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### BULLETIN MENSUEL DU PHILAB – PHILAB'S MONTHLY

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#### PHILANTHROPIE ET DIVERSITÉ ETHNOCULTURELLE *PHILANTHROPY AND ETHNOCULTURAL DIVERSITY*

Les enjeux liés à la diversité ethnoculturelle de nos sociétés sont loin d'avoir échappés à l'attention des institutions philanthropiques. L'intégration sociale des minorités visibles, le racisme, les inégalités raciales et les droits des immigrants ne sont que quelques exemples de champs d'intervention qui les interpellent. Ce bulletin aborde les modes d'intervention des fondations en matière de pluralisme et, inversement, la façon dont celui-ci transforme leur structure institutionnelle. Les références sélectionnées s'inspirent surtout du contexte États-Uniens et, dans une moindre mesure, du contexte canadien.

Bonne lecture!

Issues related to the ethnocultural diversity of our societies are not neglected by philanthropic institutions. The social integration of visible minorities, racism, racial inequality and the rights of immigrants are few examples of areas of intervention that challenge them. This bulletin discusses the ways in which foundations intervene in pluralism and, conversely, how pluralism transform their institutional structure. The selected references are based primarily on the US context and, to a lesser extent, on the Canadian context.

*Wish you good reading!*

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- **Els de Graauw (2016).** « **Nonprofit Organizations as Immigrant Rights Advocates** », dans : ***Making Immigrant Rights Real. Nonprofits and the Politics of Integration in San Francisco***, Cornell University Press, pp. 24 – 56.

Lien Web – *Web link* :

<http://www.jstor.org/stable/10.7591/j.ctt18kr5r0.5>

Résumé – *Abstract* :

More than half of the 41 million foreign-born individuals in the United States today are noncitizens, half have difficulty with English, a quarter are undocumented, and many are poor. As a result, most immigrants have few opportunities to make their voices heard in the political process. Nonprofits in many cities have stepped into this gap to promote the integration of disadvantaged immigrants. They have done so despite notable constraints on their political activities, including limits on their lobbying and partisan electioneering, limited organizational resources, and dependence on government funding. Immigrant rights advocates also operate in a national context focused on immigration enforcement rather than immigrant integration. In *Making Immigrant Rights Real*, Els de Graauw examines how immigrant-serving nonprofits can make impressive policy gains despite these limitations.

Drawing on three case studies of immigrant rights policies-language access, labor rights, and municipal ID cards-in San Francisco, de Graauw develops a tripartite model of advocacy strategies that nonprofits have used to propose, enact, and implement immigrant-friendly policies: administrative advocacy, cross-sectoral and cross-organizational collaborations, and strategic issue framing. The inventive development and deployment of these strategies enabled immigrant-serving nonprofits in San Francisco to secure some remarkable new immigrant rights victories, and de Graauw explores how other cities can learn from their experiences.

- **Jiannbin Lee Shiao (2005).** ***Identifying Talent, Institutionalizing Diversity. Race and Philanthropy in Post-Civil Rights America***, Duke University Press, Durham and London, 312 pages.

Résumé – *Abstract* :

“Diversity” has become a mantra in corporate boardrooms, higher education, and government hiring and contracting. In *Identifying Talent, Institutionalizing Diversity*, Jiannbin Lee Shiao explains the leading role that large philanthropies have played in establishing diversity as a goal throughout American society in the post-civil rights era. By creating and institutionalizing diversity policies, these private organizations have quietly transformed the practice of affirmative action. Shiao describes how, from the 1960s through the 1990s, philanthropies responded to immigration, the recognition of nonblack minority groups, and the conservative backlash against affirmative action. He

shows that these pressures not only shifted discourse and practice within philanthropy away from a binary black-white conception of race but also dovetailed with a change in its mission from supporting “good causes” to “identifying talent.”

Based on three years of research on the racial and ethnic priorities of the San Francisco Foundation and the Cleveland Foundation, Shiao demonstrates the geographically uneven impact of the national transition to diversification. The demographics of the regions served by the foundations in San Francisco and Cleveland are quite different, and paradoxically, the foundation in Cleveland—which serves an area with substantially fewer immigrants—has had greater institutional opportunities for implementing diversity policies. Shiao connects these regional histories with the national philanthropic field by underscoring the prominent role of the Ford Foundation, the third largest private foundation in the country, in shaping diversity policies. *Identifying Talent, Institutionalizing Diversity* reveals philanthropic diversity policy as a lens through which to focus on U.S. race relations and the role of the private sector in racial politics.

■ **Tamara Copeland (Janvier 2016).** « **Philanthropy Must Understand Racism Is Not Dead** », *The Chronicle of Philanthropy*.

Lien Web – *Web link* :

<https://www.philanthropy.com/article/Opinion-Philanthropy-Must/235002>

Voici un article sur la réponse d'institutions philanthropiques européennes face à la crise des réfugiés syriens. L'article est suivi d'un appel à l'action de l'*European Foundation Centre*.

Here is an article on the response of European philanthropic institutions to the crisis of Syrian refugees. The article is followed by a call to action from *European Foundation Center*.

■ **Ayesha Saran (Mars 2016).** « **The refugee crisis in Europe : a role for philanthropy** », *Alliance magazine*.

Lien Web – *Web link* :

<http://www.alliancemagazine.org/feature/the-refugee-crisis-in-europe-a-role-for-philanthropy/>

■ Call to action: « The world of philanthropy urged to join forces to support refugees and migrants »

Lien Web – *Web link* :

<http://www.efc.be/news/world-philanthropy-urged-join-forces-support-refugees-migrants/>

- **Gabriel Kasper, Henry A. J. Ramos et Constance J. Walker (2004).** « **Feature. Making the Case for Diversity in Philanthropy** », *Foundation: News and Commentary*, Vol. 45, No. 6.

Lien Web – *Web link* :

<https://www.cof.org/sites/default/files/documents/files/MakingtheCaseforDiversityinPhilanthropy.pdf>

- **Lynn C. Burbridge, William A. Díaz, Teresa Odendahl et Aileen Shaw (2002).** « **The Meaning and Impact of Board and Staff Diversity in the Philanthropic Field. Findings from a National Study** », *Joint Affinity Groups*.

Lien Web – *Web link* :

[https://aapip.org/files/publication/files/jag\\_all.pdf](https://aapip.org/files/publication/files/jag_all.pdf)

Résumé – *Abstract* :

In the midst of an active dialogue within philanthropy on accountability and responsiveness to communities, a prominent fact remains – the staffs and boards of philanthropic institutions have not kept pace with the general population in terms of diversity. If responsiveness and diversity are linked, then foundations must attend to their internal diversity if they wish to offer a more credible outreach to diverse communities. However, diversity means more than numbers; institutional culture and practices must shift as well.

What is the empirical reality that grounds these conjectures? Can we quantify the changes in foundation staffing? How well represented are different identity groups within the field, and how do members of these diverse groups fare in their career advancement? How do different types of foundations address inclusiveness, and what are examples of practices that lead to successful implementation of staff and board diversity? To examine these questions in detail, the Joint Affinity Groups (JAG) developed a multi-stage research project that combined surveys, interviews, and focus groups to reach more than 600 grantmakers nationwide.

- **Susan A. Ostrander (1996). *Money For Change: Social Movement Philanthropy at the Haymarket People's Fund*, Temple University Press, Philadelphia, 227 pages.**

Résumé – *Abstract* :

Charitable foundations are being called upon to operate in more open and democratic ways and to involve a more diverse constituency. This unprecedented study details the inner workings of a democratically organized philanthropy, where funding decisions are made by community activists. Susan A. Ostrander spent two years doing intensive field research at the Haymarket People's Fund—a small, Boston-based foundation. Based on a philosophy of raising and giving away money called "Change Not Charity," the Fund makes grants to local grassroots social change organizations. The world of social movement funding comes alive with Ostrander's description of grantmaking, policy meetings, donor events, and the day-to-day work of the Fund staff.

Within this fascinating behind-the-scenes account, Ostrander argues that the "social relations of philanthropy" are more important and more varied than previously understood. Written at a time when Haymarket was dealing with crisis, this book tells a story of organizational change as the Fund moved from an informal collective to a more formal structure; it is also the story of a struggle to build a multi-race, multi-class, gender-equal organization. Ostrander details these ongoing struggles and addresses the larger issue of how fundraising can itself be a kind of social movement organizing among the progressive people with wealth who continue to be Haymarket's main donors.

## PHILANTHROPIE ET DIVISIONS RACIALES AUX É-U *PHILANTHROPY AND RACIAL DIVISIONS IN THE US*

- **Dalton Conley (2000). « The Racial Wealth Gap: Origins and Implications for Philanthropy in the African American Community », *Nonprofit and Voluntary Sector Quarterly*, vol. 29, no. 4, pp. 530-540.**

Lien Web – *Web link* :

<http://journals.sagepub.com/doi/pdf/10.1177/0899764000294003>

Résumé – *Abstract* :

In this article, the author argues that any consideration of race and formal philanthropic activity must consider the issue of wealth differences; it is in the area of wealth that the greatest degree of racial inequality exists, with Black families owning about one eighth the assets of White families. In addition to this empirical rationale for investigating the role of net worth in accounting for Black-White differences in philanthropic activity, the author provides a theoretical argument, distinguishing between the role of income and that of wealth in giving. The author concludes by arguing for a new research agenda that links the burgeoning literature on race and wealth to that on race and philanthropy.

- **Amy Brown (2015). «A Mind Is a Wonderful Thing to Invest In: Philanthropy and the New York City Public Schools », dans : A Good Investment? Philanthropy and the Marketing of Race in an Urban Public School, University of Minnesota Press,**

Lien Web – *Web link* :

<http://www.jstor.org/stable/10.5749/j.ctt184qqmt.5>

Résumé – *Abstract* :

« While many scholars have focused on the insidious ways philanthropists can influence the formation of public policy in education (Baltodano 2012; Ravitch 2011a; Saltman 2010), this book qualitatively documents the ways in which the lived experience of privatization in urban education rearticulates race, class, and gender inequalities, thus undermining the aims of democratic teaching and learning (Lipman 2011; Shiller 2011). My findings at College Prep demonstrate a clear relation between philanthrocapitalism, White supremacy, and economic inequity, and I argue for critical awareness of and resistance to this problematic trend. In this chapter, I trace a brief history of what Ealy (2014) calls the “problem industrial complex” and connect this to a racialized political economy of education in New York City under former mayor Michael Bloomberg. is lays the foundation for subsequent ethnographic chapters, which demonstrate how the problem industrial complex intersects with the experience of College Prep teachers and students, and how some teachers and students resist. »

- **James A. Joseph (1976). « Philanthropy and The Black Economic Condition, *The Black Scholar*, Vol. 7, No. 6, pp. 5-9.**

Lien Web – *Web link* :

<http://www.jstor.org/stable/41065988>

Les prochaines références explorent le rôle historique joué par la philanthropie dans l'amélioration des conditions de vie des Afro-américains et le mouvement des droits civiques aux États-Unis.

*The next references explore the historical role of philanthropy in improving the living conditions of African Americans and the civil rights movement in the United States.*

- **John J. Donohue III, James J. Heckman and Petra E. Todd (2002). The Schooling of Southern Blacks: The Roles of Legal Activism and Private Philanthropy, 1910-1960 », *The Quarterly Journal of Economics*, Vol. 117, No. 1, pp. 225-268.**

Lien Web – *Web link* :

<http://www.jstor.org/stable/2696487>

Résumé – *Abstract* :

Improvements in education and educational quality are widely acknowledged to be major contributors to black economic progress in the twentieth century. This paper investigates the sources of improvement in black education in the South in the first half of the century and demonstrates the important roles of social activism, especially NAACP litigation and private philanthropy, in improving the quality and availability of public schooling. Many scholars view education as a rival to social activism in explaining black economic progress, but such a view misses the important role of philanthropic and legal interventions in promoting education.

- **Debra C. Minkoff (2002). « The Emergence of Hybrid Organizational Forms: Combining Identity-Based Service Provision and Political Action », *Nonprofit and Voluntary Sector Quarterly*, vol. 31, no. 3, pp. 377-401.**

Lien Web – *Web link* :

<http://journals.sagepub.com/doi/pdf/10.1177/0899764002313004>

Résumé – *Abstract* :

After the 1960s, women, Blacks, and other ethnic groups mapped political objectives onto a more traditional form of voluntary association, along with investing in direct political protest and advocacy for civil and social rights. One result was the development of a hybrid organizational form that combines advocacy and service provision as its core identity and thus faces distinctive environmental uncertainties and boundary conditions. This article provides a community ecology framework for analyzing the development of the service/advocacy organizational form. The author argues that hybrid forms of organization, by expanding the resource infrastructure and legitimacy available to identity-based organizations, play a critical role in anchoring the continued viability of identity-based service organizations under newly politicized conditions. Data are drawn from a study of national women's and racial and ethnic minority organizations since 1955.

- Paula Doherty Johnson (2007). « Diaspora Philanthropy: Influences, Initiatives, and Issues », *The Philanthropic Initiative et The Global Equity Initiative*.

Lien Web – *Web link* :

<https://www.cbd.int/financial/charity/usa-diasporaphilanthropy.pdf>

Résumé – *Abstract* :

This research initiative was made possible by the generous support of the William and Flora Hewlett Foundation (Menlo Park, California, USA) and the Bertelsmann Foundation (Gutersloh, Germany). The project is a joint initiative of The Philanthropic Initiative, Inc. (TPI) and the Global Equity Initiative (GEI) at Harvard University. Its component parts include: (1) this broad overview of the phenomenon and practice of diaspora philanthropy; (2) four case studies focused on the practice of diaspora philanthropy originating in the United States and targeted at the Philippines, Vietnam, Kenya, and Colombia; and (3) a compendium of institutions and programs that encourage and support diaspora giving initiatives. The William and Flora Hewlett Foundation generously supported the development of the case studies and the compendium.

Voici des articles sur les diasporas philanthropiques de communautés ethnoculturelles canadiennes.

*Here are some articles on philanthropic diasporas of Canadian ethnocultural communities.*

- Krishan Mehta et Patrick Johnston (2011). « Diaspora philanthropy and civic engagement in Canada: setting the stage », *The Philanthropist*, volume 24, Issue 1.

Lien Web – *Web link* :

<https://thephilanthropist.ca/original-pdfs/Philanthropist-24-1-468.pdf>

- Tka Pinnock (2013). « Young Jamaican-Canadians as diaspora philanthropists: a case for intergenerational collaboration », *The Philanthropist*, volume 25, Issue 2.

Lien Web – *Web link* :

<http://thephilanthropist.ca/2013/04/young-jamaican-canadians-as-diaspora/>



**PhiLab**

LABORATOIRE MONTRÉALAIS  
DE RECHERCHE SUR LA  
PHILANTHROPIE CANADIENNE

Produit par David Grant-Poitras  
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Faites-nous parvenir vos références sur le thème « Philanthropie et pluralisme ethnoculturel ». Écrivez-nous au [philab@uqam.ca](mailto:philab@uqam.ca) et il nous fera grand plaisir de les ajouter au bulletin. De plus, vous pouvez nous suivre via notre site internet [www.philab.uqam.ca](http://www.philab.uqam.ca), sur Twitter [@PhiLabMTL](https://twitter.com/PhiLabMTL) ou même en vous abonnant à notre Infolettre.

On vous revoit le mois prochain !

*Send us your references on « Philanthropy and Ethnocultural Pluralism ». Write us to [philab@uqam.ca](mailto:philab@uqam.ca) and we will be pleased to add them to the monthly. Moreover, you may follow us by our Web site [www.philab.uqam.ca](http://www.philab.uqam.ca), on Twitter [@PhiLabMTL](https://twitter.com/PhiLabMTL) or even in subscribing to our Newsletter.*

*See you next month !*