a long way in causing positive change in the lives of local communities in Africa.

The biggest challenge, according to Lena, is failure to understand the culture, traditions, and requirements of the countries where the citizens initiatives are being implemented. Other challenges are associated with failure to follow up the projects' short-term cycle. These challenges could be addressed by involving these local communities in the planning of the project, especially the planning phase and anchoring it in the political system if that is appropriate. Failure by the founders to understand the internal mechanisms and requirements of the local communities makes these projects fail: "in order to have real success, you will have to have the local understanding, local mentality to see how things work locally".

5.4.5 Case 5c Global North LFF Nina

Based on the interview with Nina, a manager in a shipping company in the mid of her 50s, I got to know that ever since she was 7 years old, she had the urge to help people lift themselves out of poverty and get a better kind of life. Specifically, Nina pointed out that she has been helping in orphanages over a period. And growing up her parents educated her about being kind to others as part of her upbringing and they contributed as much as they could. The current initiative that she supports came through a colleague, and according to her it is a lifelong project to raise funds for. From the interviews conducted, I learnt that Nina is passionate with children's welfare and education. She indicated that she finds helping children important to her, and with the help of friends it was easy to trust that donations make a difference. She had this to say;

the result of donations is made visible, and it motivates to see that you can make a difference to children and the local community.

Nina donates mainly money because she found it as an easy and convenient alternative. However, she mentioned also that some few times she gave clothes, shoes after her children, which she stopped upon being informed of the expenses involved in freight costs. Regarding the importance of the founders' background Nina had this to say;

It is important when the organisation resonates with me and that their values are in line with what myself believe in.

She further pointed out that some organisations may be founded on religious grounds, and may have strict doctrines, which are hard to conform to, in that case she is perhaps may not be able to subscribe.

Nina believes that Indigenous citizen initiatives include practical initiatives while initiatives originating from North is based on money. Often funds from the North can pay for materials and labour to carry out projects. Nina further stated that this is because the local communities are more knowledgeable about their environment than those from Global North. She believes contribution is difficult to compare, but the most important is to do what each is best at.

5.4.6 General Solutions proposed to the challenges as seen by fundraisers

The findings suggest that the involvement of the local communities in the process of identifying and defining the project requirements is critical for the success of citizens initiatives. Additionally, citizens initiatives from the Global North can for example concentrate on giving the financial resources and let the let those in the South oversee operationalising (according to Nina, 55). An interesting point to take from (Agnes, 58) was also when she suggested possibilities of sharing freight costs when sending items to Uganda. Agnes did not know other people who had projects in Uganda, so here she would need help to connect with other givers.

Nina, as well as the others, stated that corruption could be an issue because many could be tempted to milk the project and want their share of the administration of funds. Additionally, there is often lack of adequate control. These challenges could be addressed through implementation of legal regulations and co-operation between nations, according to Nina. She said many issues cannot just be solved.

5.5 Understanding CIGS in Global North and South

The main issue in this thesis is to explore CIGS in a North **and** South context. There is indeed limited research from the Global South when it comes to CIGS. From the conceptualisation framework when we are talking about development in terms of CIGS it is necessary to see both sides, but first we need to understand different elements surrounding each.

The figure below is summing up the elements based on findings above, then I will look at main differences and similarities before I proceed to the analysis and discussion chapter.

Figure 18: Summarising Global North

CIGS-Activities	Motivation	Challenges	Community benefits
Schools Orphanages Women projects Health centres agriculture	To belong to something bigger than own self	Cultural “We and Them” Male dominancy Local context	Access to schools Water Health Self-help projects

5. 6 Collating findings to map Comparison of CIGS from a North-South Perspective.

Based on the findings above, a diagrammatic capture of common words is identified. The first one is representing the Global South, and the next is the Global North one. The following chapter six will go in depth to analyse different themes.

CHAPTER SIX: ANALYSIS AND DISCUSSION

6.0 Introduction

In the previous chapter, I have presented the empirical findings from conversations with participants from Global North and South that participated in this study. The next step below will be to link the material to the existing literature and the theories that were discussed in chapter three. The theory of Motivation and discussions regarding altruism will be relevant in this discussion together with existing CIGS literature. The presentation structure will follow the research questions in this study. The analysis and discussion will begin with Global South, followed by Global North and end with a juxtaposition guided by the conceptual framework.

6.1 Analysis of CIGS in the Global South

The proceeding paragraphs present a discussion and analysis of the issues emerging from the data on CIGS from the Global South. As mentioned above, the analysis will follow the research questions. It is important to point out that each research question had a series of questions during the interview. It is these questions that helped me probe more to explore answers to the main research questions.

6.1.1 Emergency of CIs in the Global South

The CI activities/projects

To understand how CIs emerge, the study sought the views of `founders` of the initiatives involved in this study. The organizations involved in this study all had several small projects offering educational services, orphanage centres, local health centre, tree planting, beekeeping, fishing, agriculture, brick laying, women groups, therapeutical services, and counselling. The schools that were part of this study were mainly children all below the age of seventeen and it was the area where most of the organisations contacted operated. This finding resonates with literature which has shown that schools and orphanages are common projects that are undertaken by CIGS (Fylkesnes, 2019; Kinsbergen, 2019b; Kinsbergen & Schulpen, 2013). Many of the projects described in chapter 5, both from founders and fundraisers' point of view, were projects concerned with the above. Fundraisers also emphasised the importance of 'down to earth' help such as giving clothes and food.

Besides the traditional CIGS activities, this study found out that there are other equally important activities that speak to the current local and global trends. They included among others, environmental protection, where citizens were sensitized with planting their favourite fruit trees to have sustainable supply of fruits in future aside from taking care of their environment, as we saw in the All-in-One project other activities/projects included aquaculture, beekeeping, women farming groups all reflecting global trends and revealing that also CIGS are indeed guided by such trends. Another important aspect of helping that the projects revealed was the therapy projects whose aim is making the community heal from painful experiences, like we saw in the case of ELA. This project also revealed how important the diaspora can be when it comes to Global South initiatives, both when it comes to moral and monetary support.

From the activities identified above, it can be said that most of these activities fall under the physiological needs, safety needs and belonging and love needs reflecting the stages of Maslow`s motivational model. This implies that CIs in the global south emerge to deal with the basic needs of the communities which Maslow calls deficiency needs (Maslow, 1987; Mcleod, 2018)

The power and hierarchy: less of top-down, and more of bottom-up

From discussions regarding these projects, I found out that several meetings had been conducted with the citizens of the village regarding the trees, bee keeping and fishing, as we saw in the *All in One* project. The preference regarding planting trees that could bear their favourite fruits was a majority vote from the little village where the organisation is found. This example is different from the one man show which characterises some CIGS. For example from (Fylkesnes, 2019; Haaland & Wallevik, 2017a, 2019) where the activities are owned and started by an individual it does not always show us recipients` voting for their preferences. Having said this, research do show that such participation might grow with projects as time goes by as founders learn more about the context in which they run their projects.

It should be noted however that the founder of organisation *All in one*, also answered to the needs of fundraisers, for example when asked to focus on the environment, which implies some form of power relations not different from those shared in Haaland & Wallevik, (2017b) For example, she mentioned that at times some potential donors would request her to start projects or else they would not contribute anything. The founder however did not simply accept these

offers without discussions in her community. Hence, it can be deduced that there is a bottom-up approach in decision making processes, even though the initiative might fall under pressure from donors. For example, while the tree project was suggested by an individual from the Global North who only wished to help where project was involving environmental sensitivity; the village saw that by suggesting which types of trees they wished for (in this case their favourite fruits), this was a dream project for them. Today each tree was named after the family that planted it and the founder told me people were very happy and they looked after these trees as their small babies because many hours were used to teach them why they were needed. They decided on them themselves and inaugurated the ceremony when it took place.

In respect to the theory, I see that the relationship between the founder and the community is that which (Munyaradzi & Artwell, 2016) call Ubuntu. This African philosophy that espouses the ideals of caring for and working with others I would argue falls under the love and belonging stage of Maslow's motivational model *Figure 6: Motivational model (Mcleod, 2018, p. 6)*.

But on the other side the basic and physiological level as shown in **3.2.4 Maslow's Hierarchy of Needs Theory** can also be applicable here. One can see a sense of belonging, safety, and basic needs in this example. Where people are planting trees and taught about it, or taught fishing instead of being given the fish, they are likely to experience the different levels of the motivation pyramid to the self-actualization which will make them even more creative to sustain livelihoods

In addition to this, in the ELA project engaged in counselling for peace and reconciliation, the founder started it because of the trauma experienced as a child. Indeed, we know little about CIGS when they are generalised into categories as Kinsbergen put it (Kinsbergen et al., 2017b). Research indeed is needed to see them in context (Haaland and Wallevik, 2019). The ELA project is quite special in the CIGS literature, as it clearly points to the importance of the diaspora (Guribye & Mydland, 2018). It is also special since because of its focus on building up a society after a humanitarian crisis, being a war-torn area. Thus, this research with this example case adds to the literature on CIGS in a humanitarian setting (Shults et al, 2021, Lewis, 2019, Haaland and Wallevik, 2019, Schulpen 2005).

Other researchers also showed that most cases on CIGS reacted on needs in an impulsive way (Schulpen and Huyse, 2017, A. M. Fechter & Schwittay, 2019a; Fylkesnes, 2019; Haaland & Wallevik, 2017, 2019, Kinsbergen 2014), reflecting that the founders usually set up projects that aim at helping people and poverty reduction through childcare in orphanages or through education. Many projects do not tell us however what happens to the children after education for example, where are they, what are they doing? In the ELA example we see a direct link between beneficiaries of the project and their further life. In the project they focussed on trauma counselling and how to with trauma and at the same time employed some of the participants to work as trauma counsellors to others facing the same problems. They also worked hard to get participants into paid jobs.

6.1.2 *Gender and age*

Research show gender and age can be issues in the CIGS that have relationship to power and managerial issues (Fylkesnes, 2019; Haaland & Wallevik, 2017a; Kinsbergen & Schulpen, 2013, p. 53). To some cultures age and gender may equated to knowledge which makes people believe that the older, the more knowledgeable and hence powerful can decide over others. But in some cases, this is not true, and it is getting less applicable. The aspect of age and gender see table 5.2, shows a different trend. In this study one of the founders was in the age of 60 + and others much younger. In the school projects, it was mostly men that were heads of the schools. The same is not different from what Fylkesnes (2019) found in Gambia. The question would be in this case, if we are to relate it to motivation - whether women in the Global South were motivated for different tasks than men? Maslow not McLeod (put references) does not exactly answer this question directly. Whereas women were found in some secretarial works, such as writing reports and helping the coordinators in planning school activities, more mature women were in positions they called “Senga”. This means in local language a maternal figure or a role model for children. This could be link with the Cognitive needs (McLeod, 2018). Need for meaning linking up to something of importance comes with age, hence by choosing to take on the role as “Sengas” such needs could be fulfilled.

6.1.3 Motivation of CIGS in the global South:

6.1.3.1 *Happenchance and self-actualisation or esteem?*

Research shows that CIGS are as a result of unplanned encounters often followed by emotions, poverty encounters, often resulting from travels (Fylkesnes, 2019, p. 59; Kinsbergen & Schulpen, 2013, p. 57; Pollet et al., 2014, p. 16). This imply that the founders never have had ideas about starting a project beforehand. Haaland and Wallevik refers to this as accidental aid workers (Haaland and Wallevik, 2017).

For some of the cases from the Global South in this study, they did not seem completely unprepared to start these projects. They had these thoughts and dreams in the back of their mind, often from younger years. One founder mentioned that she never wanted children to have the same experience as she had, where at the age of about seven years old she had to walk a very long distance to school. Another example wanted his home village in peace which made him quit everything and go back to set up a project in his village. According to Maslow's theory there is a stage in life where human beings start questioning if they derive satisfaction from what they are doing. This was termed as self- actualisation. However, in my understanding this is not a sufficient explanation for this case. The founder in this case was even a young person in the ages of forties. When Maslow tests self-actualisation, it was based on successful white males who seemed like they had it all in life. From such conversations founders seemed to be prepared that at one day they wished to start up these kinds of projects. Probably what is interesting is to look at how projects started and where. If they originate from the Global south, or people having lived in the Global South they are probably founded on a different more rooted personal experience. Having said that, there are many examples of founders from the North who engage in CIGS work after for example being sick or having experienced something implying a change in their life.

6.1.3.2 *The genesis; what explains the behaviour of the founders?*

According to the five stage needs model by Maslow, human beings will find it hard to jump over basic needs. It means they can only satisfy the needs in a certain hierarchy which was termed as pre-potency. What is happening in the cases of this study is different. Maslow likewise finds out later that the hierarchy he developed can possibly be flexible. In his theory he is first of arguing that needs are ranged in a hierarchy, his later view is that sometimes-other

human needs can be jumped over since we cannot attain them, but this does not make them disappear. It means they stay at the back of our mind. For most cases in this study, the founders are telling me “This is something I was dreaming of since I was a child” what happens for example when Jos works at an embassy and later goes to work in Korea? He speaks of putting part of his salary on the side such that one day he can put up a school and a water project in his local area. Jos for example postponed his own needs and instead started with his community. This is the same story from Grace who also said “I do not need more clothes or whatsoever, people in the village back home need to be cared for. It seem the literature from (Andreoni, 1990; Batson, 1987) can link with such altruistic actions that are selfless. Even though most of the good things we do for others may have intentions, there are also those who just do good things because it is the right thing to do. We see that for Maslow he expected only the self-actualised people with the characteristics as referred here **Figure 7: Features of self-actualized people** to be capable of these actions. I see that the desire to help can also be universal or something we get from childhood. What we learn and experience as children is likely to form our intrinsic motivation(Ryan & Deci, 2000)

6.1.3.3 *A humble beginning grows later into a hub.*

Understanding the *All-in-One* project, I am calling it a hub because from a humble beginning deep in a dusty village without any tourist attraction (Davis & Swiss, 2020) for example, the local chairman was boasting that any car you would see branching off “masaka road” was coming to their project. He further added that if you say any “muzungu” (white person) no question they were living at his village. What does this mean when a beneficiary is so proud like this? Something must be motivating people to travel to such a village with poor roads, dust and not even any beach where they can sun bath and thus combine pleasure and helping (Davis & Swiss, 2020; Kinsbergen, 2019b). In her mapping of CIGS she talked of instances where donors enjoyed their time on the beaches in Kenya and as time was close to returning to Europe, they then bought some pencils and books to visit orphanages. Even in Gambia, the motivation was often a travel and a holiday, as there are nice beaches in Gambia (Fylkesnes, 2019). Additionally, there was less evidence that GINGOS operated inconvenient area, (Davis,2020, p.1328). This can question how pure is this altruism (Andreoni, 1990; Batson, 1987; Malkki, 2015)? For these donors who first enjoy the sun or travel to countries which are accessible unlike the dusty remote ones.

For this case, it seems as if the model it had, in this case a rural woman had already started something that was already functioning can be a big motivational factor for others to build on. Whoever shares and hears the story gets is attracted to the organisation like a magnet. We human beings are interested is seeking new knowledge something Maslow called cognitive (Maslow, 1958). An old lady starting an organisation will attract a knowledge seeker. For project *All in One* these two things come together: We saw that a founder mentioned her old mother who had been collecting orphaned children in her house. We also see the happenchance that comes in later as well, when an encounter with friends later contributed to project extension and the founder of the initiative acknowledged that it took “two hands to make a good and loud clap”.

6.1.3.4 *Something bigger than own self*

In earlier research (Haaland & Wallevik, 2017a, 2019; Malkki, 2015) researchers point to processes individualism when characterising Global North initiatives and it is argued that CIGS may be created as a result of a need for people to have a feeling of belonging - to be connected to something bigger than themselves. The coincidence of friends who contributed to extension of one of the projects in this study had recruited their children, network and they continuously preached to others to engage in the same project. The sense of belonging to something big was evident especially when at times they could just travel to Uganda and stayed in the rural area where the project was established. The feeling of belonging to something big is central, according to Maslow’s theory. Here we see what can be categorised as either transcendence or cognitive see page 41, Cognitive was about exploration, curiosity and need for meaning here in life while transcendence is when a person is motivated by values which transcend beyond oneself, this can be religion for example and other moral beliefs. Indeed, we are seeing a link with the *Motivational model (Mcleod, 2018, p. 6)* *Motivational model (Mcleod, 2018, p. 6)* here.

6.1.3.5 *Emotions, Childhood memories and strong attachments*

In most of my case studies from the Global South, their history is strongly attached to their emotions because of either childhood memories, or their life experiences. They looked at the projects they had started as an instrument that gave better ways of livelihood to their society. For example, to one founder, it was important that children never passed through the same pain as she did, to another he wished for a community where there was forgiveness. Thus this links

up to (Fylkesnes, 2019; Malkki, 2015) who indicate that founders of these organizations usually are motivated by different reasons; for instance, some would like to use them to solve the needs of others, while others simply react to human injustices and poverty (Haaland & Wallevik, 2017a, 2019; Shults et al., 2021)

The founders in my example cases had strong attachments and emotions to their communities, they felt the need of solving problem of people in their own communities. We have already seen that transcendence motivates people to do something bigger and often this is beyond their transcendence. It can be due to a belief as a Christian or simply doing something good (Batson, 1987). Many of the initiatives in this study have a clear link to a religious beliefs, others to a belief in doing good. But the revised Maslow theory also tells us that there is something more than just responding to needs. The long-time processes of being involved in something large do motivate people as well.

The motivation theory (Maslow, 1943) has received some critics for being less applicable to specific cultures (Munyardzi and Artwel, 2016 p.63). In such a circumstance where motivation resulted from pain and poverty as children, the needs theory fails to explain this.

According to (Deci 2000, p.55)

from birth onwards, humans in their healthiest states are active, interested, and curious, they display ubiquitous readiness to learn and explore, and they do not require extraneous incentive to do. This natural motivation tendency is a critical element in cognitive social and physical development because it is through acting on one's inherent interest that one grows... this is a significant feature of human nature that affects performance, persistence.

What Deci is presenting here is related to the narratives of Global South founders. Their experience as children, where they used to walk long distances to school while barefooted, in the case of All in One, they said they wished no child to experience the same.

What we see generally from the Global South puts a question mark on the theory of motivation as explained and illustrated in the two figures **Figure 5: Maslow's needs hierarchy model (1954)** & **Figure 6: Motivational model (Mcleod, 2018, p. 6)**. A valid argument is put forward by Munyaradzi and Artwell, (2016) who criticised the theory for not taking into account

cultural differences. According to him, motivation was derived from pursuit of relationships, the strengthening of community, the acknowledgement of authority, sharing of resources. The authors further adds (Munyaradzi & Artwell, 2016, p. 63)

ubuntu involves empathy and focus on wholeness of the conglomerate whether household, family or community of any sort.. it acknowledges that facts are relational / contextual and transfers everything into embodiment of people

Within Ubuntu all interactions are towards a common goal.

6.1.4 Funding

6.1.4.1 *The two hands, funding through relationships and friends abroad*

Most of the initiatives discussed depended on external funds from out there in the world from a wide circle of friends and acquaintances. The interview with Grace, from *All in One* showed that the wish of making a better way of life for the people of her community had long existed. However, her aspirations only came to fruition when some of her friends from Germany visited her home village CIGS research highlights that a holiday to any country in the global South offers an opportunity to witness the reality of poverty, which often triggers emotions and empathy to start citizen initiatives. This is what Grace says here, the funding source had the same story. Indeed, once overwhelmed by their experience in the Global South, where they saw and felt the deploring conditions under which people lived, friends of Grace, founder of *All-in-One* organization, upon return to Germany, launched a fundraising drive among family members and friends to try to improve the living conditions of the people in Uganda.

More research shows that CIGS is borderless. According to (Fechter & Schwittay, 2019b; Fylkesnes, 2019; Haaland & Wallevik, 2019) help can come from anywhere because CIGS founders reacted to needs and emotion triggers observed where they are. The friends from Germany travelled to Uganda due to their close relationship to Grace. What they saw motivated them to do something for the village where Grace came from. Unlike the cases in the existing CIGS literature, this one contributed to something that was already in existence. Grace explained that the project was already existing because of her mother. She added that the land upon it stand was not bought by her friends but was left by her parents in the community they lived. A question from here would be if we can call this phenomenon CIGS or if it needs

another name? We should take note that funds are going to something already in existence and at the same time driven and owned by the locals.

Another funding I was told about was the family solidarity where family members and the locals who earned a little better than those others were obliged to contribute economically to the local project. In some of the cases I was told about a rule of a tenth. This meant that everyone had to pay ten percent of their income as a give back to the community for others to access school as well. Another form of funding visible was in form of exchange of goods. Some schools received funds in form of food when parents to some children did not have the money to contribute. The founder further told me about some payments in kind as a way of funding. In this case some community members offered free labour for their children to be at school. So here I could see that funding was in different forms in addition to monetary. In another conversation I learnt about which types of funding did not function well to some of the founders in the Global South. For some people who tried to raise funds for a project they saw it working better when they stepped aside and let other with Nordic traits raise money for them. In her study (Kinsbergen et al., 2021b) talks about a similar issue where by fundraising was attached to who the founder was, at times this could question sustainability. What would happen then if that founder was no longer in the project, did it mean no more funding? This varied in the cases of this study. For Grace and *All in One* it was not an issue whereas to the male founders this was brought forward as important.

6.1.5 Impact of CIGS in Global South

In the book *The need to help* (Malkki, 2015) asks who are the needy? Perceptions of the needy are usually the people who receive the help from donors, however as said above, Malkki points also to the givers as the ones in need; For belonging, being part of something outside yourself. While in some of the cases of this study this was true, to others it was different.

In the case **5.3.1 Case 1: *All in one*** the needy looks to be both the donor and the receiver. This is because in this organisation unlike others commonly studied, I have been told stories such as “donors sending their children for a stay on this village so that they learn about life”. On the return to their homes, parents have given a great feedback to the founder in Germany about what they called a healing of their children. The founder of the same case told me as well that even though she experienced that some people wanted to decide on what

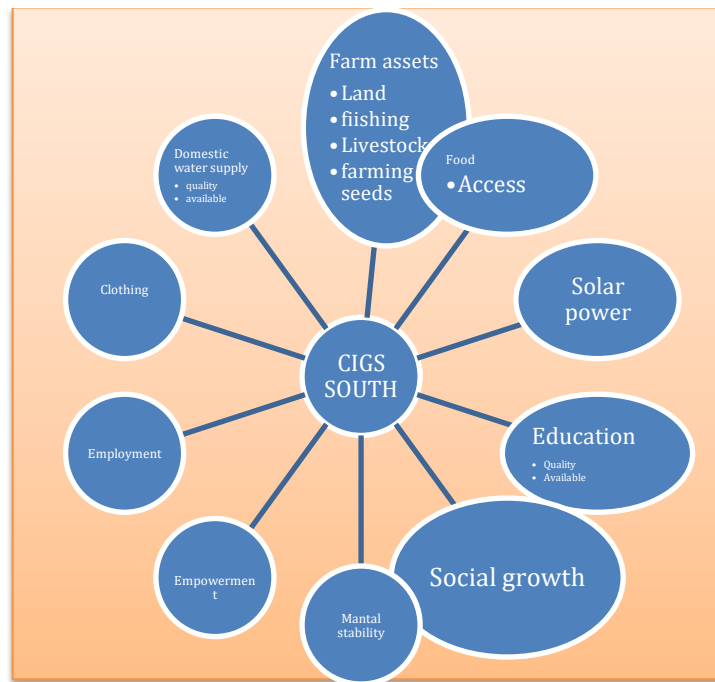
kind of projects they preferred to support, she preferred the local people decide and discuss their need on the project. Given all this again if I ask who the needy is, like (Malki, 2015), I argue that it seems to be both ways.

It may further be argued that that needs of communities were met through both acts of altruism and self-realisation (Andreoni, 1990; Batson, 1987; Maslow, 1958) In some of the cases I learnt that schools were set up and it was a wish of some donors to have their names engraved on the buildings to show they had contributed to the community. In the ELA case the founder told me of a potential donor who fundraised money for them, but only on a condition that they had to step out of the game. Thus, the need for being the one in charge, the one who helps was evident. Upon declining, the founder argued with the need for someone who knew the place to be in control, exactly to cater for the needs of the village in a good way.

Attending to needs can be interpreted at various levels. In a local community a foreign founder may see needs different from the villagers themselves. In my example cases I have shown that people have benefitted from direct employment opportunities from the schools the organization runs, while others are engaged in business with the schools by supplying food items, services, and other school requirements. Further findings reveal that the projects have significantly facilitated social growth and development in the communities they operate within, particularly by promoting sports and cultural activities such as music, dance, and drama. Through projects they have also facilitated for cross cultural experiences receiving guests from the North for example. Local communities also expressed their joy regarding access to learning materials and other educative resources in the school library. They particularly singled out solar energy usage, which has been extended to the local communities where the organization operates.

Maslow's theory indicates, as mentioned, that needs move in order of hierarchy where the most pressing ones must be solved before the least as it put (Maslow, 1943, p 374) "undoubtedly the physiological needs are the most prepotent of all needs". It has been acknowledged however that this differs across cultures. From the Global South contributions, we see contributions that are covering basic needs of citizens like food, water, clothing, so with reference to Maslow theory both basic and physiological needs are visible in projects running.

Figure 19: Contribution & needs to Local communities Uganda



Source: own construct (2021)

6.1.6 Challenges to CIGS in Global South

Benefits aside, study findings reveal that mobilizing resources is one of the challenges. Although the founders of the initiatives mobilize resources through national and international friends and by word of mouth, mobilising diaspora populations, raise funds through social media and other sources, they are not adequate to sustain project developments. Maintaining projects is a challenge in all the initiatives.

According to the founders their initiatives are highly dependent on donor money which challenges the sustainability of its' initiatives. Another challenge is related to administration. Most of the cases in this study have engaged family and relatives and community members to part-take in day-to-day activities. However, whereas the involvement of local communities, family members, and friends in the management of citizen initiatives enhances sustainability, research cast doubt on their independence. (A. M. Fechter & Schwittay, 2019a; Haaland & Wallevik, 2017a, 2019; Kinsbergen & Schulpen, 2013) Findings show that the mother of the founder of organization All-in one was engaged as a teacher in one of the schools and worked as a school bursar controlling finances. This was a task she did faithfully until she passed on. In this case, an audit into financial management may be compromised, which could adversely

affect the development efforts and sustainability of such organizations. According to (Kinsbergen & Schulpen, 2013, pp. 46–47) where there are close relations, constructive criticism may not be possible, and separating official duties and personal interests can be a challenge. We saw this also in the cases described in this study, when for example government funding was provided for one of the schools.

It was further a challenge for the founders from the Global South when they were requested to step aside to get financial help. One of the founders in ELA said he could not understand how somebody else would tell a story that he owned himself. He further narrated that it was resentful to know that other people were more listened to than others. This founder has so far refused to give up his own organisation for money. In this case the funding for his project comes from Ugandans who have roots in that village even though they are residing all over the world. This case of wanting to take over, reflects to the symbolic power between the donor and the recipients.

6.1.7 Sustainability of CIGS in Global South

The stories being told in this thesis are not new in academic literature. We have heard them before, from European as well as North American scholars as seen in the literature review. What is different in this study is the fact that organisations are being set up in the South by individuals that originate from the South, whereby some of them live in Global North while others are in the Global South. These individuals have close supervision of the projects since they travel back and forth. In addition, these initiatives are offering a platform where Global North actors come to juggle out development help. The cases showed us for example a team of engineers traveling to a rural area because of friendship connection. Other projects also had travellers from the North on regular visits. These Northern partners were perceived to be vital in the set up and running of the projects. Although the founders were concerned about the financial problems in terms of money which puts a question on sustainability, the sense of community should not be underrated here when we look at sustainability. Some organisations in this study had capital resources such as land, they had human resources which was the community. There have been many questions regarding sustainability on CIGS from the literature, but what they are looking at to measure sustainability could be from projects imposed from external players. From the information in this research, it will be possible to map a

framework that incorporate the founders and the communities to best answer sustainability issues, but this is beyond the scope of this thesis.

6.2 CIGS in Global North and their traits.

Several organizations as seen from (5.4. Presentation of Global North cases) were examined as part of this category. Research has shown that holidays and encounters of poverty trigger emotions for starting initiatives by people in the Global North (Fylkesnes, 2019; Haaland & Wallevik, 2017b, 2019; Kinsbergen, 2014; Pollet et al., 2014). The same applied to some of the cases here while for others it was different specifically, organization *Babies*. The founder who is a young lady, compared to the usual cases in the existing literature, she had done a lot of research before starting the organisation hence it is not accidental or a result of a happenchance but rather a planned activity. Another case was an initiative that arises as a result of their daughter who had travelled as a student to Uganda, she started her organisation there and later her parents on visiting her encountered poverty and emotions. This is an example of DIY as cited in Fechter & Schwittay, (2019a, p. 1770) where students travelled abroad and started their own organisations without any experience. Here the DIY became a platform for a wider engagement, after the parents visited their daughter and many have been recruited - and the support from Norway is enormous to the organisation. The platform extends to an extent that a group travels to Uganda annually to experience work with poverty which motivates them more when they are back home in Norway to actively fundraise.

6.2.1 Motivation

This study shows in addition to the fact that founders have high motivation to what they do, have also offered a wide platform where many people join to help in the Global South in different ways. Research show (Fylkesnes, 2019; Haaland & Wallevik, 2017b; Malkki, 2015) states that the Norwegian public generally has a positive attitude towards development aid (OECD -DAC, 2021). This could be attributed to the Tvedt's (Tvedt, 2007) theory of the Norwegian "regime of goodness" where the Norwegian population is fed on development aid stories from, *inter alia*, the media and through the education system. This is corroborated by submissions from «Kari Norman», founder of *Babies* organization, where revealed that she

grew up seeing that always there was need in Africa, poverty was seen on media, starving children on streets, and she dreamt to experience this one day. (Fylkesnes, 2019) explains that the “regime of goodness” is deep-seated in the Norwegian people’s psyche.

6.2.1.1 *Is self-actualisation or self esteem*

According to Maslow’s theory, (see page 41) there is a stage in life where people may look back and question if things, they are doing are giving meaning this is represented as the 2nd top on the pyramid here. In the *Motivational model (Mcleod, 2018, p. 6)* self-actualisation means persons desire for self-fulfilment and the various characteristics of self-actualised people have been further researched by Maslow to include among others here **Features of self-actualized people**. These people are fulfilled but they are looking for even more. Maslow referred to self-actualised people as the creators of the world.

In several cases from the Global North the traits of self-actualised individuals (as seen on page 42) could be identified. Some of the founders had good jobs but it came a time when they could not find in their jobs the satisfaction they were looking for and hence they started something new. Some started children organisations where they mentioned that their energy was always high while working with such organisations. In other cases, others mention that they are at an age where they had possibility to help. Their children are grown, and they could provide for others now. With extra resources it gives meaning to share with somebody else and that intrinsic feeling which is also known as the warm glow could explain the drive. This is widely reflected in the existing CIGS literature as seen in chapter three.

6.2.1.2 *The adventure and experience*

The previous literature has mentioned the excitement of travel as an emotional catalyst (Fylkesnes, 2019; Haaland & Wallevik, 2017b; Kinsbergen, 2019b). In some cases, too in this study the travel catalysed this the emotions, thus underpinning earlier findings. Although project *Jinja*, was first initiated because of visiting their daughter, we see that later they make group travels to Uganda who upon up for experiencing poverty aimed at stimulating givers to help even more. The founder in this case talks about how people come back home changed in all the ways they do things including the way they spend money. Such experiences do not stop there, they further sell them to schools in the regions in form of power point presentations. Emotions are among the drivers, as previous literature has also found.

6.2.1.3 *The need and the needy*

There is no doubt in this study that a word poverty and the way people are being referred to in Global South means that they are the needy ones. The willingness of helpers such as local schools making covid masks, people contributing to different needs clearly show that Global South are the needy. The donor gives to the recipients and as a result a warm feeling is achieved (Andreoni, 1990; Batson, 1987). Altruism is a behaviour that transcends the donors' personal needs. It is not clear however as to who maps these needs? There were cases in the Global South where I was told that they got for example clothes and shoes which were not suitable for the climate, sometimes they also mentioned of different luxury treatment to the children that had special sponsors from the Global North. (Kinsbergen et al., 2021b) mentioned empty schools in Global South and orphanages without orphans, schools without salaries for teachers, in this case I wonder whether these needs that are presumably met through efforts initiated in the North are just done without mapping them with citizens in the local areas. Just for a sake of feeling a warm glow of helping? In her master thesis (Fylkesnes, 2016) also mentioned that Gambians complained of the same that, the needs attended to were not probably what they really needed help with. Thus Malkki's (2015) argument stand strong. We need to acknowledge that CIGs work also helps the helper.

6.2.1.4 *Yes, I can*

The ownership and a feeling of "Yes, I can" that the project seemed to be an identity that motivated many people from the Global North is clear. While contributing to the communities, I recognised the pride founders had while talking about their projects. There was a strong feeling on their so-called babies. In some cases, it was clear the babies even though situated in the Global South, had to be baptised by Norwegians. This meant that Norwegian conditions had to be fulfilled. There were set criteria and standards expected just as things were done in the "Norwegian manner". There was a strong feeling attached and some of them had even got own names from Uganda for example being called after the village in which the project was established. They often carried the background of the children they were helping as their face book profiles too. This was commonly observed among the founders who were in their fifties and above. Again, the theory according to Maslow's theory pyramid here, see 41 and 42 sees self-actualised people to be mature. At a certain point in life, human beings have fulfilled all other needs on the motivational pyramid, and they are on the top which can be the case here.

In addition to this, the theory shows that people are motivated beyond needs as well for example the processes they go through as they see something evolving.

6.2.1.5 Control

The issue of control was commonly heard from the cases where the freedom of doing their own wish was a motivating factor. This was clear when the respondents were talking so much like “what I say is final” , “ decide and that is all”, everyone knew who I was ... this motivation however made me think of the power relations at play (Haaland & Wallevik, 2017b) Although this seemed to motivate it raises a point of who the project is for ? On the other hand, it can be looked at from the motivation theory again, where self-esteem is a motivating factor. Out of esteem people want the feeling of being higher which I am not sure is the case here. Rather my understanding is that givers and fundraisers need to be sure that the projects are run according to standards they are familiar with.

6.2.2 FUNDING

All the North cases in this study were responsible for the funding themselves. Either resources were drawn from personal accounts, friends, and family or from the ordinary people in the communities. This is not any different from literature on CIGS (A. M. Fechter & Schwittay, 2019a; Fylkesnes, 2019; Haaland & Wallevik, 2019). Founders were proud of their process of looking for funds. Others in this study returned to Norway with some crafts made from Uganda which was bought by supporters to raise money for their projects. In general, the network these CIGS had were a big funding source. In many of the projects founders also relied on family members, be them parents, sisters and brothers or beyond the nuclear family. This is also in line with the literature.

6.2.3 Impact of CIGS

Community interventions that are locally generated clearly has impact; projects such as brick laying for sale, fish farming, poultry were set up as income generating opportunities for youth who are from their interventions. Furthermore, founders report on providing homes to the homeless, supporting local schools with furniture, scholastic, and social amenities, Initiatives are directly engaged in addressing the needs of poor by involving people in both identification and implementation of their projects.

The CIGS founders themselves seemed to be very satisfied with having brought modernity to the areas where they operated. An example was seen when one of the founders from Norway was proud with the modern structures that were close to Norwegian standards. She also had informed me that she preferred sending high quality products to the children from Europe. This type of contribution can resemble a scenario of power and agency as according to (Haaland & Wallevik, 2017b). It could be that the high quality an agent talks about is not even seen by the recipient that way.

6.2.4 Challenges for CIGS from North

In their quest to improve lives, CIGS from the North encounter several challenges, including ineffective communication with the local communities, resulting into failure to understand the culture, traditions, and requirements of the communities where the citizens initiatives operate. One respondent stated, “in order to have real success, you will have to have the local understanding, local mentality to see how things work locally”. (Mathers, 2012, p. 31) states that some of the small organisations “... allow the Africans to be consistently present but irrelevant to the project” and this statement seems relevant to the findings here. Furthermore, (Hattori, 2001, p. 634) refers to the “symbolic power politics between donor and recipient”, where the gift, the development project, “transforms material dominance and subordination into gestures of generosity and gratitude”. It is a challenge to people involved in CIGS work if what they aim for is doing good and that these acts of goodness turn into power politics (Haaland and Wallevik, 2017).

Suggestions from respondents also indicate that involvement of the local communities in the process of identifying and defining the project requirements is critical for the success of citizens initiatives. Additionally, citizens initiatives from the Global North can for example concentrate on giving the financial resources and let those in South oversee operationalising. The respondent further stated that this is because the local communities are more knowledgeable about their environment than those from Global North. The issue of corruption could be involved because many could be tempted to milk projects run by those not known to the setting. Also, here there are possible new themes to explore with reference to North based CIGS.

6.3 The juxtaposition of the South and North perspective

Themes	Global North	Global South
<p>Motivation or altruism? Self-actualisation in North Physiological, safety and belonging in the South Maslow's needs hierarchy model (1954) & Motivational model (Mcleod, 2018, p. 6) Desire for warm glow (Andreoni, 1990) Self-realisation (Maslow's theory)</p>	<ul style="list-style-type: none"> • Regime of goodness, family influence, meaning of life • Looking for meaning • Travelling and new culture • Something bigger than own self • Individual "my own feeling" • Values of the CIG and • Have resources to give • At a particular age they start CIGS • Do not know • It was a call • Now the children are big I can help • Emotional encounter • Feeling nice about the other home • People smile • People appreciate • Happen chance • Fun factor 	<ul style="list-style-type: none"> • Childhood experience • Pain • "ubuntu" • Emotions • Giving back • Religion and culture
<p>Funding</p>	<ul style="list-style-type: none"> • Network friends • Social media • Voluntary activities • Actively engaged, they create income generating activities 	<ul style="list-style-type: none"> • Personal network • Network of network • Project becomes a platform-they start it • They are master planner

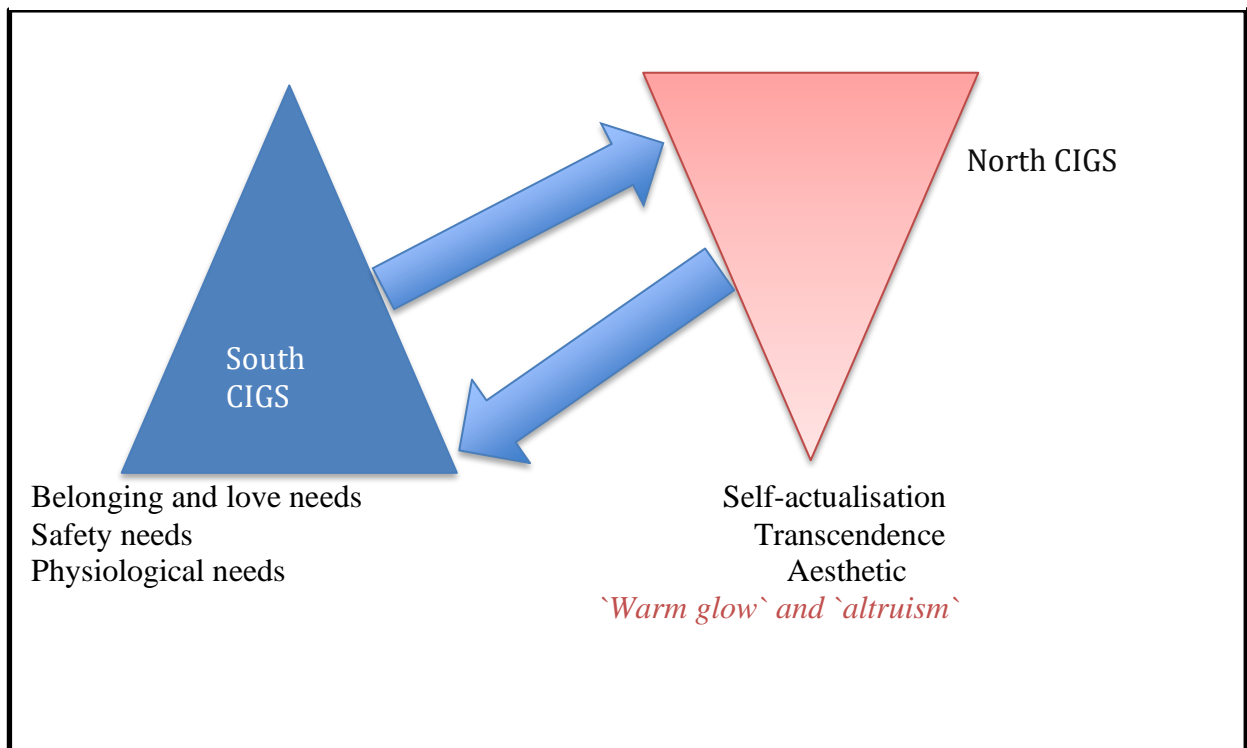
	<ul style="list-style-type: none"> • More funds special days like Christmas • From ordinary citizens, schools, organised groups in companies • They shared resources with other local projects see project baby 	
Impact	<ul style="list-style-type: none"> • Social welfare • Children welfare • Health improvement • Household improved standards 	<ul style="list-style-type: none"> • Farm resources •
Challenges	<ul style="list-style-type: none"> • Culture • Local needs context • We and them • Less active participation of locals • Lack of structure from South • Bureaucracy • Corruption • Land locked country • Fixed resources ownership politics • Trust • supervision 	<ul style="list-style-type: none"> • Economical • Administrative
Sustainability	<ul style="list-style-type: none"> • Will hold on to their babies • Can only receive support when founder is visible 	<ul style="list-style-type: none"> • Project initiators originate from South, they travel back to supervise, understand their cultural context,

	<ul style="list-style-type: none"> The covid pandemic puts a question here where travels to their babies are limited 	own fixed resources such as land.
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Source: field findings (2021)

By exploring how needs arise and are met within both a North and a South context, it seems that CIGS arise as a response to needs at various levels, whether they are on the receiving or giving end. Projects such as *All-in-One* has turned into a kind of hub where needs of North supporters are getting satisfied, as well as the needs of the villages is taken care of. A self-actualised person is not necessarily complete although Maslow theory puts it in a way that such a person has reached the top. It looks as if when human beings rush to the top, they miss the daily simple things such as helping others. A self-actualised person in the North is also yearning for something else just as the one in South is. The South fulfils the need of the North founder who derives happiness from seeing or listening to stories of those they have helped through CIGS. This relationship was seen in *All-in-one* as a two way and has enriched its beneficiaries directly and indirectly. This kind of relationship is depicted in the figure below and shows that the understanding of such relationship is not shallow. It requires investment of relationship

Figure 20: North-South perceived motivation drivers



CHAPTER SEVEN: CONCLUDING REMARKS

This thesis has explored Citizen initiatives that are founded in the Global South as well as in the Global North, with examples mainly from Uganda and Norway (see **Table 11: distribution of interview participants by origin**). We had 18 from Uganda and 11 from Norway. The aim was to explore Citizen Initiatives across contexts using initiatives in Uganda and Norway as example cases. I started out with this overall problem statement: How can we understand the phenomena of CIGS as a combined effort of people involved in CIGS joining forces across the North-South span?

Research on CIGS, as was stated in the beginning, has focused less on initiatives originating from the Global South. The aim of this thesis was thus to explore across the North-South context and contribute some knowledge in this research area, especially from the side of the Global South. (Haaland & Wallevik, 2019) among other scholars, doing research on CIGS, acknowledge a need for a gaze from the South. They argue that recipients may act as entrepreneurs positioning themselves to attract potential North initiatives (Haaland and Wallevik, 2017). This thesis work thus builds on and expands such an understanding, by exploring the links between the Northern and Southern partners. This study could have suited much more an ethnographic study, but the Covid-19 situation left me the alternative of a virtuality study, which in this case, I argue, has done wonders too. Through a creative data collection, I have been able to explore CIGS work across contexts.

The findings to a great extent, align with previous studies on the CIGS phenomenon. The various cases from Norway largely reflects much of what has been focused on in the CIGS literature, especially in the European research. Thus, the findings from the North CIGS in this master thesis underpins what other scholars have found. However, what is different with this study is the focus on the South founders and their initiatives. Through a gaze from the South this study has shown how Southern initiatives arise and how they link up to - or are found by Northern partners. It also reveals the dynamics of such citizen's-initiated partnerships across the North-South span. This case-based study has explored CIGS across contexts focusing on the following points:

- Their features and motivation
- Their contributions
- Their Challenges

- Access to Funding
- What kind of needs they meet
- What differentiates the South and North initiatives?

One of the greatest challenges in this study has been to align it with the theory chosen, this is because even though I argue that motivation is the internal force that is believed to drive people do what they do, it is difficult to explore. Indeed, as scholars also mention, it can be challenging to understand the motivation behind actions of others. Nevertheless, the study has tried to link the theory and concepts related to why people do good to others, also across the North-South span. The theory of motivation was to the greatest extent applicable to the Global North initiatives as compared to the Global South ones. Most of the stories from Uganda indicated to me that there was something more than the internal motivation, that were driving CIGS founders and participants to do what they did.

What this study reveal is that the Southern initiatives may arise from an expectation to do good and give back to a place of origin. It was even seen that the projects in place were a pride to the elders in the communities. The founders in the Global South also have something in common, that the pain they went through was not something they wished for others. Their childhood memories and the community seem to play such an important role in their work. The childhood memories as a motivating force are also seen in the Northern cases, however here founders want to help and give other's what they have, or had, when growing up. As for the projects that were started by founders from North my research show that they depend on a trustful link into the communities to do their work. Local councils and people in communities need to understand the projects that come from the outside. Knowing people and project also enable CIGS participant to navigate the new context.

The South initiatives also become platforms which attracts Northern partners and fundraisers who would like to engage in helping others. They are connected through a hearsay of friends mainly, not excluding social media also as an important factor. The motivation that was mostly observed in these Ugandan cases were a bit different than those founded in Norway. However, there are traits that they have in common: We saw that families had an influence; the childhood experience was visible from both ends. Having said that, what is completely absent from the Southern context was the fun factor, as the research on CIGS refer to (Kinsbergen, 2014). In

Norway for example one can just wake up and start an initiative the next day, yet in Uganda these initiatives evolve more slowly. Thus, the need to see these initiatives as part of the country context they arise and operate within.

This study has shown that a universal take on doing good needs thoughtful thinking. Thus, contextualising the efforts and motivation for engaging in CIGS is needed. According to Maslow(1943) it is important not to misunderstand motivation as behaviour. “Motivation is not synonymous with behaviour theory. The motivations are only one class of determinants of behaviour, whilst behaviour is almost always motivated, it is also almost always biologically, culturally, situationally determined as well” (Maslow, 1958, pp. 370–371). This is relatable to what has been observed in the Global South cases in this study, where in my understanding the determinants of their actions were different from the classical five sets model which emphasised pre-potency. In the cases from the South, I found there was no clear hierarchical order although certain elements were observed. As (Munyaradzi & Artwell, 2016) argued, the motivation theory could be a general theory and thus application requires one to consider the cultural context. It is on the other hand worth understanding that beliefs are social constructs as (Bryman, 2012) puts it to mean that different social actors can have different interpretations. In this thesis I am depending on the information that informants have given me, their interpretation of their work and motivations, which I later analyse with my own glasses on. Hopefully, the richness of the cases presented here give the readers (who have their own glasses too), a possibility to interpret and critically engage in the phenomenon of CIGS work.

Through the cases explored in this study, especially, in the *All in One*, *ELA* and *Lowe*, we see that the power of communities is visible. Communities have tacit knowledge that is a good resource when they team up well with the Northern partners. The CIGS are seen to provide a hub to North counterparts where knowledge is shared. To me this was a reassuring finding. Often, when we talk about development it usually starts with what we think and do in the North and then it is imported to South. I cannot say CIGS is completely excluded from this, but they get more closer to their counterparts, which makes conditions for learning from each other enabling. On the issue of co-operation, it is timely to ask how CIGS are interpreted by official development aid actors. The stories in this research have clearly shown the power of CIGS and reveals that it should not be underrated. Thus, communicating knowledge and experiences across various actors should be aimed for.

With reference to the conceptual framework on page 44 my empirical findings, this study raises another question “Does it really matter about who starts the initiative?” The needs and the reasons why humans do the things they do for the welfare of others seems to be intertwined. As a last remark, though, I would like to go back to one of the challenges presented in Chapter 6, where I referred to Hattori (2021) and the issue of symbolic power politics between donor and recipient. If development projects run by Northern CIGS are perceived as something they give to others, and this gift “transforms material dominance and subordination into gestures of generosity and gratitude” as argued by Hattori, there is a need to act. It is a challenge to development efforts and doing good across the North-South span, if people involved in CIGS work aim to do good, and instead end up in power politics (Haaland and Wallevik, 2017). I find this intriguing, and based on the findings in my study, further research should explore these connections to a greater extent than what has been done as part of this thesis work, a work that has emphasised the need for a gaze from the South.

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Appendix 1: Interview guide: Founders/Supporters Global South

Dear Respondent,

Good morning/afternoon/evening.

My name is Valerie- Peggy I Korsvik. I am a Postgraduate student from the University of Agder, Norway, currently Pursuing a Masters' Degree in Development Management. I am therefore, in the process of conducting a study exploring citizen initiatives across North and South contexts in partial fulfillment of the requirement for the award of a Masters' Degree in Development Management. You have been identified as a competent person to provide information that will help answer the research questions.

It is in this regard that I would like to ask you some questions. Please note that this is a totally voluntary exercise and your contributions will remain confidential. All your responses will be treated with the utmost respect, and remember there are no "right" or "wrong" answers as I am looking for information based on your experiences, observations and feelings. Please feel free to ask me to explain anything that is not clear. You do not have to reveal any personal information if you do not want to. All your answers will be completely confidential and your names will not be mentioned in the report.

In order to aid me capture the whole discussion and ensure that I do not miss anything that you say, I kindly request you to allow me use the tape recorder here. However, for anything you feel should not be recorded, kindly let me know.

SECTION A: Demographic Characteristics

Please tick [√] where applicable

1. Sex Male Female

2. Age Group

- Below 30 Years
- 31- 40 Years
- 41-50 Years
- 51-60 Years
- 61 Years and above

3. Highest Level of Education

None Primary Secondary Vocational University

4. Occupation

Social activist Farmer Politician Employee Entrepreneur

5. Marital status

Single
Married
Separated
Divorced
Widowed

Objective one: To explore how citizen initiatives contribute to development of local communities in Uganda

1. How did this project start and when/who and what was the motivation behind?
2. How big is it today and what are the main cores?
.....
.....
3. Do you know if it has contributed to development of your community? Yes No
4. If yes, please elaborate
5. Did this project start out of your own initiative? Yes No
6. If yes, can you tell me how it is sustained?
7. Could you tell me the type of interventions (activities) the project is focusing on?
.....
.....
8. Please share with me the category of beneficiary groups this project target
.....
.....

9. Do you think indigenous citizen initiatives have contributed to the development of this project and that they have a sense of ownership Yes No

10. If yes, tell me how you see this

.....
.....

11. Basing on your experience, what challenges do indigenous citizen initiatives face while implementing their interventions?

.....

12. In your opinion, how could these challenges be addressed comprehensively?

.....
.....

Objective Two: To discover how citizen initiatives founded from North contribute to local development in communities

13. Are you aware of existence of citizen initiatives founded from North in Uganda?
Yes No

14. If yes, how did you come to know about them (source of information)?

.....
.....

15. Do you know of any citizen initiatives founded from North that have contributed to development of local communities in Uganda? Yes No

16. If yes, please mention

17. Are you aware of the founders / sponsors of these citizen initiatives founded from North? Yes No

18. If yes, who are the founders/ sponsors of these citizen initiatives founded from North

(Please specify)

19. Could you outline the type of interventions (activities) citizen initiatives founded from North focus on in Uganda (list them)?

.....
.....

20. Please share with me the category of beneficiary groups that citizen initiatives founded from North target on in Uganda

.....
.....

21. Do you think citizen initiatives founded from North have contributed to the development of local communities in Uganda? Yes No

22. If yes, state how

.....
.....

23. Basing on your experience, what challenges do citizen initiatives founded from North face while implementing their interventions?

.....
.....

24. In your opinion, how could these challenges be addressed comprehensively?

.....
.....

25. What is your assessment on the performance of indigenous citizen initiatives in comparison to citizen initiatives founded from North?

.....
.....

26. What can you conclude on the project you are doing? Success, Challenges, learning and failures?

.....

Appendix 2: Interview guide for administration, Parents Teachers' Association,

Dear Respondent,

Good morning/afternoon/evening.

My name is Valerie-Peggy I KorsviK I am a Postgraduate student from the University of Agder, Norway, currently Pursuing a Masters' Degree in Development Management. I am therefore, in the process of conducting a study exploring citizen initiatives across North and South contexts in partial fulfillment of the requirement for the award of a Masters' Degree in Development Management. You have been identified as a competent person to provide information that will help answer the research questions.

It is in this regard that I would like to ask you some questions. Please note that this is a totally voluntary exercise and your contributions will remain confidential. All your responses will be treated with the utmost respect, and remember there are no "right" or "wrong" answers as I am looking for information based on your experiences, observations and feelings. Please feel free to ask me to explain anything that is not clear. You do not have to reveal any personal information if you do not want to. All your answers will be completely confidential and your names will not be mentioned in the report.

In order to aid me capture the whole discussion and ensure that I do not miss anything that you say, I kindly request you to allow me use the tape recorder here. However, for anything you feel should not be recorded, kindly let me know.

You have a freedom at any time to inform me in case you regret participation and that you want to edit or erase what you said.

SECTION A: Demographic Characteristics

Please tick [✓] where applicable

6. Sex Male Female

7. Age Group

Below 30 Years

31- 40 Years

41-50 Years

- 51-60 Years
- 61 Years and above

8. Highest Level of Education

- None
- Primary
- Secondary
- Vocational
- University

9. Occupation

- Social activist
- Farmer
- Politician
- Employee
- Entrepreneur

10. Marital status

- Single
- Married
- Separated
- Divorced
- Widowed

Objective one: To explore how citizen initiatives contribute to development of local communities in Uganda

26. How long have you been part of this project and how has it benefited you?

27. How are decisions made and how are recruitments done?

28. If yes, please mention

29. Are you aware of the founders / sponsors of these indigenous citizen initiatives in Uganda? Yes No

30. If yes, who are the founders/ sponsors of these indigenous citizen initiatives in Uganda (**Choose from the list**)?

- Faith based organizations in Uganda
- Government of Uganda
- Individual citizens in Uganda
- Others (Please specify)

31. Could you outline the type of interventions (activities) indigenous citizen initiatives in Uganda focus on (list them)?

.....
.....

32. Please share with me the category of beneficiary groups that indigenous citizen initiatives in Uganda target.

.....
.....

33. Do you think indigenous citizen initiatives have contributed to the development of local communities in Uganda? Yes No

34. If yes, state how

.....
.....

35. Basing on your experience, what challenges do indigenous citizen initiatives face while implementing their interventions?

.....
.....

36. In your opinion, how could these challenges be addressed comprehensively?

.....
.....

Objective Two: To discover how citizen initiatives founded from North contribute to local development in communities

37. Are you aware of existence of citizen initiatives founded from North in Uganda?
Yes No

38. If yes, how did you come to know about them (source of information)?

.....
.....

39. Do you know of any citizen initiatives founded from North that have contributed to development of local communities in Uganda? Yes No

40. If yes, please mention

41. Are you aware of the founders / sponsors of these citizen initiatives founded from North? Yes No
42. If yes, who are the founders/ sponsors of these citizen initiatives founded from North **(choose from the list)**?
 Faith based organizations from North
 Government from North
 Individual citizens from North
 Others (Please specify)
43. Could you outline the type of interventions (activities) citizen initiatives founded from North focus on in Uganda (list them)?

44. Please share with me the category of beneficiary groups that citizen initiatives founded from North target on in Uganda

45. Do you think citizen initiatives founded from North have contributed to the development of local communities in Uganda? Yes No
46. If yes, state how

47. Basing on your experience, what challenges do citizen initiatives founded from North face while implementing their interventions?

48. In your opinion, how could these challenges be addressed comprehensively?

49. What is your assessment on the performance of indigenous citizen initiatives in comparison to citizen initiatives founded from North?

Appendix 3: Interview guide for Global North Fundraisers, private donors, volunteers

Dear Respondent,

Good morning/afternoon/evening.

My name is Valerie-Peggy I Korsvik I am a Postgraduate student from the University of Agder, Norway, currently Pursuing a Masters' Degree in Development Management. I am therefore, in the process of conducting a study exploring citizen initiatives across North and South contexts in partial fulfillment of the requirement for the award of a Masters' Degree in Development Management. You have been identified as a competent person to provide information that will help answer the research questions.

It is in this regard that I would like to ask you some questions. Please note that this is a totally voluntary exercise and your contributions will remain confidential. All your responses will be treated with the utmost respect, and remember there are no "right" or "wrong" answers as I am looking for information based on your experiences, observations and feelings. Please feel free to ask me to explain anything that is not clear. You do not have to reveal any personal information if you do not want to. All your answers will be completely confidential and your names will not be mentioned in the report.

In order to aid me capture the whole discussion and ensure that I do not miss anything that you say, I kindly request you to allow me use the tape recorder here. However, for anything you feel should not be recorded, kindly let me know.

SECTION A: Demographic Characteristics

Please tick [✓] where applicable

11. Sex Male Female

12. Age Group

Below 30 Years

31- 40 Years

41-50 Years

51-60 Years

61 Years and above

13. Highest Level of Education

None Primary Secondary Vocational University

14. Occupation

.....

15. As a person who has contributed support to citizen initiatives, what motivates you donate?

.....
.....

16. Does it matter to you who the founder of the organisation you are helping is?

.....
.....

17. As a donor, do you have mechanisms for ensuring accountability?

.....
.....

18. Does it matter to you if the founder is of Norwegian origin or not?

.....
.....

19. Tell me about your network of followers and their loyalty?

.....
.....

20. Tell me about the relationship you have to the projects you are helping? Is it a lifelong relationship?

.....
.....

21. Are you concerned about being published when you help these private informal organisations, would you prefer it to be confidential?

.....
.....

22. What is your understanding of the term poverty?

.....

23. Tell me about what type of donation you give to such private initiatives and why?

24. Do you have a preference in regard to the type of interventions (activities) citizen initiatives you prefer to help?

.....
.....

25. Do you think citizen initiatives founded from North have contributed to the development of local communities? Yes No

26. If yes, state how

.....
.....

27. Do you think there could be challenges to citizen initiatives founded from North while implementing their interventions?

.....
.....

28. In your opinion, how could these challenges be addressed comprehensively?

.....
.....

29. What is your assessment on the performance of indigenous citizen initiatives in comparison to citizen initiatives founded from North?- anything on Covid-19?

.....
.....

Appendix 4: Interview guide for Founders Global North

Dear Respondent,

Good morning/afternoon/evening.

My name is Valerie-Peggy I Korsvik, a Postgraduate student from the University of Agder, Norway, currently Pursuing a Masters' Degree in Development Management. I am therefore, in the process of conducting a study exploring citizen initiatives across North and South contexts in partial fulfillment of the requirement for the award of a Masters' Degree in Development Management. You have been identified as a competent person to provide information that will help answer the research questions.

It is in this regard that I would like to ask you some questions. Please note that this is a totally voluntary exercise, and your contributions will remain confidential. All your responses will be treated with the utmost respect and remember there are no "right" or "wrong" answers as I am looking for information based on your experiences, observations and feelings. Please feel free to ask me to explain anything that is not clear. You do not have to reveal any personal information if you do not want to. All your answers will be completely confidential, and your names will not be mentioned in the report.

In order to aid me capture the whole discussion and ensure that I do not miss anything that you say, I kindly request you to allow me to use the tape recorder here. However, for anything you feel should not be recorded, kindly let me know.

It is your right to pull out of this exercise in case you find inappropriate.

SECTION A: Demographic Characteristics

Please tick [✓] where applicable

30. Sex Male Female

31. Age Group

- Below 30 Years
- 31- 40 Years
- 41-50 Years
- 51-60 Years
- 61 Years and above

32. Highest Level of Education

None Primary Secondary Vocational University

33. Occupation

Social activist Farmer Politician Employee Entrepreneur

34. Marital status

Single

Married

Separated

Divorced

Widowed

Main research question:

How do indigenous Citizens' Initiatives and those from the North contribute to social development of local communities?

Sub questions:

- I. How do Citizen initiatives contribute to development of local communities?
- II. How do Citizen initiatives founded from North contribute to local development in communities?
- III. What challenges are they facing in their work?
- IV. What are differences between the ones founded and operated from Global North to the ones founded and operated in the Global North

<u>About me</u>			
<ul style="list-style-type: none"> - Why I like this topic - My background 			
<u>Topic</u>	<u>Main question</u>	<u>Follow-up</u>	<u>Prompters</u>
<p>Tell me about yourself? (age, status, education, what you do etc.)</p> <p>How do you see there is development in the area you operate?</p> <p>How do you instruct them to do the work?</p>	<p>Tell me about your organisation you support/donate/started from where it started to today.</p> <p>What motivated you to start such a project?</p> <p>Why did you choose this particular country?</p> <p>Could you share with me your experience on resource mobilization?</p> <p>Would you say resource mobilization is a challenging task? Why?</p> <p>Are there any other initiatives you support? If so, do you support such initiatives in any of African countries?</p> <p>How do you build a network of people who support your work?</p> <p>Do you have local partners who keep the project running in your absence?</p> <p>Could I interview any of them?</p> <p>Tell some success stories of your project?</p> <p>What have you learnt along the way?</p>		

	<p>Any Failures, challenges?</p> <p>Any other questions as they may come underway.</p>		
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Appendix 4: Interview guide for Global South Local Council Chairman, Community elders

Dear Respondent,

Good morning/afternoon/evening.

My name is I am a Postgraduate student from the University of Agder, Norway, currently Pursuing a Masters' Degree in Development Management. I am therefore, in the process of conducting a study exploring citizen initiatives across North and South contexts in partial fulfillment of the requirement for the award of a Masters' Degree in Development Management. You have been identified as a competent person to provide information that will help answer the research questions.

It is in this regard that I would like to ask you some questions. Please note that this is a totally voluntary exercise and your contributions will remain confidential. All your responses will be treated with the utmost respect, and remember there are no "right" or "wrong" answers as I am looking for information based on your experiences, observations and feelings. Please feel free to ask me to explain anything that is not clear. You do not have to reveal any personal information if you do not want to. All your answers will be completely confidential and your names will not be mentioned in the report.

In order to aid me capture the whole discussion and ensure that I do not miss anything that you say, I kindly request you to allow me use the tape recorder here. However, for anything you feel should not be recorded, kindly let me know.

SECTION A: Demographic Characteristics

Please tick [✓] where applicable

35. Sex Male Female

36. Age Group

- Below 30 Years
- 31- 40 Years
- 41-50 Years
- 51-60 Years
- 61 Years and above

37. Highest Level of Education

None Primary Secondary Vocational University

38. Occupation

Social activist Farmer Politician Employee Entrepreneur

39. Marital status

Single
Married
Separated
Divorced
Widowed

Objective one: To explore how citizen initiatives contribute to development of local communities in Uganda

50. Tell us about this project in your community – (Village local project)

.....
.....

51. What is the population in this community?

52. How is it benefiting the village?

.....

53. Are you aware of the founders / sponsors of this initiative?

54. If yes, who are the founders/ sponsors (Please specify)

.....

55. Do you think village people or people from this community are proud of this project and have a sense of belonging? Give some explanation how you see this

.....
.....

56. Please share with me the category of beneficiary groups that this indigenous citizen initiatives in target and how do they access?

.....

57. Do you think indigenous citizen initiatives have contributed to the development of your community? Yes No

58. If yes, state how

.....
.....

59. What challenges do you see this project has in your community?

.....

60. In your opinion, how could these challenges be addressed comprehensively?

.....
.....

12. What do you associate with the word being poor?

Objective Two: To discover how citizen initiatives founded from North contribute to local development in communities

61. Are you aware of existence of other similar projects, especially those started by “MUZUNGU”?

Yes No

62. If yes, how did you come to know about them (source of information) – maybe they often visit the projects?

.....
.....

63. Would you say they have contributed to development of local communities in Uganda? Yes No

64. If yes, please mention

65. Could you outline the type of interventions (activities) citizen initiatives founded from North focus on in Uganda (list them)?

.....

66. Please share with me the category of beneficiary groups that citizen initiatives founded from North target on in Uganda

.....
.....

67. Do you think citizen initiatives founded from North have contributed to the development of local communities in Uganda? Yes No

68. If yes, state how

.....
.....

69. Basing on your experience, what challenges do citizen initiatives founded from North face while implementing their interventions?

.....

70. In your opinion, how could these challenges be addressed comprehensively?

.....
.....

71. What is your assessment on the performance of indigenous citizen initiatives in comparison to citizen initiatives founded from North?

.....
.....