

L'Année PhiLanthropique The PhiLanthropic Year

Volume 2 | Hiver / Winter 2020



THE CIRCLE LE CERCLE

ON PHILANTHROPY AND ABORIGINAL PEOPLES IN CANADA
SUR LA PHILANTHROPIE ET LES PEUPLES AUTOCHTONES AU CANADA



PhiLab

Coordonnées Contact

philab@uqam.ca

www.philab.uqam.ca

514-987-3000 #8576

Directeur de publication Publication Director

The Circle on Philanthropy
and Aboriginal Peoples in
Canada

Rédacteurs en chef Editors in Chief

Kris Archie
Jean-Marc Fontan

Comité de rédaction Editorial Team

Shereen Munshi
Katherine Mac Donald

Contributeurs Contributors

Kris Archie
Anaïs Bovet
Catherine Donnelly
Foundation
Rosane Dal Magro
Hannah J. Dueck
Jean-Marc Fontan
David Grant-Poitras
Adela Tesarek Kincaid
Sylvain A. Lefèvre
Leeza Perehudoff
Adam Saifer
Dorla Tune
Martina Ulrichs

Conception graphique Graphic Design

Katherine Mac Donald
Diane Alalouf-Hall

Traduction Translation

Diane Alalouf-Hall
Stéphane Gregory

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À propos du PhiLab | About PhiLab

Le Réseau canadien de recherche partenariale sur la philanthropie (PhiLab), anciennement Laboratoire montréalais de recherche sur la philanthropie canadienne, a été pensé en 2014 dans le cadre de la conception de la demande de financement du projet développement de partenariat CRSH intitulé “Innovation sociale, changement sociétal et Fondations subventionnaires canadiennes”. Ce financement a été reconduit en 2018 sous le nom “Evaluation du rôle et des actions de fondations subventionnaires canadiennes en réponse à l’enjeu des inégalités sociales et des défis environnementaux”. Depuis ses débuts, le Réseau constitue un lieu de recherche, de partage d’information et de mobilisation des connaissances des fondations canadiennes. Des recherches conduites en partenariat permettent la coproduction de nouvelles connaissances dédiées à une diversité d’acteurs : des représentants gouvernementaux, des chercheurs universitaires, des représentants du secteur philanthropique et leurs organisations affiliées ou partenaires.

Le Réseau regroupe des chercheurs, des décideurs et des membres de la communauté philanthropique à travers le monde afin de partager des informations, des ressources et des idées.

The Canadian network of partnership-oriented research on philanthropy (PhiLab), previously called the Montreal Research Laboratory on Canadian philanthropy, was thought up in 2014 as part of the conception of a funding request by the NRCC partnership development project called “Social innovation, social change, and Canadian Grantmaking Foundations”. From its beginning, the Network was a place for research, information exchange and mobilization of Canadian foundations’ knowledge. Research conducted in partnership allows for the co-production of new knowledge dedicated to a diversity of actors: government representatives, university researchers, representatives of the philanthropic sector and their affiliate organizations or partners.

The Network brings together researchers, decision-makers and members of the philanthropic community from around the world in order to share information, resources, and ideas.



Social Sciences and Humanities
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sciences humaines du Canada

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THE CIRCLE LE CERCLE

ON PHILANTHROPY AND ABORIGINAL PEOPLES IN CANADA
SUR LA PHILANTHROPIE ET LES PEUPLES AUTOCHTONES AU CANADA

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QUE FAIT LE CERCLE?

Le Cercle sur la philanthropie et les Peuples autochtones du Canada (le Cercle) transforme la philanthropie et contribue à mettre en œuvre des changements positifs entre la philanthropie et les communautés autochtones. Il le fait en créant des espaces d'apprentissage, d'innovation, d'établissement de relations, de co-création et d'action. Le Cercle travaille aux côtés d'organisations dirigées par des autochtones, d'organisations autochtones informées et d'organisations ayant des bénéficiaires autochtones. Nos membres et organisations philanthropiques signataires de la Déclaration d'action encouragent les individus et les organisations à se renseigner, à reconnaître, et à mieux comprendre la réconciliation et la décolonisation de la richesse.

ABOUT US

The Circle on Philanthropy and Aboriginal Peoples in Canada (The Circle) transforms philanthropy and contributes to positive change between Philanthropy and Indigenous communities by creating spaces of learning, innovation, relationship-building, co-creation, and activation. The Circle works alongside Indigenous-led organizations, Indigenous informed organizations, organizations with Indigenous beneficiaries, our members and philanthropic signatories of The Declaration of Action to encourage individuals and organizations to learn, acknowledge, and understand more about reconciliation and the decolonization of wealth.

À propos de l'Année PhiLanthropique

Par : **Jean-Marc Fontan et Peter R. Elson**

Codirecteurs du PhiLab

Corédacteurs en chef du numéro

L'Année PhiLanthropique est une publication spécialisée dans la diffusion de connaissances scientifiques et professionnelles dans le domaine de la philanthropie et plus précisément de la philanthropie subventionnaire. La revue répond au besoin de rendre disponible, en français et en anglais, des connaissances principalement produites ou mises en valeur par des activités scientifiques réalisées au sein du Réseau canadien de recherche partenariale sur la philanthropie (PhiLab).

L'Année PhiLanthropique publie des travaux de nature scientifique ou professionnelle répondant aux exigences de base de l'édition scientifique. La revue dispose d'un comité de lecture et de politiques éditoriales de base qui assurent une qualité minimale aux textes qui sont publiés. Ces derniers prennent différentes formes – articles, chroniques, comptes rendus critiques, et s'inscrivent dans un créneau qui se situe entre les publications scientifiques formelles et informelles. Il s'agit donc de textes qui, tout en respectant les normes éthiques de la production scientifique et professionnelle, se veulent plus courts – une dizaine de pages – et plus légers (moins grande emphase sur les dimensions méthodologiques et plus sur les résultats ou l'analyse) que la moyenne des productions scientifiques.

Produite une fois par année (hors éditions spéciales), chaque numéro de la revue est pris en charge par une équipe éditoriale différente rattachée au PhiLab. L'équipe, en mode direction, est chargée de la conception, de la production et de la gestion d'un appel à contribution.

En publiant l'Année PhiLanthropique nous nous assurons d'agir en complémentarité avec une offre de publications scientifiques, ou visant le grand public, déjà existante. En se voulant accessible en ligne et offerte gratuitement, la revue ouvre la voie à la diffusion de contenus générés par ou découlant d'activités de recherche majoritairement conduites en partenariat avec des acteurs de l'écosystème philanthropique.

L'Année PhiLanthropique s'inscrit dans la stratégie globale mise en place par PhiLab afin de mieux faire connaître les réalisations et enjeux de l'écosystème philanthropique canadien tout en ouvrant la voie à sa mise en comparaison avec des pratiques existantes ailleurs dans le monde. Enfin, rappelons que la création de notre revue n'aurait pas été possible sans l'appui du Conseil de recherches en sciences humaines du Canada (CRSH).

Jean-Marc Fontan et Peter Elson, de l'Université de Victoria, sont codirecteurs des subventions partenariales CRSH obtenues pour les périodes 2013- 2017 et 2018-2024. À titre de codirecteurs, ils veillent à la réalisation et à la coordination des activités de recherche et de valorisation des connaissances inscrites dans les programmes de recherche menés en partenariat et soutenus financièrement par le CRSH et les partenaires du projet. Jean-Marc Fontan est aussi directeur de la Chaire de recherche sur la méthodologie et l'épistémologie de la recherche partenariale et membre régulier du Centre de recherche sur les innovations sociales. Enfin, il codirige, avec Isabel Heck (Parole d'excluEs) l'incubateur universitaire éponyme de cette organisation (IUPE).



About the PhiLanthropic Year



By: **Jean-Marc Fontan and Peter R. Elson**

Co-directors of the PhiLab Network

Co-editor in chief of this issue



The PhiLanthropic Year is a journal that specializes in the transmission of scientific and professional knowledge within the philanthropic sector, and more specifically, grantmaking philanthropy. The journal meets the need of rendering available, in French and English, knowledge mainly produced by or highlighted by the scientific activities that take place within the Canadian Philanthropy Partnership Research Network (PhiLab).

The PhiLanthropic Year publishes scientific and professional articles that meet the basic requirements of scientific publication. The journal has a peer-reviewed committee as well as basic editorial guidelines that ensure a minimum standard for the texts it publishes. These latter take on different forms - articles, chronicles, critical book reviews, and find themselves somewhere between formal and informal scientific articles. These texts, while respecting the ethical norms of scientific and professional publications, are shorter - a dozen pages or less - and lighter (less emphasis on the methodological aspects and more on the results or analysis) than your average scientific publication.

Published annually, each issue is taken in charge by a different editorial team that is connected to PhiLab. The team, from a management point of view, is responsible for the design as well as the creation and management of a call for contributions. By publishing the PhiLanthropic Year, we make sure to act as a complement to the existing offer of scientific literature and publications directed to the general public. By being available online and offered free of charge, the journal paves the way to the dissemination of content generated by or stemming from research mainly conducted in partnership with actors of the philanthropic ecosystem.

The PhiLanthropic Year is part of a global strategy implemented by PhiLab to spread awareness of the successes as much as of the issues of the Canadian philanthropic ecosystem while paving the way for comparisons with existing practices from around the world. Finally, let us recognize that the creation of our journal could not have been possible without the support of the Social Sciences and Humanities Research Council of Canada (SSHRC).

Jean-Marc Fontan and Peter Elson, of Victoria University, are the co-directors of the SSHRC partnership grants obtained for 2013-2017 and 2018-2024. As co-directors, they oversee the implementation and coordination of research and knowledge valuation activities included in the research programs led in partnership with and financially supported by the SSHRC and the project's partners. Jean-Marc is also director of the Research chair on methodology and epistemology of partnership-based research and a regular member of the Social innovation research center. Finally, he co-directs, with Isabel Heck (Paroled'excluEs) the university incubator eponymous to this organization (IUPE).

À propos de cette édition

Les partenariats ont toujours été au cœur du travail du PhiLab. Cette édition de l'Année PhiLanthropique, en collaboration avec le Cercle de la philanthropie (The Circle), représente une première étape dans la construction de ce que nous espérons être une relation longue et saine. Le Cercle a récemment assumé le rôle de pôle PhiLab Autochtone, et cette revue a semblé être un excellent moyen de saisir les intentions, les enseignements et les types de relations que nous voulons amplifier. C'était également l'occasion de se développer en tant que Réseau, d'apprendre à travailler différemment, de construire une plateforme visant à diversifier les voix de la philanthropie et d'amplifier la sagesse et les solutions provenant de leaders racisés, Noirs et autochtones dans et/ou en marge du secteur philanthropique.

L'équipe éditoriale



Shereen Munshi est une professionnelle en communication qui est née en Zambie et qui a immigré au Canada avec sa famille il y a plus de dix ans. Fièvre diplômée de l'Université d'Ottawa, elle a depuis accumulé une expérience en travaillant au sein des secteurs philanthropique et de bienfaisance du Canada.

Dans son rôle actuel comme Responsable des partenariats et des communications stratégiques pour le Cercle sur la philanthropie (Le Cercle), Shereen développe des relations stratégiques entre le Cercle et des organisations homologues dont les valeurs, la mission, et les objectifs sont alignés à ceux du Cercle. De plus, Shereen travaille à accroître la visibilité d'enjeux et de voies d'importance, tout en s'assurant d'une communication forte et réactive pour atteindre des objectifs au service des principaux membres du Cercle. Elle est déterminée à faire respecter les principes d'équité et de justice dans son travail, et elle cultive une aptitude à conduire des analyses approfondies sur les populations, les territoires, les politiques et le pouvoir afin de tenir informés les secteurs philanthropiques et de bienfaisance. Shereen siège au Comité directeur de la Data Policy Coalition, elle est une fière membre de la Next Generation Philanthropy Collaborative (NGPC) et fait partie de l'équipe centrale de l'Ontario Indigenous Youth Partnership Project (OIYPP).

Shereen est un contact clé de la gestion du partenariat entre le PhiLab et le Cercle en ce qui concerne le Centre sectoriel Autochtone.

Katherine Mac Donald est une professionnelle de la philanthropie oeuvrant dans le secteur à but non lucratif et philanthropique depuis plus de quinze ans. Après des années de bénévolat au sein de plusieurs organismes, elle a commencé à y travailler en 2008 à la SPCA de Montréal. Elle a suivie sa passion pour le développement durable avec un baccalauréat à l'Université McGill en Environnement et développement. Katherine a ensuite commencé à travailler pour un organisme de lutte pour les droits des animaux en tant que responsable de collecte de fonds et des communications, où elle est devenue la porte-parole médiatique. Son intérêt pour le développement durable et ses compétences en collecte de fonds lui ont amené à poursuivre ses études à l'Université de Montréal à travers le Certificat en gestion philanthropique. Maintenant, elle siège au Conseil d'administration de Vigilance OGM, un organisme dédié à l'éducation et la sensibilisation aux enjeux des OGMs et des pesticides.



Au sein du PhiLab, Katherine a débuté en tant qu'assistante de recherche, responsable de la traduction des articles de blogues, résumés de recherche, infolettres et le site web. Elle est ensuite devenue leur Responsable des communications, où elle a entre autres lancé leurs médias sociaux et amélioré leur présence en ligne et les communications du réseau.

About this edition

Partnerships have always been at the heart of PhiLab's work. This edition of the PhiLanthropic Year, in collaboration with The Circle on Philanthropy (The Circle) represents an initial step in building what we hope to be a long and healthy relationship. The Circle recently took on the role of National Indigenous hub at PhiLab, and this journal felt like a great way to capture the intentions, learnings and types of relationships we want to amplify. It has been an opportunity to grow as a Network, to learn how to work differently, to build a platform aimed at diversifying the voices of philanthropy and to amplify the wisdom and solutions of Black, Indigenous, People of Colour leaders in and/or adjacent to the philanthropic sector.

The editorial team



Shereen Munshi is a communications professional who was born in Zambia and immigrated to Canada with her family 10+ years ago. As a proud University of Ottawa alumnus, she has since gone on to amass experience working in the Canadian non-profit and philanthropic sectors.

In her current role as Manager of Partnerships and Strategic Communications at The Circle on Philanthropy (The Circle), Shereen develops strategic relationships between The Circle and peer organizations who are in alignment with The Circle's values, mission, and strategic goals. In addition, Shereen works to increase visibility, amplify issues and voices of note and ensure strong responsive communication to achieve goals in service to The Circle's primary member audiences. She is determined to uphold principles of equity and justice in her work and is nurturing a growing aptitude to amplify deep analysis of people, place, policy and power to inform the philanthropic and non-profit sectors.

Shereen sits on the Data Policy Coalition Steering Committee, is a proud member of the Next Generation Philanthropy Collaborative (NGPC), and serves on the Ontario Indigenous Youth Partnership Project (OIYPP) Core Team.

Shereen is a key contact in managing the partnership between PhiLab and The Circle as it relates to the National Indigenous Hub.

Katherine Mac Donald is a philanthropy professional who has been working in the nonprofit and philanthropic sector for over fifteen years. Volunteering in various organizations, she began working in the industry in 2008 at the Montreal SPCA. She then followed her passion for sustainable practices by completing a degree in Environment and Development at McGill University. Later landing a position as a fundraising and communications manager in an animal rights organization, she developed her skills in both areas, becoming the spokesperson for the organization. Her interest in sustainable development, paired with her fundraising abilities, led her to further pursue her studies at Université de Montréal with the Nonprofit Management Certificate. She now sits on the Board of Vigilance OGM, a nonprofit dedicated to education and awareness around GMOs and pesticides.



Within PhiLab, Katherine began as a research assistant, translating various documents, including blog articles, research summaries, newsletters and their entire website. She moved on to become their Communications Manager, launching their social media platforms and enhancing their online presence and network communications. She is now co-coordinator of the Network.

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By The Catherine Donnelly Foundation



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Le Bâtiment 7, les fondations philanthropiques et les universités. Histoire d'une mise en commun

Par Sylvain A. Lefèvre et David Grant-Poitras

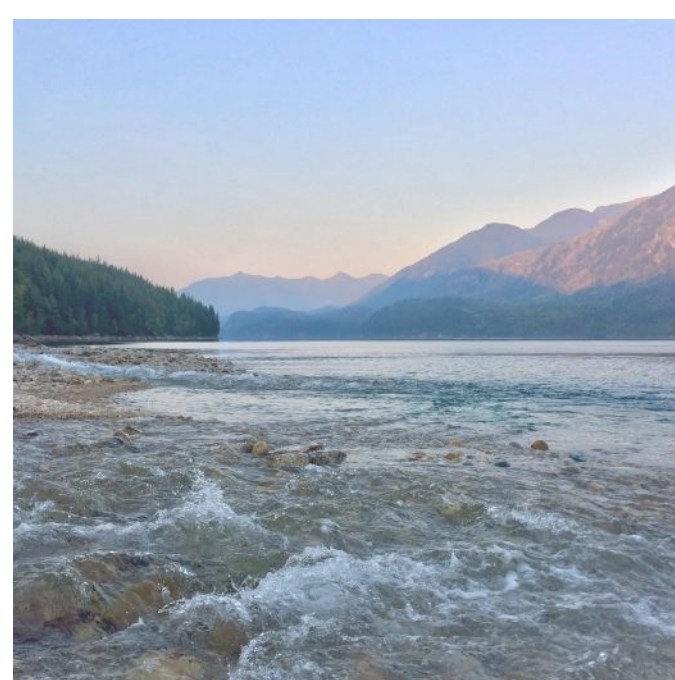


Cet article présente les résultats provisoires de la première phase d'une recherche partenariale entreprise par le PhiLab-Québec à partir du printemps 2019. L'équipe de recherche est composée de Sylvain A. Lefèvre, qui dirige le projet, et de David Grant-Poitras, qui agit en tant qu'agent de recherche. Les partenaires du PhiLab dans ce projet de recherche sont Judith Cayer (Bâtiment 7), Jacques Bordeleau (Fondation Béati), Patricia Rossi (Fondation Lucie et André Chagnon) et Mélanie Pelletier (Service aux collectivités de l'UQAM).

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Internship-based Collaborative Applied Research Model: Linking academic research projects, rural NGOs, sustainability, philanthropy, and funding

By Adela Tesarek Kincaid, Hannah J. Dueck & Leeza Perehudoff



The primary goal of this paper is to describe an emerging Internship-based Collaborative Applied Research Model (ICAR) built around local project partnerships, internships at an academic research centre, Non-Governmental Organizations (NGOs) and various funders in the rural Columbia Basin-Boundary region of British Columbia (BC).

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La relation d'aide comme fonction
de copier-coller:
Les paradoxes d'un modèle
néolibéral d'empouvoirement qui
mène à projeter sur autrui ce que
l'on est

Par Anais Bovet

Aider est communément admis comme une action reposant sur de bonnes intentions. Mais la relation d'aide peut avoir des impacts considérés comme négatifs : si l'on aide, on est susceptible de créer une dépendance de la part de la personne aidée.



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Moving Beyond the Words: Where
is Canadian Philanthropy on its
journey to Dismantle Anti-Black
Racism?

By Dorla Tune

The everyday reality of Black people living in Canada includes facing anti-Black racism in all of its overt and covert forms. As short as five months ago, you may have bristled at this statement and instinctively denied it to be true. Yet, since the catalyzing murder of George Floyd in the United States, Canadians are taking a fresh look at the daily experiences of Black people living in the nation. Though Canada's relationship with its diverse Black communities



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How to redefine funder-grantee
relationships to support
Indigenous-led organizations

By Martina Ulrichs

Philanthropic funders need to review their grantmaking practices to a great extent to truly address equity and justice issues, starting with questioning – who they fund, how they fund and what they fund, to how foundations are governed, how endowments are managed, and who sits at the decision-making table.



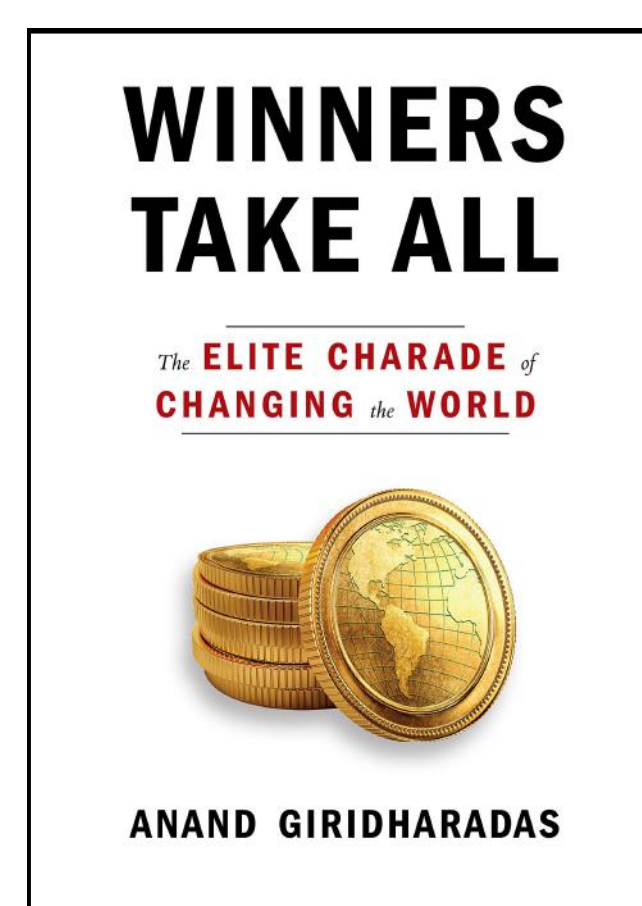
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Winners Take All: The Elite Charade of Changing the World

By Adam Saifer



In *Winners Take All: The Elite Charade of Changing the World*, former New York Times columnist Anand Giridharadas provides an important contribution to critical debates around social and economic inequality, as well as its root causes. Specifically, he focuses on a target that, to this point, has been limited to academia and the rare leftist publication: “elite-led, market-friendly, winner-safe” approaches to social change.

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La solidarité en crise: Centraide et la nouvelle philanthropie

Par Rosane Dal Magro



Taïeb Hafsi et Saouré Kouamé, respectivement chercheurs à HEC-Montréal et à l'École de Gestion Telfer de l'Université d'Ottawa, ont publié un livre mobilisant un concept central, celui problème social à faible densité pour présenter une analyse historique et managériale d'une importante institution québécoise : Centraide du Grand Montréal.

07

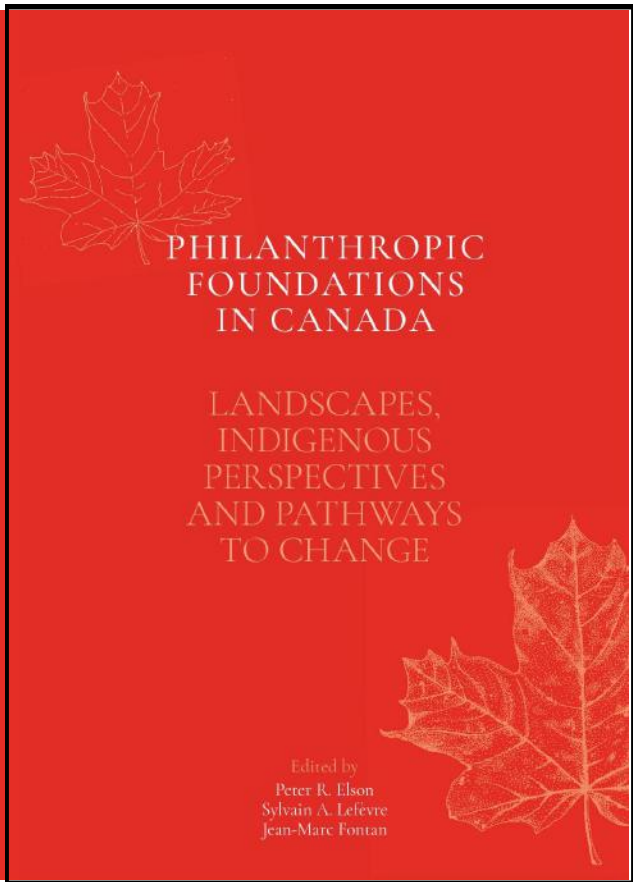
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La solidarité en crise: Centraide et la nouvelle philanthropie

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GRIEF
acknowledge
WHAT HAS BEEN
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KNOW
YOURSELF
How can you
What you
don't
WHO YOU

L'Année PhiLanthropique est une publication spécialisée dans la diffusion de connaissances scientifiques et professionnelles dans le domaine de la philanthropie subventionnaire.

The PhiLanthropic Year is a journal that specializes in the transmission of scientific and professional knowledge within the grantmaking philanthropic sector.

Image: Decolonizing Wealth Tour
Crédit photo / Photo Credit: Sarah Race
Facilitatrice graphique / Graphic
Facilitator: Tiare Jung, Drawing Change

ÉDITORIAL

Par : Kris Archie
*Directrice générale du Cercle
Corédactrice en chef du numéro*

Weykt! Bonjour et bienvenue à cette édition spéciale de l'Année Philanthropique.

En tant que Hub sur la philanthropie autochtone et organisation pancanadienne de base visant l'essor de la philanthropie autochtone et la transformation du secteur philanthropique créé par les colonisateurs, nous sommes heureux de contribuer à promouvoir et à amplifier le travail de nos membres, de nos partenaires et de notre secteur. Pour ce faire, nous portons un intérêt particulier aux façons dont les personnes et les institutions de la philanthropie créée par les colonisateurs tentent de changer les choses.

Notre travail a pour but ultime d'honorer la sagesse, l'innovation et la philanthropie des peuples, organismes et nations autochtones. Une des façons que nous privilégions pour appuyer ce travail est d'encourager le secteur philanthropique créé par les colonisateurs à apprendre à penser et à agir différemment avec les peuples et les organismes autochtones. Il s'agit d'étendre le travail de transformation dans ce secteur à l'ensemble des autres communautés en quête d'équité en modifiant les systèmes de financement ou en élaborant des politiques qui favorisent la mise en œuvre de stratégies d'investissement visant à réduire les dommages aux terres ancestrales des peuples autochtones, tant à l'échelle locale que mondiale. Nous savons qu'il existe une communauté active qui accomplit un travail réfléchi, stratégique et efficace. Nous savons aussi que ce travail ne prend pas nécessairement la forme d'un projet classique de recherche.

Notre engagement à évacuer de notre approche les comportements associés à la suprématie blanche nous amène à favoriser des activités de recherche menées dans un cadre d'*apprentissage partagé* et de *mobilisation des connaissances* et à nous poser les questions suivantes : ces apprentissages sont-ils de nature à amplifier et à accélérer la transformation? En résultera-t-il des applications pratiques et des politiques pour les différents publics visés? Les personnes concernées auront-elles la possibilité d'interpréter leurs propres données et apprentissages et de les partager avec d'autres?



Pouvons-nous mobiliser ces connaissances sous divers formats pour les rendre accessibles et donc inclusives? Sommes-nous capables d'apprendre et de mobiliser la sagesse qui permettra d'apprécier plus justement l'importance de prendre son temps, d'établir des relations fondées sur la confiance et la responsabilité, et de donner de la visibilité à ces apprentissages pour nos pairs?

Dans cet esprit de poser des questions auxquelles nous ne disposons pas encore de réponses, nous avons invité diverses voix à aborder les changements à apporter aux modalités de gouvernance, à la construction de relations, la nécessité de prendre le temps requis et l'adoption de mesures adéquates. Les propositions ici présentées reposent sur un acte formidable de générosité de la part de nos membres et partenaires de la transformation. Nous espérons que vous prendrez plaisir à lire les textes présentés par la Catherine Donnelly Foundation et la Fondation de la famille Pathy, lesquelles font état des connaissances acquises auprès de partenaires autochtones dans leurs efforts pour penser et agir différemment. J'espère que vous reconnaîtrez la justesse et l'importance des ressources dynamiques élaborées lors du [Sommet des bailleurs de fonds sur l'équité raciale et la justice dans la philanthropie](#), et que vous prendrez aussi le temps de réfléchir aux vérités partagées par Dorla Tune dans son article sur le démantèlement du racisme à l'égard des personnes noires. Et finalement, je vous invite à profiter d'un moment de vagabondage créatif en imprimant les pages à colorier et en y ajoutant votre propre touche de couleur.

J'espère que ces diverses propositions – à entendre, à lire, à colorier – contribueront à exercer les muscles propres à l'apprentissage, à l'écoute et à l'engagement de tout votre être comme agente ou agent de changement dans cet espace où se croisent la philanthropie et la recherche.

Kukstemc, Kris Archie

EDITORIAL

By: Kris Archie
 CEO of The Circle on Philanthropy and
 Aboriginal Peoples in Canada,
 Co-editor in Chief of this issue

Weykt! Hello - Welcome to this unique edition of the PhiLanthropic Year.

As the national hub on Indigenous Philanthropy and a national member-based organization focused on the amplification of Indigenous Philanthropy and transformation of the Settler-created philanthropic sector - we're excited to help bring forward and amplify the work of our members, partners and sector - with a special look at the ways in which people and institutions inside Settler-created philanthropy are seeking to create change.

Our work is ultimately about honouring the wisdom, innovation, and philanthropy of Indigenous peoples, organizations, and nations. One of the ways we seek to support this work is through encouraging the Settler-created philanthropic sector to learn to think and do differently with Indigenous peoples and organizations - but also, to transform their work alongside all other equity-seeking communities. Whether through changes to grantmaking systems or developing policies for investment strategies that seek to do less harm to the backs and lands of Indigenous peoples locally and globally - we know that there is an active community of people doing thoughtful, strategic, and impactful work - and - we know that work doesn't always take the format of a typical research project.

As a commitment to decentering behaviours of white supremacy in our approach, we prioritize research from a frame of *shared learning and knowledge mobilization* whereby we ask ourselves - is this learning that can help amplify & accelerate transformation? Will the results of this learning have multiple applications across audiences related to practice and policy? Is there an opportunity for folks to do the sense-making of their own data and learning to share with others? Can we mobilize



this knowledge into multiple formats for accessibility and thereby inclusion? Are we able to do learning and mobilize wisdom that enables a deepening appreciation for slowing down, building relationships of trust and accountability and making our learning visible for our peers?

In this spirit of asking more questions than we have answers for, we've invited a range of voices to share about changing governance, building relationships, expanding time and sustaining action. The offerings presented here are an incredible act of generosity on the part of our members and partners in transformation. We hope that you'll enjoy the offerings from Catherine Donnelly Foundation and Pathy Family Foundation as they share their learning alongside Indigenous partners in their efforts to think and do differently. I hope that you'll bear witness to the vibrant resources developed from the Racial Equity and Justice in Philanthropy Funders Summit gathering - and spend time reflecting on the actionable truths shared by Dorla Tune in her piece about dismantling anti-black racism. And finally - we invite you to engage in some creative wanderings by printing out the colouring pages and adding your touch of colour.

What I hope you find in the pages to follow are a variety of pieces - to hear, to read, *to colour*; that help you exercise the muscles related to learning, listening, and engaging with your whole self as an agent of change in this space where philanthropy and research intersect.

Kukstemc, Kris Archie

ENTREVUE | INTERVIEW



Entrevue avec **Kris Archie**,
Directrice Générale du Cercle, **Sara
Lyons**, vice-présidente de
Fondations Communautaires
Canada, et **Tim Fox**, le Président du
Calgary Foundation.

Interview with **Kris Archie**, CEO of
The Circle, **Sara Lyons**, vice-
president of **Community
Foundations Canada** and **Tim
Fox** the President of the Calgary
Foundation.

Photo: Governing Circle Board
Retreat - Seasonal Walk:
Winter, Unceded Territories of the
Musqueam, Squamish, and Tsleil-
Waututh Nations, November 2019

ENTREVUE | INTERVIEW

**Kris Archie, Sara Lyons
& Tim Fox, The
Governing Circle.**



Par | By:

Interviewer: [Alexander Dirksen](#), Community Knowledge Exchange (CKX).

Interviewees: Kris Archie, The Circle. Sara Lyons and Tim Fox, The Governing Circle.

The Circle will be hosting the All My Relations gathering 2021 virtually June 14 - 16 2021.

The following interview was recorded at The Circle's 2019 All My Relations (AMR) gathering, a conference offering held biennially. The conversations that follow capture the values and experience of the AMR, and The Circle's co-chair Governing Circle model.

This interview was recorded as a podcast, in partnership with Community Knowledge Exchange (CKX). The interview begins with an interview between Alexander Dirksen, Director, Programs and Community Accountability, CKX, and Kris Archie, CEO of The Circle. Alex and Kris' conversation leads into a fireside chat between Sara Lyons and Tim Fox, Co-Chairs of The Governing Circle. Since this interview, Sara has completed her tenure on The Governing Circle but remains close to The Circle's team and work.

Alexander: Hello and welcome to a special edition of CKX Questions produced in partnership with The Circle on Philanthropy and Aboriginal Peoples in Canada. This spring, The Circle hosted their biennially All My Relations gathering on Treaty 7 Territory. In this episode, we hear from The Circle's CEO Kris Archie on the gathering. Reflections that set the stage for a conversation recorded at All My Relations between Tim Fox and Sara Lyons, the co-chairs of The Circle's board of directors. We open with my conversation with Kris, followed by Kris introducing the fireside chat between Sara and Tim.

AD: I'm here with Kris Archie, Executive Director of The Circle. Perhaps a good place to start would be, what is the All My Relations Gathering? What's the intention and spirit behind it? And what brought this amazing group of folks together?

Kris Archie (KA): All My Relations is about this concept of being in relationship with one another. The All My Relations that we did this past summer, we hosted it at the Grey Eagle Resort which is located on the Tsuut'ina First Nation in Treaty 7 just outside of Calgary. Its focus was really to provide participants with an experience for what it could mean if we

were doing our thinking and are doing differently. And by doing it differently, can we invite people to be in a relationship with one another, framed around the four seasons of spring, summer, winter and fall? And if we did that, could we help people have an experience that recognizes that when we take the time to embed Indigenous worldviews into our practices of philanthropy, or community building or relationship building, that we could have a transformed sector.

AD: I feel that the vision and intention that was held in the design process powerfully came through in the course of our time together at the gathering. I was wondering if you could maybe just share a little bit about how that time together was held and structured and a little bit about the flow? Because I feel like that really contributed to the magic of those days together.

KA: The All My Relations structure this year was really focused on exploration. We wanted to take people on a journey through the seasons and so the format was essentially two days together. It was broken into four kinds of chunks of time and each quadrant of time was focused on a particular season. Being in a rhythm was really important to us, inviting people into an understanding of like, the flow of what comes next. It gives people the spaciousness to sink into what they're feeling and what they're noticing. It provides folks with enough structure, or we hoped to provide folks with enough structure that they would be willing to keep coming along with us into the next season. What I know about seasons is that we, most folks who are living here in Canada have a sense of like, what happens in spring and what happens in fall, and having that be a major framework for our work meant that folks didn't have to belabor their brains too hard to understand what we're talking about and we gave enough space for them to make sense for what each season meant. The other pieces that were important were to move folks from a conference experience where you have, there are a million things you want to do you never get to all the sessions you want to get to, that at the end of it all you feel sick and or tired. We didn't want that experience. Not only did we want our tiny team of just Shereen and I to walk out of the other side of the All My Relations gathering and feel well, we also wanted the participants to feel well. To feel nourished and connected and to feel like they were leaving with specific tools that they can apply to their work. So that was part of the design of how we did the work together.

We focus first on spring and for us at the Circle, spring is a time for connecting and emergence. It's time for planting new seeds. It's also a time for starting to notice where there are new shoots

coming up and where buds are beginning to blossom and bloom. What does that mean in the context of the work that we do? It means paying attention to the sparks of new connections and opportunities for partnerships. It means amplifying and making visible the emergence of the new trends that are happening in the philanthropic sector, while also knowing that there to be in that kind of springtime feeling. You need to have a bit of faith that the seeds that you plant with the right amount of sunlight and watering and with the right soil can lead to beautiful things. We don't always know what is going to flourish. But we require some faith to do that work, so we tried to set up that first morning together with an emphasis on that energy.

Summer was in the afternoon of day one. Summer for us is really about engagement. It's about relationships, it's the time when you start to pick berries, and picking berries is a time for being out on the land. It's for sharing stories with family. One of the things I talked about was just how the sweetness of berries is such a gift. If someone goes out and they find huckleberries, for example, and they come back and they share those huckleberries with you, it's such a treat. So we really wanted to focus summertime on the acknowledgment and the celebration of where partnerships between Indigenous organizations and philanthropic organizations were turning into these sweet fruits. Where are some really amazing things happening? What does that look like? Why, why did that come to be? And what could others learn? There was this connection about how if you're going to be in a relationship with folks through a period of summer, you can tell the depth of your relationship, if they invite you to their secret berry patch. And for others, if you really want to get there and they don't invite you, how important it is that you honor and acknowledge that. Being in that period of engagement in relationship building is one that is really important. And when a funder comes along, or a new person comes along, and it's like, hey can I come to your community? Can I come to your berry patch? You know, folks can be a little bit cautious, right? What are you gonna do, at my berry patch? Do you know how to behave out there? Or, do you know that there are some bears, we're in their territory? Are you going to pick too much? Are you going to take them away and sell them like, you know, these are metaphors for the ways in which extraction happens in our communities. And how harmful that is, and why there's a lot of caution for making space for outsiders or for funders to enter into Indigenous community spaces. Summer is really about where there are beautiful things happening, and how can we learn from it and amplify that.

Fall was the morning of day two and fall for us at the Circle is really about harvest. The concept of harvest is about the

“It’s an acknowledgement
that being in a relationship
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practice of extraction from the land. We try really hard to be clear that that's not what we're doing, or that's not our intention when we use this language. It's an acknowledgment that being in a relationship gives you an opportunity for a harvest. In our specific context, we are thinking about policies and practices, the learning that comes from doing good work together and kind of what it is that you can take away. Fall is about understanding the research and data that exists and making sense of it alongside others. It's about mobilizing the knowledge that we have - the knowledge that exists in the community for the purpose of benefiting the community. For us, our community is both Indigenous charitable organizations and the philanthropic sector.

That was a fun time because we did some playful things. We have a data date, where the Circle kind of opened up a bunch of bags of sticky notes connected to previous gatherings we had and said like, help us make sense of this - help us identify the patterns that exist here and help us to tell a story about the wisdom that exists in communities as it relates in this instance, specifically to decolonizing wealth.

But it was also about understanding that harvest in the traditional sense, if you're out in the fields, or if you're gathering from the bush, you don't always use everything you harvest, the moment that you have it. So when my brother gets a deer, that deer gets used in so many different ways. The meat is used really quickly, but the hide is something that needs to be prepared over a long period of time. That perhaps the creation of antlers with the hooves happened in the right ceremonial time. Some of the meat might be kept, jarred, it might be frozen, it might be ground up, it might be smoked and turned into jerky. But there are lots of ways to do that. You have to be in enough relationship to both land and community and to what's coming in, down the road, to make best use of that harvest. It's been fun to think about the ways in which the harvest from that gathering was, there was a multiplicity of it. There were things that we were learning that were directly applicable to the work that was happening in real-time between people. Months later, there are these like stories of how people are still learning from

and reflecting upon what they experienced at AMR, or what they learned or the relationship they built with someone and how that's playing out now, all these months later, has been really beautiful.

Winter for us is a time for contemplation and ceremony. But it's also a time when the earth looks like it's sleeping. In lots of places, the snow makes things look like nothing's happening. But if you pay attention, you will recognize that actually, lots is happening. There are all kinds of different tracks in the snow. That underneath the snow, there is growth, and there's decay, and there's death, and there's composting happening. Kind of being undercover and dampened both in sound and in, in the quality of what it is that you're seeing becomes really important when we need to do the work of integration. Organizationally, winter's a time for making sure that the foundation or the infrastructure for the work that's going to come is built. So how do we prepare ourselves in the ground for the labor that needs to come? In order to really honor what's come before and then to prepare for what comes after. That format was unique for us, it seemed to really have an impact on people that there was a pace and a rhythm that was both repetitive, while also being kind of free enough for people to know what was coming.

AD: To me there was I think, both in terms of the thought and care that went into that flow, but then also the folks in the room, what felt like a really special group of humans as well. Can you speak a little bit to who was in the room, and just around the kind of the model of the Circle as well in terms of how those folks were brought together?

KA: One of the reasons that gathering felt so different for me was that previous to the gathering starting, I was invited to co-convene alongside the organization called IFIP, which is the International Funders for Indigenous Peoples. IFIP is a global member organization based out of the States. I'd met them a few years ago, attended their gathering in Santa Fe last fall, and connected with Lourdes Inga who's the executive director there. And we co-hosted the second gathering of Indigenous philanthropic organizations. We spent two days together in a group of about 20 or 30 folks who lead Indigenous-led philanthropic organizations. We were in these beautiful conversations related to like, what does Indigenous-led philanthropy mean? Understanding the ways that we wanted to build connection and relationship. Recognizing as well, the wisdom that Indigenous philanthropic practice and behavior and grant-making, could have on the settler-created philanthropic sector, was really alive and present. There was a clear desire for just how beautiful it is when Indigenous people

get together in the same room for the purpose of sharing stories, talking, learning and building relationships. There's lots of laughter, and lots of 'aha' moments. Also lots of celebration for the good work that's already happening when you think about 'philanthropy'. You don't think about Indigenous people, predominantly. I mean, I do, and you do. But generally when you hear the word philanthropy for most folks, they're thinking about old, white rich people. And what I know to be true is that Indigenous communities are filled with both actions of deep individual and collective philanthropic behavior, and have been since the beginning of time. In fact, the reason that Indigenous communities continue to be alive is because of our adaptation and our generosity.

Some of the folks from that gathering stayed on with us and attended the rest of the All My Relations gathering. It was really beautiful to have their presence and their wisdom in the space with us. Our invitations for the gathering went out pretty far and wide. But what I really enjoyed and what I noticed is that there was a range of folks from the settler creative philanthropic sector who were there. Folks who were on the front line, whether as program officers or grant managers from various organizations, from community foundations to private family foundations and corporate foundations. There were CEOs present, there were board members of some of our member organizations present. There were Indigenous leaders who were either leading and or working in senior management in charitable organizations and in philanthropy. I felt like the diversity of both experiences to the philanthropic sector, both the Indigenous philanthropic behaviors and the settler creative philanthropic behaviors were really well-matched. We try often, in every gathering the Circle does, to decenter whiteness. We intentionally create spaces and host in a way that prioritizes the comfort and well-being of Indigenous and racialized folks as a priority over the comfort of white folks.

AD: And what else have you either heard or what else have you been reflecting on?

KA: One of the big takeaways was just how clear it was both for me in my body, but also in my brain and heart space. How good it feels to work at a different pace. At a pace that prioritizes connection, reflection, and marrying that with action I can take outside of the room. What I was really struck by in the months that have come since is that there were a handful of folks who are in senior positions inside of settler-created philanthropic organizations who I know are really moved by the experience by the flow, by the topic, by the concept of how we held our time together. They developed fantastic connections and deepened

relationships with other folks. It's been really striking to me how quickly that can disappear in the face of the pressure that the nonprofit sector and the philanthropic sector puts back on people or rather that we accept as a norm. A way of being together that is so harmful to our bodies and harmful to our relationships with one another, it's harmful to our decision-making capacities. And yet, it's like [Kris snaps fingers 21:21] that, we can be right back into these sets of behaviors that are not nourishing, that actually cause us harm and move us towards burnout. So it's been really striking to just see that, like how quickly people are like, 'oh, that was a really beautiful experience, I really enjoyed that, I learned a lot, it felt good.'

KA: The Circle when I arrived in July of 2017, had a fairly typical non-profit kind of setup in that it had a treasurer and a chair and a vice-chair and all of those kinds of titles that we all think of when we think of board of directors. The other thing they had though was an openness to really thinking and doing things differently which is part of why I was excited to work at the organization. The chair at the time, was Sara Lyons. Sara and I really hit the ground running in terms of having to build our relationship fast and quick to deal with the whole myriad of things that come up when you're a new chair to the organization, and I was a new ED. So, we got to do a lot of our learning alongside one another about what it means to be in those particular roles. What I really appreciated was just how present she was willing to be in a space alongside me as a strong Secwepemc woman with some desire and some impatience for doing things. Sara was really well-balanced to that energy and has always been and continues to be really great at asking thoughtful questions and helping think through a myriad of possibilities. The other thing that was really beautiful was how open she was to doing her own labor of



Photo: Governing Circle Board Retreat - Seasonal Walk: Winter, Unceded Territories of the Musqueam, Squamish, and Tsleil-Waututh Nations, November 2019

understanding what it means to be a white person in an organization that had an explicit desire toward being and becoming an Indigenous-led organization. Through that experience, Sara and I were able to build a connection. For her own learning, in full recognition that it would mean a personal transformation, but also that it meant a demonstration of solidarity toward where our organization wanted to be, so it was a real gift.

One of the things that was really evident in lots of ways, Sara and I are quite similar. We explored that conversation of a shared leadership model at the chair level. And that if we were going to do that, what might it look like to do it in a way that honoured the fact that we wanted to be an organization in that space between Indigenous and non-Indigenous folks. So as the new board came on, we had been sitting with this concept of a shared leadership model and long comes Tim Fox, who if you haven't met, Tim, is, first of all, he's a really tall Blackfoot guy from Alberta, who works at the Calgary Foundation. He exemplifies this quiet, calm, generous, and patient energy, which is not like me. This would be a beautiful pairing to come together. What I really love about working alongside Tim and Sara is just the fact that they're both so different, both in lived experience, in professional experience, and the ways in which they think about and conceptualize the work. The other thing that's really beautiful about working with them is how similar they are in terms of their values, and what matters to them. I think they both believe very much at their core, that we are stronger when we work alongside one another. It's just been a real joy getting to work with them and getting to know them.

Fireside Chat with Sara Lyons & Tim Fox

KA: The fireside chat that they had was a totally candid conversation and I think it gives a unique glimpse into the structure of our governance at The Circle. I really enjoyed hearing Tim and Sara discuss the opportunities, the creativity and the learning that they have come to through this time together. I'm hoping that we can look forward to hearing more reflections in their time together as they do their co-chairing with The Circle.

Sara Lyons (SL): Sara: My journey into this relationship is I've been on the board of The Circle for a very long time and had already been the chair for over a year when we made this decision as a board and with guidance from our staff to appoint

a second chair. We felt we would do better by sharing that role a little bit. One, it's been born out of a very authentic desire to share leadership. So no experience on my part of something being taken away or being forced to give something up, but quite the contrary. An opportunity to move into a different space and learn from a new relationship. But secondly, I think that Tim and I are doing this for the same reason. We had this really amazing moment of kind of mutual recognition around that shared purpose, the very beginning of our relationship, because we both have daughters of the same age. And we had this for me, I still think about it really often, this really profound conversation about as parents, you know, as parents in Canada, in this country, with daughters of the same age, what a different set of fears, expectations, histories, sense of the future we were living with, and I think that gap, which we identified quite organically, really speaks to our shared purpose as co-chairs of The Circle at the biggest level, it's closing that gap.

“We had...this really profound conversation about ... as parents in Canada, in this country, with daughters of the same age, what a different set of fears, expectations, histories, sense of the future we were living with...”

Tim Fox (TF): I think it's helpful for me to talk about the reasons why I got into this work in the first place.

For me, two years ago that's when my experience started in the philanthropic sector where I was tasked to sort of facilitate the change process at the Calgary Foundation and literally try to shift the culture of an organization that was built on the infrastructure of a Western model, similar to a lot of foundations and organizations today. So exactly what Sara said whenever I get into this work, it's not easy work to do because it takes an element of vulnerability. I'm often having to do a lot of truth-telling in these spaces because context is needed in

order to understand why reconciliation is needed in the first place, why systems need to change in the first place, if you don't have that context or that full understanding as a whole system, then it's a huge challenge for the person trying to lead that change to make change happen. But for me deep down, the very root of why I do this work is for that generational change. I wanted to become a part of The Circle to inform the work that I'm doing at the Calgary Foundation because I saw so many parallels. And I was really clear about that in the beginning. I'm trying to bring in my perspective as an Indigenous person, where we come from, and that consideration not that it's missing but I think it enhances that balance.

SL: The magic or the complementarity of this relationship is how freeing it's been for me to give myself over to the idea that Tim as well as Kris, and others on our board know something that I don't know. It sounds so basic, but it's quite shocking as a person who works in my day job in traditional philanthropy in Canada how infrequently I encounter a conversation, where I don't feel like I have the highest standing in the conversation. It's been amazingly freeing. There's something for me to just take in here with respect to the culture of the organization, the behaviour, the way we make decisions, and what those decisions are.

TF: I wouldn't have entertained the thought of joining The Circle if I didn't feel confident that there was some internal work that had been done for the existing board members because it's just a challenge when you're trying to drive this work as an Indigenous person and you're being met with a lot of barriers and these sort of limiting questions and these limiting beliefs there's a mental model that exists in general about philanthropy and you know, love of humankind and all that kind of stuff which is all great but it sometimes impedes the ability to change what you are doing because you are operating at the status quo. So I was confident when I met Sara and there were some board members that had embraced the beginning of a journey of change of understanding and that's sort of what I'm trying to reflect in my day-to-day job at the Calgary Foundation. I felt like that was strong with the board members on The Circle and now I am feeling and am discovering that the next challenge that we have is creating and guiding the works so that the signatories of The Circle sort of take on that responsibility because in some cases I feel like we have signatories or members of The Circle, just as a check box effort so they are members they have signed a declaration but they are not actually doing any internal work. Whereas when I came on board at the Calgary Foundation and I

discovered that we are members, we are signatories, and so I started asking for some truth, asking questions 'well what does that mean for you? What have you done?' And I quickly learned that we haven't really done anything and so trying to change – shift that is, in my internal workspace. I think it's happening, I think it's happening at the board level which makes this work less. When I come to The Circle board I feel like I am working with an informal group of peers or even in spaces like this I am even grappling with the thoughts of sort of formalizing that in the sense of that the next CFC, how can we create sort of a peer gathering of folks who are working for systems change and those Indigenous folks who are working in philanthropy, and non-Indigenous folks.

I guess that's an advantage of being new and not really knowing the history cause The Circle has been around for ten years and mind you I have only been really engaged in my knowledge capacity of The Circle in the last two and then fully in this last year. It excites me when I see us moving in a progressive way and having all these progressive conversations that are very uncomfortable for a lot of people that we work with in the sector but I see it as very brave, I don't have anything else to compare it to. I don't have that history, that knowledge history that Sara has.

SL: I want to give credit to us as a board and especially I think to Kris as a leader. Probably worth acknowledging too that the sands of time has also unfolded too and the context that we're working in as an organization, I mean ten years is a long time in the Canadian conversation about reconciliation and white supremacy. I mean I have been in the philanthropy sector for more than ten years. It's hard for me to imagine coming to

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conferences organized by The Circle but also organized by the mainstream organizations like PFC, CGN where we would be talking quite loosely about settlers and supremacy and whiteness and I mean that has all emerged both because of The Circle and many others but also around The Circle and many others. So it's also the moment we're in, which is an opportunity.

TF: Absolutely. I feel like across the board in this country this conversation is surfacing in different ways, it's surfacing with the release of the *Missing and Murdered Indigenous Women and Girls* report. It surfaced in 2015 when the TRC *Calls to Action* were released. It's surfacing in many ways. It's surfacing in the media with land protectors and all this kind of stuff, and my colleagues at the Calgary Foundation are noticing this. What I feel like is happening as well and sort of the unique approach that The Circle is handling all of this in, is they are being very brave and making space for difficult conversation to happen. Making space to be very honest and authentic in a very respectful way when we talk about whiteness and white supremacy, it's not with the intention to make anyone feel guilty or to anger anyone it's just the truth. I believe historically people are scared of that truth and what that means for change. In my experience in the last six years, you take words like decolonization and when you want to change a system and a settler colleague or someone and they see that, their perception of decolonization is Indigenous people and perspectives taking over totally. When all I am trying to do is create some balance. I feel like The Circle has that same approach but they are being very brave and they are being very bold about that approach. And you'll notice that in how we communicate at conferences like this. It's building my own capacity, my own tool box of this knowledge system because ultimately at the Calgary Foundation they have been taught to practice philanthropy in one way, based on one paradigm of thought and practice, whereas I'm getting more confident with the work of The Circle. I feel like Sara is, I don't know if you even realize this but when you are standing there as a Caucasian woman and when you're standing in the front of a group of your peers in this settler-created philanthropic space and when you're confident in saying 'you know what, I am a settler and this is, this makes me uncomfortable but we have to lean into this,' you're breaking down those barriers I really wish that more of my colleagues at the Foundation and in the sector would, were as confident to, to openly talk about that in the way that you do. So that's the beauty of having someone like Sara to surface that language. It is so needed this, this perspec-



Photo: Governing Circle Board Retreat - Seasonal Walk: Winter, Unceded Territories of the Musqueam, Squamish, and Tsleil-Waututh Nations, November 2019

tive. As much as an Indigenous perspective is needed. It's huge.

SL: Kris and I have been working together for almost two years now and I think over that two years together she has increasingly nudged me into that space, but I think I wanted it too and you know that's in some way the beauty of privilege and of being where I am in my own career and my own life. I don't feel a sense of vulnerability in taking on that role. There is this great dynamic that I find between you and I, Tim, and Kris. I think we all have some similar ideas. I will be curious to see what change in the things we directly influence which is kind of the philanthropic sector and the interplay between that and Indigenous leaders, communities, and charities. Most of it would be at the individual level I think, not at the organizational level. For example, people have not given away portions of their assets to Indigenous-led trusts. People have not substantially increased their grant-making in their regular frameworks to Indigenous-led charities. Things have happened but not yet been revolutionary.

TF: Yeah, it's interesting to hear you talk about that because it's a different perspective of how I see the influence that I am hoping to bring into The Circle. So, when I came onto The Circle I felt like there was still a phase of evolution that was happening, even at the ten year mark. Would you agree?

SL: Totally.

TF: Sara is looking at the sector change because I'm definitely about systems like, it's not enough to reach out to an Indigenous community or Indigenous organization with the mindset of how can we increase your capacity? Maybe that's needed, but that's the historical approach. I am more interested in asking the systems, but how are you changing as well? Which is the same question I am mindful of that I am approaching at The Circle as well. How are we shifting? How are we doing things differently? And how are we paying respect to an oral tradition and an oral way of living and being? And it is surfacing in different ways but I think there is more that we could be doing.

“And, how are we paying respect to an oral tradition and an oral way of living and being?”

SL: Yeah, I am super appreciative of all that kind of inside-the-organization work and I think it reflects some of the biggest kinds of wisdom or learning that I've gotten from Kris. I had a phone call with Kris the evening of the Colten Boushie decision and what I called her up seeking was an answer to what organizations like my own CFC or foundations in Canada should do? Like I literally was like I am going to call you up. And your face says it all, you're like you're wild. Well, that was Kris's reaction too but she didn't, I couldn't see that face because we were on the phone so she kind of started going around it and finally I was like you're not going to give me the answer are you? And she was like no definitely not. And I was like all right, ok. And so, she's created this context for no easy button. Which is amazing and I think is the context between the internal work that you've just described but also the kind of yes, you need an answer but I am not going to give it to you this easy. Like that's the kind of alchemy that will lead to change. But it's funny how I can be years into this work at this organization and even working with this person and I am still consistently catching myself being like I am going to, couple of things, I am going to either get the answer from Kris and she will tell me what to do instead of recognizing that's my work or even having said that you know Kris and I have talked explicitly about my role in kind of being a white face of this work and a call to action for white people.

AD: It is about time, I think 'the unlearning is exceptionally long' is a good close, so I would invite you to make a final reflection which, and then we'll head to the plenary because we don't want to miss summer which is our plenary.

TF: I think any thing that I enter into my whole intention is to be a continuous learner, even as a person who is trying to lead some change. I am learning along the way and that's what the belief is that's the seeds that I try to plant in my colleagues at the Calgary Foundation that there is no leader in this work collective leadership - it's a collective responsibility. Circle practice, traditionally, places no titles or roles on people, it provides a space for the voiceless to have a voice, it provides room for different perspectives. If you were to place an object in the centre of a circle and Sara was on one side, and I was on one side, and she described what she saw, it's going to be different from my prospective. It doesn't mean she's right. If I described what I saw, and she described what she saw, and then you guys describe what you - collectively we would sort of create the formation of The Circle. And you know - I always think about that when I think about The Circle work, that's a collective responsibility, and we are constantly going to be learning and that's what excites me about this. That's why I want to inspire other people who are trying to mobilize reconciliation that we don't know what we are doing, it's ok to make mistakes. Let's make the mistakes together and work through them, but provide space for many perspectives, especially non-Indigenous perspectives in this work. You also have responsibility and it's too easy to kind of say 'well, no it's your work.' It's not.

“Let's make the mistakes together and work through them, but provide space for many perspectives, especially non-Indigenous perspectives in this work.”

SL: I'll just add that, to say I spent ten years with some engagement as a person working in philanthropy in this conversation about reconciliation. I got told so many times that the first step, the most important thing, that the basis of everything is relationship. But if I am honest with myself and with the whole world, it was probably only like three years ago

that I actually really understood the value and the importance and took the steps to really be in a relationship, and not a transactional relationship.

AD: A heartfelt thank you to Kris, Tim and Sara for sharing their wisdom, reflections, and stories. It's been such a privilege to work with them and bring this episode to life. Thank you as well to Shereen at The Circle and to my colleague Kelsey at CKX for your support on this episode as well. This podcast is being made in partnership with The Circle. I will turn it over to Kris to share with you the ways in which you can continue to follow, engage in, and support their work.

KA: The fastest way to connect with us is actually to follow The Circle on Twitter @CircleCanada and you can find me on Twitter as well as Shereen Munshi and that's a great way to stay up to date with the work that we are doing. One of the things about being a tiny but mighty team is the Twitter actually gives us an ability to communicate to our members and to our community in a way that is far more responsive and faster and it's less of a headache to do that work. So that's the best way to get in touch with us.

AD: CKX Questions is a podcast from CKX, Community Knowledge Exchange. Until next time, take care, and let's take care of each other.

Transcription: Sabina Trimble, PhiLab Masters Student.

Edits: Heather O'Watch and Shereen Munshi, The Circle.

Tim Fox (Natoyi'sokasiim) is a proud member of the Siksikaitsitapi (Blackfoot Confederacy) from the Kainai (Blood) reserve located two hours south of Mohkinstsis (Calgary), within Treaty 7 territory. Tim is the Vice President of Indigenous Relations with Calgary Foundation where he hopes to strengthen, enhance and shift the culture and practice at the foundation while incorporating work of the Truth and Reconciliation Commission both internally and in the broader community. In 2019, Tim was named one of Calgary's Top 40 under 40 for his efforts of facilitating change for reconciliation and decolonization in the community. Also in 2019, Tim participated in a language revitalization project and then wrote and published his first book, a children's book titled, "Napi kii Imitaa" (Napi and the dogs). Tim facilitates Indigenous men's domestic violence groups at the Calgary Correctional Centre and sits on various local committees striving for ways to

mobilize efforts of change. Tim is the proud father of an 8 year old daughter who he considers to be his greatest achievement, inspiration and motivation behind everything he does in work and in life.

Sara Lyons grew up in Toronto but currently lives in Montreal and is a mother of two girls. She has been involved with the Circle from the beginning and is a founding Board member. She is grateful and inspired to have been on a long journey with this organization, its staff, volunteers, friends and champions as it grows, learns, influences and transforms.

Sara is Vice President, Strategic Initiatives for Community Foundations of Canada (CFC). Sara has been with Canada's community foundation movement for more than a decade, working in local community foundations as well as at the national leadership organization. Over her years with CFC, Sara has played a leadership role in bringing foundations together for impact, often in partnership with the corporate sector and government such as through the Community Foundations and the Environment program, Vital Signs, the Youth Catalyst Fund and the Welcome Fund for Syrian Refugees and most recently the Investment Readiness Program.

Alexander Dirksen

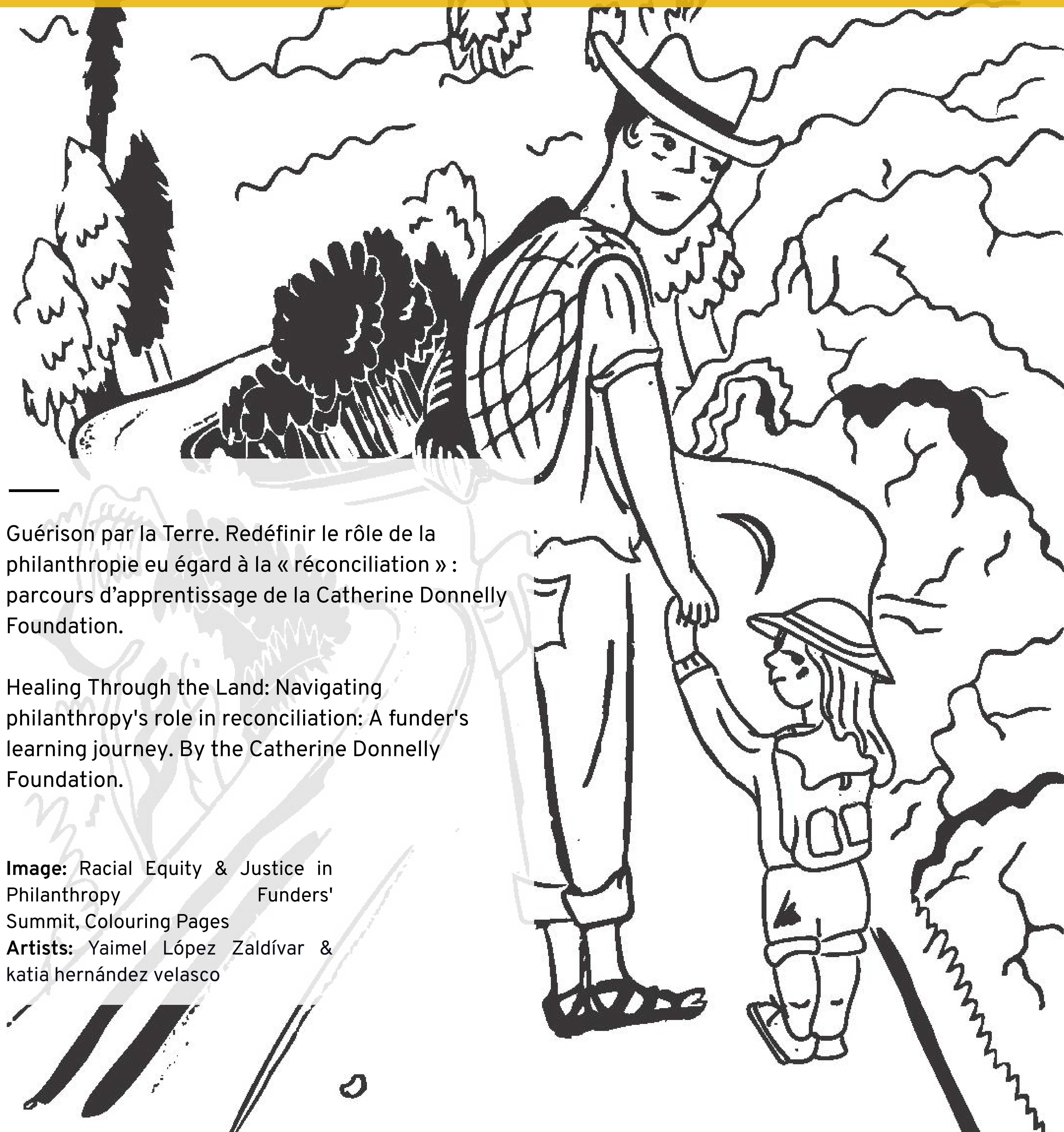
Director, Programs + Community Accountability

Driven by a deep commitment to decolonizing himself and the world around him, Alexander channels his energy into initiatives that recenter, renew and reimagine. A proud member of Métis Nation BC, he is grateful for the opportunity to work in service of those embodying just futures. Alexander lives as an uninvited guest upon the unceded territories of the x̱m̱əθkw̱əy̱əm (Musqueam), Skwxwú7mesh (Squamish) and səlilwəta / Selilwitulh (Tsleil-Waututh) Nations.

CKX Questions holds space for dialogue, reflection and action on issues and ideas central to transformative change.



DOSSIER SPÉCIAL | SPECIAL FEATURE



Guérison par la Terre. Redéfinir le rôle de la philanthropie eu égard à la « réconciliation » : parcours d'apprentissage de la Catherine Donnelly Foundation.

Healing Through the Land: Navigating philanthropy's role in reconciliation: A funder's learning journey. By the Catherine Donnelly Foundation.

Image: Racial Equity & Justice in Philanthropy Funders' Summit, Colouring Pages

Artists: Yaimel López Zaldívar & katia hernández velasco

SPECIAL FEATURE

Healing Through the Land Navigating Philanthropy's Role in Reconciliation: A Funder's Learning Journey



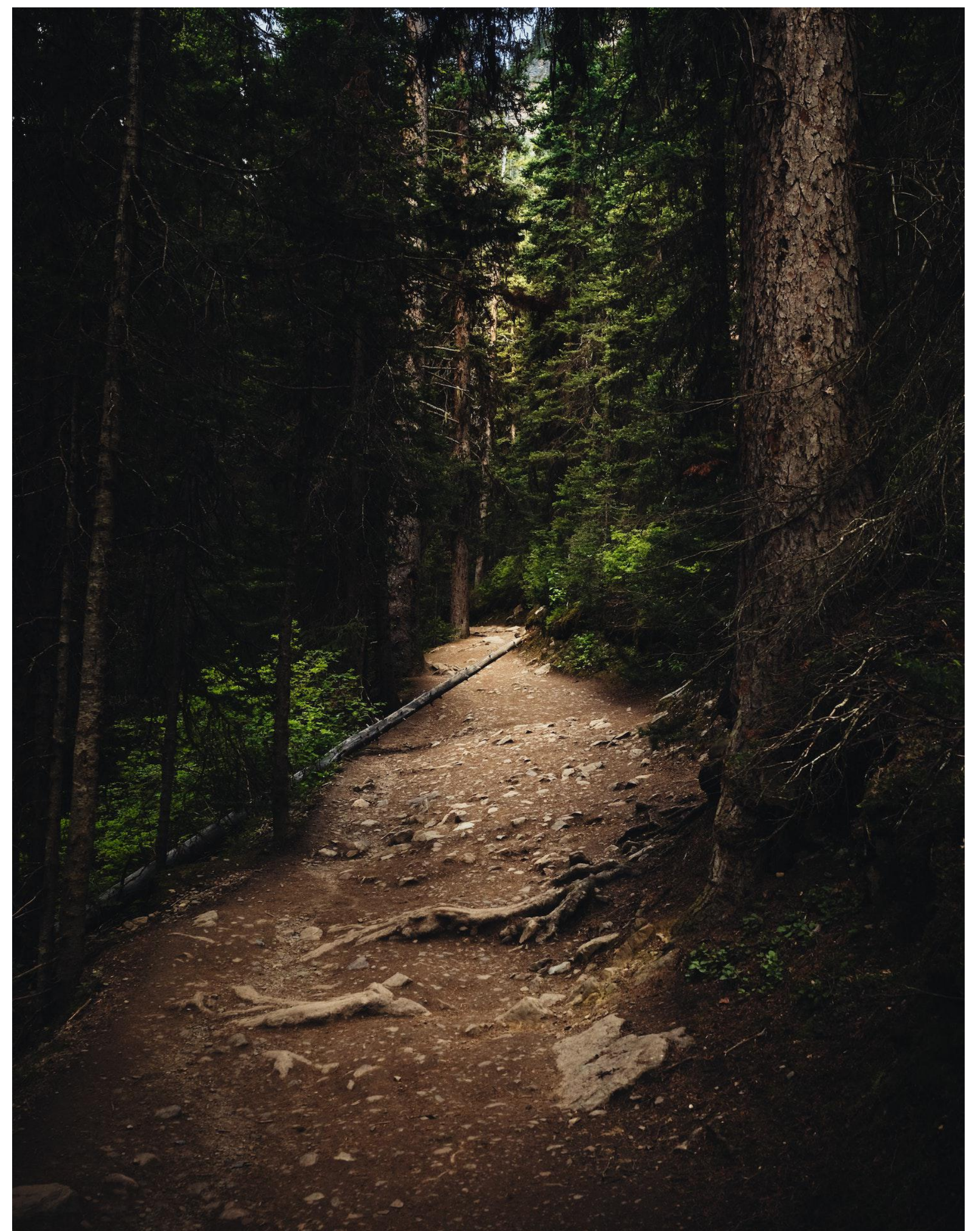
Par | By:

**The Catherine Donnelly
Foundation**

The Catherine Donnelly Foundation supports bold and innovative initiatives that advocate and pioneer new strategies to advance the interests of those most marginalized in our society and/or that further ecological justice. The Foundation is committed to right relations by actively seeking to build mutually respectful relationships with First Nations, Inuit and Métis peoples through proactively supporting creative initiatives in the area of Adult Education, Housing, the Environment, and Impact Investing.

Background

This article was co-written by staff at the Catherine Donnelly Foundation, including Valerie Lemieux (former Executive Director) and Anne Mark, Director of Programs with contributions from Claire Barcik, Executive Director, and Steve Brearton, Communications and Policy Officer. It arose out of the experiences, reflections, learnings, unlearnings, and ongoing collaboration with Indigenous leaders and community members who took part in the initial convenings, members of the Healing Through the Land Steering Committee, The Circle on Philanthropy and Aboriginal Peoples, as well as CDF board and committee members.



In the spring of 2016, the Catherine Donnelly Foundation (CDF) rolled out an environment funding strategy aimed at promoting climate justice and supporting initiatives that accelerate the transition to a post-carbon world. Our approach recognizes an inseparable bond between nature, justice for the marginalized, a commitment to society and reconciliation with Inuit, First Nations and Métis People.

In the fall of 2016, the Foundation also advanced a new housing strategy which prioritized learning from, building relationships with and ultimately providing support to Indigenous housing organizations and/or Indigenous-led initiatives. This direction responded to a noticeable gap in the Foundation's funding history.

As a result, over the past four years, the Foundation has been actively seeking out partnerships with actors, allies and funders currently engaged with Indigenous communities. The CDF's principal objective in convening Indigenous leaders and allies was to learn from and engage with Indigenous communities to explore how the Foundation (and other funders) could address holistic community capacity needs faced by Indigenous communities and people. Originally, our lens for these convenings was focused around what fits within a climate change and climate justice framework.

This shift in our Housing and Environment funding priorities built on what we had been learning from our Adult Education Righting Relations program partners. At the same time, there was learning emerging through many of our other granting relationships. The Foundation's decision in 2008-2009 to shift from only providing one-year project grants to building longer-term relationships (three to-five years) with program partners aimed at addressing big systems change initiatives laid the groundwork for reshaping our granting approach to be more community-led and community-driven. We have gradually been granting deeper – to share power.

Healing Through the Land (HTL) emerged from a two-year collaborative process between Indigenous community leaders and members from across the country and funders seeking to build relationships, support community capacity needs, and shift the philanthropic process.

Over the course of four facilitated convenings (November 2017, April 2018, September 2018, September 2019) : 3 in Toronto (1-2 days each) and 1 in Yellowknife (2 days), we have been building relationships with 27 people from both philanthropic and Indigenous communities.

Practices for building deep relationships

1. Flexible Approach to Collaboration

Reconciliation is an extremely complex issue. As funders, if we truly wish to engage in reconciliation and address decolonizing our funding approaches, we need to build deep and trusting relationships and be prepared to embody a flexible approach to collaboration. Adam Kahane, founding partner of Reos Partners, calls this “stretch collaboration [1]”, describing it as a new approach to collaboration that embraces discord, experimentation and co-creation. It is important to recognize the reality of a settler orientation in contrast with First Nation, Métis and Inuit peoples’ worldviews and own our discomfort and discord. It is only when all parties allow ourselves to be honest and open that we can begin to build shared solutions and move towards decolonization.

This willingness to be flexible has opened the CDF team to the wisdom of participants in our gatherings. As a result, the Foundation is committed to addressing capacity rooted in healing. We are learning that this initiative cannot just be rooted in environmental concerns, but needs to be flexible and



Photo: Catherine Donnelly Foundation - Biennial Report 2018-2019
Transforming Power

appreciate Indigenous worldviews of interconnectedness. This has led to the emergence and naming of the “Healing Through the Land” initiative by those participating in the gatherings. However, we did not define exactly what that meant but rather had a broad understanding of what it might encompass in a holistic and innovative way:

- Integrating and enhancing elements of community leadership
- Language and cultural revitalization
- Increasing energy efficiency (culturally appropriate, safe housing)
- Addressing issues of Indigenous homelessness [2]
- Creating renewable energy sources
- Localizing food (sovereignty)
- Supporting economic development/sustainability

It is important to note the difference between healing and therapy. It was understood that healing programs require more time, funding and support. That skillsets developed through on-the-land initiatives would build capacity that would empower participants to move beyond surviving, to building Indigenous knowledge and leadership and thriving.

2. Relinquishing Power – transforming our approach to grantmaking

Our desire as a funder is to shift and change how we engage with our grant partners, while understanding the continuing impact of colonization. In moving towards a decolonized approach to philanthropy, the Foundation seeks to promote a power dynamic different from the standard grantor-recipient relationship. We seek initiatives that promote community decision-making and control over community resources. Healing Through the Land is an opportunity to reshape our grantmaking approach, and to find a balance between openness to working differently and creating new collective ways to work together. To be prepared to relinquish power – to recognize the power dynamic – and understand what that means. To be really uncomfortable and to go into spaces where as a funder you feel uncertain, and to be okay with that. Also, at the same time, be prepared to learn with and from the communities you are engaging with. The CDF dug in deeply to reflect on what would guide this process of dismantling power models that continue to perpetuate inequity. We did so in order to ensure we were not a funder coming into a community and deciding what is needed because we have the resources.

As we gathered with First Nation, Inuit and Métis community leaders, open communication based on the principles of reconciliation helped bring their strengths forward. It was acknowledged early on, that in order to move from a conceptual idea to reality, Indigenous peoples needed to take the lead in design and implementation. The Foundation (and other potential funding partners) would not be leading the work, but instead would offer support with the understanding that decisions would be made by an Indigenous-led Steering Committee who in turn would be guided by the needs and concerns of Indigenous communities across the country.

3. Slowing Down To Go Fast

As funders we have the financial resources, staff, funding experience and a desire to meet our mandate, along with a deep sense of urgency to address issues such as climate change, homelessness and social justice. The CDF is now moving into the fourth year of dialogue and development for the Healing Through the Land Initiative. There has always been a tension as we gathered, between moving quickly to action - in terms of realizing the initiative - versus slowing down and taking the time to build deep relationships with those that are “walking the path with you”.

“Our desire as a funder is to shift and change how we engage with our grant partners, while understanding the continuing impact of colonization.”

Some of the significant developments include:

- Establishing/recruiting the Healing Through the Land (HTL) Steering Committee
- Co-creating Terms of Reference for the role of the HTL Steering Committee
- Convening land-based practitioners from across the country (First Nation, Metis, Inuit) to share best practices, network and help inform the HTL grant process.
- Partnering with The Circle to support the HTL Steering Committee and to mobilize and share knowledge that emerges through this initiative with the philanthropic sector.

At the forefront of all the developments to date has been a strong desire to maintain the principles [3] that have guided the work thus far in all that we do. To respect the process and be comfortable taking the time needed to arrive at the right decisions and not rush the work. A recognition that if we infuse these principles in our deliberations, in the relationships we seek to build, and in the philosophy behind the projects we seek to foster and support, then we are on the right track.

4. Exploring Limiting Beliefs to Grantmaking

A number of considerations came up as we began to envision how the fund would operate. We grappled with the administrative burden of running a fund and the constraints placed on philanthropy by CRA regulations. We also understood that significant funds would be required to start a new independent grantmaking organization. We recognized that there are existing Indigenous-led community foundations across the country that could receive funds and administer the Healing Through the Land Initiatives project. At the same time there was a real desire expressed by those who had been on the journey from the outset to ensure that the heart-centred “spirit” of what has been emerging through the gatherings be maintained.

“We recognized that if we were to breathe life into our commitment, we needed to reach out and build relationships directly with Indigenous-led initiatives.”

5. Getting the Board on Board

The Catherine Donnelly Foundation signed the Philanthropic Community’s Declaration of Action, in response to the Truth and Reconciliation Commission of Canada: Calls to Action in 2015. However, as board and staff, we realized that although we were grounded in social justice activism, we were not certain how we would put this commitment to the Declaration into action. As a first step, we undertook an analysis of our funding history and discovered that 20% of our granting had been Indigenous-focused (this actually rose to 37% for the Environment stream alone). However, the majority of these grants were to NGOs who were working with or supporting Indigenous communities or partners, as opposed to being **Indigenous-led**.

We recognized that if we were to breathe life into our commitment, we needed to reach out and build relationships directly with Indigenous-led initiatives. We recognized that staff had opportunities to deepen their learning through their direct engagement with Indigenous-led projects. Volunteer board members, spread across the country however, did not have the same opportunity. Some of our board members had been engaged in reconciliation efforts in their professional lives, while others had not. We decided we would begin with some shared learning opportunities and invited KAIROS to a board meeting where we participated in the “Blanket Exercise”, a popular education learning exercise that builds “understanding about our shared history as Indigenous and non-Indigenous peoples in Canada by walking through pre-contact, treaty-making, colonization and resistance” [4] . We also invited Kris Archie from The Circle to a board meeting and spent half a day exploring our connections to the land and our experience as settlers/newcomers and in the case of some of our board members, First Nations, in understanding reconciliation.

We reflected on the impacts of colonialism and came to understand that it was not an “Indigenous” issue, but rather a shared issue for all of us. We talked about the importance of self-reflection, connection to family, community, our colleagues and beyond to foster dialogue around reconciliation and decolonization. These were key building blocks for our learning. We encouraged staff and board to attend Indigenous-led workshops and other learning opportunities for dialogue and deep reflection. We also had board and staff participating in the convening with Indigenous community leaders and funders, providing another opportunity for learning and relationship-building as the Healing Through the Land initiative emerged. Open and sometimes uncomfortable conversations helped push us beyond our comfort zones and in turn allowed growth and understanding of how we might shift our funding approach to be guided by Indigenous worldviews.

6. Additional Guideposts

- **Check that your goals are actually aligned with the communities’ goals and/or needs.** The CDF began what is now the Healing Through the Land Initiative with a relatively narrow aim of addressing the use of diesel on First Nation reserves, in keeping with our goal to move towards a low carbon future. However, it became clear through the gatherings with First Nation, Métis and Inuit community leaders that we needed to adjust our goals as we came to understand the deep connection between language, land, and culture for the Indigenous communities we wished to serve. Framing a conversation in one stream (i.e. Environment) didn’t actually fit with Indigenous worldviews that all life human and non-human is interrelated. This led us to a muchmore complex and robust initiative, however, that in the end meant we could bring the “whole” of the Foundation’s funding priorities to the table, recognizing that our roots in social justice and in addressing homelessness were just as critical as an environmental context.
- **Multi-year funding is critical!** When the CDF began exploring how we would engage in supporting an Indigenous-led pooled fund, we framed it as a one-year pilot project. This ended up reinforcing an assumption held by participants that reconciliation and supporting Indigenous-led initiatives wasn’t important to funders. They needed to know that we were in it for the long haul. What they really wanted was a multi-year funding initiative that would provide operational support with no “strings attached”. The latter speaks to building trusting relationships and a shared agenda.

- Owning that “good intentions” can lead to misunderstandings that trigger trauma. In response to questions emerging from one of the gatherings, CDF staff compiled a “map” of land-based projects that we and/or other funders participating in the HTL gatherings had been/or currently were supporting. This led to a deeper discussion about the need for more information about the nature of these projects. Before making decisions about funding criteria and areas of focus, we needed to engage directly with on-the-land practitioners to hear from them what is most needed and how funding can best serve this need. Participants also spoke about the need for the development of this “landscape assessment” or “mapping” of Indigenous-led on-the-land initiatives to be developed and led by Indigenous peoples not by a “funder”. We agreed and this led to engaging The Circle to convene land-based Indigenous practitioners from across the country to deepen our learning.
- **Listen without getting defensive**
During our convenings there were several times when participants were critical of philanthropic practices, calling out assumptions that are often made by those in the grantmaking community. We heard feedback from our First Nations, Métis and Inuit advisors and participants that they appreciated our ability to listen to criticism, to take it constructively, and to shift course without becoming defensive.

- Reciprocity is central to this work and to these relationships. We have entered into the Healing Through the Land process hoping to test a decolonized approach to grant design and decision-making processes, as well as to mobilize knowledge from this learning for the philanthropic sector at large. There are struggles and bumps along the way and we continue to strive toward working effectively together. We welcome other funders to join us on this journey.

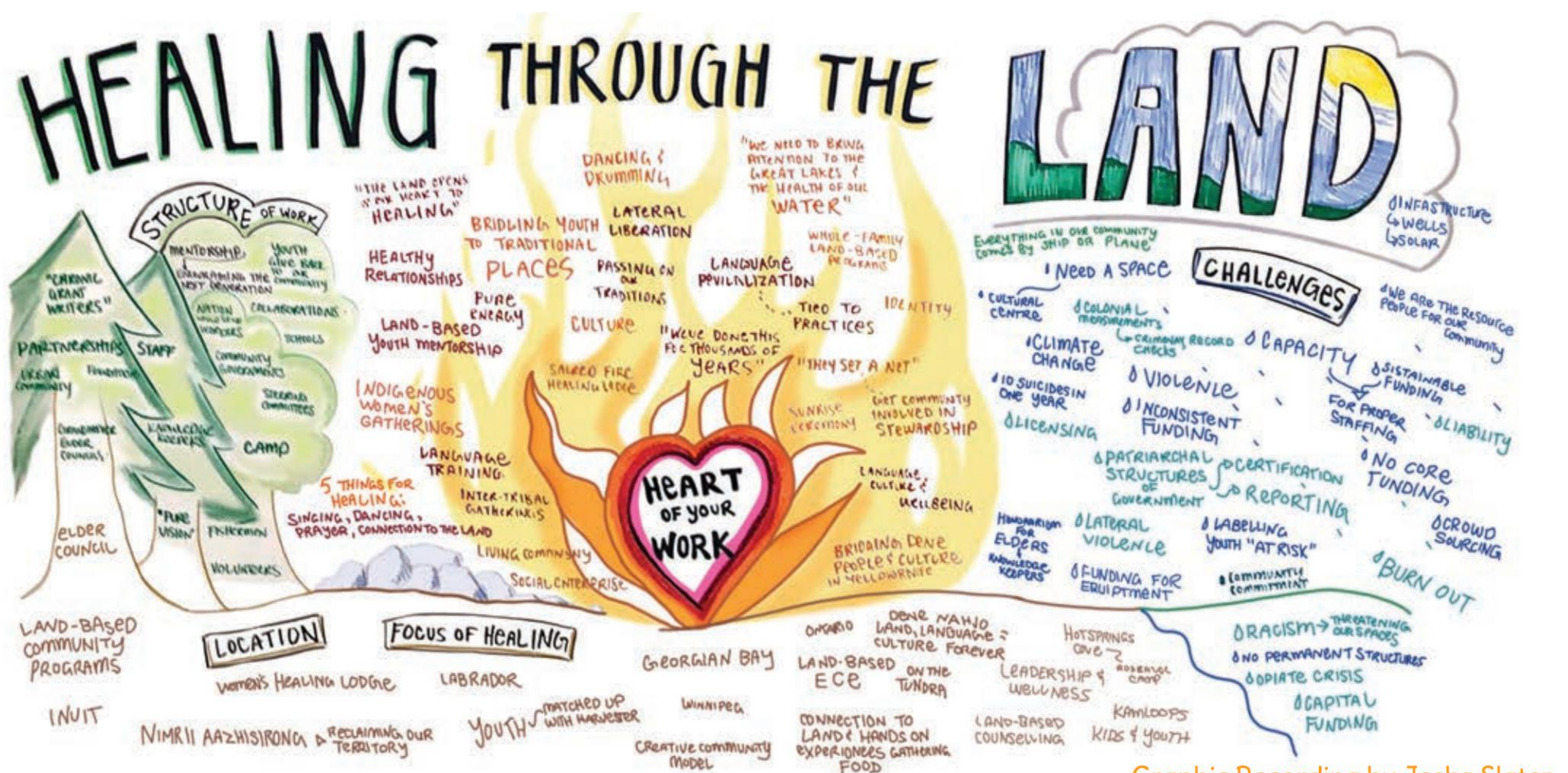
Notes

[1] <http://reospartners.com/wp-content/uploads/2016/12/Introduction-to-Collaborating-with-the-Enemy-4.0.pdf>

[2] “Unlike the common colonialist definition of homelessness, Indigenous homelessness is not defined as lacking a structure of habitation; rather, it is more fully described and understood through a composite lens of Indigenous worldviews. These include: individuals, families and communities isolated from their relationships to land, water, place, family, kin, each other, animals, cultures, languages and identities.” Jesse Thistle <https://www.homelesshub.ca/IndigenousHomelessness>

[3] Grandfather teachings sourced from: <https://unitingthreefiresagainstviolence.org/services/the-seven-grandfather-teachings/>; The Role of the Matriarch in Environmental Justice <https://nativenewsonline.net/currents/role-matriarch-environmental-justice/>; “The Four R’s of Indigenous Philanthropy” – Respect, Reciprocity, Responsibility and Relationships <https://internationalfunders.org>

[4] <https://www.kairosblanketexercise.org>



Graphic Recording by Jeska Slater

Photo: Catherine Donnelly Foundation - Biennial Report 2018-2019 Transforming Power

DOSSIER SPÉCIAL

Guérison par la Terre Redéfinir le rôle de la philanthropie eu égard à la « réconciliation » : parcours d'apprentissage



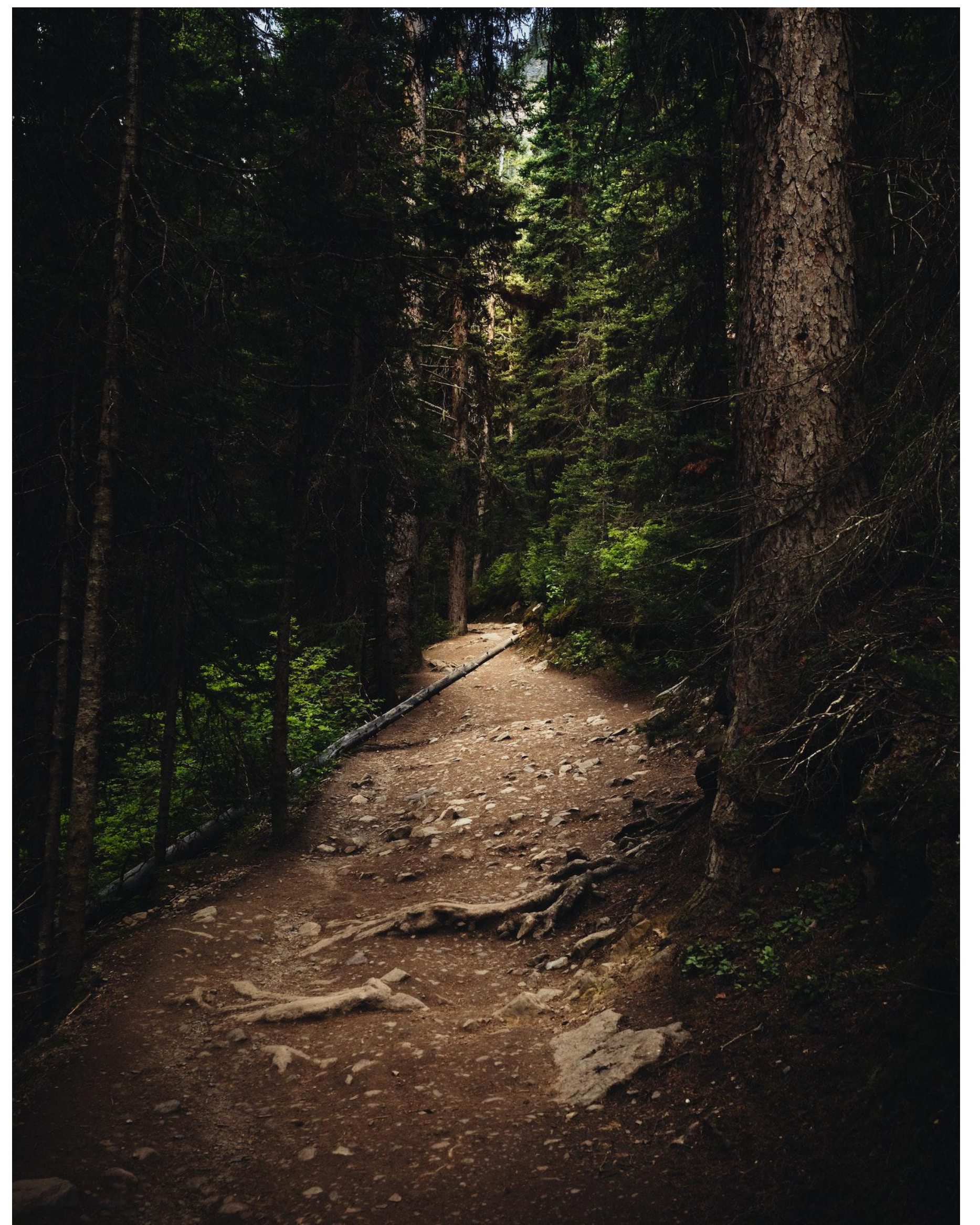
Par | By:

**The Catherine Donnelly
Foundation**

La **Fondation Catherine Donnelly** soutient des initiatives audacieuses et innovantes qui mettent de l'avant de nouvelles stratégies pour promouvoir les intérêts des personnes les plus marginalisées de notre société et/ou pour faire progresser la justice écologique. La Fondation s'engage à entretenir des relations justes et cherche activement à établir des partenariats empreints de respect mutuel avec les Premières Nations, les Inuits et les Métis dans le but de soutenir de manière proactive des initiatives créatives dans les domaines de l'éducation des adultes, du logement, de l'environnement et de l'investissement d'impact.

Contexte

Cet article a été co-écrit par le personnel de la Fondation Catherine Donnelly (CDF), dont Valerie Lemieux (ancienne directrice exécutive) et Anne Mark (directrice des programmes), avec la contribution de Claire Barcik (directrice exécutive), et Steve Brearton, (responsable des communications et des politiques). Il est né des expériences, des réflexions, des apprentissages, des désapprentissages et de la collaboration continue avec les dirigeants-es et membres de la communauté autochtones ayant participé aux premières réunions et les membres du comité de direction de Healing Through the Land, du Cercle de la philanthropie et des peuples autochtones, et du conseil d'administration de la CDF.



Au printemps 2016, à la [Catherine Donnelly Foundation](#) (CDF), nous avons lancé une stratégie de financement vert. Celle-ci visait la promotion de la justice climatique et le soutien à des initiatives susceptibles d'accélérer la transition vers un monde moins dépendant des énergies fossiles. Notre approche se fondait sur la reconnaissance du lien indissoluble qu'il y a entre la Nature, la justice pour les personnes marginalisées, l'engagement envers la société et la réconciliation avec les Inuits, les Premières Nations et les Métis.

À l'automne 2016, à la CDF, auprès d'organisations autochtones spécialisées dans le logement social ou auprès d'initiatives dirigées par des Autochtones, nous avons développé une stratégie d'habitation communautaire ou sociale qui priorise tant l'apprentissage, la construction de relations que l'offre de supports. L'objectif poursuivi par cette stratégie était d'établir des liens avec ces groupes afin de les appuyer dans leurs démarches. Cette stratégie entendait combler une importante lacune dans l'historique de financement philanthropique de notre fondation.

Depuis quatre ans, la CDF a développé des partenariats avec des acteurs, des organisations alliées et divers organismes de financement impliqués auprès de communautés autochtones.

En réunissant des dirigeants et dirigeantes et des personnes alliées autochtones, l'objectif principal de la CDF était d'apprendre des communautés autochtones et d'explorer avec elles les moyens par lesquels notre fondation et d'autres organismes subventionnaires pourraient répondre à l'ensemble des besoins de développement des capacités de communautés et populations autochtones. Lors des premières réunions que nous avons tenues avec ces organisations, nous avons cherché à définir quels étaient les enjeux les plus directement liés aux questions portant sur les changements climatiques et le paradigme de la justice climatique.

Ceci a constitué un changement important dans nos priorités de financement en matière de logement et d'environnement. Ce changement a été possible en raison des choses que nous avons apprises auprès de nos partenaires du Programme d'éducation aux adultes sur le redressement des relations (*Adult Education Righting Relations*). De façon complémentaire, nous avons aussi acquis des connaissances auprès de plusieurs de nos autres relations de financement philanthropique. Concrètement, en 2008-2009, la Fondation a décidé de ne plus seulement accorder des subventions pour des projet d'un an, mais aussi à établir des relations à plus long terme (trois à cinq ans) avec les partenaires de nos programmes qui souhaitent contribuer à de grandes initiatives en matière de changement systémique. C'est ce qui a jeté les bases d'un remaniement de notre approche de subvention. Il fallait que notre stratégie soit davantage axée sur la communauté et guidée par celle-ci.

Dans le but de partager le pouvoir décisionnel, nous avons ainsi progressivement approfondi notre façon d'octroyer des subventions.

Healing Through the Land (HTL) (« Guérison par la Terre ») est le fruit d'un processus collaboratif tenu sur deux années. Ce processus a regroupé des personnes à la direction et des membres de communautés autochtones de tout le pays. De plus, nous avons aussi œuvré auprès d'organismes subventionnaires désireux d'établir des relations avec ces communautés, de répondre à leurs besoins en développement de leurs capacités et disposés à transformer le 'processus philanthropique'.

Ceci fut possible à partir de la tenue de quatre rencontres encadrées (novembre 2017, avril 2018, septembre 2018 et septembre 2019), dont trois eurent lieu à Toronto (un et deux jours chacune) et une à Yellowknife (deux jours). Au cours de ces rencontres, nous avons établi des relations avec vingt-sept personnes issues des communautés philanthropiques et autochtones.



Photo: Catherine Donnelly Foundation - Biennial Report 2018-2019
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Comment établir des relations profondes

1. Adopter une approche souple de la collaboration

La réconciliation est une question extrêmement complexe. En tant qu'organisme subventionnaire, si nous souhaitons réellement nous engager dans la réconciliation et entreprendre une décolonisation de nos approches de financement, nous devons établir des relations approfondies, empreintes de confiance et être prêt à incarner une approche collaborative souple. Adam Kahane, partenaire fondateur de [Reos Partners](#), nomme « collaboration étirée » (« *stretch collaboration*[1] ») cette nouvelle façon de collaborer. Il l'a décrite comme une approche favorisant l'expérimentation et la cocréation tout en acceptant la discorde. Il est important de reconnaître la réalité d'une orientation colonisatrice (*settlers orientation*) qui contraste avec les visions du monde des Premières Nations, des Métis et des Inuits. Il est aussi vital d'assumer notre malaise et nos désaccords. Ce n'est que lorsque toutes les parties en viennent à échanger dans un esprit d'honnêteté et d'ouverture qu'elles peuvent commencer à élaborer ensemble des solutions et à progresser vers la décolonisation.

Grâce à cette volonté de souplesse, lors des rencontres mentionnées, les membres de l'équipe de la CDF se sont ouverts à la sagesse des personnes présentes. Ceci a eu comme incidence que notre fondation s'est engagée à aborder la question du développement des capacités à partir d'une posture ancrée dans la guérison. Nous avons appris que cette façon d'agir ne peut porter exclusivement sur des enjeux environnementaux, qu'elle doit être souple et qu'elle doit tenir compte des visions autochtones du monde, visions fondées sur l'interconnexion. C'est ce qui a mené à la création de l'initiative *Healing Through the Land*, ainsi nommée par celles et ceux qui ont pris part aux quatre rencontres. Sans définir la signification précise de l'expression, nous en sommes plutôt arrivés à une compréhension élargie de ce que pouvait englober cette approche novatrice.

- Intégration et amélioration d'éléments du leadership communautaire.
- Revitalisation linguistique et culturelle.
- Accroissement de l'efficacité énergétique (logements sûrs et adaptés à la culture).
- Traitement des problèmes de l'itinérance de personnes autochtones[2].
- Création de sources d'énergie renouvelable.
- Production alimentaire locale (souveraineté alimentaire).
- Soutien au développement économique et à la durabilité.

Il est important de distinguer *guérison* et *thérapie*. Il était de convenance que les programmes de guérison prennent plus de temps, de financement et de soutien. Que les compétences se développent à partir d'initiatives fondées sur la Terre, lesquelles permettent de renforcer les capacités des participants et participantes à aller au-delà de la survie, à construire un savoir autochtone, à développer du leadership et à s'épanouir.

2. Renoncer au pouvoir – transformer notre approche de financement

Notre désir, en tant que bailleur de fonds philanthropique, est de changer notre façon de dialoguer avec nos partenaires de subvention tout en comprenant les effets persistants de la colonisation. En s'orientant vers une approche décolonisée de la philanthropie, notre fondation cherche à encourager une dynamique de pouvoir différente de la relation habituelle prenant place entre un organisme donateur et une organisation donataire.

“*Notre désir, en tant que bailleur de fonds philanthropique, est de changer notre façon de dialoguer avec nos partenaires de subvention tout en comprenant les effets persistants de la colonisation.*”

Nous sommes à la recherche d'initiatives qui favorisent la prise de décision et le contrôle des ressources communautaires par la communauté. *Healing Through the Land* a été l'occasion de remodeler notre approche de financement et de trouver un équilibre entre une ouverture à faire les choses différemment et notre volonté de créer de nouvelles façons collectives de travailler ensemble. Par cette approche, il s'agit aussi d'accepter de céder du pouvoir – en reconnaissant la dynamique de celui-ci – et de comprendre ce que cela signifie.

Cela implique parfois d'être vraiment mal à l'aise et de se rendre à certains moments au point où, comme organisme subventionnaire, nous nageons dans l'incertitude, et de le faire de plein gré, en considérant que c'est normal. En même temps, nous devons être disposé à apprendre avec les communautés avec lesquelles nous travaillons.

La CDF a mené une réflexion de fond sur ce qui pourrait guider un tel processus de démantèlement des modèles de pouvoir perpétuant l'inégalité. Par cette réflexion, nous voulons nous assurer de ne pas agir en organisme subventionnaire qui, dès qu'il arrive dans une communauté, impose ses choix sous prétexte que c'est lui qui possède les ressources.

Lors de nos rencontres avec leurs dirigeants, une communication ouverte, fondée sur les principes de la réconciliation, a permis de faire ressortir les forces des communautés des Premières Nations, des Inuits et des Métis. Très tôt, nous avons reconnu ensemble que pour passer de l'idée à la réalisation, il fallait que la conception et la mise en œuvre soient menées par des Autochtones. Notre fondation et d'autres partenaires financiers ne dirigeraient pas les travaux. Nous apportons plutôt notre soutien, étant entendu que les décisions reviendraient à un comité directeur autochtone, lequel serait guidé par les besoins et les préoccupations des communautés autochtones de tout le pays.

“*Nous avons reconnu que pour donner vie à notre engagement, il nous fallait tendre la main et établir des rapports directs avec des initiatives menées par des Autochtones.*”

3. Ralentir pour aller plus vite

En tant qu'organisme subventionnaire, nous avons les ressources financières, le personnel, l'expérience en matière de financement philanthropique et le désir de remplir notre mandat en plus d'éprouver un fort sentiment d'urgence devant des questions telles que les changements climatiques, l'itinérance et la justice sociale.

La CDF amorce maintenant une quatrième année de dialogue et de développement dans le cadre de l'initiative *Healing Through the Land*. Lors de chacune des quatre rencontres, il y avait toujours une tension entre passer rapidement à l'action, donc de réaliser l'initiative dans les meilleurs délais, et ralentir le processus afin de prendre le temps d'approfondir nos relations avec nos compagnes et compagnons de route.

À date, voici quelques-uns des principaux développements.

- Mise en place et recrutement du comité directeur de *Healing Through the Land*.
- Élaboration commune d'un mandat définissant le rôle du comité directeur de HTL.
- Réunion de praticiens et praticiennes de la Terre (*Land-based practitioners*) de tout le pays (Premières Nations, Métis, Inuits) permettant d'échanger sur les meilleures pratiques, de réseauter et de contribuer à éclairer le processus de subvention de HTL.
- Partenariat avec [The Circle on Philanthropy and Aboriginal Peoples in Canada](#) (Le Cercle) pour soutenir le comité directeur de HTL et mobiliser nos énergies en faisant bénéficier le secteur philanthropique des connaissances générées par cette initiative.

Ces développements témoignent d'un fort désir de respecter les principes[3] qui ont guidé chacun de nos gestes jusqu'à présent et d'une volonté de suivre le processus en ne craignant pas de prendre le temps nécessaire pour arriver aux bonnes décisions sans précipiter le travail.

Si ces principes influencent nos délibérations, s'inscrivent dans les relations que nous voulons construire et dans la philosophie des projets que nous cherchons et supporterons, alors nous sommes sur la bonne voie.

4. Explorer les croyances limitant le subventionnement

Un certain nombre de considérations sont apparues alors que nous commençons à imaginer le fonctionnement du capital dédié à *Healing Through the Land*. Nous avons été confrontés au fardeau administratif que représente la gestion d'un fonds et aux contraintes imposées au secteur philanthropique par la réglementation de l'ARC. Nous avons également compris que la création d'un nouvel organisme subventionnaire indépendant nécessiterait des fonds importants. Nous avons reconnu qu'il existe déjà partout au pays des fondations communautaires dirigées par des Autochtones qui pourraient recevoir des fonds et administrer elles-mêmes les initiatives du projet *Healing Through the Land*. De plus, nous avons observé un réel désir, chez celles et ceux qui étaient du voyage depuis le début de cette aventure, de s'assurer de conserver l'esprit au cœur de ce qui a émergé au fil de nos rencontres.

5. Amener le conseil d'administration à embarquer

Notre fondation a signé la [Déclaration d'action de la communauté philanthropique](#) en réponse aux appels à l'action de la [Commission de vérité et réconciliation du Canada](#) en 2015. Cependant, nous nous sommes rendu compte, en tant que conseil d'administration et personnel de notre fondation, que, malgré nos antécédents en matière d'activisme pour la justice sociale, nous n'étions pas certains de la manière dont nous allions concrétiser cet engagement envers la Déclaration. Dans un premier temps, nous avons entrepris une analyse de notre historique de financement et découvert que 20% de nos subventions étaient destinées à des Autochtones (ce pourcentage atteignait 37% pour le seul volet environnement). Or, la majorité de ces subventions ont été versées à des organisations à but non lucratif œuvrant auprès de communautés ou de partenaires autochtones, plutôt qu'à des organismes dirigés par des Autochtones.

Nous avons reconnu que pour donner vie à notre engagement, il nous fallait tendre la main et établir des rapports directs avec des initiatives menées par des Autochtones.

Nous avons aussi reconnu que l'implication directe dans des projets dirigés par des Autochtones permet au personnel d'approfondir ses connaissances sur la réalité et la vision du monde autochtone. Les membres bénévoles du conseil d'administration, répartis dans tout le pays, n'ont pas pu bénéficier sur le champ de cet apprentissage. Certains d'entre eux et elles avaient participé à des efforts de réconciliation dans le cadre de leur vie professionnelle, d'autres non. Ainsi, nous avons décidé de créer des moments d'apprentissage en invitant KAIROS à une réunion du conseil d'administration lors de laquelle a eu lieu une « activité des couvertures » : un outil didactique populaire qui favorise « *la connaissance et la compréhension de notre histoire commune comme peuples autochtones et non autochtones au Canada en amenant les participants et participantes à vivre de façon concrète certaines situations historiques, entre autres la période pré-contact, la conclusion de traités, la colonisation et la résistance*[4] ». Nous avons également invité Kris Archie, du Cercle, à une réunion du conseil d'administration. En sa compagnie, nous avons passé une demi-journée à explorer nos liens avec la Terre et notre expérience en tant que colons (settlers), nouveaux arrivants, membres de Premières Nations, et le sens à donner à la réconciliation.

Notre réflexion sur les effets du colonialisme nous a permis de comprendre aussi que la question en débat n'est pas seulement « autochtone », mais qu'elle nous concerne tous et toutes. Nous avons parlé de l'importance de l'autoréflexion et du lien à préserver avec la famille, la communauté, nos collègues et les autres pour favoriser un dialogue autour de la réconciliation et de la décolonisation. Ces éléments ont été à la base de notre apprentissage.

Nous avons encouragé les membres du personnel et du conseil d'administration à participer à des ateliers dirigés par des Autochtones ainsi qu'à d'autres activités pédagogiques centrées sur le dialogue et l'approfondissement de la réflexion. Certains de nos membres ont également participé à une rencontre avec des dirigeants de communautés autochtones et des bailleurs de fonds, ce qui leur a donné de nouvelles occasions d'apprendre et d'établir des liens au sein de l'initiative *Healing Through the Land*. Des conversations ouvertes, parfois empreintes de malaise, nous ont parfois poussé hors de notre zone de confort. Nous sortons de l'expérience grandis et avec une meilleure idée de la manière dont nous pourrions modifier notre approche du financement en nous laissant guider par les visions autochtones du monde.

6. Balises complémentaires

- **Assurez-vous que vos objectifs concordent réellement avec les objectifs et les besoins des communautés.** La CDF a lancé ce qui est devenu l'initiative *Healing Through the Land* avec, en tête, un objectif assez précis : réduire l'utilisation du diesel dans les réserves des Premières Nations, conformément à notre objectif d'aller vers une réduction des émissions de carbone. Cependant, lors de nos réunions avec les dirigeants et dirigeantes des communautés des Premières Nations, des Métis et des Inuits, il est apparu clairement que nous devions ajuster nos objectifs à mesure que nous comprenions le lien profond entre la langue, la terre et la culture pour les communautés autochtones que nous voulions servir. Dans la vision autochtone du monde, selon laquelle toute vie humaine et non humaine est liée, il n'est pas vraiment possible de restreindre la conversation à un seul sujet (l'environnement, par exemple). Il en est sorti une initiative beaucoup plus complexe et solide qui, en fin de compte, nous a permis de présenter toutes les priorités de financement de notre fondation, en reconnaissant que la justice sociale et la lutte contre l'itinérance dans lesquelles nous sommes enracinés sont tout aussi vitales que le contexte environnemental.
- **Le financement pluriannuel est essentiel!** Lorsque nous avons commencé à réfléchir à la manière dont la CDF pourrait s'y prendre pour soutenir un fonds commun géré par les Autochtones, notre première idée était d'en faire un projet pilote d'un an. Chez les participants, cela a eu pour effet de renforcer la perception selon laquelle la réconciliation et le soutien d'initiatives menées par les Autochtones ont peu d'importance aux yeux des bailleurs de fonds. Nous devions les convaincre que nous sommes là pour le long terme. Ce qu'ils souhaitaient réellement, c'est une initiative de financement pluriannuelle qui fournirait un soutien opérationnel sans condition, témoignant par le fait même d'une volonté d'établir des relations fondées sur la confiance et un programme commun.
- **Admettre que les « bonnes intentions » sont parfois source de malentendus qui causent des traumatismes.** En réponse aux questions soulevées lors de l'une des rencontres, le personnel de notre fondation a dressé une cartographie des projets liés à la Terre que nous, ainsi que les autres bailleurs de fonds participant aux rencontres de HTL, avons soutenus ou soutenons encore. S'en est suivie une discussion plus approfondie sur la nécessité d'obtenir plus d'informations sur la nature de ces projets. Avant de prendre des décisions sur les critères de financement et les domaines d'intervention, nous devions nous adresser directement aux praticiens et praticiennes de la Terre pour qu'ils et elles

nous indiquent quels sont les besoins les plus pressants et de quelle manière le financement pourrait le mieux y répondre.

- Les participants et participantes ont aussi mentionné que cette « évaluation du paysage » ou « cartographie » des initiatives sur la Terre qui sont menées par des Autochtones devait être conçue et dirigée par les peuples autochtones et non par une organisation donatrice. Étant d'accord avec cette idée, nous avons confié au Cercle la responsabilité de réunir des praticiennes et praticiens de la Terre autochtones de tout le pays afin d'approfondir notre apprentissage.

- **Écouter sans se mettre sur la défensive.** Au cours de nos réunions, les participants et participantes ont à plusieurs reprises critiqué les pratiques philanthropiques classiques en dénonçant certains a priori courants au sein de la communauté des bailleurs de fonds philanthropiques. Forts de notre nouvelle stratégie et posture de travail, nos conseillers et conseillères et nos participants et participantes des Premières Nations, Métis et Inuits nous ont fait savoir qu'ils et elles appréciaient notre capacité à écouter les critiques, à les recevoir de manière constructive et à changer de cap sans se mettre sur la défensive.

- La **réciprocité** est au cœur de ce travail et de ces relations. Nous nous sommes engagés dans le processus de *Healing Through the Land* dans l'espoir de tester une approche décolonisée de la conception des subventions et des processus décisionnels, et de mobiliser les connaissances issues de cet apprentissage au profit du secteur philanthropique tout entier.

Le chemin est parfois ardu et cahoteux, mais nous continuons à nous efforcer de travailler efficacement de concert. Nous invitons les autres bailleurs de fonds à se joindre à nous dans ce voyage.

Notes

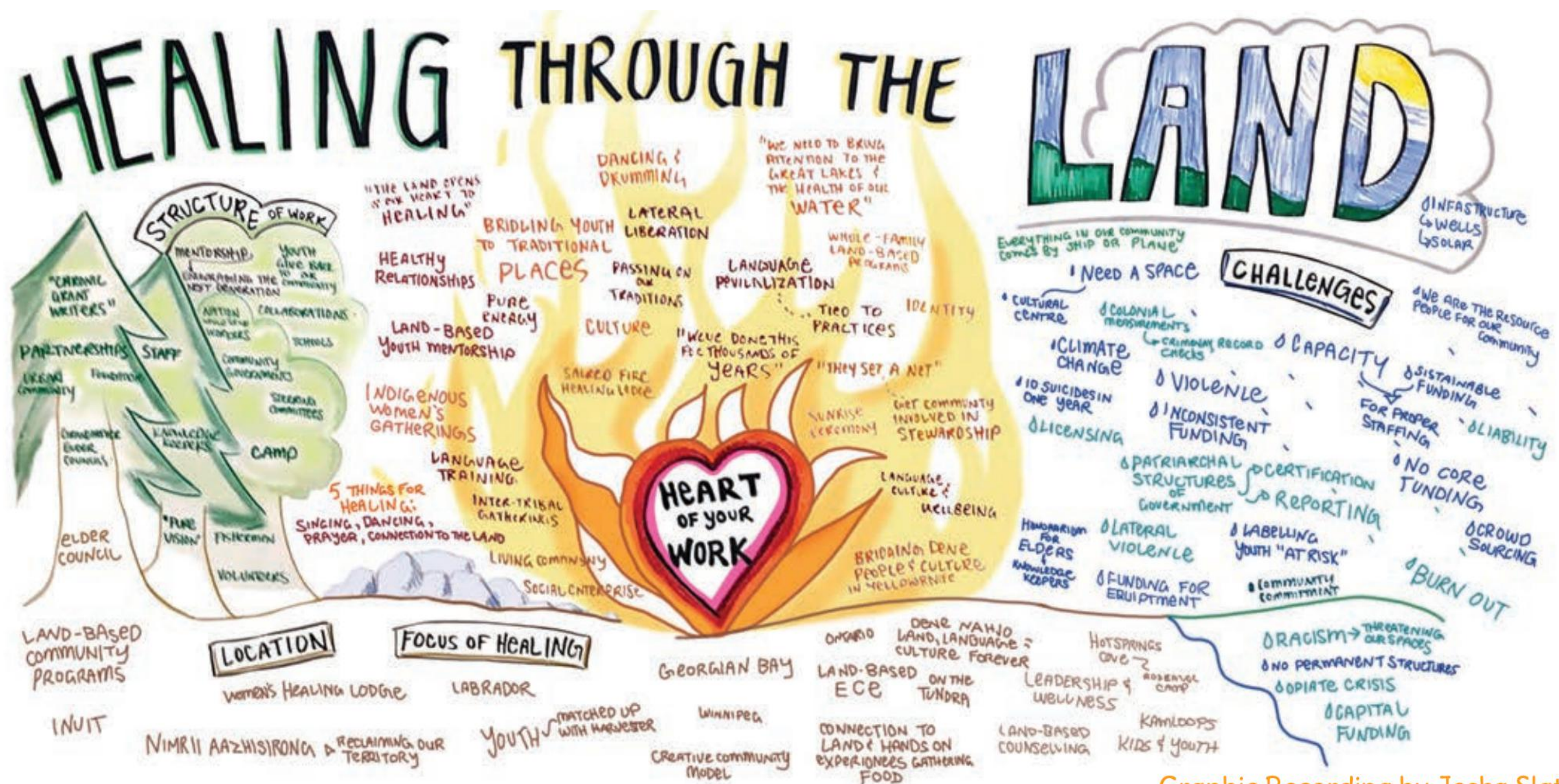
[1] <http://reospartners.com/wp-content/uploads/2016/12/Introduction-to-Collaborating-with-the-Enemy-4.0.pdf>

[2] « À la différence de la définition colonialiste commune de l'itinérance, l'itinérance chez les Autochtones ne se définit pas par un manque de structures ou de logement, mais se décrit plutôt et se comprend pleinement à travers une « lentille composite de visions du monde autochtone ». Celles-ci incluent des individus, des familles et des communautés qui sont séparés de leurs relations avec la Terre, l'eau, leur région, leur famille, leurs semblables, les autres, les animaux, les cultures, les langues et les identités. » Jesse Thistle, notre traduction,

<https://www.rondpointdelitinérance.ca/ressource/d%C3%A9finition-de-l%E2%80%99itin%C3%A9rance-chez-les-autochtones-au-canada>.

[3] Les enseignements des grands-pères sont tirés de : <https://unitingthreefiresagainstviolence.org/services/the-seven-grandfather-teachings/>; The Role of the Matriarch in Environmental Justice (Le rôle de la matriarche dans la justice environnementale) <https://nativenewsonline.net/currents/role-matriarch-environmental-justice/>; « The Four R's of Indigenous Philanthropy » (Les quatre R de la philanthropie autochtone) – respect, réciprocité, responsabilité et relations : <https://internationalfund.org>.

[4] <https://www.kairosblanketexercise.org>



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Photo: Catherine Donnelly Foundation - Biennial Report 2018-2019 Transforming Power

ÉTUDES DE CAS | CASE STUDIES

Deux études de cas vous sont présentées:
Une étude portant sur le Bâtiment 7 à
Montréal et une autre sur un modèle de
recherche collaborative appliquée basée
sur un stage.

Two Case studies are presented here: One
on the Bâtiment 7 initiative in Montreal and
another on an internship-based
collaborative applied research model.

Image: Racial Equity & Justice in
Philanthropy Funders'
Summit, Colouring Pages
Artists: Yaimel López Zaldívar &
katia hernández velasco

ÉTUDES DE CAS | CASE STUDIES

Le Bâtiment 7, les fondations philanthropiques et les universités. Histoire d'une mise en commun



Par | By:
David Grant-Poitras, doctorant en sociologie à l'UQAM et chercheur au PhiLab
Sylvain A. Lefèvre, directeur du CRISES et chercheur au PhiLab

Cet article présente les résultats provisoires de la première phase d'une recherche partenariale entreprise par le PhiLab-Québec à partir du printemps 2019. L'équipe de recherche est composée de Sylvain A. Lefèvre, qui dirige le projet, et de David Grant-Poitras, qui agit en tant qu'agent de recherche. Les partenaires du PhiLab dans ce projet de recherche sont Judith Cayer (Bâtiment 7), Jacques Bordeleau (Fondation Béati), Patricia Rossi (Fondation Lucie et André Chagnon) et Mélanie Pelletier (Service aux collectivités de l'UQAM). Une deuxième phase de recherche est prévue pour l'année 2020-2021, laquelle donnera lieu à la production d'un cahier de recherche où sera présenté l'ensemble des résultats de la démarche d'enquête en cours.



Figure 1: Bâtiment 7, Pointe-Saint-Charles, Montréal

Pointe-Saint-Charles : le développement urbain à la croisée des chemins

Enclavé dans le sud-ouest de Montréal, Pointe-Saint-Charles est un ancien quartier ouvrier dont l'histoire et l'identité se démarquent par l'intensité des luttes populaires qui y ont vu le jour. Dans un contexte où le quartier affiche depuis plusieurs décennies des taux de pauvreté et de chômage très élevés, les résidents-es ont su développer des innovations sociales ingénieuses pour se prendre en main et résoudre différents problèmes auxquels ils et elles étaient confrontés (Neamtan, 2019 ; Lachapelle, 2017). Comme le résume un rapport municipal : « Malgré qu'il soit l'un des quartiers les plus dépourvus économiquement à Montréal, Pointe-Saint-Charles est l'un des plus riches pour ce qui est de la vie communautaire et de la cohésion sociale des citoyens. (Ville de Montréal, 2015, p. 7) »

Depuis le début des années 2000, le spectre de la gentrification plane sur le quartier et met durement à l'épreuve son tissu social. Plusieurs initiatives voient le jour au nom de la « revitalisation économique », mais s'avèrent en réalité des projets à l'intention d'une population beaucoup plus aisée que la population traditionnellement ouvrière (Gravel, 2012). Les projets de condominiums luxueux représentent sans contredit la manifestation la plus évidente de ce processus de gentrification. Cependant, d'autres avenues sont possibles afin de mettre en œuvre une revitalisation véritablement au service des habitants. Comme l'explique Karine Triollet, porte-parole de la table de concertation Action-Gardien, il y a présentement deux visions en matière de développement urbain qui se contestent l'avenir du quartier : « D'un côté, les grands projets immobiliers, l'extension du centre-ville, les espaces livrés au marché spéculatif. De l'autre, un milieu de vie enraciné dans un territoire, investi par des citoyennes et des citoyens qui militent pour défendre leurs droits, préserver l'identité de leur quartier et améliorer leur cadre de vie » (2013, p. 129).

À partir de 2003, c'est le Bâtiment no 7, un ancien atelier du Canadien National (CN) laissé à l'abandon, qui deviendra le théâtre d'affrontement de ces deux visions concurrentes. Le conflit débute lorsque la société d'État Loto-Québec et le Cirque du Soleil font conjointement savoir leur intention de se porter acquéreurs des terrains du CN pour y développer un centre de foires international. Par ce projet, ces deux grands promoteurs indiquent clairement leur parti pris pour cette première vision de développement. Face à un tel projet, considéré par plusieurs comme allant à l'opposé des besoins les plus immédiats des habitants-es du quartier, une diversité de groupes coordonne leurs efforts afin de faire prévaloir la seconde vision du développement local. Une importante mobilisation populaire voit le jour pour que le bâtiment en question soit rendu à la collectivité dans le but d'y développer divers projets communautaires qui répondent aux besoins immédiats en termes d'alimentation, de santé, de culture, d'emploi, etc.

Une lutte de longue haleine pour faire du Bâtiment 7 un projet collectif

Pour coordonner la lutte de réappropriation – qui s'étirera sur une dizaine d'années (2007-2017) –, le *Collectif 7 à nous* fut mis sur pied à partir d'une alliance entre divers acteurs du quartier. Il regroupe des citoyens-nes, des organismes culturels, libertaires, communautaires et de l'économie sociale. Après plusieurs années de pressions et de négociations, parfois âpres,



Figure 2: Carte de la localisation du Bâtiment 7
Source: Portrait du quartier Pointe-Saint-Charles, Le Sud-Ouest - Montréal, Mars 2015

avec le promoteur et les élus municipaux, les citoyens-nes eurent finalement gain de cause et purent prendre possession des lieux en toute légalité¹. Les travaux commencèrent en décembre 2017 et la première phase du Bâtiment 7 est maintenant opérationnelle depuis le printemps 2018. Chose certaine, ce mégaprojet communautaire inaugure un tournant historique des luttes populaires menées à Pointe-Saint-Charles. Une fois de plus dans l'histoire du quartier, les citoyens-nes ont démontré leur volonté de trouver des façons ingénieuses de prendre en charge leur avenir.

Plus encore que de sauver d'une destruction certaine ce vestige du passé industriel de Pointe-Saint-Charles, les instigateurs-trices du projet sont parvenus-es à le requalifier en s'inspirant d'une vision radicalement divergente à celle qu'affectionne les promoteurs. Autogéré par le *Collectif 7 à Nous*, le B7 prodigue plusieurs services adaptés à la réalité du voisinage. Son premier pôle d'activité – maintenant opérationnel depuis le printemps 2018 – comprend une épicerie solidaire, une brasserie, une fonderie, une menuiserie, une salle de conférence, une chambre noire, une arcade pour les jeunes du quartier, un atelier d'art, un atelier de céramique, un espace santé, un atelier de mécanique automobile et un autre pour les vélos. L'ensemble de ces projets n'occupe que le premier tiers du bâtiment. Trois autres phases de développement sont prévues pour occuper le reste du bâtiment ainsi que les lots qui l'entourent : un pôle famille-santé, un pôle alimentaire et un pôle art contemporain.

Se représentant comme une « fabrique d'autonomie collective », tous les projets hébergés au B7 sont autogérés dans l'intention de promouvoir l'inclusivité, l'autonomie, l'interdépendance, le partage des ressources et l'accessibilité des biens et des services. D'un point de vue plus théorique et idéologique, on pourrait aussi dire qu'il s'agit d'une institution qui s'inscrit dans

la mouvance des « communs »². Pour parvenir à développer l'entière de la démarche conformément à cet esprit de commun, la structure organisationnelle et le mode de gouvernance du B7 ont été réfléchis en fonction de principes démocratiques tout droit inspirés de la pensée anarchiste (Kruzynski, 2017).



Figure 3: Bâtiment 7, Pointe-Saint-Charles, Montréal, 21 juin 2019

La philanthropie appelée en renfort, mais sous condition!

La vision qui a enfanté le Bâtiment 7 avait quelque chose d'herculéen. En sus de la radicalité politique qui le caractérise, c'est aussi le nombre et l'envergure des projets qu'on souhaite y développer qui surprennent : on parle de trois phases de développement qui demanderont plus de dix ans à développer! Mais la question des ressources, à la fois en termes financiers et de savoir-faire, que ce soit sur le plan logistique ou réglementaire, s'est vite imposée aux membres du *Collectif 7 à Nous*. Peu de temps après la mise en œuvre officielle de la première phase d'occupation du Bâtiment, les fonds restants étaient presque épuisés ; si l'engagement bénévole est un pilier du projet, comment assurer des salaires pour celles et ceux engagés-es à temps plein pour faire fonctionner l'initiative ? L'essentiel des financements pour réaliser la première phase du projet furent des subventions publiques. L'endettement auprès des réseaux québécois de la finance sociale, bien que limité, fut aussi utilisé. Quelques financements d'appoint ont aussi marqué l'enracinement dans la communauté, comme l'émission d'obligations communautaires (TIESS, 2019). Des sources de revenus se trouvent aussi dans la location et l'usage des différents services et espaces. Mais la mission d'accessibilité

pour les populations les plus précaires limite évidemment les possibilités de générer des revenus autonomes importants par la tarification. Alors quelle source de revenus alternative ?

Pour faire face à cette précarité financière qui compromettait dangereusement l'avenir du projet, il fut décidé par les parties prenantes du B7 de tendre la perche du côté des fondations subventionnaires pour obtenir du financement privé. Suite à une première tournée de sollicitation assistée par la Fondation Béati – un allié de longue date du *Collectif 7 à Nous* –, trois nouvelles fondations montréalaises répondent à l'appel en 2019 : la Fondation Lucie et André Chagnon, la Fondation de la famille J.W. McConnell ainsi que Mission Inclusion (ex- L'Œuvre Léger). Qui plus est, un intérêt a été suscité chez trois autres fondations qui poursuivent des réflexions quant à la possibilité future de joindre le mouvement.

De prime abord, il y a quelque chose de surprenant qu'une organisation issue de la mouvance des communs – et donc très attachée à son autonomie politique et financière – parvienne à constituer une alliance avec des fondations privées. En effet, plusieurs fondations, dont la Fondation Lucie et André Chagnon à travers ses partenariats publics philanthropiques, se sont vues adresser deux reproches principaux par le milieu communautaire québécois, notamment à Pointe-Saint-Charles : imposer des principes issues du secteur marchand dans le monde communautaire (reddition de compte, tarification, logique de projet) et contraindre l'autonomie des groupes (Lefèvre, Berthiaume, 2017 ; Berthiaume, 2016 ; Fortin, 2019; Ducharme, 2012). Ces reproches, notamment sur la relation entre fondation et groupes soutenus, ont d'ailleurs eu des impacts importants sur le repositionnement de la Fondation Lucie et André Chagnon (Fontan et al., 2019). Dès lors, en raison de cette sensibilité face aux risques d'ingérence liée à des fonds privés, il était primordial que la réception de subventions ne soit pas tributaire d'une dénaturation de l'esprit autogestionnaire au cœur de la démarche.

Que mettent en commun les uns et les autres?

D'un autre côté, il apparaît tout aussi étrange que des fondations aient accepté d'appuyer un tel projet. D'abord, il faut souligner que pour aucune d'entre elles, le Bâtiment 7 n'entrait facilement dans ses « cases », que ce soit en termes de thématique, de forme, de dimension ou de temporalité du projet. De plus, pour les raisons mentionnées précédemment, il était évident qu'elles auraient une influence limitée à titre de bailleurs de fonds. Mais si chacune des organisations avait

des raisons propres de soutenir le B7, la plus-value majeure provient surtout de la démarche collective proposée aux fondations. Ce projet se présentait comme une opportunité de sortir des sentiers battus à trois niveaux : premièrement, repenser le rapport de la philanthropie avec les milieux soutenus, deuxièmement, expérimenter une autre forme de collaboration entre fondations et enfin explorer de nouvelles solutions face à des problématiques sociales aussi complexes que celle de la gentrification, de l'inclusivité pour des populations précarisées ou enfin d'une démarche d'autogestion organisationnelle avec une centaine de membres participants. Ce sont donc davantage les apprentissages tirés de cette démarche collective que les répercussions à court ou moyen terme du Bâtiment 7 sur son quartier qui ont motivé ces financements philanthropiques. Concrètement, une partie du financement des fondations finance le projet *Agir pour la mixité*, un projet transversal à plusieurs groupes du B7 et dont l'objectif est de les aider à développer des stratégies et des mécanismes favorisant la mixité sociale du Bâtiment 7. Ce travail s'accomplit notamment autour de trois axes : faire de la mobilisation ciblée auprès de certaines populations, améliorer l'accessibilité socioéconomique et culturelle du B7 et, enfin, développer des mécanismes d'intégration et d'éducation populaire.

Paradoxalement, c'est d'abord la collaboration entre fondations qui a été difficile, avec la décision de ne pas mettre en commun l'argent, contrairement à ce qui avait été envisagé initialement. C'est l'appui sur une démarche de recherche partenariale, menée avec le Service aux collectivités de l'UQAM qui a ouvert une voie, en créant des structures regroupant les chercheurs, les fondations engagées, le Collectif 7 à Nous et le Bureau d'engagement communautaire de l'Université Concordia (très impliqué dans le soutien au Bâtiment 7), afin de mener un travail réflexif commun. Sans rentrer dans le détail des divers comités qui furent mis en place à cet effet et des opérations de recherche en cours (cumulant entretiens individuels et focus groupe, observations directes, consultation d'archives), précisons simplement que deux objectifs sont poursuivis. Premièrement, nous appuyons, par la présentation des données collectées, la réflexivité collective des acteurs engagés autour d'enjeux communs, afin de transcender la relation traditionnelle bailleurs de fonds / organismes financés. Deuxièmement, nous documentons cette collaboration très singulière dans l'histoire de la philanthropie québécoise, afin d'en comprendre les ressorts mais aussi potentiellement d'inspirer d'autres bailleurs de fonds à soutenir d'autres utopies concrètes, issues des communautés locales, tout en les incitant à collaborer et à innover pour mieux y parvenir. Ce rôle pivot de



Figure 4: Bâtiment 7 Contre la gentrification

la recherche est aussi le fruit d'une réflexion collective avec les acteurs engagés, de tâtonnements relationnels où la place des uns et des autres n'est pas interchangeable. En somme, ce ne sont pas que les fondations, ni seulement les acteurs engagés au B7 mais également les chercheurs qui se confrontent ici aux exigences d'une mise en commun.

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Figure 1: Slocan Lake

ÉTUDES DE CAS | CASE STUDIES

Internship-based
Collaborative Applied
Research Model: Linking
academic research projects,
rural NGOs, sustainability,
philanthropy, and funding



Par | By:
Adela Tesarek Kincaid, Instructor, International
Indigenous Studies Program, University of Calgary
Hannah J. Dueck, Research assistant, Selkirk
College
Leeza Perehudoff, Research assistant, Selkirk
College

Dr. Adela Tesarek Kincaid is an instructor and researcher in the International Indigenous Studies Program at the University of Calgary and adjunct professor at the University of Regina. Previously, she was a Faculty Researcher at the Applied

Research and Innovation Centre at Selkirk College. Her expertise is in rural community-based research and animal-human relationships.

Hannah J. Dueck is an intern research assistant at the Applied Research and Innovation Centre at Selkirk College in Castlegar, BC. She graduated in 2019 with a BBA (Hons) from Okanagan College in Kelowna, BC. With an interest in policy and data-driven decision making, she is currently expanding her research skills to include the world of spatial data through Selkirk College's Geographic Information Systems program.

Leeza Perehudoff is an intern research assistant at Selkirk College's Applied Research and Innovation Centre in Castlegar, BC. She holds an undergraduate degree in Geographic Information Systems from Selkirk College, and her research interests include partnerships with Indigenous communities and individuals, environmental conservation, community engagement, social equity, and geospatial science.

The primary goal of this paper is to describe an emerging Internship-based Collaborative Applied Research Model (ICAR) built around local project partnerships, internships at an academic research centre, Non-Governmental Organizations (NGOs) and various funders in the rural Columbia Basin-Boundary region of British Columbia (BC) [1]. Philanthropy is tied to the model in two ways: 1) funding for projects is partially obtained from philanthropic grant-making foundations, and; 2) rural NGOs address specific community needs and the research team directly supports those efforts by contributing to fill identified research gaps. Projects are typically community-led and community-identified. Applied community participatory approaches are used to build relationships with NGOs and community-based methods are used to design and complete

projects. In this case, NGOs that all have philanthropic underpinnings reached out to the research team to request support to fulfill their research needs. As a result of these partnerships, community benefits were informally realized through a substantial increase in demand for internship-based projects, heightened media attention and community requests for final research reports, presentations and data sharing. The collaborative model exemplifies community-based research partnerships within the context of philanthropy and provides project examples of applied research projects that address needs in rural communities. The model brings together the role of philanthropy, applied research and community sustainability. Preceding the conclusion, we share three examples of current projects and their nuanced funding structures. One project in particular highlights the connection to a grant-making foundation.

Defining sustainability

The Internship-based Collaborative Applied Research (ICAR) model is couched in projects that advance sustainability as well as transdisciplinary research partnerships. Transdisciplinarity focuses on a particular problem rather than on a particular discipline and transcends disciplinary boundaries through a process of mutual learning (Nicolescu, 2008). Transdisciplinary research can also be influenced by input from partners who are not academic (Poh, 2005). The ICAR supports equitable project partnerships that are community driven and that address local needs.

Furthermore, as a result of these transdisciplinary, equitable and dynamic partnerships the model is aligned with a definition of sustainability that is multifaceted. Generally, sustainability is a complex and dynamic concept that “requires multilevel, integrative, and interdisciplinary research and action, with attention to both the ecological and social subsystems” (Berkes, 2017, pg. 4).

The ICAR conceptually connects sustainability to philanthropy if philanthropy is understood as a mechanism by which rural Canadian communities can “use existing local resources to facilitate sustainability” (Gibson et al., 2014, pg. 1), and within the context of rural Canada, community sustainability can be practiced by applying a holistic and encompassing definition (see Table 1 for examples of project partnerships). Sustainability can include pillars of well-being such as the economy, society, culture, and environment, while also incorporating humanitarianism, “community development, and

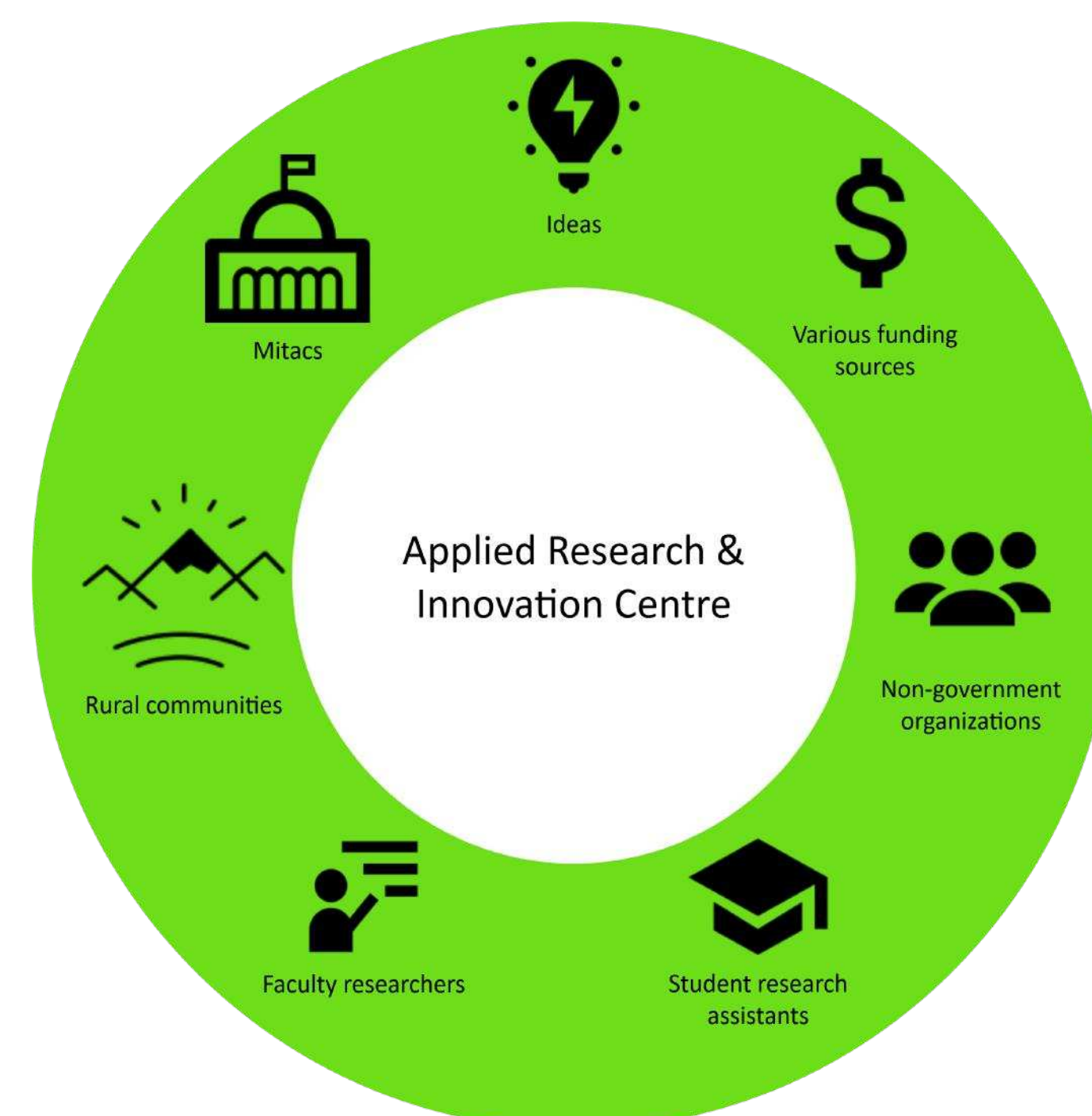


Figure 2: ARIC Research Connections

capacity building” (Gibson et al., 2014, pg. 2; Columbia Basin Rural Development Institute, n.d.1). Project partnerships between the internship-based research team and local NGOs focus on aspects of community development and capacity building as well as one or more of the sustainability pillars.

Place-based, community-led, and evidence-informed philanthropy

Place-based philanthropy addresses the “social, health, and economic needs of a neighbourhood, city, or region” (Fehler-Cabral et al., 2016, p. 84), community-based philanthropy recognizes and incorporates local wisdom and authority to support “community-based analysis and planning” (Easterling & Main, 2016, p. 83), and evidence-based initiatives allow for efficient allocation of resources (Easterling & Main, 2016). Place-based and community-based philanthropy are similar, in that they both address the needs of a specific community or region; however, community-based philanthropy includes a strong emphasis on community-led projects over other methods of determining community needs (Easterling & Main, 2016). When successful, community-led philanthropy promotes local innovation, builds skill sets at both the individual and local organization level, and results in programs and services that align with the local context (Easterling & Main, 2016). Evidence-informed philanthropy promotes programs and initiatives that have demonstrated some level of success elsewhere (Easterling & Main, 2016). However, without local context, these programs may not address local issues in a way that people will accept, or may require resources that are not available in the community (Easterling & Main, 2016).

Despite the fact that community-based initiatives are often better aligned with local needs and thus better able to address local issues, outsiders tend to wield the decision-making power in rural development (Chambers, 2013). Without accurate local context, solutions provided or promoted by outsiders can result in wasted resources and limited community buy-in (Easterling & Main, 2016). In addition, small local governments often face the challenge of limited resources, and thus may not have the capacity to tackle aspects of community development on their own - particularly in rural areas, where capacity is low (Martin et. al., 2012).

While the non-profit sector cannot be expected to address all gaps in public services, there is a role for partnerships where “local communities [can] increasingly look to share responsibility for meeting local public needs with community partners” (Paarlberg & Yoshioka, 2016, p. 347). In the Columbia Basin-Boundary region, projects in collaboration with NGOs often support, inform and work alongside local community governments. By triangulating evidence-informed, community-led and place-based philanthropy, the internship-based research team at the Selkirk College Applied Research and Innovation Centre has been able to build a robust research model well-suited to partnerships with local NGOs.

From an applied perspective the projects benefited local communities in various ways. Some projects started with the research team assessing community strengths and needs by surveying, meeting and interviewing related segments of the population. In partnership with NGOs, the results of the needs assessments were then used to scope and focus the projects according to identified areas of community need. Project outcomes informed services, policies, supported community-led work and helped identify areas of focus. Specific examples of benefits to communities included:

- The research team supporting focus groups in 8 rural communities that resulted in collaborative economic resiliency plans;
- The research team contributing to local food security by mapping a number of variables, including soil quality and assessed value of farm land;
- The research team identifying local food supply chains and transportation needs for locally produced food and produce in the region;
- The research team collecting and publishing data (in the form of a final report) to help inform housing needs for 13 rural communities.

Communities have access to all project results and dissemination took place through presentations, project briefs, webinars, published reports and meetings.

Local philanthropy, NGOs & research partnerships

In response to local public needs and resource gaps in the rural Columbia Basin-Boundary region, the Selkirk College Applied Research and Innovation Centre developed the ICAR model. Participatory approaches were used to address community research and community development needs. This model recruits the participation of NGOs, which can encompass “not-for-profit organizations, associations, and groups” (Department of Justice Canada, 2016, p. 1). Non-profit NGOs “provide a range of local services, relying almost entirely on philanthropic and volunteer contributions” (Johnson et al., 2004, p. 6) and the ICAR model presented here forms and strengthens partnerships between local NGOs, academia, and the community. In the Columbia Basin-Boundary region, where Selkirk College is located, there appears to be a great deal of work conducted by small, local NGOs, which are likely supported by philanthropic foundations (Rural Communities Foundation of Nova Scotia, 2018). While Selkirk College generally benefits from learning and partnerships as a result of the work, further research is needed to help build understanding around the direct ties to philanthropy and the evolving funding structures specific to this unique geographic region. The Applied Research and Innovation Centre, and specifically the internship-based research team, has developed strong relationships with local NGOs in the region while ensuring that those relationships are the foundation of collaborative community research that supports sustainable change (Figure 1). Local NGOs and the Applied Research and Innovation Centre are embedded in their respective communities and are thereby likely to “possess a better understanding of the socio-cultural factors that influence community interaction and thinking” (Wood, 2016, p. 3).

“Local NGOs and the Applied Research and Innovation Centre are embedded in their respective communities and are thereby likely to “possess a better understanding of the socio-cultural factors that influence community interaction and thinking.””

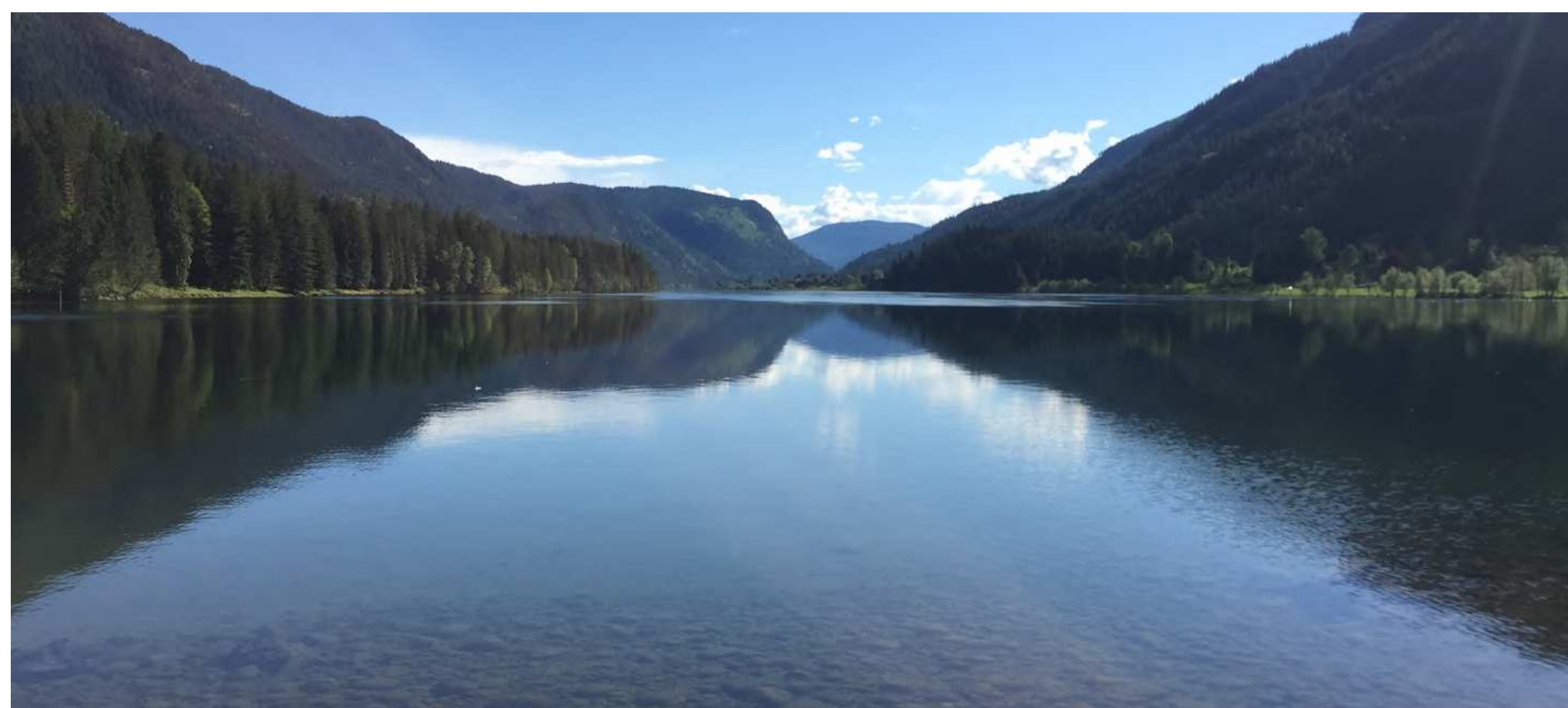


Figure 3: Kootenay River

The philanthropic landscape of the Columbia Basin-Boundary region has diverse representation from NGOs to community foundations and trusts. Community foundations in the Columbia Basin-Boundary, such those identified by Gibson et al. (2014, p. 10), exemplify locally-based, rural philanthropic activity that actively supports rural development.

These foundations help form the well-being of rural areas by “supporting initiatives that support community sustainability and revitalization, building connections to other community-based organizations, planning for future endowment growth to maintain their financial contributions to the community’s priorities, and taking a leadership role in the future of their communities” (Lorinc, 2019; Gibson et al., 2014, p. 32). A Google search for the region revealed examples of active philanthropy that focus on environmental protection and conservation, economic development, culture and tourism, education, technology, and social welfare.

Grant-making foundations and organizations such as the Real Estate Foundation, Columbia Basin Trust, and the Kootenay Savings Community Foundation have a strong presence in the region (Columbia Basin Trust, n.d.1, Kootenay Savings Credit Union, n.d., Real Estate Foundation British Columbia, n.d.). The Real Estate Foundation in British Columbia prioritizes building healthy communities and protecting natural environments by allocating grants focused on land use (Real Estate Foundation British Columbia, n.d.). The Columbia Basin Trust administers funds to the region based on benefits gained from the Columbia River Treaty and invests towards “the ongoing economic, environmental and social benefit of the region” (Columbia Basin Trust Act, 1996). Addressing other aspects of community well-being is the Kootenay Savings Community Foundation, which invests in non-profit projects and initiatives in the region that support culture, education, health, and more (Kootenay Savings Credit Union, n.d.). Research gaps exist in identifying grant-making foundations, such as those listed above, and linking them to new and existing NGOs as well as connecting funding streams from various foundations to specific projects.

Through the projects being completed at the Applied Research and Innovation Centre, researchers and NGO practitioners explore the needs of rural local communities (Figure 2). An important component of the Applied Research and Innovation Centre ICAR model is the involvement and mentorship of student research assistants (interns), who have the opportunity to independently and collaboratively participate in research.

Closely mentored by experienced researchers, these interns utilize skills gained through their education and increase employable skills. Partnerships with local organizations offer important opportunities to make connections with potential future employers and the community. Offering rewarding research job positions and projects that help interns make connections in the region enriches the knowledge base of our rural communities, and contributes to the retention of local knowledge and locally created solutions. Funding for this work is obtained through various grants, community partnerships, and Mitacs Canada, a not-for-profit grant-making organization. One project (see Table 1) was partially funded by the Real Estate Foundation and the funds were acquired by the Central Kootenay Food Policy Council (NGO). This led to a formation of a fee-for-service project partnership with the Applied Research and Innovation Centre as well as with other academic partners in the province. In addition, three funded internships were created and a Mitacs grant acquired to further support the project. This example demonstrates the complexity of funding sources and the relationship connections that are often formed and needed for local community-based projects with NGOs. While the extent of local philanthropic capital is largely unknown, local NGO funds for internship-based research projects are matched through the Mitacs Accelerate program (Mitacs, 2020). Multi-year Mitacs grants written by researchers and interns fund internships that support NGOs and community partnerships.

The goal of the ongoing creation of community-based partnerships is two-fold: 1) democratic community-engaged scholarship; and, 2) supporting community-specific research needs. In the Columbia Basin-Boundary region, the local connection between the Applied Research and Innovation Centre internship-based research team, community partners, and rural communities in which we live, results in what Woods (2016) calls being “in tune with the real issues that impact [the] daily lives of people” (p. 3). Ensuring that local interests and experiences are aligned with local funding sources provides communities with immediate value (Mulligan & Nadarajah, 2008).

Three specific project partnerships are outlined below to illustrate the types of research currently taking place (Table 1). Communities in the Columbia Basin-Boundary region are not unlike other rural areas in Canada, and common issues around rural development are shared, including economic growth, concerns about the changing climate, and natural resource depletion (Rural Communities Foundation of Nova Scotia, 2018). It can be argued that the interdisciplinary and transdisciplinary research partnerships between the Applied Research and Innovation Centre and local organizations contribute to both the understanding and mitigation of these issues in the Columbia Basin-Boundary region.

Conclusion

The participatory ICAR model used by the Applied Research and Innovation Centre supports community research and community development by building research partnerships that support the linkage between evidence-informed, community-led, and place-based philanthropy and sustainability. This model also provides a research-focused learning environment for students and recent graduates and potentially creates professional career opportunities to retain skilled graduates in a rural area that consists of an aging population. As a result, the Applied Research and Innovation Centre is uniquely positioned to address research gaps in local capacity at multiple levels. Local communities and NGOs have limited resources and require research support that the

Applied Research and Innovation Centre has been able to provide. We believe that collaborating with local organizations by including academic contributions from groups such as the internship-based research team strengthens the resiliency and sustainability of rural regions in Canada and that locally-based academic partnerships with philanthropic and other organizations are an investment to the well-being of rural communities. The ICAR model has the potential to support other rural communities in similar ways.

This article describes the ICAR model that is embedded in the concept of sustainability while engaging rural NGOs, researchers and interns, as well as philanthropic approaches to projects that are place-based, community-led, and evidence-informed. Linkages among organizations also exemplify the nuanced funding interdependencies that are vital to rural areas. To highlight the intricacies of local relationships as well as approaches to funding, three examples of projects were provided. One specific example is used to highlight how funds from a grant-making foundation were used to build partnerships and acquire additional project funds.

Second, the ICAR model reveals the value and potential of including an experiential learning component for undergraduates, diploma students and recent graduates at a small rural College. The advantages of these partnerships also extend beyond the College to local communities that benefit from projects rooted in local needs and, if done well, provide NGOs and organizations with additional support and resources.

Project	Research Partner	Focus	Description	Funding
Pollinator Pathways Climate Adaptation Initiative	Kootenay Native Plant Society	Environmental Conservation	Conducting biological field-based surveys on local native vegetation and pollinators. The project also promotes citizen science. Results will inform conservation efforts, public outreach and education.	Mitacs Accelerate (under review), various other unknown funding sources (being secured)
Evidence-based Food Policy	Central Kootenay Food Policy Council	Food Policy and sustainable food systems	Mapping and identifying factors that will inform the viability of food systems in the Regional District of Central Kootenay, BC.	Mitacs Accelerate, Real Estate Foundation
Economic Disaster Resiliency	Community Futures Central Kootenay	Economic Development	Supporting local communities to create community-specific action frameworks that local governments, organizations, and businesses can refer to in a time of economic emergency.	Rural Dividend Fund Grant from the BC Ministry of Forests, Lands, Natural Resource Operations, and Rural Development as well as the Regional Districts of Kootenay Boundary, Central Kootenay, East Kootenay, Town of Golden, and Columbia Basin Trust

Table 1: Research projects underway

Notes

[1] The Columbia Basin-Boundary region is a rural region located in south-eastern British Columbia. It includes the Regional Districts of Central Kootenay, East Kootenay, and Kootenay Boundary, as well as extending north to encompass Columbia Shuswap Regional District electoral areas A and B, and the communities of Revelstoke, Golden, and Valemount (Columbia Basin Rural Development Institute, n.d.2).

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Figure 4: Blueberry Creek

TEXTES D'INVITÉS | GUEST CONTRIBUTORS

Trois textes d'invités vous sont présentés. Le premier explore les paradoxes de la relation d'aide, le deuxième présente les messages clé de la session préliminaire du Racial Equity Summit tandis que le troisième aborde l'approche utilisée par la Pathy Family Foundation pour redéfinir les relations entre donateur et donataire afin de soutenir les organismes dirigés par les autochtones.

We present to you three texts from our guest contributors. One discusses the power dynamics in funder grantee relationships, the second presents the key takeaways from the Racial Equity Summit pre-session, and a third presents the Pathy Family Foundations approach to redefine funder-grantee relationships to support Indigenous-led organizations

Image: Racial Equity & Justice in Philanthropy Funders' Summit, Colouring Pages

Artists: Yaimel López Zaldívar & katia hernández velasco



TEXTES INVITÉS | GUEST CONTRIBUTORS

La relation d'aide comme
fonction de copier-coller:
Les paradoxes d'un modèle
néolibéral
d'empouvoirement qui
mène à projeter sur autrui
ce que l'on est

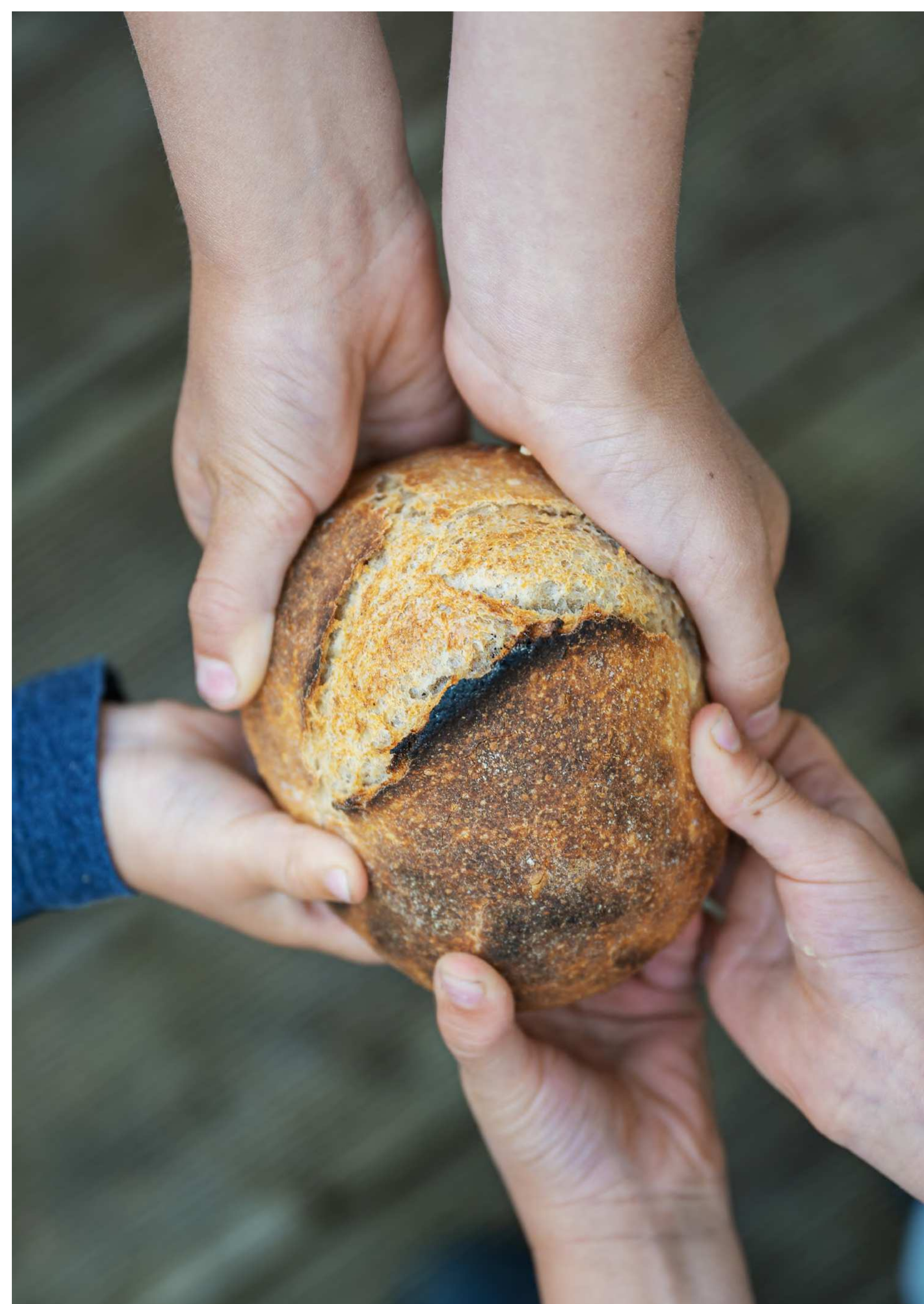
Par | By:
Anaïs Bovet

Étudiante du PhiLab



Anaïs Bovet a réalisé sa thèse entre 2015 et 2020 en cotutelle entre l'Université du Québec à Montréal et l'Université Grenoble Alpes. Dans ce cadre, je me suis intéressée à la reconfiguration de l'utopie dans les imaginaires sociaux des acteur-trices de l'économie sociale et solidaire (ESS) au Québec et en France. Mes recherches m'ont notamment amené à questionner le rapport à l'économie et au politique dans l'ESS, les enjeux identitaires de l'engagement des acteur-trices et leur préférence pour l'action concrète.

Aider est communément admis comme une action reposant sur de bonnes intentions. Mais la relation d'aide peut avoir des impacts considérés comme négatifs : si l'on aide, on est susceptible de créer une dépendance de la part de la personne aidée. Dès lors, l'idée d'«empouvoirement[1] », souvent mise en



avant par les personnes aidantes, permet de justifier l'aide apportée comme une étape vers une situation où la personne aidée n'aurait plus besoin de soutien. L'objectif de ce texte est d'étudier les enjeux de pouvoir qu'implique la relation d'aide.

Méthode et terrain

Cette étude porte sur un corpus composé de vingt organisations réparties équitablement entre le Québec et la France. Elle a été menée dans le cadre d'une thèse de doctorat menée en cotutelle entre l'Université du Québec à Montréal et l'Université Grenoble Alpes [2]. Les organisations rencontrées, à l'exception d'une coopérative [3], sont des organismes sans but lucratif (OSBL) ou des associations loi 1901, c'est-à-dire des organisations qui ont statutairement un but autre que la recherche du profit financier. La définition, si elle est d'abord juridique, dépasse ce cadre car elle participe pleinement à l'identité des personnes qui y exercent leur travail. Toutes les organisations rencontrées sont plus particulièrement investies dans une relation d'aide alimentaire vis-à-vis de leurs

bénéficiaires [4]. Pour chaque organisation une personne a été rencontrée lors d'un entretien semi-dirigé.

Cadre théorique: l'empouvoirement selon Bacqué et Biewener (2015) et la relation d'aide selon Fustier (2008)

Puisque l'on s'intéresse d'une part à l'empouvoirement et d'autre part à la relation d'aide, ces deux notions vont maintenant être définies. Bacqué et Biewener (2015) identifient trois modèles d'empouvoirement. Le plus politique serait le modèle radical nourri notamment de la pensée de Paolo Freire et de la branche radicale des mouvements féministe et communautaire. De ce premier modèle, les chercheuses expliquent :

“ Les enjeux de l’empowerment sont la reconnaissance des groupes pour mettre fin à leur stigmatisation, l’autodétermination, la redistribution des ressources et les droits politiques. L’objectif d’émancipation individuelle et collective débouche sur un projet de transformation sociale qui, dans les approches les plus radicales, repose sur une remise en cause du système capitaliste (p. 15-16). ”

Le deuxième serait le modèle libéral – dans une perspective où le libéralisme renvoie au libéralisme social et non économique – avec les figures de Woodrow Wilson et John Maynard Keynes après la Seconde Guerre mondiale. Ce deuxième modèle « articule la défense des libertés individuelles avec une attention à la cohésion sociale et à la vie des *communities*. Ce modèle social-libéral peut prendre en compte les conditions socioéconomiques et politiques de l'exercice du pouvoir, sans pour autant interroger structurellement les inégalités sociales » (*ibid.*, p. 16).

Enfin, le troisième serait le modèle néolibéral, dont les contours se perçoivent à travers par exemple en France la critique qu'en font Pierre Dardot et Christian Laval, dans lequel la rationalité politique et le marché sont mis au premier plan.

« La notion d'empowerment y est mobilisée dans une logique de gestion de la pauvreté et des inégalités, pour permettre aux individus d'exercer leurs capacités individuelles et de prendre des décisions « rationnelles » dans un contexte d'économie de marché. Avoir accès au pouvoir signifie dans cette acception être intégré au monde du travail et de la consommation, trouver sa place dans l'économie de marché, être « entrepreneur de sa propre vie » [...] la question de l'émancipation et de la justice sociale n'est pas posée » (*ibid.*, p. 17).

Ainsi, quand les personnes aidantes s'emparent du vocabulaire de l'empouvoirement, c'est potentiellement pour se situer dans des perspectives différentes, impliquant diverses représentations des bénéficiaires en lien avec divers rapports au politique et à l'économique. Les trois modèles semblent impliquer une gradation, du plus radical politiquement au moins radical, que l'on peut résumer dans le tableau Figure 1.

	Modèle radical	Modèle libéral	Modèle néolibéral
Rapport au politique	Fort	Moyen	Faible
But de l'empouvoirement	Reconnaissance, auto-détermination, transformation sociale	Défense des libertés mais pas de transformation sociale	Accéder au marché

Figure 1

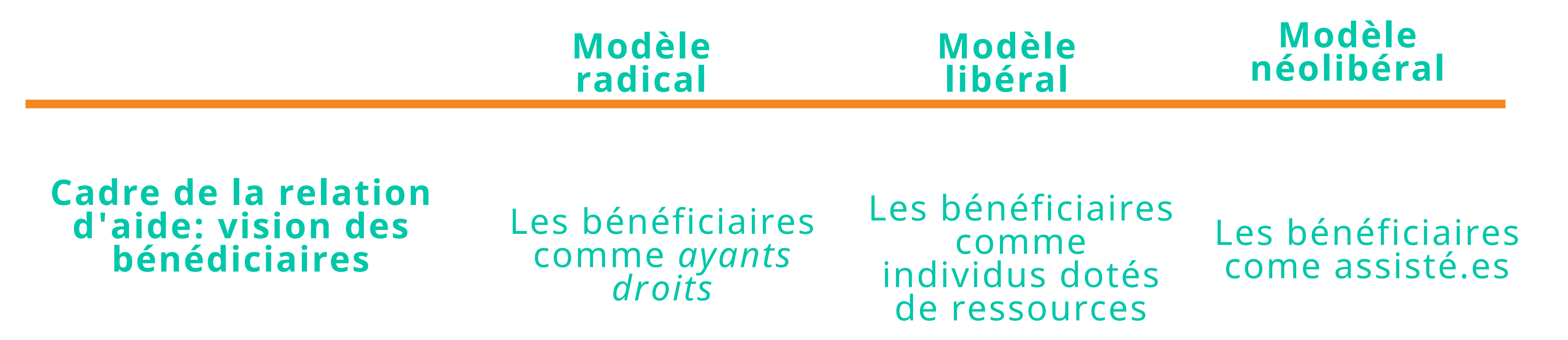


Figure 2

D’un côté, partir de la diversité de perspectives d’empouvoirement revient à se demander jusqu’à quel point les personnes aidantes estiment que les bénéficiaires sont supposé-es prendre le pouvoir dont il est question à travers la notion. De l’autre côté, selon le but vers lequel tend la relation d’aide, on peut lui associer au plan théorique différents manières de concevoir les bénéficiaires et compléter le tableau présenté dans la Figure 2.

Dans le modèle radical, on se situe dans la perspective théorique de la relation d’aide selon Fustier qui explique :

Si on définit cette modalité d’aide sociale sur un plan « théorique », on peut la caractériser par les points suivants :

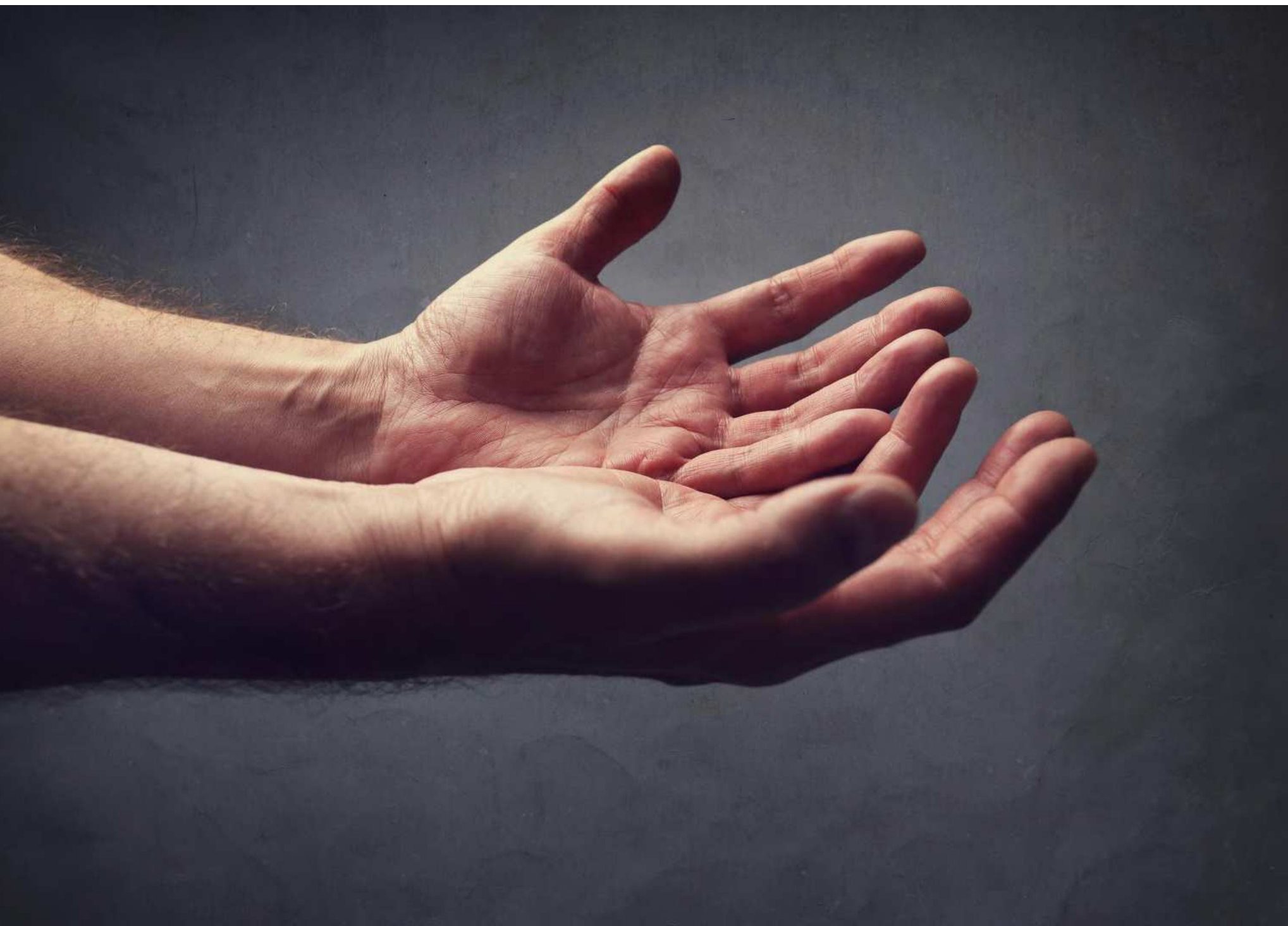
- une décision en provenance du *politique* crée un *droit* ;
- ce droit s’applique à une catégorie plus ou moins vaste (l’être humain, une catégorie d’âge, un groupe social) qui sera constituée *d’ayants droit*
- pour ce qui est du *venir en aide*, ce n’est pas au titre de *sujet* qu’un ayant droit est théoriquement considéré. Ce n’est pas son identité d’individu qui entraîne son droit, mais le fait qu’il soit considéré comme étant *membre* de la catégorie qui « donne droit à... ». Il prend alors une identité de SDF⁴, de chômeur, d’enfant en échec scolaire ;
- il n’y aura donc pas lieu de penser échange ou réciprocité au moment de la « fourniture » de l’aide. Celle-ci va de soi, elle est dans l’univers du droit, comme un *dû* qui ne se laisse pas interroger. Celui qui n’en dispose pas, alors que c’est son droit, est victime d’une injustice ;
- autrement dit, l’aide pourrait être distribuée par une procédure d’automaticité, sans intervention d’un lien entre l’ayant droit et un opérateur distributeur de *dus* » (2008, p. 27-28).

Dans les deux autres cas, celui du modèle libéral et du modèle néolibéral, la vision individualisée des bénéficiaires implique

déjà une personnalisation de la relation d’aide qui suppose de la penser comme un échange.

Résultats: les paradoxes de la relation d'aide

Le premier paradoxe de la relation d’aide n’est que rarement abordé de manière explicite par les personnes aidantes. Il réside dans cette tension entre la volonté de développer le pouvoir et la méthode mise en avant pour mener à bien ce processus. Cette méthode consiste en l’imposition d’un certain nombre de contraintes s’incarnant notamment dans l’obligation pour les bénéficiaires de montrer qu’iels sont en capacité d’être actif-ves. Plus concrètement, cette capacité s’incarne souvent dans le fait d’avoir une activité bénévole au sein de l’organisation aidante. Plusieurs éléments de langages des personnes aidantes rencontrées témoignent de cette volonté de rendre actif-ve. Le responsable d’un lieu de restauration gratuit accueillant principalement des personnes itinérantes explique qu’« on parle par exemple de « conviv’actifs » donc



c'est des convives, c'est à la fois les personnes qui sollicitent un repas, mais qui voilà d'une manière généreuse donnent aussi un coup de main, que ça soit la mise de table, que ça soit le débarrassage, que ça soit voilà des petits travaux d'entretien ». Ailleurs, dans une épicerie sociale, on préfère appeler les bénéficiaires « porteurs de projet » pour souligner le fait qu'ils soient bien actif-ves[5]. De manière très similaire, dans une épicerie solidaire, une travailleuse revient sur le glissement sémantique entre usager-ère, considéré-e comme passif-ve, et adhérent-e, supposé-e plus actif-ve : « on voulait que ce soit pas des usagers mais des adhérents de l'épicerie, ça change aussi la donne, ça change la façon de s'investir dans, dans l'association ». Ainsi, on peut résumer le raisonnement paradoxal en deux propositions : 1. Il faut mettre travail les bénéficiaires pour qu'ils regagnent du pouvoir et 2. Mettre au travail les bénéficiaires revient à les priver de pouvoir.

Cette mise au travail est, d'une part, attendue comme une contrepartie légitime de l'aide apportée. En effet, si la relation d'aide est inégalitaire dans les rôles qu'elle assigne, elle repose aussi sur une forme de réciprocité entre personnes aidante et aidée qui dépasse le cadre politique théorique de l'aide. Ce dépassement, qui est observé dans le corpus, aboutit à une inscription de la relation d'aide dans la socialité primaire basée sur le don et le contre-don (Fustier, 2008). On s'éloigne déjà ici du modèle radical d'empouvoirement. La personne aidante peut être perçue du point de vue des bénéficiaires comme donnant au-delà du cadre contractuel, perception qui fait écho aux discours desdites personnes aidantes qui se mettent par ailleurs en avant comme leur engagement au-delà de ce que leur contrat de travail impose. Est souvent pris en exemple pour illustrer cet engagement l'investissement des personnes aidantes au-delà du volume horaire prévu par leur contrat de travail, le bénévolat prolongeant le salariat.

Plus profondément, d'autre part, l'incitation à être bénévole dans l'organisation aidante, s'incarnant souvent dans une règle formelle de fonctionnement, est présentée comme un moyen privilégié pour empouvoirer les bénéficiaires. Il faut donc contrôler l'existence et l'exécution d'une activité conçue comme partie prenante de l'empouvoirement : les personnes aidantes semblent intimement convaincues que rendre actif-ves les bénéficiaires contribuera à leur redonner du pouvoir. Dans un restaurant proposant des repas à très bas coûts dans un quartier populaire, une travailleuse explique que le but ultime du restaurant est l'« *empowerment* » et que ce but est atteint « en leur proposant [aux personnes qui fréquentent le restaurant] des activités de bénévolat ». Le bénévolat des

bénéficiaires est plus ou moins contraints selon les organisations, une travailleuse d'une épicerie solidaire explique ainsi qu'« y a des endroits où on demande trois heures de bénévolat pour chaque membre ». Par exemple, une travailleuse d'un organisme proposant des ateliers potagers et cuisine à des personnes précaires souligne que dans son organisme:

“...les gens doivent venir, doivent vraiment participer à l'activité, chacun met la main à la pâte pour les activités.”

Dès lors, l'empouvoirement dont il est question va à l'encontre du modèle radical. Il ne s'agit pas de questionner un système engendrant la pauvreté et conjointement l'inactivité des bénéficiaires, mais de les intégrer à un système dont iels se trouvent, à un moment donné, exclu-es. L'empouvoirement mis en avant dans les organisations rencontrées semble alors à mi-chemin entre le modèle libéral et le modèle néolibéral. Du premier, il conserve « une attention à la cohésion sociale et à la vie des *communities* » (Bacqué et Biewener, 2015, p. 16), l'entrée par la communauté étant primordiale dans les discours des aidant-es québécois-es rencontré-es, là où les Français-es, sans passer par la médiation de cette notion, sont également susceptibles de « prendre en compte les conditions socioéconomiques et politiques de l'exercice du pouvoir » (*ibid.*). En revanche, les participant-es à l'enquête mentionnant cette perspective sont peu nombreux-ses, et c'est plus souvent le modèle néolibéral dans lequel iels s'inscrivent. L'accent mis sur l'importance de rendre actif-ve les bénéficiaires s'inscrit bien dans une volonté d'« être intégré au monde du travail et de la consommation, trouver sa place dans l'économie de marché, être « entrepreneur de sa propre vie » » (Bacqué et Biewener, 2015, p. 17).

Ainsi, la relation d'aide met en jeu deux protagonistes dont les rôles sont prédéfinis et n'échappent pas à un système de représentations plus large. La personne aidante, qui se perçoit comme intégrée, se conçoit comme un exemple à suivre pour les bénéficiaires. Elle est lucide, sans toutefois le mentionner explicitement, sur cette frontière entre soi-même et un autrui qui se caractérise par un comportement qu'il s'agit de corriger pour empouvoirer. La correction consiste à rendre le comportement des bénéficiaires similaire au sien, elle prend la forme d'une fonction de copier/coller entre l'existence de la personne aidante et celle de la personne aidée.

En matière d’imputation de la responsabilité de la pauvreté, les personnes aidantes ont recours à des expressions renvoyant aux « aléas de la vie » et considèrent l’état de pauvreté comme passager. La présidente bénévole d’un lieu de restauration proposant des repas à très bas coût et accueillant principalement des personnes itinérantes affirme par exemple que « notre vie elle génère de la précarité ». Dans le même registre, une travailleuse d’une épicerie sociale développe sa vision de la pauvreté en expliquant qu’elle n’est pas un état permanent : « c’est pas un état fatidique, c’est, en théorie c’est passager ». Cet état est effectivement potentiellement passager pour les personnes accompagnées, mais il ne semble pas l’être au plan structurel : les bénéficiaires changent, mais les organisations aidantes restent, témoignant d’une persistance de la pauvreté. Cependant, indirectement et malgré les références aux hasards de la vie, les personnes aidantes semblent bien renvoyer les personnes aidées à leur propre responsabilité : si l’imputation de la pauvreté nécessitant le recours à l’aide n’est pas explicite, la responsabilité de s’en sortir est bien du ressort des bénéficiaires. Au plan politique, le poids d’un capitalisme néolibéral dont résulte la pauvreté persistante et dans lequel la relation d’aide est insérée se voit nié, tout en étant reproduit. L’intégration au marché du travail et conséquemment au marché de la consommation est la norme, l’aide la déviance. Au plan sociologique, les éventuelles variables qui attribuent cette pauvreté à des facteurs communs au-delà des individus en question sont ignorées. Cette relative absence du politique pose question sur le rôle des organisations d’aide alimentaire qui ne se justifie que dans un monde où le besoin de cette aide demeure. Dès lors, on pourrait s’interroger, d’une part, sur le rapport des personnes aidantes à l’ordre socioéconomique qui engendre les inégalités : comment le monde capitaliste

néolibéral où l’alimentation, bien de première nécessité, constitue une marchandise comme une autre, est-il perçu par ces personnes ? D’autre part, la question qui se pose est aussi celle du rapport à la temporalité : les personnes aidantes envisagent-elles le futur autrement que comme un monde inégalitaire dans lequel leur rôle d’aidant-e fait sens ?

Notes

- [1] Terme choisi pour traduire « *empowerment* », il a le mérite d’être construit autour du terme « pouvoir » qui renvoie directement à l’idée de rapport de domination.
- [2] Si l’intention initiale était d’identifier les spécificités de cette relation d’aide sur ces deux territoires, les résultats montrent plutôt des similarités de positionnement et de représentations de part et d’autre, d’où l’absence de dimension comparative dans ce texte.
- [3] Il s’agit d’une coopérative de solidarité québécoise. Celle-ci a été jointe au corpus dans la mesure où une partie de son projet porte sur l’aide alimentaire et où la personne ayant participé à l’entretien présente un discours très similaire à celui des OSBL et associations.
- [4] Les personnes aidées sont dans ce texte appelées « bénéficiaires » dans la mesure où l’on s’intéresse plus particulièrement à elles littéralement en tant que personnes *bénéficiant* d’une aide.
- [5] Sans domicile fixe, personne itinérante.

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TEXTES INVITÉS | GUEST CONTRIBUTORS

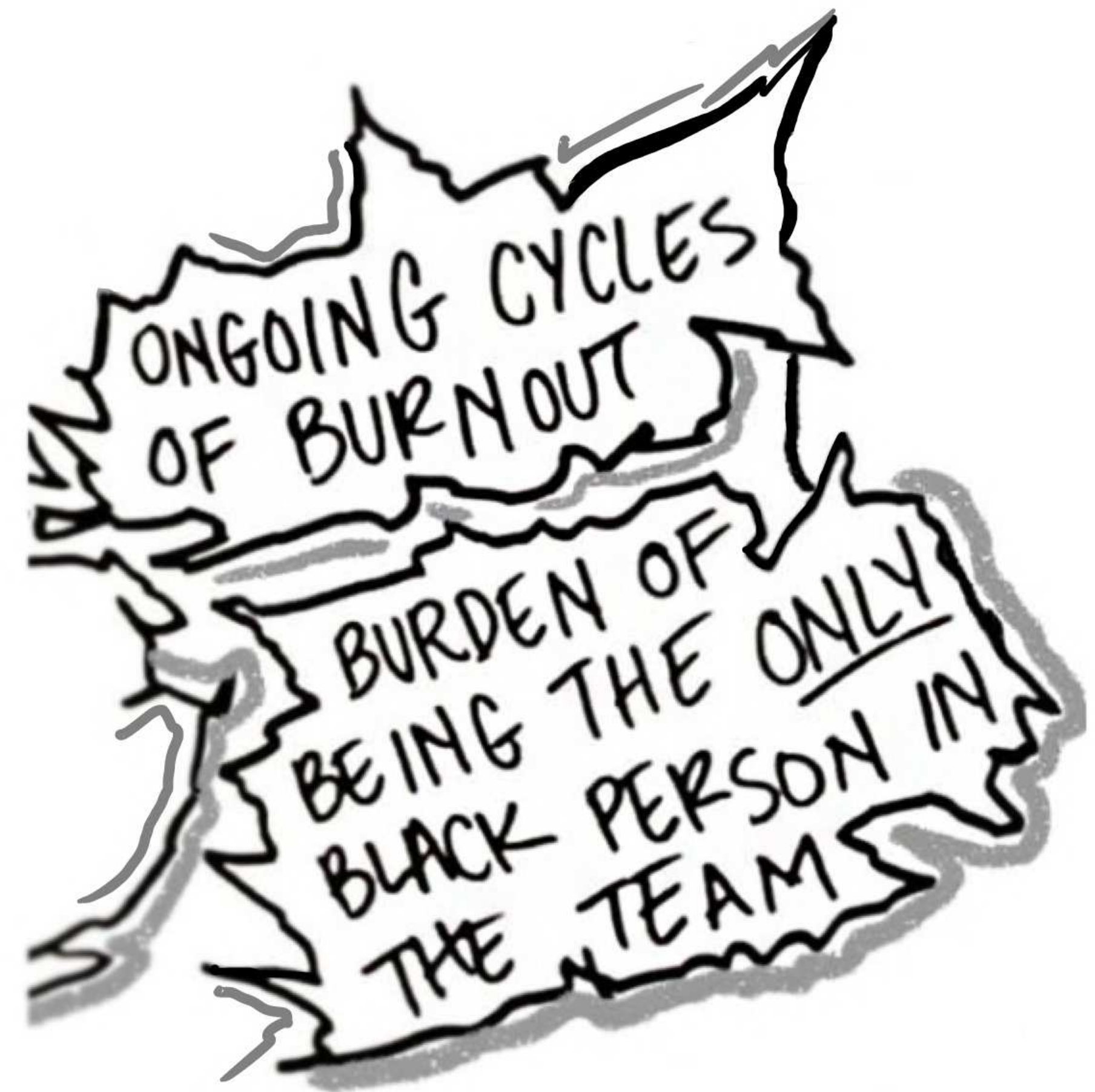
Moving Beyond the Words: Where is Canadian Philanthropy on its Journey to Dismantle Anti-Black Racism?

Par | By: Dorla Tune
Consultant



Dorla Tune has worked for over 20 years in the Canadian non-profit sector, including philanthropy, with a focus on community building and equity. Originally from Ontario Dorla moved to the unceded lands of the Musqueam, Squamish and T'sliel Watuth (Vancouver, BC) 12 years ago. Her career has spanned work in child welfare, immigrant and refugee settlement, and in recent years working with the United Way of the Lower Mainland and supporting the Vancouver Foundation in a voluntary role as a grant advisor. Dorla currently lives New Westminster, the Quaqat territory, with her family, enjoys writing, and currently work doing non-for-profit capacity development.

The everyday reality of Black people living in Canada includes facing anti-Black racism in all of its overt and covert forms. As short as five months ago, you may have bristled at this statement and instinctively denied it to be true. Yet, since the catalyzing murder of George Floyd in the United States, Canadians are taking a fresh look at the daily experiences of Black people living in the nation. Though Canada's relation-



ship with its diverse Black communities has a different historical context than that of the United States, the Canadian context is also steeped in colonial and racist systems that continue to negatively impact Black lives.

Shortly after this traumatic event, I was asked to facilitate a session for Black people working in philanthropy to participate in a pre-session for the [Racial Equity and Justice in Philanthropy Funders' Summit](#) (REJPFS). Grappling with my own reflections on where I stood as a Black woman socially and professionally, there were not many things I felt like doing at that time. All I craved was a protected and healing space in which to attempt to process the shifting Canadian consciousness and its impacts on my community. Taking on the designing and facilitation of this session provided exactly this space for Black professionals working in philanthropy and aligned with my and others' need for restorative moments.

The [Shifting Structures in Black Philanthropy](#) session was a protected space for Black people in the sector to connect,

share, and reckon with what philanthropy work currently looked like for them and to inform what it may become in the days ahead. We ended this session with the articulation of 12 Calls to Action, in no particular order, for the sector to shift power structures and combat anti-Black racism. These calls were widely amplified and revisited throughout the virtual summit and held some steady traction on social media in the days to follow. It was an exhilarating and healing few days.

Like many of my friends and colleagues, I felt ambivalence towards this seemingly sustained attention on Black lives. We have seen similar revolutions of national consciousness raising on matters of life and death for equity-seeking communities before, and these conversations remain urgent for insultingly brief moments.

Similarly, when I looked at the final list of the Calls to Action, I had mixed feelings. They are a strong first step in naming critical actions the philanthropic sector needs to enact and a great tool to start necessary conversations in the workplace. The transformative work to be done is primarily by those in power and in resistance to this. I worried additional emotional and literal labour to keep the current sense of urgency to address anti-Black racism (Call #2) would be placed on the Black staff. The work that makes up these actions are not new or radical ideas. Black people have and continue to do the heavy lifting of articulating how to deconstruct racist systems. There are blueprints, 12 point plans, toolkits, frameworks, infographics, dissertations, blog posts, books, tv shows, movies, songs, TikToks, and more, spanning 4 or 5 decades (to be conservative) that explain ways to break down the racist practices that disproportionately target Black people and their



Progress stalls where process meets power. For any of these calls to have traction, the gatekeepers, the boards of directors, the policymakers, and those in senior leadership need to believe the work lies with them and be willing to relinquish or shift power. Recently, I had conversations with a few colleagues in the sector across the country to discuss the progress.

“...until it is acknowledged that the system that oppresses Black people is not a problem for Black people to fix, it is a problem for the gatekeepers of the system. Those gatekeepers who fail to act must be moved aside and it is time to see a new and truly inclusive era. But in order for that to happen our board members in those positions really need to adopt policies and create change that looks at not just changing policies but developing support that will help create opportunities for Black people in these organizations to have their voices heard.”

In the days and weeks following the REJPFS, many Black professionals working in philanthropic and grant-making organizations experienced a welcome increase in breathing room; the space to stretch and move into areas that were previously off-limits. The Calls to Action were discussed at team meetings and in board meetings. Black staff were met with a desire from others to listen, understand, and be reflective.

“Now, we actually have some safety when talking about our daily realities and highlighting it in conversations.”

In some cases, Black professionals have enjoyed an expansion in their leadership within the organization and in the community to lead or inform how their organization is moving towards implementing anti-racist policies and practices.

“We have never called it out. We talk about diversity which is really not the same. We really need to name anti-racism work.”

The most valuable asset the philanthropic sector has in this work is the Black staff who remain present and committed in their organizations. All the conversations of the past three months on racial equity and justice have not erased anti-Black racism in the sector or in the workplace. In some cases, it has increased. Black professionals continue to experience hardships while navigating new or expanded roles. Some who are trying to receive equity in their jobs are not being treated with the equitable approach that the organizations are professing to adopt.

However, many organizations began to dig into the work. The nimbleness of any given organization to respond to these calls is impacted by their location in the community. Small foundations with mandates which previously identified Black and Indigenous communities as priority areas of investments can maneuver faster than a foundation that is an extension of the provincial government and at the mercy of government bureaucracy. Despite this, almost every organization has moved to develop and resource internal strategies for institutional change, often in the form of organization-wide anti-racist training, and in best-case scenarios, starting the process of organizational equity audits (Calls #4 and #6).

Many philanthropic organizations have publicly taken a stand on anti-Black racism (Call #1), or are in the process of community consultations to ensure that public stance is informed, authentic, and evergreen. Some have used these public statements to name commitments to other actions found on the list of calls. Collecting race-based data (Call # 5) is a priority for one particular foundation:

INTEGRATE
COMPREHENSIVE
RACE-BASED DATA
COLLECTION & ANALYSIS
TO PLANNING & EVALUATION
(EQUITY DRIVEN
DECISION-MAKING)

“We know how many Black people are in a specific municipality, but locally, we have very little data about the work Black-led organizations have been doing and their impact.”

The COVID-19 pandemic has facilitated some Black staff to mobilize funds to prioritize the immediate investment of money and resources into Black communities, touching on the action linked to Call # 7 - naming Black communities as priorities for investment. Similarly, one foundation is taking the lead by collaborating with other foundations with mandates focussing on anti-racism and undertaking intentional outreach strategies to Black-led organizations and communities. Yet, increasing access to money and resources by making short term changes to granting procedures, or mobilizing around a crisis, are not solutions that challenge the system. There is a tendency to want to create one-off granting programs that focus on Black or BIPOC communities and issues as a way for a foundation to feel like it is answering the call to action.

“It is great to have the resources in the hands of the people but what kinds of shifts is your organization doing in the meantime? It is easy to have a one-off granting program, but it is just as easy to get rid of that granting program after priorities change if you are not actually doing the work in terms of relationship building.”

NAME & RECOGNIZE
THE EXPERIENCE OF
BLACK INDIVIDUALS
& COMMUNITIES



Building authentic relationships with equity-seeking communities and seeing them as active contributors (Calls #10 and 11) requires humility on the part of philanthropic and grant-making organizations. It is vital to understand that:

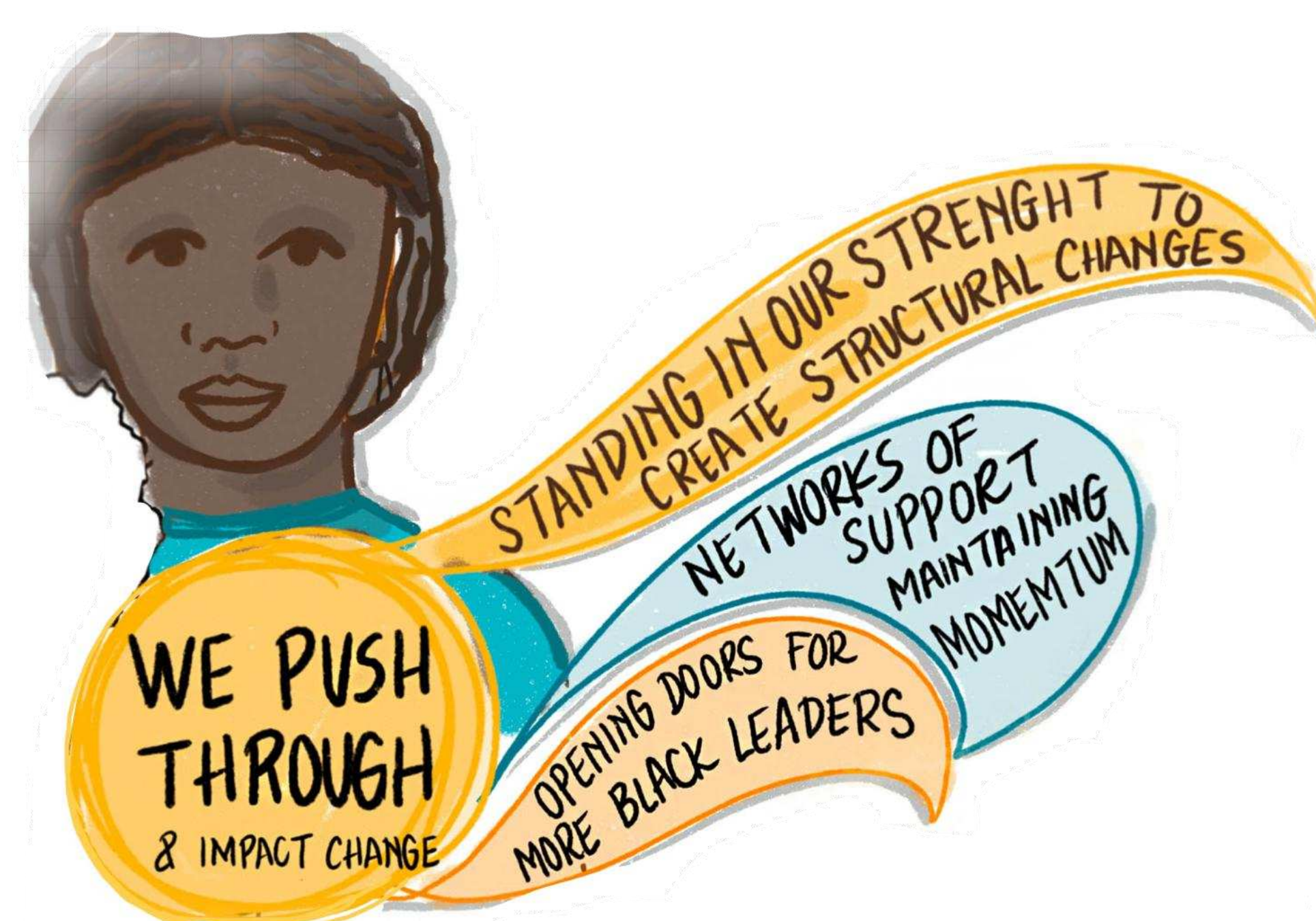
“The majority of equity-seeking groups are also relational groups. Because once you have experienced the depth and fullness of oppression, relationship building is one of the conduits, of the central pieces, to being engaged.”

Strategies for building these relationships are simple. Black staff have begun to see great work in proactively building relationships with Black-led organizations and communities through outreach initiatives and work to expand how these organizations can engage with the foundation. According to one partner, what is even more effective is:

“Attending the conversations that the community is already having instead of creating your own conversations that require the community to come to you.”

Incredible momentum and initiatives have emerged in the philanthropic sector over the past three months, like the securing of an endowment to be help by the first Black Canadian philanthropic foundation, and the [Black Opportunity Fund](#); work being led by Black people. True to form, Black professionals in philanthropy are standing tall in their strength and power, leveraging their networks and showing up to drive the work forward. They are undertaking introspective reckonings to figure out how to reconcile their professional work with their personal identities; all at continued risk themselves as those in power are just starting to listen and learn.

“There are all these things coming together in terms of my personal interests and my professional work and my strengths in certain areas. I am really trying to hone it down to be intentional in how I show up in this work.”



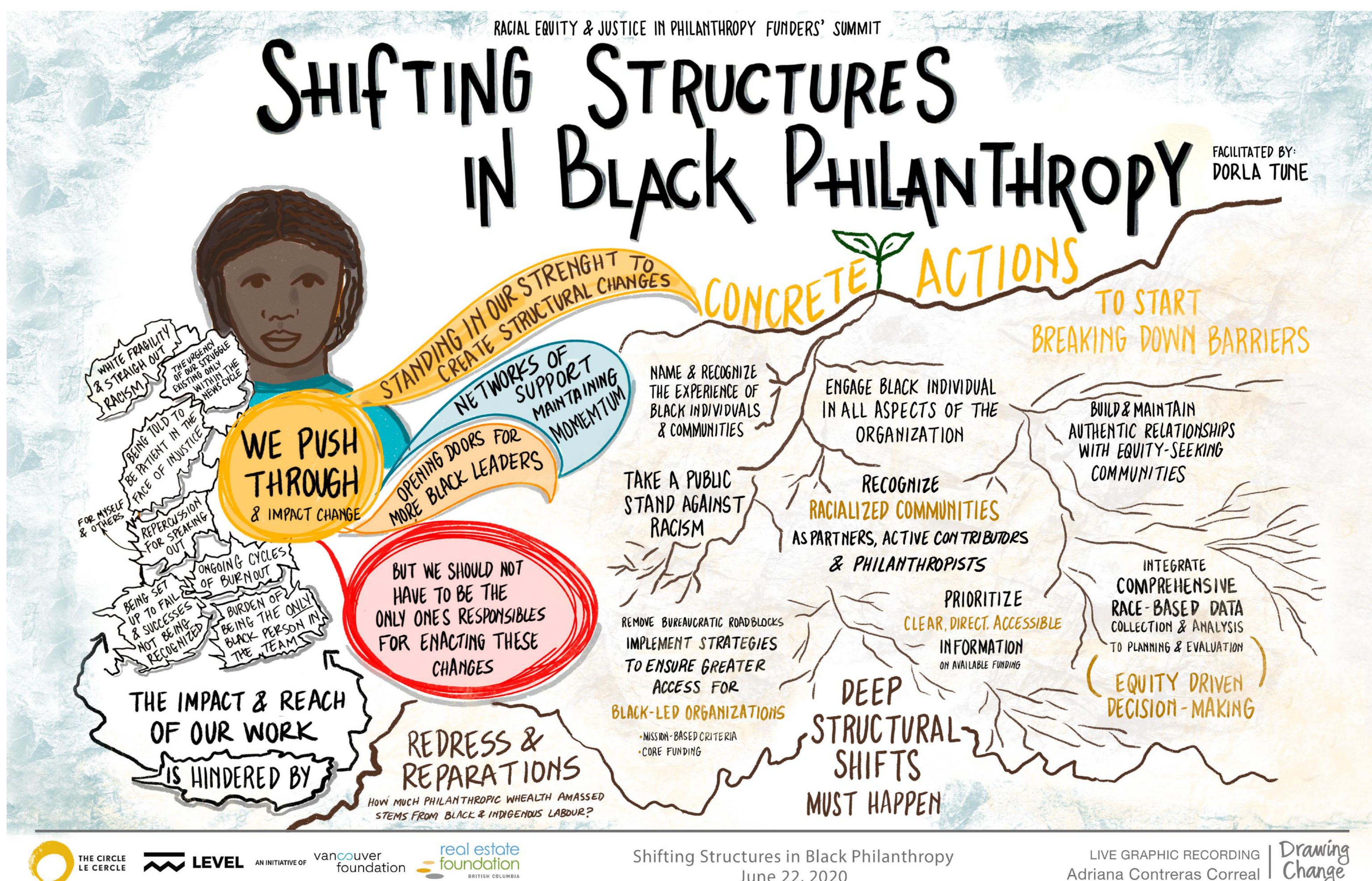
To honour the work Black people in this sector continue to accomplish against the odds, philanthropy's board members, policymakers, gatekeepers and fundraisers need to start answering these questions:

- What reckoning am I willing to face individually to better understand anti-Black racism in philanthropy?
- What solutions will we collectively implement that create long term structural changes to improve the lives of Black communities in Canada?
- Where is philanthropy uniquely placed to be a leading sector on the national landscape in implementing true systemic change? (Hint: see Call #3)
- How do we start seeing Black-led organizations and communities as philanthropists and contributors in their own right and as allies in this work?

The heavy lifting cannot continue to rest on the shoulders of the people most adversely impacted by the injustices of our current systems.

“We are beyond words at this point; we want to see action.”

The contents of this article refer to the Racial Equity and Justice in Philanthropy Funders' Summit pre-session held on June 22nd 2020.



Graphic Recording by Adriana Contreras Correal

TEXTES INVITÉS | GUEST CONTRIBUTORS

How to Redefine Funder-grantee Relationships to Support Indigenous-led Organizations

Par | By: Martina Ulrichs

Program Officer, Pathy Family Foundation



Martina Ulrichs is Program Officer at the Pathy Family Foundation, which is based in Montreal and focuses on supporting community-based organizations to provide programming in the areas of education, health and social protection. Her portfolio of partners consists mainly of organizations working with Canada's Indigenous Peoples on finding community-driven solutions to physical and mental health issues, as well as youth empowerment. Prior to PFF Martina worked for 10 years in the field of international development as a consultant for different UN agencies and think tanks, working on poverty reduction programmes, social protection and climate resilience in Mexico and Eastern Africa.

Philanthropic funders need to review their grantmaking practices to a great extent to truly address equity and justice issues, starting with questioning – who they fund, how they fund and what they fund, to how foundations are governed, how endowments are managed, and who sits at the decision-making table. While these issues are all critical to discuss, I want to



Photo: The Circle's Art of Hosting: Active Reciprocity 2019
Manitoulin Island

focus on what could be considered the bottom line of funding differently: building meaningful relationships with our community-based partners.

While the importance of good relationships between funders and grantees has been widely acknowledged[1], the perceptions of that relationship's quality still differs between those who give and those who receive funds. The Centre for Effective Philanthropy's (CEP) study on 'Strengthening Grantees' reveals that foundations' perceptions of their responsiveness to grantees' needs differ widely from grantees' experience: 87% of foundation leaders believe their foundation is aware of their grantees' needs, while 58% of nonprofit CEOs say none or few foundations ask about their organization's overall needs beyond project-specific funding [2]. Similarly, a study by Grantmakers for Effective Organizations (GEO) found that 70% of funders say they are willing to engage with their grantees in an open dialogue about general operating support, but only 31% of nonprofits think there is the space to do so [3].

These numbers are particularly worrying and revealing in a

context where the underfunding of organizations serving communities of colour has become more apparent than ever. If funders want to address equity and justice issues, it is critical to listen to and meet the needs of community-based organizations that represent marginalized communities. In Canada, one of the groups that is disproportionately disadvantaged across all social and economic indicators are First Nations, Métis and Inuit people. Yet, organizations working with Indigenous peoples only receive about 6% of total philanthropic giving [4].

This demonstrates the philanthropic sector's limited experience in working with Indigenous communities and vice versa. We are all on a long-overdue learning journey, a journey where both funders and Indigenous organizations need to define how they can work together most effectively. This represents an important opportunity, as philanthropic funders have the means, flexibility and financial independence to shape the terms of their grantmaking in a way that is needed to develop local, Indigenous solutions to the complex set of social issues communities face. Funders must be willing to educate themselves about the history of colonisation and the devastating impacts it has had on the wellbeing of First Nations, Métis and Inuit in Canada. While the potential for a fruitful relationship is there, many processes and principles that govern philanthropic practices stand in strong contrast to the values, teachings and ways of life of Indigenous peoples. As Heather Exner-Pirot warns the philanthropic sector in her 2015 article in *The Philanthropist* [5] 'Be aware of a culture clash' when working with communities in the Arctic. She then goes on to quote the Inuit writer Zebedee Nungak, who illustrates the dichotomy of the two worldviews:

"Are you goal-oriented? Do you like lists and categories? Do you see urgent tasks that need to be addressed all around you? Me, too. These are common characteristics of Qallunaat [non-Inuit people], and of the philanthropic industry in particular, and are generally viewed as strengths. But these same attributes can be quite jarring North of 60. Learn patience. Build relationships and earn trust. Practice incrementalism. If you want to engage in the Arctic, it's only polite to adapt rather than impose. And process really matters."

“Build relationships and earn trust. Practice incrementalism. If you want to engage in the Arctic, it's only polite to adapt rather than impose. And process really matters.”

What we need as funders is 'intercultural fluency' [6], where we are willing to learn about the cultures of Indigenous peoples and adapt how we work to set the parameters for a good, reciprocal partnership, where philanthropic funds provide communities with the resources to determine and implement the changes they wish to see. This requires unlearning well-established 'Western' or Eurocentric norms of working, acknowledging the power imbalance in current, mainstream funder-grantee relationships and actively preparing for the need to invest several years in building and maintaining a relationship that will improve the self-determined, long-term wellbeing of the Indigenous peoples of Canada.

PFF's Experience

The Pathy Family Foundation (PFF) has been granting to organizations working with Indigenous communities since its founding in 2008. However, we only started taking a more strategic approach to developing and expanding our Indigenous portfolio since we signed The Philanthropic Community's Declaration of Action in 2015 [7]. In the following years we developed our Philanthropic Strategy for Canadian Indigenous Communities, which included the need to prioritize funding for Indigenous-led organizations and adapt our grantmaking practices to reflect the core values of trust-based philanthropy [8]. This meant adopting a relationship-focused approach to grantmaking and providing long-term funding to not only contribute to the sustainability of projects and organizations, but also to provide a realistic timeline to build trust with Indigenous partners and communities. To date, our Indigenous portfolio comprises 18% of our total grantmaking, half of which goes to Indigenous-led organizations.



We still have a lot of work and learning to do to adapt our processes to best meet the needs of our partners. So far, our experience with Indigenous-led organizations has brought some key lessons that have shed light on how we, as funders, need to adapt to apply a relationship-based approach to our work with Indigenous organizations.

3 Key lessons from relationship-based grantmaking for Indigenous communities

1. Break the power dichotomy between funder and grantee to build trust

Mutual trust is the currency of any meaningful relationship, as it generates a sense of safety to talk openly about one's needs, strengths, ambitions and challenges in achieving them. Between funders and grantees, a major obstacle to building trust is the power imbalance defined by the funders' control over capital upon which nonprofits' survival depends. In the case of Indigenous organizations, this power imbalance stands against the backdrop of decades of systemic discrimination and marginalization of Indigenous people, which has eroded their trust in non-Indigenous institutions of power across several generations. Hence, as funders we need to acknowledge that trust must be earned on both sides, donor to grantee and grantee to donor – and this will require more time and patience on the funder's side than they might be used to. As PFF does not accept unsolicited requests for funding, we approach organizations who stand out in terms of their contributions to pressing social issues in their communities. It does not usually take much persuasion for an organization we've approached to submit a proposal, but in the case of Indigenous-led organizations we were oftentimes left wondering why they

were not as enthusiastic in returning our calls. Surely, they would want to be in touch, if we were able to provide them with funding? Which nonprofit doesn't return a call when a foundation invites them to submit a grant proposal? In many cases these organizations were hesitant, as they wanted to get to know us first, understand our intentions and assess whether we truly wanted to commit. For example, this could entail taking a flight to a small community in Nunavik to meet with them in person, or visiting a local organization several times before discussing a proposal. The dynamic was turned upside down, as now we as funders were wooing the potential grantees, rather than the other way around. This approach requires funders to take initiative, have a sense of humility and be aware of one's own positionality and acknowledge that capital alone does not define the funder-grantee relationship. It brings the relationship down to the personal level, where people get to know each other and become more than the face of an institution.

2. Provide space to talk openly about challenges, learn from them and adapt

The social problems affecting Indigenous Canadian communities today are highly complex, with issues such as intergenerational trauma, mental health crises, poverty and gender-based violence intersecting and creating a challenging environment for community organizations to operate in. These issues emerge from long-standing systemic marginalization of Indigenous communities which can only be undone by long-term solutions defined by Indigenous people, rather than externally imposed quick-fix charitable solutions. Projects in these contexts are unlikely to follow a linear path, where all activities are implemented as planned and lead to the expected outputs and outcomes within the predicted timeline. There will be unexpected roadblocks, such as delays due to staff turnover and trauma-triggering events in the community that put everything on hold. Throughout a project's life, organizations might identify new needs in the community and will want to adapt the planned activities to address these better. Some of our partners working in Northern communities in Nunavut had to revise their entire project plan several times, slow down the roll-out of activities and change their expectations of final outcomes, as they realized that building trust in the community for the initiative would take longer than expected. Another partner told us flat-out at the beginning of the proposal writing process that she did not know what the project would look like, as she still had to consult with communities to discover what their priorities for an Action Plan on Missing and Murdered Indigenous Women and Girls (MMIWG) were. While we offered



Photo: Foxy Peer Leader Retreat
Photo credit: FOXY

her a three-year grant, she opted for a one-year proposal to let communities identify their needs first. This approach took honesty and courage on her side, which also helped us as a foundation question whether it was realistic to expect a polished three-year plan from organizations who are planning to meaningfully build up community engagement and ownership of the project.

In a well-functioning funder-grantee relationship, the unpredictability in implementing community-based projects should be an accepted reality. Challenges are to be expected and what matters is not whether they occur, but rather which solutions are found to address them so the project can continue and reach its objective. Encouraging partners to talk about challenges can be difficult, as it is still deeply ingrained in donors and nonprofits' mindsets that reporting problems highlights the malfunction of an organization, rather than its resilience in coping with adversity. Funders have created an incentive structure where nonprofits get more funding if they report success and keep failure reports in a bottom drawer. This is probably one of the biggest disservices the philanthropic sector has done itself, as it prevents us from truly understanding which programs have positive impacts, which ones don't and how to improve them. The funder's task is to create an environment that fosters open, honest communication, as well as to redefine what a 'successful' grant looks like.



Photo: Art displayed in Qarmaapik House,
Kangiqsualujjuaq, Nunavik
Photo credit: Sophie de Caen

3. Redefine risk - Invest in potential rather than in a smoothly run enterprise

Many of the social, psychological and economic problems Indigenous peoples face in Canada today are the result of harmful assimilation policies imposed on them. The importance of self-determination of First Nations, Métis and Inuit peoples in deciding what their individual communities need has been reiterated in the recommendations of the [Truth and](#)

Views from our partners

“Working at the community-level and building local capacity is difficult and it takes time. An Indigenous woman leader once told me we have to “work at the speed of trust”. Communities that have been traumatised and marginalised or that have been, or are being, overtly and structurally harmed and discriminated should not be expected to say yes (or no) to whoever turns up. That trust building phase should be integrated into grants. It takes time and staff salary and travel to build the trust - and that should not be considered “pre-project” work - I have seen that it is intrinsic to the project itself. It is part of the decolonization process - supporting the transfer of power and removing the structural barriers that have been put up over decades. This reinforces the importance of long-term funding - and the flexibility of that funding is critical. Communities have their rhythm and we need to adapt programmes to that rhythm if we want success. It is not easy from a western conception of project management based on SMART outcomes. We need to look to new ways of evaluating success and monitoring change.”

- Rachel Kiddell-Monroe
Founder and Executive Director of SeeChange Initiative



Photo: Clyde River

Photo credit: Madlen Nash/SeeChange Initiative

[Reconciliation Commission \(TRC\)](#) and the [Missing and Murdered Indigenous Women and Girls Inquiry](#).

If we want to support Indigenous-led, community-based organizations, funders need to acknowledge that many are very small, have no qualified donee status and might not have a long track record of funders. Yet they are still the best-positioned to do the work, as they are rooted in their communities and share a lived experience with the people benefiting from their services. Most importantly, they have the local buy-in and trust that would take an external organization years to build, often leading to low local uptake or ill-designed projects that do not meet the needs of the community and are abandoned after a few years.

Investing in community-based, Indigenous organizations is key in achieving sustainable, long-term impact. This, however, requires funders to invest in the potential of the people directly involved and their vision for change, rather than making funding conditional on a solid financial record and a smoothly run enterprise. Foundations are very reluctant to invest in a small organization, seeing it as too high-risk, particularly when they lack the staff to engage in due diligence and relationship building. This is in a sense a flawed argument, as the unique advantage of private philanthropy (for better or for worse) is that they can take risks in how the funds are invested – which is not the case for public funders who are directly accountable to voters on how their tax money is spent and are consequently more risk averse. Foundations also have the funds – compared to nonprofits – to hire staff to engage in the due diligence and relationship-building processes that could generate mutual trust and reduce the sense of risk.

At PFF we recently extended a grant to a very small Indigenous-led organization in Quebec, which has been staying afloat through small, one-year grants from public funders and earnings from community fundraisers. While the type of funding received so far did not allow long-term planning, their executive director had a bold and ambitious vision to expand its services and implement Indigenous-led youth camps across communities in Quebec. All she needed was the funds to hire more staff so she could focus less on fundraising and more on implementing her strategic vision. Our experience with this partner has been exceptional. We have had similar positive experiences with other small organizations where multi-year funding provides

Views from our partners

“We appreciate the time and energy that PFF takes to build a strong relationship with us as our funding partners. It is critical that Pathy (and other funders) focus on supporting the sustainability of organizations they work with, and truly strive to meet the current and pressing individual needs of non-profit organizations. These include multi-year funding, allowing flexibility and adaptability in work plans and budgets, and supporting the core needs of organizations (beyond wanting to fund programming only) like staff salaries that are competitive so that we can attract and retain awesome staff members, staff training, and the less exciting budget lines that keep our lights on. We were fortunate to earn the \$1 million Arctic Inspiration Prize in 2014, which allowed FOXY to grow from a small emerging organization and expand our reach and programming - but it has been the funding relationships we have the Pathy that has allowed us to maintain our growth and become a more stable and sustainable organization that is continually building our capacity.”

**- Candice Lys
Founder and Executive Director of FOXY**

Indigenous leaders the breathing space to unleash their full potential. As so many of them say, they don't need 'capacity-building' to grow – but rather multi-year funding so they can do their work without worrying about their organizations' survival.

Conclusion

We have come a long way as a foundation in the last 10 years in terms of learning how we can best work with our Indigenous partners. Our approach is by no means perfect and there is still much left to learn and improve, but the process has been rewarded by being able to build relationships with incredible partners and learn from them and with them along the way. We are also continuing to experiment with new approaches, such as our Peer-to-Peer Learning Initiative where all partners working with Indigenous communities will come together and exchange their knowledge and experience with one another – which will also provide us with valuable feedback on how we can improve. Adopting the principles of trust and relationship-based philanthropy can be a slow process – yet I was reassured when, during The Circle's summit this year, it was said that foundations should not wait until they have the perfect strategy or framework to work on equity and justice issues. Foundations should start with whatever they can today, and take it one step at a time from there.

Notes

[1] See e.g. Buteau, E., Glickman, J. and Leiwant, M. (2017) *Relationships Matter – Program Officers, Grantees, and the Keys to Success*. Centre for Effective Philanthropy; Broun, A. and Jones, K. (2016) 'Getting to the Heart of Healthy Funder-Grantee Relationships', *Stanford Social Innovation Review*, August 15, 2016.

[2] Centre for Effective Philanthropy (CEP) (2018) *Strengthening Grantees – Foundation and Nonprofit Perspectives*. San Francisco: CEP.

[3] <https://www.geofunders.org/what-we-care-about/strengthening-relationships>

[4] The Circle on Philanthropy and Aboriginal People in Canada. [Measuring the Circle: Emerging Trends in Philanthropy for First Nations, Metis, and Inuit Communities in Canada](#). (2014). Pg. 12-13.

[5] <https://thephilanthropist.ca/2015/10/philanthropy-in-the-arctic-good-intentions-or-good-works/>

[6] Jamieson, R. (2019) 'Decolonizing philanthropy: Building new relations' in Elison, R., Lefèvre, S.A. and Fontain, J.M. (eds.) *Philanthropic Foundations in Canada – Landscapes, Indigenous perspectives and pathways to change*. Montreal: Philab.

[7] 'The Philanthropic Community's Declaration of Action', signed in 2015 by 30 foundations, was the response of the Canadian philanthropic sector to the recommendations from the Trust and Reconciliation Commission. It is a call to action inviting others to join in moving forward in an atmosphere of understanding, dignity, and respect towards the shared goal of reconciliation.

[8] Core values of trust-based philanthropy: Lead with trust; centre relationships; collaborate with humility and curiosity; redistribute power; work for systemic equity (<https://trustbasedphilanthropy.org/principles-1>)

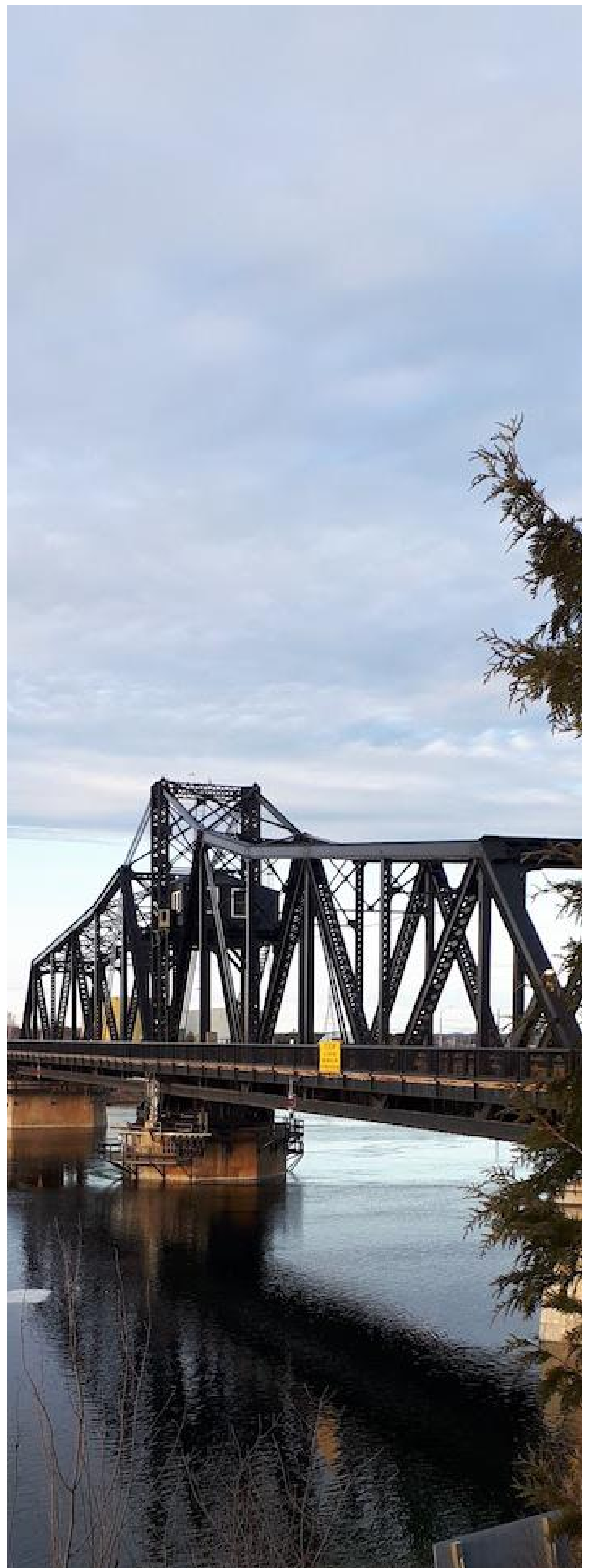


Photo: Little Current Swing Bridge, Manitoulin Island.

Photo credit: Martina Ulrichs

COMPTES-RENDUS DE LECTURE | BOOK REVIEWS



Deux comptes-rendus de lecture vous sont présentés sur les deux ouvrages suivants: *Winners take all* par Anand Giridharadas et *La Solidarité en crise* par Taïeb Hafsî.

We present to you two book reviews on the following publications: *Winners take all* by Anand Giridharadas and *La Solidarité en crise* by Taïeb Hafsî.

Image: Racial Equity & Justice in Philanthropy Funders' Summit, Colouring Pages

Artists: Yaimel López Zaldívar & katia hernández velasco

COMPTES-RENDUS DE LECTURE | BOOK REVIEWS

Winners take all: The elite charade of changing the world

Par | By: Adam Saifer

Researcher for PhiLab's
Quebec Hub



Adam Saifer obtained his Ph.D in Cultural Studies in 2018. Since then, he has worked as a Postdoctoral Fellow at the Centre for Social Impact at Queen's University, and as Assistant Adjunct Professor in the Department of Global Development Studies. At PhiLab, he is a postdoctoral researcher and is exploring the barriers and challenges faced by equity-focused grantees in their relationship with philanthropic actors.

In *Winners Take All: The Elite Charade of Changing the World*, former New York Times columnist Anand Giridharadas provides an important contribution to critical debates around social and economic inequality, as well as its root causes. Specifically, he focuses on a target that, to this point, has been limited to academia and the rare leftist publication: “elite-led, market-friendly, winner-safe” (p. 11) approaches to social change. In this way, Giridharadas’ critical ire isn’t directed at the typical enemy of the mainstream left. You will not find a chapter attacking the oil executive bankrolling the Heritage Foundation, Fraser Institute, or some other right-wing think tank. His critique, instead, is aimed at liberal (read: neoliberal) elites at the forefront of a social change industry, culture, and “state-of-mind,” that he calls, MarketWorld.

WINNERS TAKE ALL

The **ELITE CHARADE** of
CHANGING the **WORLD**



ANAND GIRIDHARADAS

MarketWorld is inhabited by impact investors, philanthro-capitalists, social entrepreneurs, TED Talk celebrities, McKinsey & Company management consultants, Silicon Valley political donors, and liberal political elites, among others, who are driven by a desire to “do well” (financially) while “doing good” (socially). The MarketWorld approach to social change is grounded in a few key beliefs:

1. Social change should be pursued primarily through the free market and voluntary action, rather than through government-led means, and legal and systemic reforms;
2. Social change processes should be initiated and supervised by elites and their allies; and
3. Social change should not be antagonistic to the needs (and lifestyles) of elites.

In the opening pages of the book's prologue, Giridharadas previews his critical approach by citing the Irish poet, playwright, and avowed socialist, Oscar Wilde (p. 8):

“*Just as the worst slave-owners were those who were kind to their slaves, and so prevented the horror of the system being realised by those who suffered from it, and understood by those who contemplated it, [...] the people who do most harm are the people who try to do most good.*”

Following Wilde, Giridharadas is not evaluating the efficacy and efficiency of particular approaches to societal change. Rather, his project focuses on uncovering and deconstructing the myths and assumptions that guide the MarketWorld approach, in order to demonstrate how elite-led social change maintains the status quo, entrenches extreme power imbalances, and perpetuates growing social and economic inequality.

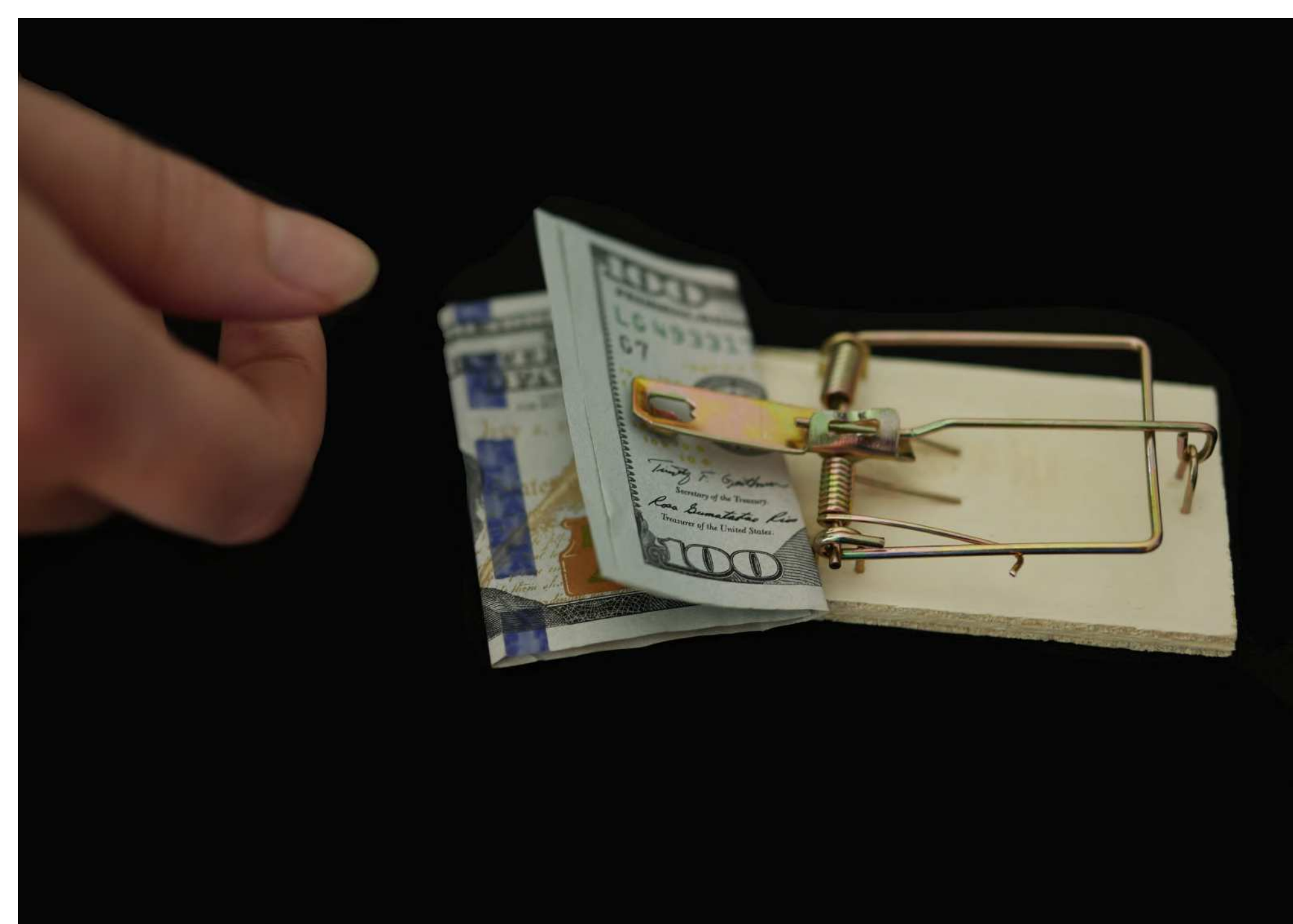
Winners Take All is organized into a prologue, seven chapters, and an epilogue. Each chapter's title refers to a specific MarketWorld myth that the ensuing chapter will critique. For example, “Chapter 1: How is the World Changed?”, details the philosophy of MarketWorld's market-driven, private sector-led, non-antagonistic approach to social change, while “Chapter 6: Generosity and Justice,” explores what happens when we decouple the destructive and exploitative practices involved in wealth accumulation from the charitable uses of that wealth to solve social problems.

A major strength of Giridharadas' writing is his ability to cycle between individual case studies and the broader structural features of society that he is describing/critiquing. These case studies include Amy Cuddy, a Harvard Business School Professor; Darren Walker, president of the Ford Foundation; Laurie Tisch, a prominent philanthropist and daughter of billionaire Preston Robert Tisch; the Sackler Family; and former US President Bill Clinton, among others. In each instance, Giridharadas skillfully captures the complicated relationship that these individuals have with the core tenets and approaches

of MarketWorld's elite-led approach to social change. In doing so, he is able to present the broader structural features of the MarketWorld moment, while underscoring the mechanisms by which the MarketWorld philosophy has tempted such a varied range of actors.

While many of Giridharadas' arguments are fairly established in critical writings on the political economy of philanthropy, the author does develop some poignant critiques that are specific to the MarketWorld context. For example, in “Chapter 2: Win-Win,” he examines the process through which politics—the realm of contrasting ideas, opinions, ideologies, and approaches—are removed from social change processes. The result is the “win-win” myth, which asserts that solutions to social, economic, and ecological problems should be mutually beneficial and satisfying to all stakeholders in the issues. “But there will always be situations in which people's preferences and needs do not overlap, and in fact conflict,” warns Giridharadas. “And what happens to the losers then? Who is to protect their interests” (p. 51)?

MarketWorld rejects the notion that there are different social classes with different interests who must fight for their needs and rights in the political arena. It rejects the idea that the solutions that satisfy elites might not be the best solutions for those most affected by the problems being addressed. It rejects the ways in which wealth accumulation is relational—necessarily creating social, economic, and ecological disparities in the process—and, instead, presumes that it occurs on a level playing field. MarketWorld provides a frightening ultimatum: the winners of capitalism will participate in making the world a better place, but only if these laudable goals are pursued in a way that exonerates, celebrates, and depends on them.



Another interesting chapter, particularly for researchers in the philanthropic sector is, “Chapter 4: The Critic and the Thought Leader.” Here, Giridharadas distinguishes between what he identifies as the traditional “critic/public intellectual” and what he calls the “thought leader”: a fundamental force in MarketWorld’s elite-led approach to social change. He argues that thought leaders focus on victims of injustice rather than its perpetrators, and further frame social and economic problems as personal and individualized, rather than political and systemic. Giridharadas notes that many prominent thought leaders began as serious critics/public intellectuals, only to be seduced by the “MarketWorld elites who are their patrons and impassioned base” (p. 115). As a result, thought leaders reflect the values of those elites:

“*Their love of the easy idea that goes down like gelato, an idea that gives hope while challenging nothing. Their susceptibility to scientific authority, no matter how thin or disputed. Their need for ideas to be useful, results-oriented, profitable in order to receive their support.*”

Likewise, solutions are individualized. It is no surprise, then, that thought leaders receive lucrative support from MarketWorld—their solutions to social, economic, and ecological problems won’t actually affect business-as-usual.

Throughout *Winners Take All*, Giridharadas introduces the reader to a range of other concepts key to the MarketWorld approach. He describes the increased role of multi-sectoral partnerships in elite-led social change, and the reimagining of “government” as merely one actor among many in the social change arena. He writes about the key role played by management training programmes in business schools and universities, as well as the instrumental part played by McKinsey and Company in shaping MarketWorld actors and practitioners. He details how promising university graduates interested in making the world a better place are funnelled into elite consulting firms, where they are provided training regarding the proper (i.e., market-oriented) approach to effect social change. As a result, Giridha-

radas argues, the people and approaches that create and exacerbate social and economic problems are tasked with solving those problems.

Winners Take All is a compelling and necessary book that offers an important set of critical tools for those studying contemporary approaches to social change, whether in the private, nonprofit, or public sector. Giridharadas integrates critical theoretical insights typically found in academic texts into an accessible and enjoyable read. While the examples in this book are US-specific, the lessons and critiques contained within are relevant to the Canadian context as well. Look around: we have our own humanitarian heroes working at foundations, businesses, and social enterprises. Most Canadian universities have programs focused on creating a “social impact,” which teach wide-eyed students how to become social entrepreneurs or impact investors in the mould of MarketWorld. We have institutes and labs focused on social innovations and market-based solutions to social problems like the MARS Discovery District and Social Innovation Generation. In this way, the MarketWorld story that Giridharadas tells is a global one.

Giridharadas, A. (2018). *Winners take all: The elite charade of changing the world*. New York: Alfred A. Knopf.

COMPTES-RENDUS DE LECTURE | BOOK REVIEWS

La solidarité en crise, Centraide et la nouvelle philanthropie

Par | By: Rosane Dal Magro

Étudiante du PhiLab, Montréal



Rosane Dal Magro est Doctorante en Sciences Humaines Appliquées à l'Université de Montréal, sa recherche porte actuellement sur le rôle social et la pérennité des familles entrepreneuriales. Rosane est également chercheure étudiante au PhiLab, Réseau Canadien de recherche partenariale sur la philanthropie. En parallèle de ses activités au PhiLab, Rosane est également chercheure en méthodes d'apprentissage basées sur l'expérience en management et professeure associée pour le cours de formation familles entrepreneuriale. Rosane est titulaire d'un MBA l'ENPC/France, avec une Spécialisation en Marketing et un Baccalauréat en Administration des Affaires.

Taïeb Hafsi et Saouré Kouamé, respectivement chercheurs à HEC-Montréal et à l'École de Gestion Telfer de l'Université d'Ottawa, ont publié un livre mobilisant un concept central, celui problème social à faible densité pour présenter une analyse historique et managériale d'une importante institution québécoise : Centraide du Grand Montréal.



“Centraide fait aujourd'hui face à des tensions très fortes. Il y a d'un côté les problèmes durables de faible intensité, peu visibles mais qui sont au cœur de l'action communautaire (...). De l'autre, il y a les tendances des entreprises à considérer la philanthropie comme une dimension cruciale, stratégique, ce qui les mène à privilégier les causes visibles et séduisantes pour le grand public. (quatrième de couverture)”

Depuis sa création en 1970 jusqu'aux années 2010, Centraide du Grand Montréal a bénéficié d'un environnement propice à une intervention philanthropique visant à agir sur les « causes de faible intensité ». Par « cause de faible intensité », les



Photo: Centraide du Grand Montréal, 1966

auteurs entendent « *un problème qui ne s'impose pas à nous. Il ne nous oblige pas à agir* » (Hafsi et Kouamé, 2018, p. 16). Ces causes considérées comme insignifiantes, ont tendance à être négligées et finissent par perdurer, menaçant l'harmonie de toute une collectivité. À partir de 2012, une transformation s'est opérée dans l'écosystème philanthropique où le financement de causes à faible intensité, portées par des organisations bien établies, à partir de modèles traditionnels de levée de fonds, est devenu beaucoup moins facile à réaliser. L'étude des auteurs se penche donc sur cette transformation, laquelle représente une petite révolution dans le milieu de la levée de fonds.

Les auteurs prennent le temps de présenter et de qualifier l'importance pour la société de s'attarder aux causes de moindre intensité : telles les situations de pauvreté vécues par de jeunes femmes monoparentales, ou affectant de façon générale la petite enfance et sa réussite scolaire, ainsi que la pauvreté découlant du décrochage et de l'insertion de jeunes ou de jeunes adultes dans la délinquance. Il s'agit certes de problèmes moins glorieux que les grandes crises économiques, telle celle de 2007-2008, mais de problèmes qui durent et perdurent et qui affectent au quotidien un nombre très important de personnes.

En fonction de cette grille de lecture, centrée sur la faible intensité de causes soutenues par Centraide du Grand Montréal, les auteurs présentent l'histoire de cette organisation philanthropique à partir d'un découpage en deux grandes phases : de 1970 à 2010 (1) et de 2010 à aujourd'hui (2). La première phase est celle où l'organisme développe son modèle d'intervention, de levée de fonds et de construction

d'un vaste réseau de personnes donatrices, dont la mise sur pied du réseau des grands donateurs. Cette période en est une de croissance continue. Il y a certes des moments plus difficiles, souvent en lien avec les périodes de ralentissement économique où l'argent se fait plus rare et où les besoins d'aide sont eux en forte demande.

La deuxième phase, qui s'amorce à partir de 2010, voit les résultats de la campagne annuelle de financement de l'organisation commencer à fléchir. Cette tendance à la baisse aurait pu être temporaire, ce n'est pas le cas. Au fil des années, elle s'est non seulement confirmée pour Centraide du Grand Montréal, mais aussi au sein d'autres Centraide et United Ways (UW). Il y a donc un phénomène structurel qui est bien analysé par les auteurs dans le chapitre 7.

Face à une révolution dans la façon dont les donateurs et donatrices considèrent leur rapport au don, Centraide doit s'adapter. Les auteurs suivent ce processus d'adaptation et montrent comment la réalisation d'une grande réflexion stratégique permet aux dirigeantes et dirigeants de l'organisation de mettre en place des mesures d'adaptation. Sans aller dans une analyse approfondie de ces mesures, les auteurs se posent la question s'il s'agit uniquement de réaliser des adaptations incrémentales où s'il faut amorcer un virage important, sous la forme d'une refonte de l'organisation. C'est sur cette interrogation que concluent les auteurs. *De Centraide 1 à Centraide 2 : les défis de la transformation* (chapitre 11), les auteurs lancent une question percutante : sommes-nous sur le point de voir disparaître Centraide ?

La réponse est à la fois oui et non. Oui, le Centraide de la première phase – qualifié de Centraide 1 par les auteurs – est moins bien adaptée au contexte actuel d'intervention. Non, il ne s'agira pas tant d'une disparition que d'une transformation du modèle d'action de l'organisation, ce qui se traduit actuellement par l'émergence d'un Centraide 2.

Centraide, tel qu'elle a existé depuis sa création il y a plus de 40 ans, va peut-être disparaître laissant la place à un management plus technique et à des animations communautaires de quartier ou de village. (p. 190)

L'émergence de ce « nouveau Centraide » passe, entre autres choses, par le développement d'une plateforme centralisée et digitalisée du don. Il s'agit du développement d'une innovation technologique développée par UW Worldwide. Enfin, il s'inscrit dans le développement de nouvelles approches d'intervention et de mobilisation des ressources, à l'image de projets partenariaux tissés entre acteurs philanthropiques, comme en rend compte le projet PIC1 sur Montréal, lequel est coordonné par Centraide du Grand-Montréal. La transformation numérique est présentée comme une réponse à implanter pour répondre aux besoins et servir de levier à l'innovation sociale.

L'intérêt de l'ouvrage de Taïeb Hafsî et de Saouré Kouamé est de nous présenter les difficultés associées au passage du temps et des difficultés encore actuelles. Comme toutes les autres organisations, Centraide du Grand Montréal doit composer avec la mise en obsolescence de façons de faire, avec le développement de nouvelles stratégies d'intervention et aussi avec des changements culturels importants sur la façon de concevoir son rapport au don. Face à un contexte mouvant, Centraide démontre non seulement une volonté mais aussi une capacité d'adaptation. Toute organisation est ainsi confrontée à devoir innover, non seulement pour améliorer sa capacité d'agir, mais aussi pour assurer sa survie sur le long terme.

La solidarité en crise, Centraide et la nouvelle philanthropie. De Taïeb Hafsî et Saouré Kouamé, Montréal. Éditions JFD Inc., 2018.



Image: Campagne #Jamais Indifférents: Insécurité Alimentaire
Source : Centraide du Grand Montréal,

OUVRAGES RÉCENTS | RECENT PUBLICATIONS

Présentation d'ouvrages récents sur le grand thème de la philanthropie, de praticiens et/ou de membres du réseau PhiLab.

Presentation of publications on the broad theme of philanthropy from practitioners and/or members of the PhiLab network.

Image: Racial Equity & Justice in Philanthropy Funders' Summit, Colouring Pages
Artists: Yaimel López Zaldívar & katia hernández velasco



OUVRAGES RÉCENTS | RECENT PUBLICATIONS

Philanthropic Foundations in Canada

Landscapes, Indigenous perspectives and pathways to change

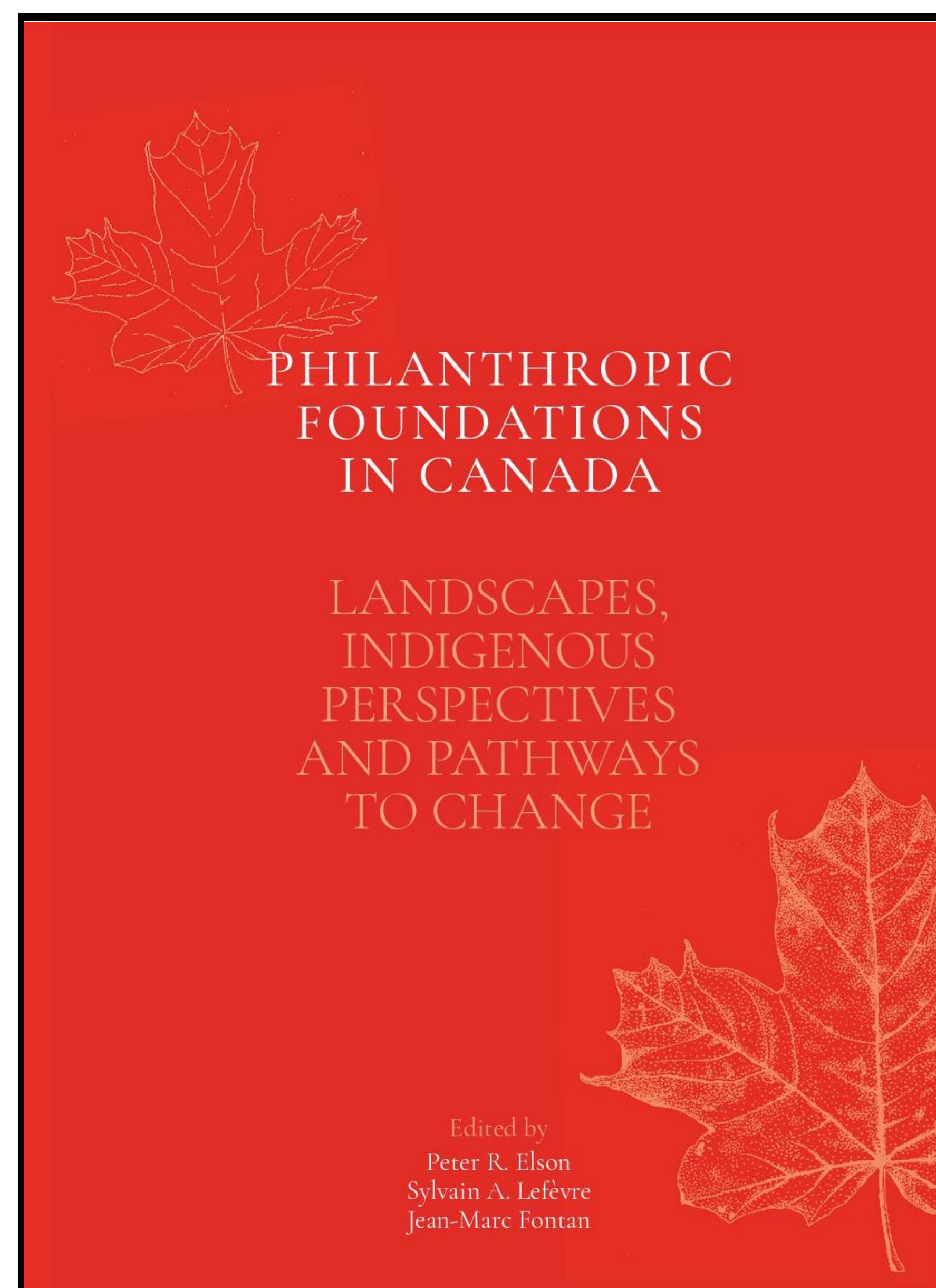
Edité par | *Edited By: Peter R. Elson,
Sylvain A. Lefèvre & Jean-Marc Fontan*

Membres du PhiLab

Summary

Climate change, social and economic inequalities, and a chronic disconnect between resource and land exploitation and economic growth are all issues that Canada is not alone in finding both divisive and connecting. There are no “correct” solutions for these typically complex issues or “messy problems”, all of which require the exercise of significant judgment and involve multiple stakeholders with conflicting goals. Can foundations play a role in addressing some of these issues?

The contributors to this book speak from different academic disciplines and worldviews, a variety of foundation experiences, very distinct practitioner experiences and with important and diverse perspectives. Their concerns and questions about the role and relationship of philanthropy in general and foundations in particular are wide ranging, and they include probing questions about the democratic nature of the role of foundations in public policy and society at large. Each chapter ends with three key takeaways the authors want readers to apply to their philanthropic or foundation policies and practice.



This book will appeal to policy makers and foundation leaders who want to understand the history of foundations in Canada and how that legacy continues to influence foundation formation and practice today. For foundation staff, this book provides new insights into the nature and growth of donor-advised funds, corporate foundation funding models and the complex nature of accountability and reporting. For students of philanthropy, there are inspirational examples of foundation collaboration and cooperation, locally, regionally and nationally. Instructors and researchers will find not only insights through case studies but also inspiration for future research founded in community practice. There is not just a nominal nod to, but what we hope is a substantive profile of, the relationship between foundations and Indigenous people and communities in Canada.

OUVRAGES RÉCENTS | RECENT PUBLICATIONS

Philanthropic Foundations in Canada

Landscapes, Indigenous perspectives and pathways to change

Édité par | *Edited By: Peter R. Elson,
Sylvain A. Lefèvre & Jean-Marc Fontan*
Membres du PhiLab

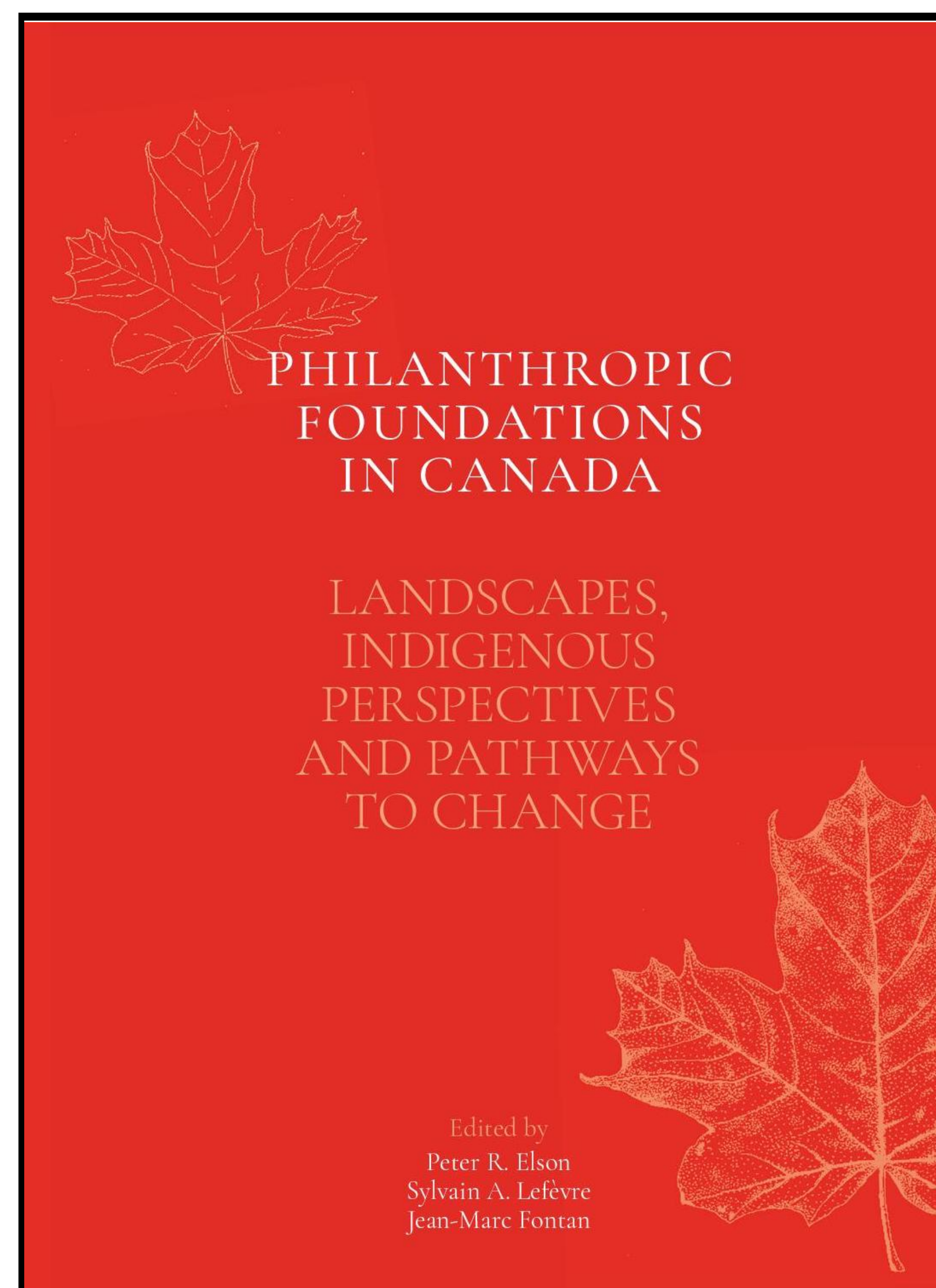
Résumé

Changement climatique, accroissement des inégalités sociales et économiques, surexploitation chronique des ressources naturelles et des territoires pour soutenir la croissance économique, voilà des enjeux à la fois polarisants et rassembleurs dont le Canada n'est pas seul à adresser. Il n'y a pas de solutions « toutes faites » face à ces problèmes particulièrement complexes et épineux, lesquels requièrent la mise en œuvre d'une réflexion approfondie, impliquant des parties prenantes aux objectifs contradictoires. Les fondations ont-elles un rôle à jouer dans la résolution de certains de ces enjeux ?

Issus de différents champs disciplinaires, les collaborateurs et collaboratrices de ce livre empruntent une diversité de perspectives théoriques pour mettre en lumière des expériences et des initiatives qui émergent au sein du milieu philanthropique. Leurs préoccupations quant au rôle de la philanthropie en général – et des fondations en particulier – sont très variées, et soulèvent des questions de fond sur la nature démocratique des fondations, que ce soit par rapport à leur influence au niveau des politiques publiques ou de la société plus globalement. Chaque chapitre se termine par l'énonciation de trois points clés que les auteurs et autrices souhaiteraient voir se développer dans les politiques et les

pratiques des acteurs philanthropiques.

Ce livre s'adresse à plusieurs publics, à commencer par les décideurs politiques et les dirigeants de fondations qui souhaitent mieux comprendre l'histoire de la philanthropie au Canada, et à plus forte raison la manière dont cette histoire se poursuit et se réinvente aujourd'hui à travers l'élaboration de nouvelles pratiques. Pour les professionnels qui travaillent dans les fondations, ce livre fournit des connaissances sur de nouvelles réalités, tel que le fonctionnement et la croissance des fonds orientés par les donateurs, ou encore les modèles de financement des fondations corporatives et la nature complexe de leurs responsabilités et obligations. Pour les étudiants en philanthropie, ceux-ci découvriront des exemples inspirants de collaboration et de coopération entre fondations, et ce, autant au niveau local, régional que national. En ce qui a trait aux professeurs et aux chercheurs, ce livre leur offre davantage qu'une matière à réflexion à travers des études de cas ; ils les interpellent sur le développement futur de la recherche portant sur la transformation des pratiques communautaires. Enfin, nous nous ne contenterons pas d'un simple clin d'œil superficiel sur les relations entre les fondations et les communautés autochtones du Canada, mais espérons en dresser un profil substantiel.



OUVRAGES RÉCENTS | RECENT PUBLICATIONS

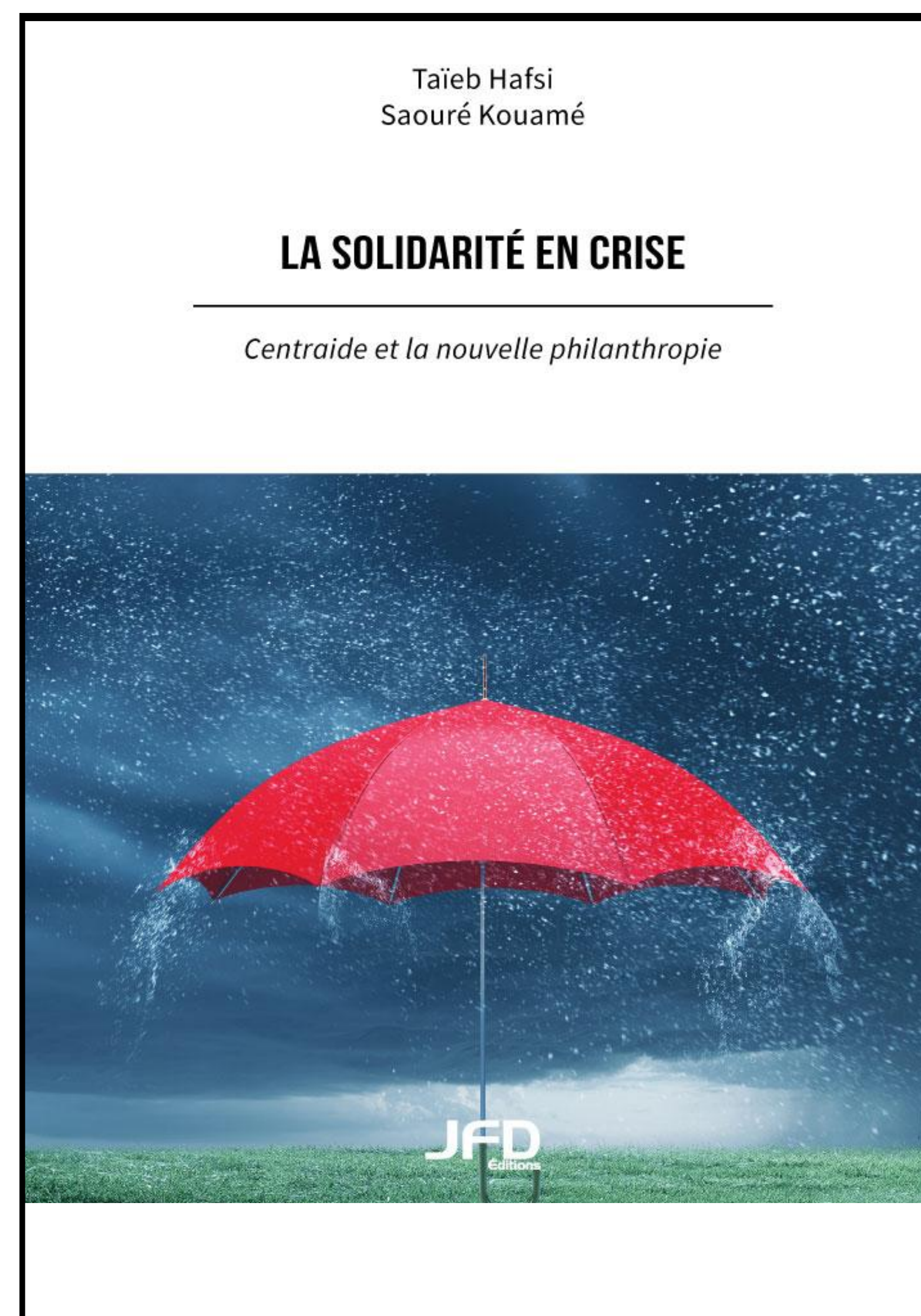
La Solidarité en crise

Centraide et la nouvelle philanthropie

Par | By: *Taïeb Hafsi & Saouré Kouamé*
Membres du PhiLab

Description

Il y a des moments dans la vie d'une organisation où de grands questionnements émergent sur son avenir. C'est l'un de ces moments que vit Centraide du Grand Montréal. C'est une organisation qui symbolise la solidarité entre les membres de la communauté et ses campagnes sont l'occasion d'un grand brassage impliquant près de 500 000 personnes. Centraide fait aujourd'hui face à des tensions très fortes. Il y a d'un côté les problèmes durables de faible intensité, peu visibles mais qui sont au cœur de l'action communautaire et qu'on ne peut négliger sans mettre en cause la grande harmonie qui a caractérisé les communautés de Montréal. De l'autre, il y a les tendances des entreprises à considérer la philanthropie comme une dimension cruciale, stratégique, ce qui les mène à privilégier les causes visibles et séduisantes pour le grand public. Ce livre décrit d'abord l'histoire de Centraide et ses grands succès pour mettre en évidence la crise majeure que cette tension dessine pour l'action philanthropique et la solidarité communautaire montréalaise.



Description

There are moments in the life of an organization when big questions arise concerning its future. Centraide of Greater Montreal is living one such moment. They are an organization that is a symbol of solidarity among members of the community, and their campaigns are a significant event, involving nearly 500 000 people. Centraide is currently dealing with intense pressures. On the one hand, there are low-intensity ongoing problems, not very visible, but at the heart of community action that, if ignored, will disrupt the harmony that has characterized Montreal's communities. On the other hand, there is the trend of companies considering philanthropy as a crucial and strategic component, leading them to favour highly visible causes that are attractive to the public. This book begins with Centraide's history and their great successes to highlight the major crisis that these pressures are creating for philanthropic action and Montreal's community solidarity.

PAGES À COLORIER | COLOURING PAGES

Racial Equity & Justice in Philanthropy Funders' Summit

Par | By: Yaimel López Zaldívar and katia
hernández velasco



The Circle on Philanthropy is excited to extend an invitation to readers of The PhiLanthropic Year to print these pages, and a couple of extra copies for your family, friends, and colleagues. Pull out your favourite stationery, pencil colours and markers to activate creativity and have some fun!

Gratitude to the artists: Yaimel López Zaldívar and katia hernández velasco for their contributions.

These colouring pages were developed in partnership with LEVEL an Initiative of the Vancouver Foundation and the Real Estate Foundation of British Columbia teams for the *Racial Equity & Justice Summit 2020*.

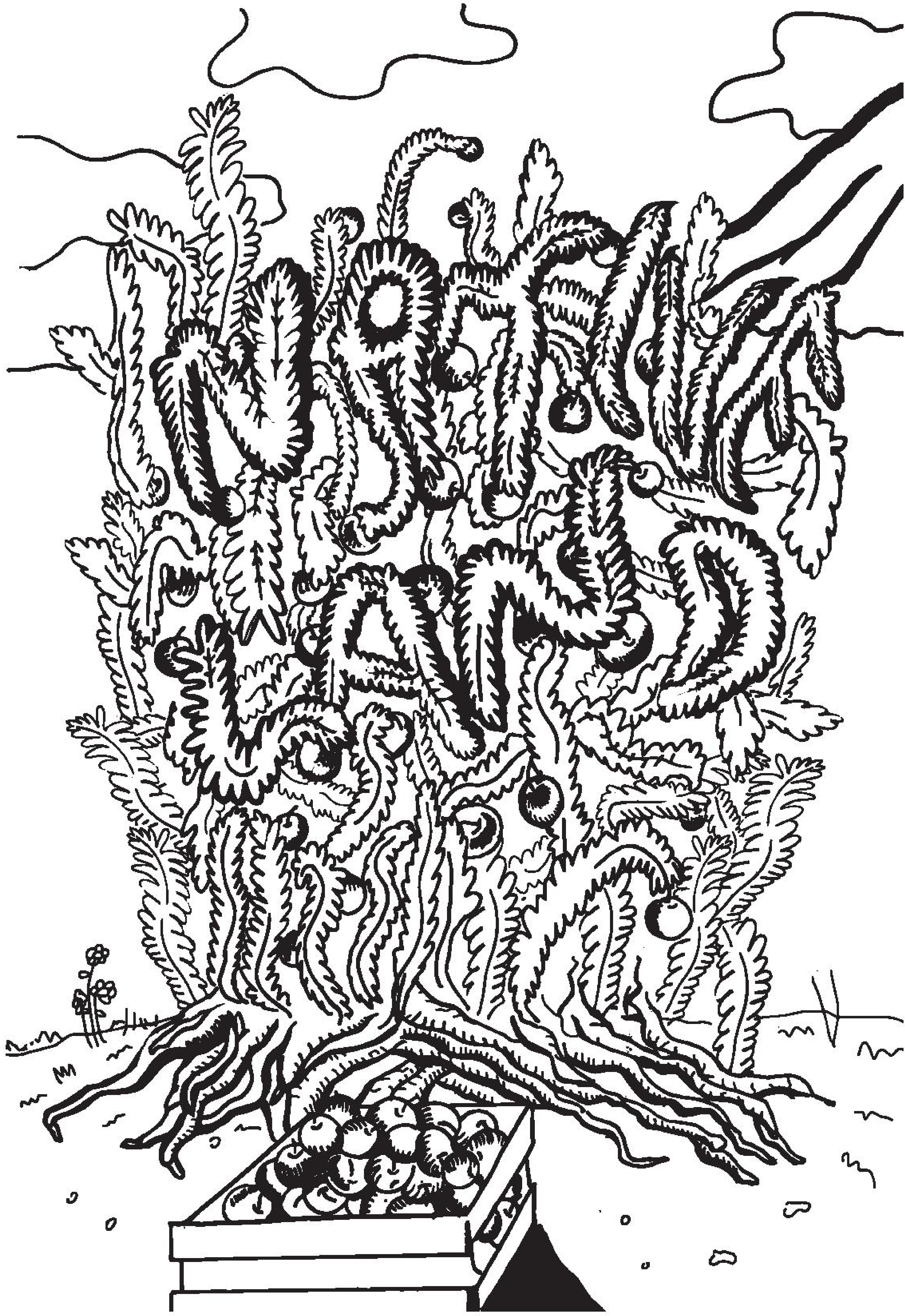
Le Cercle sur la philanthropie est heureux d'inviter les lecteurs de l'Année PhiLanthropique à imprimer ces pages, et d'en imprimer des copies pour leur famille, leurs amis et leurs collègues. Sortez vos crayons de couleur, vos marqueurs et votre matériel préféré pour laisser libre cours à votre créativité et vous amuser!

Nos remerciements aux artistes Yaimel López Zaldívar et Katia Hernández Velasco pour leur contribution.

Ces pages à colorier ont été développées en partenariat avec les équipes de LEVEL, une initiative de la Fondation Vancouver, et de Real Estate Foundation of British Columbia dans le cadre du *Racial Equity & Justice Summit 2020*.











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SUR LA PHILANTHROPIE ET LES PEUPLES AUTOCHTONES AU CANADA



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Université du Québec à Montréal
Pavillon Saint-Denis (AB), 10e étage.
1290, rue Saint-Denis
Montréal (Québec) H2X 3J7