



Participatory grantmaking

A guide for implementers

July 2025

Image caption: Youth leaders, from diverse religious backgrounds, in Ethiopia, who teamed together to run interreligious youth activities during PGM round 2.

Table of contents

About this guide	3
Section 1: In a nutshell	4
What is participatory grantmaking?	4
Why is participatory grantmaking useful?	4
Who initiates the participatory grantmaking process?	4
Who actually implements a participatory grantmaking process?	5
Who can facilitate participatory grantmaking?	5
How long does participatory grantmaking take?	5
When should you not use participatory grantmaking?	5
Section 2: The basic process	6
Stage 1: Preparation	6
Stage 2: Implementation	7
Collaborative analysis	7
Collaborative analysis: An example from Uganda	7
Initiative design and participatory grantmaking	7
Example 1: Bridging divides in Indonesia through PGM	8
Example 2: Ensuring inclusivity in Kenya through PGM	8
Implementation of initiatives	9
PGM can fund and implement a wide range of activities	9
Stage 3: Follow-up	11
Sharing stories through video reporting in Indonesia	11
Section 3: Suggestions for success	12
Suggestion 1: Simplify processes	12
Suggestion 2: Find the best way to transfer funds	12
Suggestion 3: Take time to build trust	12
Suggestion 4: Create community buy-in	12
Suggestion 5: Support PGM facilitators	12
Section 4: Reducing the risks	13
Section 5: Make a meaningful difference	14
Annex 1: Proposal development template	15
Annex 2: Reporting template	16

About this guide

Participatory grantmaking (PGM) is a powerful way of redistributing power and transforming relationships between funders, established non-governmental organisations (NGOs) and the populations they serve. The impact of this redistribution can be particularly profound for groups who traditionally face exclusion from decision-making processes or feel far removed from donors and decision makers – particularly those living in highly contested contexts or in locations affected by violent conflict.

This guide is for organisations interested in carrying out participatory grantmaking activities. It provides a brief overview of how participatory grantmaking can be done successfully, drawing on experiences of using participatory grantmaking as part of the Joint Initiative for Strategic Religious Action (JISRA) from 2021 to 2025.

This guide has five sections:

- **Section 1: In a nutshell** gives an overview of participatory grantmaking: what it is, and why and how it can be useful.
- **Section 2: The process** lays out a step-by-step overview of how a participatory grantmaking process can be carried out.
- **Section 3: Suggestions for success** offers advice for increasing the feasibility and impact of a participatory grantmaking process.
- **Section 4: Reducing the risks** highlights ways a participatory grantmaking process might be jeopardised, and strategies to avoid this.
- **Section 5: Make a meaningful difference** encourages you to be bold and give participatory grantmaking a go.

This guide was developed by a working group made up of representatives of Mensen met een Missie, Tearfund and Search for Common Ground¹, with significant input from PGM facilitators and PGM implementing partners in the JISRA implementation countries (see also: www.jisra.org).

¹ www.mensenmeteenmissie.nl | www.tearfund.org | www.sfcg.org

Joint Initiative for Strategic Religious Action (JISRA)

JISRA was a partnership of 50 civil society organisations based in Ethiopia, Indonesia, Iraq, Kenya, Mali, Nigeria and Uganda and funded by the Dutch Ministry of Foreign Affairs. JISRA addressed harmful norms and narratives within religious communities, stimulated cooperation between religions and showed that different religious traditions can come together in a common vision for a better and fairer society.

The JISRA partnership operated a participatory grantmaking mechanism in all seven programme countries. They directly supported grassroots youth- and women-led groups in their work to address inter-religious dynamics, using a process which put these groups themselves in charge of resource allocation. This was an intentional effort to strengthen local ownership and decision making by enabling local groups to exercise power within an international programme, rather than concentrating all such power in the hands of large, established organisations. The decision to specifically target youth- and women-led groups further addressed barriers created by patriarchal and gerontocratic norms.

Section 1: In a nutshell

What is participatory grantmaking?

Participatory grantmaking (PGM) is a method to transform power dynamics between funders, implementers and communities. The power to decide what is funded is put into the hands of those affected, with local partners experiencing the role of funding organisations and building their capacity in this sphere. Participatory grantmaking therefore shifts the role of community members from that of participants alone to that of leaders and decision makers – enabling people and communities to take a more active role in achieving the change they want and growing their capacity.

Why is participatory grantmaking useful?

Participatory grantmaking addresses the unequal power dynamics which so often are present in development and humanitarian work. It puts the power – of deciding what is funded and how funding is used – into the hands of communities, generally with the support of local or international organisations. PGM looks to shift power as much as possible, which in turn generates immense community empowerment – especially of women and youth, as well as significant community impact – with just a small investment.

Examples of impact

Participatory grantmaking has had an important impact at multiple levels. It was found to have shifted the roles of community members from participants to more active leaders and decision makers in their communities.

At a community level, the implementation of PGM initiatives has contributed to reduced tensions and enhanced mutual understanding and respect between different religious groups. This impact was observed in Nigeria, Uganda, Indonesia and Kenya among communities using PGM.

In terms of organisational development, youth and women groups participating in PGM in several of the JISRA programme countries were officially recognised by local religious leaders and authorities, paving the way for future collaboration on community projects. As such, PGM interventions contributed to the creation of networks between community members, local organisations and authorities, fostering partnerships that were able to drive systemic change. In some countries, such as Uganda and Kenya, local authorities have provided platforms to scale up PGM-initiated projects.

Further examples can be found in text boxes throughout this guide.

Who initiates the participatory grantmaking process?

Any entity that wishes to share the decision-making power they have over resources with local communities can start a participatory grantmaking process. This entity could be a national or international non-governmental organisation (NGO), a local civil society organisation (CSO), a governmental actor or a philanthropic foundation. In short, they provide guidance and financial resources to community groups so those groups can carry out community initiatives they have designed themselves.

Who actually implements a participatory grantmaking process?

While the profile of participants naturally depends on the broader context of the programme in question, this guide is specifically written for participatory grantmaking processes which give leadership and decision-making power to *grassroots community groups*.

Who can facilitate participatory grantmaking?

It is good practice to have a facilitator supporting the participatory grantmaking process. This could be an employee or volunteer of the organisation implementing the participatory grantmaking process. It could also be somebody brought in specifically for this purpose. The facilitator must deeply understand the community where the participatory grantmaking is due to take place. They should be viewed as a credible facilitator who is able to bridge divides between participants based on factors such as identity or background. This is particularly important with participatory grantmaking processes in contexts affected by violent conflict. The facilitator should be responsible for facilitating most of the activities outlined in this guide (for instance, the context analysis and the proposal selection), but their role goes beyond that: they should act as a connector within the programme, facilitating access and connections to other stakeholders.

How long does participatory grantmaking take?

As a guide, PGM processes, including the implementation of local initiatives, need at least two months – although six months is more realistic for the process outlined in this guide. The local context and wider programming will affect the exact duration of the process. PGM processes addressing urgent contextual challenges will need a quick turnaround, while those focused on bringing about long-term systemic change will be given more time. While acting quickly can lead to

faster impact, it can also make it more challenging to manage conflict dynamics and build trust among participants.

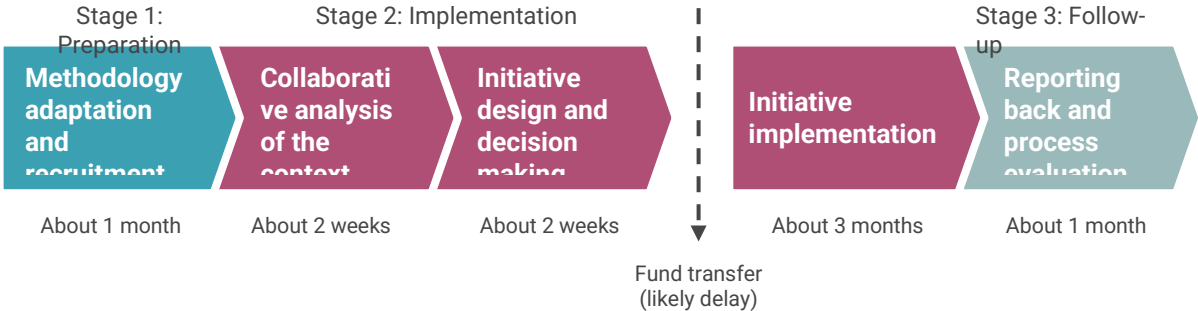
When should you not use participatory grantmaking?

While participatory grantmaking is useful in a wide range of contexts, you will need to carefully consider its appropriateness in some instances:

- If significant existing power imbalances or lack of trust exist among stakeholders, PGM processes may inadvertently reinforce these. Without careful design, these dynamics can hinder effective decision making. In such cases, it is important to take a great deal of care in designing and facilitating the process.
- If the intention is to carry out highly technical, large-scale programming, or if the funder has a very clear idea of exactly what impact they expect to reach and how, it may be more appropriate to use more traditional programming approaches.
- In environments that are particularly closed to civil society, where government intervention may make it unsafe for people to participate in a participatory grantmaking process, implementers have an important duty of care to think through security concerns and identify alternative approaches which do not pose the same amount of risk.

Section 2: The basic process

Participatory grantmaking processes can be very flexible, depending on the context within which they are implemented. However, it can be useful to consider the process as having three key stages, each with specific actions. While timescales can vary greatly, in particular for the initiative implementation phase, the diagram below represents a typical 6-month participatory grantmaking process.



Stage 1: Preparation

The preparation of any participatory grantmaking process is likely to need to start by **adapting the methodology** to a given context. While this guide provides a general outline, several processes can only be determined at country level. The actors implementing the process will also need to identify and carry out appropriate due diligence processes in light of their operating context. It is important to think of this from the very start, as heavy due diligence requirements are frequently a barrier to grassroots groups accessing support and funding.

Immediately after adapting the methodology, or while doing this, it is important to **recruit a facilitator and participants**. The facilitator must be someone who can be trusted by all parties involved, especially the participating grassroots groups being supported through participatory grantmaking. Ideally, they should also be involved in recruiting the participants themselves in light of the target audience of a given PGM process.

Mapping PGM participants: An example from Mali

After recruiting a facilitator for a participatory grantmaking programme in 2024, the Mouvement des Cadres et Responsables Chrétiens (MCRC) invited faith-based youth groups to join a participatory grantmaking programme. The facilitator reached out to the national organising bodies for Islam, Catholic Christianity and Evangelical Christianity in Mali. The youth coordinators for each of these organisations were invited to nominate youth-led groups from within their faith communities. This ensured diverse representation within the programme and resulted in 10 youth-led groups being invited to join the programme.

Stage 2: Implementation

This stage has three main phases of activity.

Collaborative analysis

Participating grassroots groups should start by conducting a collaborative analysis of the context they intend to address. **The outcome of the collaborative analysis should be an overview of key issues and priorities to be addressed through participants' initiatives**, enabling them to have a clear and shared understanding of the context so they can make informed decisions as a group.

The collaborative analysis most often takes the form of a facilitated participatory workshop, which can also be used to introduce key concepts and analytical tools. During this workshop, participants should also determine the criteria for selection of proposals.

Collaborative analysis: An example from Uganda

Collaborative analysis with participatory grantmaking (PGM) participants aims to empower grantees to identify and prioritise the challenges their community is facing and then generate ideas on how to address those challenges.

In Uganda, this consisted of:

- Defining the purpose and values during collaborative analyses with PGM participants
- Establishing transparent communication and accountability between PGM participants and the wider community members
- Gathering and analysing community needs – for example, religious discrimination
- Setting goals to address specific problems identified
- Generating potential solutions
- Gathering diverse decision-making groups and using conflict-sensitive approaches in the process
- Designing together the grant criteria and decision-making process during collaborative analyses for implementation

Initiative design and participatory grantmaking

Following the collaborative analysis in the first workshop, participating grassroots groups should design their own initiatives in response to the collaborative analysis they have conducted. They should be supported through this design phase as necessary by the facilitator. In a second workshop, groups should present these initiatives to each other, and through a participatory decision-making process determine where funds should be allocated, based on the criteria developed. This is the participatory grantmaking exercise itself, following which funds should be transferred to the selected groups.

Example 1: Bridging divides in Indonesia through PGM

In Indonesia, three grassroots community groups were invited to participate in a collaborative analysis as part of a participatory grantmaking process. The groups, representing different local communities, came together to identify shared challenges, including interfaith tensions and limited opportunities for youth engagement. With the support of facilitators, the groups designed initiatives aimed at addressing these issues, including an art project to promote peace, a collective campaign for social cohesion and an interfaith camping trip where individuals from different faith groups stayed overnight together to foster understanding and break down barriers.

During the participatory decision-making process, the groups agreed to allocate the available funding equally among all initiatives, ensuring each project received sufficient resources to be successfully implemented. This approach was driven by a spirit of collaboration and a desire to equally support the diverse activities that were designed to bridge divides. Following the funding allocation, each group implemented their initiative with ongoing facilitation and support.

Afterward, a reflection session allowed participants to share the outcomes of their projects, discuss the challenges encountered, and celebrate the success of bringing together different faith groups in the camp, ultimately strengthening community bonds and promoting interfaith dialogue.

Example 2: Ensuring inclusivity in Kenya through PGM

From the beginning onwards, participants were made aware of the linkages between PGM and the JISRA programme, particularly the role of individuals and organisations in shifting power towards local communities, and ensuring the representation of women and young people in the decision-making process. Participants were also informed about how to address challenges related to freedom of religion or belief.

A risk assessment was carried out to ensure the proper selection of proposals from PGM participants, to prevent division among local groups involved in the process, and to address the specific power imbalances felt by religious and tribal minorities and groups marginalised by their cultural preference for orality and non-English languages. To mitigate these risks, religious leaders and state actors at local level (chiefs) were invited to be part of the meetings.

The chiefs played a significant role in emphasising the principle of ‘do no harm’ during the implementation of the PGM initiatives. Their contribution highlighted the need for the community groups to design and implement their initiatives in a way that ensured the wellbeing and safety of all community members.

The religious leaders contributed to the discussion by promoting the values of tolerance and peace among themselves. Their presence and input emphasised the significance of interfaith cooperation and peaceful coexistence in the community. By emphasising these values, the religious leaders encouraged the community groups to develop initiatives that not only addressed the immediate challenges but also contributed to long-term peacebuilding efforts.

The approach provided an opportunity for these stakeholders to contribute their insights and guidance to the community groups’ proposals. PGM participants were then invited to reflect on enhancing inclusion in their programming, ensuring inclusivity as a right and making communities feel more appreciated and involved.

Participants were given the opportunity to present and pitch their proposals, using their preferred language and method and allowing them the time they needed. Scoring of the proposals was done using scoring sheets with a scale from 1–10. Scoring was done transparently and this ensured accountability and visibility throughout the process. Scores were then ranked by a team of other stakeholders, including religious leaders and a youth officer from the Ministry of Gender. Based on the scores received, the top five groups out of the ten were selected as grantees.

Each group that participated in the PGM event was awarded a certificate to appreciate their efforts and acknowledge their commitment to the project. Additionally, both grantee and non-grantee groups were allowed to share their thoughts and reflections and were encouraged to collaborate to promote interfaith work, fostering a sense of unity and shared goals. After the selection process the groups agreed to incorporate other groups that did not succeed to ensure no one was left behind.

Implementation of initiatives

Finally, groups receive grants and implement the initiatives they have designed. They should also receive support, as well as technical workshops on topics such as managing finances, enhancing effectiveness, and keeping both yourselves and participants safe. During the implementation stage, youth- and women-led groups should monitor and evaluate their own impact, in order to verify to what extent their initiatives have been successful.

PGM can fund and implement a wide range of activities

In 2024, a women-led group in **Uganda** organised a first-of-its-kind conference in Agurur and Kamusala. These neighbourhoods are both in Serere District, a region in which regular flooding has caused homelessness and internal displacement. The conference was attended by women leaders from Anglican, Catholic, Muslim and Pentecostal backgrounds, as well as sub-county stakeholders, the Community Liaison Officer and Christians from the host churches – making it the first joint women’s conference in the region that was attended by women from different religious backgrounds. The conference has contributed to improved relationships within church denominations and also between Christians and Muslims, based on an improved understanding of others’ practices and doctrines.

A women-led youth group in **Ethiopia** used a coffee ceremony to promote social cohesion, understanding and the respecting of different views. Part of the established social fabric, the ceremony allows community members to get together, share experiences, address and resolve social issues and support community members. It can also enable community members and elders to process a kind of reconciliation and promote social cohesion.

As per traditional social roles in Ethiopia, the coffee ceremony is solely practised by women, so the young women who implemented this activity invited inter-religious leaders, community members, women and youths. This resulted in greater inter-religious tolerance, more peaceful coexistence within the target community, and greater visibility of JISRA’s work.

Also in **Ethiopia**, representatives from two youth groups – one Muslim, one Orthodox Christian – decided to team up during the analysis process and propose a shared initiative. They organised a football match to which they invited their religious leaders, many of whom had never sat together in the same area. After the match they were invited to share drinks and mingle with the players which led to the leaders speaking with each other in a safe and neutral space. The youth group then invited the leaders to a meeting for their combined members to talk about peaceful coexistence.

The meeting was a key factor in students from different religious backgrounds starting to interact and understand each other’s faiths and beliefs. They also started visiting each other in their respective campuses, establishing friendships that eventually led to a reduction in student violence in schools.

Examples from Iraq include:

1. Youth Camp

In June 2022, a youth camp was held in Kirkuk, bringing together young people, both male and female, from different religions and backgrounds. The camp aimed to foster dialogue on social and practical life goals, link these objectives to the JISRA project’s mission of tolerance and cohesion, and address challenges related to freedom of religion and belief. Through discussions and interactive activities, participants worked towards countering stereotypes and promoting coexistence.

2. Community Peace and Art Festival

In July 2023, an art festival was organised in Kirkuk to promote religious coexistence and peace. The festival featured diverse artistic expressions, including traditional music, poetry, and exhibitions that highlighted the cultural heritage of Kirkuk’s communities. The event successfully brought together civil society representatives and religious figures, fostering appreciation for diversity and mutual understanding.

3. Coexistence Journey

In April 2024, the ‘Coexistence Journey’ initiative took place in Shekhan, taking young people to

visit religious sites in the area and take part in interfaith dialogue. Participants, both male and female, explored different religious traditions, strengthening their understanding of cultural and religious diversity. This initiative played a key role in bridging gaps between communities and reinforcing tolerance and coexistence.

4. Podcast workshop: Towards a Better Peace

In April 2024, a three-day workshop was conducted in Shekhan to equip youth and women with podcast production skills. The initiative aimed to combat hate speech on social media and promote peaceful coexistence. Participants learned to create meaningful podcast content focused on dialogue, tolerance and peacebuilding, contributing to a more inclusive and harmonious society.

In **Nigeria**, Kaduna State, two women's groups came together for joint activities. One was a Muslim group, the other was Christian. They are from the same community but live in separate areas of this community. They found common ground in their respective scriptures which both contain instructions to keep homes and surroundings clean, so the groups decided to join together for a PGM project. With the money received they bought cleaning equipment and together went to each other's neighbourhoods to clean up. This initiative received positive feedback from community members who not only appreciated the cleanup but were impressed by the different faith groups working together. The project has been so successful that the cleaning continues: every two weeks the women meet to clean their community. Their numbers have grown, trust in and respect for women of different faiths has grown and friendships have been established.

Stage 3: Follow-up

Once the activities are implemented, the participating grassroots groups which have received funding through participatory grantmaking should be supported to reflect and report on the outcomes of their actions.

Reporting requirements should ideally be kept light, potentially with guiding reflection questions that aim at drawing out what change has been caused and why. Relying on non-written methods – such as using video or photos for reporting – can be particularly useful. Reporting can also happen in a workshop led by the facilitator at the end of the implementation period.

Sharing stories through video reporting in Indonesia

After participating grassroots groups in Indonesia had implemented initiatives through participatory grantmaking in 2024, they were supported to reflect on and report their outcomes through a video reporting approach.

To keep the reporting process engaging and accessible, the groups invited a local TV channel to document their activities. This included capturing the art project promoting peace, highlights from the collective campaign for social cohesion, and key moments from the interfaith camping trip where different faith groups stayed overnight together.

The videographer conducted interviews with participants, showcasing their experiences and the changes they observed through the activities.

This non-written reporting method allowed the groups to share their stories in a dynamic and visual way, emphasising the emotional impact and personal reflections of those involved. The video also highlighted key successes, such as how the art project helped open dialogue between youth from different communities, or how the camping trip led to lasting friendships between individuals of different faiths.

Section 3: Suggestions for success

In addition to the steps outlined in the previous sections, you can increase the likelihood your participatory grantmaking process will succeed by applying best practice approaches. You should consider each of these suggestions at the start of your PGM process.

Suggestion 1: Simplify processes

Participatory grantmaking is a great opportunity for people and groups who may not have a great deal of experience applying for funding. To make the most of this opportunity, make sure to review all processes with simplicity and accessibility in mind. Ask yourself whether due diligence requirements, application forms, reporting standards or other processes could make the programme *less* accessible to the very groups you want to include. If so, take the time to identify ways in which you can modify these processes to reduce the risk that they will be barriers to realising the full potential of the participatory grantmaking programme.

Suggestion 2: Find the best way to transfer funds

In many fragile and conflict affected places, the transfer of funds can pose a problem. In some cases, regulations may make it difficult to transfer funds to informal groups. In other cases, it may be necessary to use cash due to challenges with the banking system. To avoid these problems surprising you when you get to them, plan ahead.

Suggestion 3: Take time to build trust

Participatory grantmaking relies on trust. Participants need to trust each other, and they need to have faith in the process being fair. Similarly, implementers need to trust participants to make informed decisions. Building this trust can take time, but it can be critical to a successful process, especially when working in locations affected by violent conflict or deeply rooted polarisation. The facilitator may need to spend time at the start of the programme helping participants get to know each other and begin to trust each other, and explaining the purpose of the programme and the rationale behind the process followed.

Suggestion 4: Create community buy-in

Community buy-in can make the difference between success and failure in participatory grantmaking. A community which doesn't understand or believe in the process is likely to feel dissatisfied with the outcomes. On the other hand, a community which feels bought into the process – and which has a sense of ownership towards it – is likely to make the most of the initiatives implemented and take pride in what they have achieved. Therefore, we highly recommend identifying and collaborating with key community stakeholders (for example local government, religious leaders, security actors or traditional leaders) before you begin your PGM process. Doing so will also help strengthen the inclusion of groups in decision-making processes and enhance the sustainability of the interventions.

Suggestion 5: Support PGM facilitators

The facilitators play an essential role in creating a favourable and safe environment for participants throughout the grantmaking process, and ensure a fully participatory and inclusive process (leaving no one behind). Facilitators can also contribute to connecting groups to other relevant local stakeholders. It is important to support facilitators by providing methodological tools and instruments, and by creating space to share experiences with other facilitators. If necessary, train facilitators before starting the PGM process.

Section 4: Reducing the risks

Implementing participatory grantmaking processes can be challenging, and can come with some risks. Most of these can be reduced through appropriate mitigation strategies. The table below highlights some of the main risks implementers may face.

What is the risk?	How can it be mitigated?
The process is perceived as unfair by those not receiving funds.	<ul style="list-style-type: none"> ● Share clear communication about the nature of the PGM process to all participants before it starts. ● Devote time to building the trust among participants and between participants and organisers.
Decision making becomes dominated by the facilitator or an implementing organisation, rather than the participants.	<ul style="list-style-type: none"> ● Clearly define decision-making roles within the PGM process. ● Train the facilitator effectively. ● Oversee the executive body.
There is fraud or abuse of the funds given for initiatives.	<ul style="list-style-type: none"> ● Communicate regularly with groups receiving funding. ● Require proof of activities in reporting, such as photos. ● Community monitoring.
Participants are labelled as trouble-makers by community or faith leaders due to their initiatives.	<ul style="list-style-type: none"> ● Send clear communications from the funder and/or local partner to other important community stakeholders. ● Map the crucial protection and safeguarding needs with participants at the start of the process.
The process halts as due diligence is too strenuous for the selected participants.	<ul style="list-style-type: none"> ● Set out clear due diligence requirements. ● Support participants through the process, as this will build their capacity.
Money sits in a partner's bank and does not reach the initiative.	<ul style="list-style-type: none"> ● Ensure clear processes are set out and organisational requirements are followed, including due diligence of participants.
Community leaders or other power holders undermine the activities.	<ul style="list-style-type: none"> ● Ensure you communicate clearly <i>from the start</i> with the community and/or other relevant leaders to ensure their buy-in. For example, by consulting them within the mapping exercise – thereby valuing their insight and influence to better include relevant community groups.
Unstable security and/or conflict areas.	<ul style="list-style-type: none"> ● Be aware of how conflict situations can affect implementation, and prepare for that. ● Ensure a good understanding of how PGM may influence conflict dynamics and ensure the safety of participants.

Managing conflicts in PGM

In 2023, an alleged misuse of funds by one of the PGM groups was reported by a community member using social media. The case was taken up by the Chair of the group, as well as the JISRA country coordinator and other PGM staff.

After thorough examination, and hearing all parties involved, it appeared that the accusation was done by a former PGM group member who was not officially part of the group and was disappointed by not obtaining a grant. The conflicting parties were about to go to court but fortunately an agreement was mediated, and negative consequences were avoided.

As a result, the approach was changed and now includes much more attention to the following issues:

- Providing advice and support to local PGM groups on issues of organisational development.
- Taking the time, and allocating sufficient resources, to build the financial management skills of PGM grantees – ensuring transparency and proper reporting.
- Including all members of the group in a joint application for funding, as opposed to having individual office bearers, so that everybody owns the process.
- Exploring the group dynamics within communities so that funding organisations can better understand the structures of some of these groups.
- Exploring ways to continue to involve PGM participants who have not obtained grants.

Section 5: Make a meaningful difference

As this guide has shown, participatory grantmaking can make a significant difference to the lives of local communities. It does this by ensuring grassroots community groups have the power to actively bring about the changes their community needs.

Applying our experience working with groups led by women and youth in contexts affected by violent conflict, we have shared a basic outline for a participatory grantmaking process, suggestions for success based on good practice, and an overview of some of the potential risks involved.

While by no means comprehensive, we hope this guide has demonstrated that participatory grantmaking does not need to be very complicated – although it does need a great deal of trust and a willingness to do things differently.

We encourage donors, international NGOs, established national NGOs – and any other actors who hold power in the context of community-driven activities related to development, peacebuilding or humanitarian aid – to be bold, to take risks, and to share their power with the communities they work with.

Our hope is that this guide, and the examples included in it, have shown you that participatory grantmaking is both feasible and worthwhile.

Annex 1: Proposal development template

Note: This is a sample template that should be adjusted to each particular context or process.

Date:	Country:
Region:	
Participant group name:	
Group members' names (specify board members):	
Question 1: How will your activity address identified needs or issues? With whom will you engage to do this?	
Question 2: What are your proposed activities?	
Question 3: What will your activities achieve? What are your objectives?	
Question 4: How much will your activities cost and what will you spend the money on?	
Question 5: When are you going to implement the proposal? Please include a timeline.	
Question 6: How will you monitor the implementation and results of the activities?	



Annex 2: Reporting template

Note: This is a sample template that should be adjusted to each particular context or process.

Country:
Participant group name:
Group members' names:
Question 1: What has been organised? When and where did it take place? Who participated in the activity (directly and indirectly)?
Question 2: What has been achieved (in terms of changes in attitude or behaviour)?
Question 3: Please provide examples of the changes observed (text, video, photos, etc).
Question 4: Please explain how you used the funds, considering your budget. Please provide copies of receipts (add more lines as necessary).

Item (what did you spend money on?)	Budget (how much did you plan to spend for this?)	Expense (How much did it really cost?)

Total:		



www.jisra.org | info@jisra.org

© JISRA 2025