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PREMIÈRES NATIONS, CULTURE, ÉGALITÉ ET PHILANTHROPIE

*FIRST NATIONS, CULTURE, EQUALITY AND
PHILANTHROPY*

Il est sociologiquement intenable d'aborder la philanthropie subventionnaire en faisant fi de la question des inégalités. D'abord parce que les fondations sont le fruit de l'accumulation financière de certains individus, mais aussi parce qu'elles ont parfois la prétention d'aplanir des inégalités et de résoudre des injustices. Pour ce faire, l'équipe du PhiLab propose un dossier qui replace l'action philanthropique des fondations au cœur de la dialectique qui s'opère entre « inégalités socioéconomiques réelles » et « projet de société égalitaire à réaliser ». Après avoir abordé plusieurs facettes concernant la problématique de l'égalité (les inégalités, la justice sociale et la pauvreté), nous poursuivrons sur la philanthropie autochtone ; un secteur d'intervention où le rôle de la philanthropie quant à la préservation de la cohésion sociale est manifeste.

Bonne lecture !

It is sociologically unthinkable to approach grantmaking philanthropy by ignoring the issue of inequality. Firstly, because foundations are the result of the financial accumulation of some individuals, but also because these organizations claim to overcome inequalities and to resolve injustices. Therefore, PhiLab proposes a dossier that places the philanthropic action of foundations at the heart of the dialectic that operates between "real socio-economic inequalities" and "egalitarian society project to achieve". After addressing several facets of the issue of equality (inequalities, social justice and poverty), we will continue with Aboriginal philanthropy; a sector of intervention where we can clearly understand the role of philanthropy in preserving social cohesion.

Good reading !

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PHILANTHROPIE ET INÉGALITÉS PHILANTHROPY AND INEQUALITIES

Sur le rapport entre philanthropie et inégalités
socioéconomiques

On the relationship between philanthropy and socioeconomic inequalities

- Mikkel Thorup (2013). « Pro Bono? On philanthrocapitalism as ideological answer to inequality », *Ephemera, Theory and politics in organization*, Vol. 13, Issue 3, p. 555-576.

Lien Web – *Web link* :

<http://www.ephemerajournal.org/contribution/pro-bono-philanthrocapitalism-ideological-answer-inequality>

Résumé – *Abstract* :

This article will discuss philanthropy not as a social or humanitarian practice but as an integrated part of present day creative capitalism, having a direct relation to the growing inequality associated with it. The article will investigate four expressions of philanthropy as ideology: consumer philanthropy, in which we are asked to consume with good conscience; corporate philanthropy, in which businesses engage in social work and philanthropic associations reengineer themselves to mimic corporations; billionaire philanthropy, in which conspicuous consumption is now being supplemented with conspicuous philanthropy; and celebrity philanthropy, in which one of the hallmarks of being a celebrity today consists in the commitment to turn that fame towards a good purpose. The aim of the article is to explore how philanthropy may serve to justify extreme inequality.

- Indraneel Dasgupta et Ravi Kanbur (2011). « Does philanthropy reduce inequality? », *The Journal of Economic Inequality*, Vol. 9, Issue 1, p. 1-21.

Lien Web – *Web link* :

<https://link.springer.com/article/10.1007/s10888-009-9123-6>

Résumé – *Abstract* :

Wealthy individuals often voluntarily provide public goods that the poor also consume.

We show that, rather than reducing it, such philanthropy may aggravate absolute inequality in welfare achievement, while leaving the change in relative inequality ambiguous. Additionally, philanthropic preferences may increase the effectiveness of policies to redistribute income, instead of weakening them. Our results thus suggest that philanthropy and direct redistribution may often be better viewed as complements, rather than substitutes, in the context of inequality reduction. In so doing, they also bring into question the general normative case for large tax deductions for charitable contributions.

- **Giuseppe Mastromatteo et Francesco Flaviano Russo (2017).**
« **Inequality and Charity** », *World Development*, Vol. 96, p. 136–144.

Lien Web – *Web link* :

<https://www.sciencedirect.com/science/article/pii/S0305750X16301115>

Résumé – *Abstract* :

We study empirically the relationship between inequality and active charity participation. Increased inequality can trigger feelings of empathy and compassion, thereby increasing altruism, and it can enhance the warm-glow feeling associated with giving. However, inequality can also increase social distance and, therefore, social segregation, decreasing the participation to charities because of a weaker identification with the needy. Our empirical analysis features individual data on charity participation from the World Values Survey, merged with country-level information on inequality from the World Bank Development Indicators. We find that income inequality is positively associated with the probability to actively participate in charitable organizations, even after controlling for economic, sociological, demographics, cultural, and religious factors. We also find that women, religious people, and more educated individuals have a higher probability to actively participate in charities. Since charitable organizations mostly perform redistributive tasks, we also checked whether the generosity of the welfare state crowds out the participation in them, but we found no evidence of this relationship.

- **Jen Harvie (2015).** « **Funding, philanthropy, structural inequality and decline in England's theatre ecology** », *Cultural Trends*, Vol. 24, Issue 1, p. 56-61.

Lien Web – *Web link* :

<https://qmro.qmul.ac.uk/xmlui/bitstream/handle/123456789/17986/HarvieFundingPhilanthropy2015Accepted.pdf?sequence=14>

Résumé – *Abstract* :

Coalition government cultural policies have most affected theatre in England¹ in two ways: by substantially cutting state arts funding and by promoting increased private

philanthropic giving as the principal alternative. These activities demonstrate this Conservative-led government's neo-liberal commitment to cutting public infrastructure and bolstering private competition. What have they done for theatre? They have damagingly shrunk English theatre's ecology and exacerbated its structural inequality, enhancing its elitism and metropolitanism.

Sur l'inégale puissance des partenaires dans les collaborations et la redistribution inégale des ressources philanthropiques dans la société.

On the unequal power of partners in collaborations and the unequal redistribution of philanthropic resources in society.

- **Ira Silver (2006). « Unequal Partnerships: Beyond the Rhetoric of Philanthropic Collaboration », New York, Routledge, 160 p.**

Critique du livre par Emily Barman – *Book review by Emily Barman* :

<https://open.bu.edu/bitstream/handle/2144/1222/barman-review-200611.pdf?sequence=1&isAllowed=y>

Résumé – *Abstract* :

Through an examination of the Chicago Initiative, Silver analyzes how elite philanthropists exercise social control over community organizations that do work in poor neighborhoods.

- **Shena R. Ashley (2014). « Is the Inequality Equitable? An Examination of the Distributive Equity of Philanthropic Grants to Rural Communities », Administration & Society, Vol. 46, Issue 6, p. 684–706.**

Lien Web – *Web link* :

<http://journals.sagepub.com/doi/abs/10.1177/0095399712469196>

Résumé – *Abstract* :

The primary question in this study is whether the inequality observed in rural and urban giving patterns is equitable. Practitioners and policy makers have expressed concern about equity in foundation giving, but these concerns are often conflated with equality

measures. The focus of this article is to disentangle equity and equality and then propose—in the absence of equity standards in philanthropic literature—three equity standards that can be used by scholars, practitioners, and policy makers to assess the spatial distributional equity of philanthropic grant making. In an illustrative application of the equity standards to grants made in 2005 by foundations in the state of Georgia, it is determined that rural communities receive an equitable share of philanthropic grants and grant dollars in the state.

LA PHILANTHROPIE, DE LA CHARITÉ À LA JUSTICE *PHILANTHROPY, FROM CHARITY TO JUSTICE*

- **Dorian O. Burton et Brian C.B. Barnes (Janvier 2017).** « **Shifting Philanthropy From Charity to Justice** », *Stanford Social Innovation Review*, [en ligne].

Lien Web – *Web link* :

https://ssir.org/articles/entry/shifting_philanthropy_from_charity_to_justice

Extrait de l'article – *Excerpt from the article* :

Historical injustices—perpetuated by racial and cultural conflicts, and exacerbated by a lack of empathy—are at the heart of America’s growing economic, social, and political inequalities. Nowhere is this gap of authentic empathy and justice more pronounced than in the American philanthropic sector, where often well-intentioned people make decisions for communities they do not come from, may not understand, rarely interact with, and almost never step foot into.

- **David F. Suárez (2012).** « **Grant Making as Advocacy. The Emergence of Social Justice Philanthropy** », *Nonprofit Management & Leadership*, vol. 22, no. 3, p. 259-280.

Lien Web – *Web link* :

<http://onlinelibrary.wiley.com/doi/10.1002/nml.20054/abstract>

Résumé – *Abstract* :

In recent decades the phrase “social justice philanthropy” has emerged to describe grant making for progressive social reform. This article investigates this new discourse based on a cross-sectional analysis of foundations that actively support nonprofit social action. Smaller foundations, younger foundations, and public foundations are more likely to mention social justice or social change in their program descriptions than are other philanthropic institutions. Results indicate that foundations that set international grant

making and rights activities as priorities are more likely to adopt this sensitive discourse than are foundations dedicated to other subjects; foundations with longer legacies of supporting reform also discuss social justice more frequently. This article begins to clarify which foundations provide legitimacy for social change nonprofits through their discourse and offers new insights into the role of foundations as policy actors. These findings suggest that the main advocates for a liberal policy voice within the philanthropic community may be smaller foundations and those incorporated as public foundations, a radical flank that pressures other foundations to expand their funding repertoire.

- **David F. Suárez & Youngmi Lee (2011).** « **Participation and Policy** », *Public Management Review*, Vol. 13, Issue 8, p. 1117-1138.

Lien Web – *Web link* :

<http://www.tandfonline.com/doi/abs/10.1080/14719037.2011.619066>

Résumé – *Abstract* :

Non-profits build social capital by linking citizens to each other and to government, but little research has explored the role of foundations in this process. Using data from 2007 for approximately 1,400 foundations, this study focuses on the determinants of foundation support for community organizing and civic engagement. Empirical analyses indicate that foundations with a legacy of promoting social justice philanthropy and foundations that utilize the discourse of social change tend to support both activities, and foundations with more organizational memberships also support both activities. In addition, foundations with larger boards are associated with funding for civic engagement and community organizing, and larger foundations are as well. These findings indicate that foundations with a progressive policy agenda tend to embrace grant-making strategies that build social capital, and foundations that develop networks by growing their boards and by joining professional organizations translate those practices into their giving priorities.

- **Balihar Sanghera et Kate Bradley (2015).** « **Social justice, liberalism and philanthropy: the tensions and limitations of British foundations** », dans: **Behrooz Morvaridi (éditeur), *New philanthropy and social justice. Debating the conceptual and policy discourse.*** Policy Press at the University of Bristol.

Lien Web – *Web link* :

<http://www.jstor.org/stable/j.ctt1t89dwz.15>

Résumé – *Abstract* :

This chapter examines the nature of British social justice philanthropy, which can be

described as a loose social movement of charitable and community foundations and grantmakers that seeks social change by tackling the root causes of social inequalities and problems. In exploring how charitable and community foundations understand the values and beliefs that shape their grant-making portfolios, the aim is to offer a critical insight into the limitations of foundations and grantmakers to achieve social change, and to examine the normative dimensions of their activities. The chapter will argue that financialized foundations are inherently problematic, partly because their income is unearned and undeserving.

- **James A. Richardson, Jr., and Jonathan K. London (2007).** « **Strategies and Lessons for Reducing Persistent Rural Poverty: A Social Justice Approach to Funding Rural Community Transformation** », *Community Development: Journal of the Community Development Society*, Vol. 38, Num. 1.

Lien Web – *Web link* :

<http://citeseerx.ist.psu.edu/viewdoc/download;jsessionid=5FA0E18EC1E65DA0B68BE32F8CAE6DE6?doi=10.1.1.496.7444&rep=rep1&type=pdf>

Résumé – *Abstract* :

The connection between rural poverty and structural inequities is not accidental or incidental but structural and causal. Achieving equity in strategies to build wealth and move people out of poverty in rural areas will therefore require an explicit focus on race, class, and power and on "triple bottom line " economies that are intentional about eliminating or at least closing the gap on those inequities. This article describes the transformation of the National Rural Flinders Collaborative (NRFC). a ten-year rural funding initiative to reduce rural poverty, from an initiative focused on increasing wealth, family self-sufficiency, and civic participation as necessary strategies for overcoming poverty to an initiative that understands the insufficiency of these strategies alone, without also addressing race, class, and power as structural and historical conditions that must be mitigated, if not eventually eliminated

- **Laura J. Wernick (2012).** « **Leveraging Privilege: Organizing Young People with Wealth to Support Social Justice** », *Social Service Review*, Vol. 86, No. 2, p. 323-345.

Lien Web – *Web link* :

<http://www.jstor.org/stable/10.1086/666874>

Résumé – *Abstract* :

Scholars and practitioners suggest that some people with power and privilege organize

within their own communities to create change and help shape a just society. However, extant literature offers no model of how those with privilege organize to support these goals while remaining accountable to cross-class movements and avoiding replication of existing, unjust power structures. This mixed-methods case study examines how an organization of young adults who have (or will inherit) wealth alters a transformative model to effectively organize people with wealth. The article extends the literature on community organizing by proposing a model for organizing people with wealth and privileged identities to responsibly leverage their resources and access to elite institutions. Working with these young adults, a cross-class team of organizers uses its collective knowledge and experience to develop critical consciousness, build skills, and create action plans that responsibly support social justice.

LA PHILANTHROPIE CONTRE LA PAUVRETÉ ET L'EXCLUSION SOCIALE

PHILANTHROPY AGAINST POVERTY AND SOCIAL EXCLUSION

- **Maria Martinez-Cosio and Mirle Rabinowitz Bussell (2012).** « **Private foundations and community development: differing approaches to community empowerment** », *Community Development*, Vol. 43, No. 4, p. 416–429.

Lien Web – *Web link* :

https://www.researchgate.net/publication/271947002_Private_foundations_and_community_development_Differing_approaches_to_community_empowerment

Résumé – *Abstract* :

Comprehensive community change through focused, place-based is gaining traction among private foundations and public partners frustrated with the lack of systemic change in poor neighborhoods. As they work to engage low-income residents, private foundations often describe their work as “bottom-up” participation. However, “bottom-up” approaches to empowering communities vary in their strategies, implementation and outcomes. We use an “outcome-based” and a “process-based” approach to explain the tension of two private foundations engaged in revitalizing two Southern California neighborhoods. Our findings suggest that the variation between approaches to community engagement is centered in the response of strategies to the political, organizational, programmatic, political, and cultural context of communities, as well as the foundation’s mission and values.

- **Erica Kohl-Arenas (2016).** « **The Self-Help Myth: How Philanthropy Fails to Alleviate Poverty** », *University of California Press*, 260 p.

Premier chapitre disponible en ligne – *First chapter available online* :

<https://content.ucpress.edu/chapters/12824.ch01.pdf>

Résumé – *Abstract* :

Can philanthropy alleviate inequality? Do antipoverty programs work on the ground? In this eye-opening analysis, Erica Kohl-Arenas bores deeply into how these issues play out in California's Central Valley, which is one of the wealthiest agricultural production regions in the world and also home to the poorest people in the United States.

Through the lens of a provocative set of case studies, *The Self-Help Myth* reveals how philanthropy maintains systems of inequality by attracting attention to the behavior of poor people while shifting the focus away from structural inequities and relationships of power that produce poverty. In Fresno County, for example, which has a \$5.6 billion-plus agricultural industry, migrant farm workers depend heavily on food banks, religious organizations, and family networks to feed and clothe their families. Foundation professionals espouse well-intentioned, hopeful strategies to improve the lives of the poor. These strategies contain specific ideas—in philanthropy terminology, “theories of change”—that rely on traditional American ideals of individualism and hard work, such as self-help, civic participation, and mutual prosperity. But when used in partnership with well-defined limits around what foundations will and will not fund, these ideals become fuzzy concepts promoting professional and institutional behaviors that leave relationships of poverty and inequality untouched.

- **Nicolas Duvoux (2013).** « **Les oubliés du rêve américain : philanthropie, État et pauvreté urbaine aux États-Unis** », Paris, *Presses universitaires de France (PUF)*, collection « le lien social », 310 p.

Critique du livre par Mauricio Aranda – *Book review by Mauricio Aranda* :

<https://www.cairn.info/revue-politix-2016-2-page-229.htm>

Résumé – *Abstract* :

Alors que le « rêve américain » n'a rien perdu de son attraction, Nicolas Duvoux a entrepris une enquête ethnographique auprès de fondations philanthropiques et du tissu associatif qui tentent de pallier la déliquescence des quartiers pauvres et minoritaires d'une grande métropole du nord-est des États-Unis: Boston. Véritable laboratoire des sciences sociales du XXI^e siècle, Boston, mieux qu'aucune autre, fait ressortir le spectacle de la coexistence de la richesse et de l'ouverture d'esprit avec la pauvreté et la ségrégation raciale. L'enquête s'est déroulée auprès de ceux qui vivent dans l'envers du mythe étasunien, fait de pauvreté, de marginalité sociopolitique et de violence, comme

auprès de ceux qui leur viennent en aide. Elle permet de cerner la forme et les limites de l'organisation communautaire qui cherche à se recréer autour du don philanthropique. Elle montre comment, sur les débris du ghetto, des philanthropes cherchent à régénérer la communauté indispensable pour faire vivre le rêve américain et justifier leur propre réussite.

- **Nicolas Duvoux (2014).** « **La philanthropie contre la pauvreté urbaine. Étude de cas à Boston** », *Revue française des affaires sociales*, n° 1, p. 144-168.

Lien Web – *Web link* :

<http://www.cairn.info/revue-francaise-des-affaires-sociales-2014-1-page-144.htm>

Résumé :

Cet article analyse une action privée de lutte contre la pauvreté dans un quartier défavorisé de la ville de Boston. Après avoir construit le cadre comparatif dans lequel cette étude de cas prend sens, il décrit l'action d'une fondation philanthropique. Celle-ci apparaît comme une application d'origine exogène au quartier, des principes du «*community organizing*» mettant l'accent sur la participation des habitants. L'étude de cas décrit les modes d'action de cette fondation et leurs justifications. L'article analyse ensuite des éléments de la réception de cette action de lutte contre la pauvreté par les habitants qui y participent de manière volontaire.

Abstract :

This article will examine a private initiative to combat poverty in a poor neighbourhood in Boston. The full significance of the study will be shown using a comparative framework, followed by a description of the measures taken by the philanthropic foundation involved. The cornerstone of “*community organizing*” is the involvement of its community members whereas this “third-party” initiative came from outside the district. The case study describes how the foundation operates and its mission statement. The article then goes on to analyze how the inhabitants – who participate on a voluntary basis – reacted to this particular antipoverty program.

- **Élisa Chelle (2013).** « **Un laboratoire urbain. New York sur le policy market de la lutte contre la pauvreté** », *Revue française de science politique*, Vol. 63, p. 893-915.

Lien Web – *Web link* :

<http://www.cairn.info/revue-francaise-de-science-politique-2013-5-page-893.htm>

Résumé – *Abstract* :

Opportunity NYC est le nom d'un programme de lutte contre la pauvreté lancé en 2007

sous le deuxième mandat de Michael Bloomberg, candidat à sa propre succession en 2009. Maire depuis 2002, ce milliardaire est l'homme le plus riche de la ville mais aussi l'homme politique le plus fortuné des États-Unis. À la tête d'un grand groupe de communication (chaîne d'information, maisons d'édition, etc.), son style politique se trouve imprégné de cette culture professionnelle. Les termes dans lesquels est annoncé le lancement du programme social jouent sur cette transposition : « Inciter les pauvres comme on incite les riches ». Partant du postulat selon lequel la pauvreté est causée par de « mauvaises décisions », des incitations financières sont proposées dans le but de former des « bonnes habitudes », de pousser à « faire les bons choix » (*doing the right thing*). À chaque comportement identifié comme vertueux, une « récompense monétaire » est associée. Emmener son enfant chez le médecin, obtenir un diplôme ou travailler plus d'heures peuvent se traduire par des sommes d'argent de 20 à 600 dollars. Ces « *rewards* » peuvent totaliser jusqu'à 13 000 dollars par an environ. Ce style de dispositif est présenté comme dérivé de modèles pratiqués dans les pays du Sud : ce que la littérature et les acteurs du développement appellent les « transferts monétaires conditionnels » (*conditional cash transfers*). Plus précisément, le modèle new-yorkais a été revendiqué comme conçu d'après le dispositif mexicain *Oportunidades*. C'est un institut de recherche très connu aux États-Unis, Manpower Development Research Corporation (MDRC), qui l'a élaboré sur contrat avec le Center for Economic Opportunity, émanation du cabinet du maire.

Cet article propose de suivre la carrière de ce dispositif pour comprendre de quelle manière les « *policy entrepreneurs* » new-yorkais placent la ville en position de *leadership* dans la production de modèles de politiques sociales. La contiguïté d'élites philanthropiques, internationales et réformatrices produit des effets précis en termes de *policy-making*. Les stratégies d'essai déployées consolident ce positionnement. En cherchant à rayonner – localement, fédéralement et internationalement –, le schéma new-yorkais se veut modèle par l'exemplarité qu'il suscite. La topographie de cette ville globale consolide ce *leadership*. Ses caractéristiques déterminent, ce faisant, les usages stratégiques d'un territoire urbain transformé en laboratoire politique.

- **Élisa Chelle (2011). « Un patronage philanthropique. La fondation Rockefeller et le traitement de la pauvreté à New York depuis 2007 », *Lien social et Politiques*, n° 65, p. 101-119.**

Lien Web – *Web link* :

<http://id.erudit.org/iderudit/1006028ar>

Résumé :

La fondation Rockefeller est bien connue pour son action internationale. Basée à New York, elle est historiquement engagée dans le traitement des problèmes sociaux. En 2007, elle a cofinancé une expérimentation destinée à lutter contre la pauvreté au sein de plusieurs quartiers de la ville. Initiative du maire Michael Bloomberg, ce programme baptisé « Opportunity NYC » propose aux populations les plus démunies des récompenses financières en échange de l'adoption de certains comportements censés améliorer leur condition, comme travailler plus ou emmener leurs enfants chez le médecin. L'article analyse le rôle et la portée de cette forme de patronage philanthropique, source d'exemplarité mais aussi de controverses.

Abstract :

The Rockefeller Foundation is well known for its international work. Based in New York, it has a history of commitment to tackling social problems. In 2007, it co-funded an experimental project to fight poverty in a number of inner-city neighbourhoods. An initiative of Mayor Michael Bloomberg, the Opportunity NYC program offered disadvantaged citizens financial rewards if they adopted certain behaviours that, it was argued, would improve their situation, such as working more or taking their children to the doctor. The paper examines the role and scope of this form of philanthropic patronage, which is exemplary to some, but a source of controversy to others.

LA PHILANTHROPIE AUTOCHTONE

ABORIGINAL PHILANTHROPY

Mise en contexte à propos des conditions de vie des Premières Nations et l'essor d'une philanthropie autochtone au Canada.

Context about First Nations living conditions and the rise of Aboriginal philanthropy in Canada

- **Julia Posca (Janvier 2018).** « **Portrait des inégalités socioéconomiques touchant les Autochtones au Québec** », *Institut de recherche et d'informations socioéconomiques (IRIS)*, note socioéconomique.

Lien Web – *Web link :*

http://iris-recherche.s3.amazonaws.com/uploads/publication/file/Note_Ine_galite_s_4_WEB_02.pdf

Résumé – *Abstract :*

La réalité des Autochtones au Canada est marquée par des problèmes sociaux de taille. Parmi les enjeux les plus souvent cités, on compte l'accès déficient à l'eau potable, le délabrement et le surpeuplement des logements, les disparitions et assassinats de femmes et de filles ainsi que les vagues de suicides qu'ont connues plusieurs communautés. De plus, les Autochtones subissent encore plusieurs préjugés, alimentés par la méconnaissance de leur réalité quotidienne. Les gouvernements, de leur côté, tardent à apporter des solutions aux injustices vécues par ces communautés, qui se mobilisent quant à elles pour faire valoir leurs droits. Afin d'y voir plus clair, nous dressons dans cette note un portrait de la condition socioéconomique des Autochtones au Québec en mettant l'accent sur les inégalités vécues par rapport aux non-Autochtones. Dans un

premier temps, il sera brièvement question de la situation des Autochtones au Canada. Dans un deuxième temps, nous ferons le portrait de la situation des Autochtones au Québec, en nous intéressant d'abord aux données démographiques et géographiques. Ensuite, nous nous pencherons sur les inégalités à caractère économique, telles que l'emploi et le revenu. Enfin, il sera question des inégalités sociales se rapportant notamment à la santé et à la justice.

- **The Circle on Philanthropy and Aboriginal Peoples in Canada (2010). « Aboriginal Philanthropy in Canada: A Foundation for Understanding », The Circle and United Way of Winnipeg.**

Lien Web – *Web link* :

<http://www.philanthropyandaboriginalpeoples.ca/wp-content/uploads/AboriginalPhilanthropyInCanada.pdf>

Résumé – Abstract :

The concept for a research and discussion paper emerged from discussions between participants of the “All My Relations” gathering that took place in Winnipeg in 2008. Recognizing that there is still a lack of knowledge on new opportunities and ways of thinking related to Aboriginal-focused philanthropy, particularly in Canada, we felt that the time was right to look more closely at some of the issues.

The Circle on Philanthropy and Aboriginal Peoples in Canada (CPAPC) partnered with United Way of Winnipeg to commission AMR Planning and Consulting (AMR) to produce a research paper on Aboriginal Philanthropy in Canada. Our goal was to produce a research-based discussion paper that would provide an overview of data, stories, perceptions, grant-making models and new opportunities and ways of thinking related to Aboriginal-focused philanthropy. This paper is intended as a means to share information and enhance our collective knowledge on Indigenous philanthropy in Canada. Additionally, it provides context for strengthening relationships between foundations and Canada’s First Peoples.

- **Cindy Blackstock (2005). « Same Country; Same Lands; 78 Countries Away », *The First Peoples Child & Family Review*, Vol. 2, Num. 1, p. 131-158.**

Lien Web – *Web link* :

<http://journals.sfu.ca/fpcfr/index.php/FPCFR/article/view/131>

Résumé – *Abstract* :

As the United Nations Committee on the Rights of the Child (2003) noted, Aboriginal children face more discrimination and increased risk factors than other Canadian

children. Their lived experiences are shaped by the policies of assimilation and colonization that aimed to eliminate Aboriginal cultures through repression of fundamental freedoms, denial of ownership and the operation of residential schools (RCAP, 1996; Milloy, 1999). First Nations child and family service agencies have expressed concern about the lack of resources available to support families in redressing the significant impacts of colonization. The voluntary sector provides a myriad of important social supports to Canadians off reserve and this research project sought to determine how accessible voluntary sector resources were for First Nations children, youth and families resident on reserve in British Columbia. Results of a provincial survey of First Nations child and family service agencies and child, youth and family voluntary sector organizations indicate very limited access to voluntary sector services. Possible rationales for this social exclusion are examined and recommendations for improvement are discussed.

- **Stephen Jarrett (2013). « From Poverty Traps to Indigenous Philanthropy: Complexity in a Rapidly Changing World », *Institute of Development Studies*, Paper 425.**

Lien Web – *Web link* :

<http://www.ids.ac.uk/publication/from-poverty-traps-to-indigenous-philanthropy-complexity-in-a-rapidly-changing-world>

Résumé – *Abstract* :

Poverty persists around the world and is exacerbated by growing inequality especially within countries. The majority of the poor are 'trapped' in specific rural and urban localities in countries now classified as middle-income where domestic policy and resources are not sufficiently focused on poverty and where international aid is not significant.

The majority of those who manage to move out of poverty report that they achieve this through their own initiative, adapting to changing circumstances. Poverty must be treated as principally domestic and local, with the poor as the principal actors in its reduction.

Poverty is characterized by its multidimensionality, spanning across a number of factors that can be broadly related to education, health, finance and environment, and which can create poverty traps from which the poor have difficulty in escaping. The dominance and interconnectedness of any of these factors can differ between poverty traps, as can the effect they have on different population groups, with young children and girls being particularly vulnerable.

Traditional coping mechanisms help alleviate some immediate aspects of poverty in some populations, but with increasing urbanization they are weakening considerably, and a greater 'monetization' of help is emerging. More modern coping mechanisms have come into play, not just support from the diaspora, but also help mechanisms being set up by the growing number of wealthy and influential indigenous philanthropists in developing countries, who are on the 'winning side' of growing inequality.

- Mindy L. Berry (1999). « Native-American Philanthropy: Expanding Social Participation and Self-Determination », dans: *Cultures of Caring: Philanthropy in Diverse American Communities*. Washington, D.C.: Council on Foundations.

Lien Web – *Web link* :

<http://pnwlibrary.wdfiles.com/local--files/tribal-philanthropy/NativeAmerPhil.pdf>

Résumé – *Abstract* :

Across the United States, Native communities are demonstrating rising interest in, and use of, creative ways to give with greater effectiveness and durability. Within each community, institutionalized giving is guided by the customs and traditions of the particular indigenous culture. Along with the cultural influences to giving, history also has played a significant role in the Native-American experience, ability, and interest in institutionalized philanthropy. Native communities have always practiced various forms of giving, from rituals and religious ceremonies to auctions and art fairs. For some tribes, however, recent economic successes have resulted in increased philanthropic activity. Forms of giving have evolved from informal to more institutional activities through tribal foundations or tribal governmental activities to nonprofit organizations, and more recently, to individual philanthropy. Institutional philanthropy, as defined in Euro-American terms, i.e., private foundations and public charities, reflects only part of the circle of giving in Native communities; receiving gifts completes the circle. Along this continuum, some tribes have extended gifts of commercial or political value, or both, while others pursue more community or locally oriented projects. Whatever the cause, for most Native communities, it is not new to share and exchange; it is new to institutionalize and standardize these activities.

- Kay C. Peck (2002). « Philanthropy and American Indians: Ancient traditions meet modern giving », *New Directions for Philanthropic Fundraising*, Num. 37, p. 55-63.

Lien Web – *Web link* :

<http://onlinelibrary.wiley.com/doi/10.1002/pf.6/full>

Résumé – *Abstract* :

The concept of philanthropy is as ancient to American Indians as the caring cultures that enabled this continent's native populations to survive and thrive for millennia before the arrival of Europeans.

- **Evan Axelrad (2011).** « **(Re)Vitalizing Philanthropy: The Emergence of Indigenous Philanthropy and its Implications for Civil Society throughout the Developing World** », *Ethics and Economics*, Vol. 8, Issue 1,

Lien Web – *Web link* :

<https://papyrus.bib.umontreal.ca/xmlui/bitstream/handle/1866/4587/Axelrad.pdf;jsessionid=8F6D18BA304EBC54F1794E48E20E28E2?sequence=1>

Abstract :

As developing countries have become more integrated within the global economy, new, developing world-based economic elites have emerged as important philanthropists and development actors. The burgeoning trend of indigenous philanthropy holds particularly important implications for traditionally resource scarce civil society throughout the developing world. Unlike their Western – and particularly US based – counterparts, these foundations emerged from the context in which they focus their projects. This paper explores whether and how the rise of an indigenous philanthropic sector holds promise for the expansion and consolidation of civil society in the developing world in light of the various limited capacities in which this sector operates.

Résumé :

Avec l'intégration plus poussée des pays en développement dans l'économie globale, une nouvelle élite économique a émergé en tant que philanthropes significatifs et acteurs du développement. La tendance bourgeonnante de la philanthropie autochtone possède des implications particulièrement importantes pour les ressources de la société civile des pays en développement traditionnellement rares. Comme leurs consœurs des pays du Nord, et plus spécifiquement celles basées aux USA, ces fondations émergent d'un contexte dans lequel elles mettent en lumière leurs projets. Cet article explore si et comment la montée du secteur de la philanthropie autochtone assure une promesse pour l'expansion et la consolidation de la société civile dans les pays en développement, à la lumière des diverses capacités limitées auxquelles est confronté ce secteur.

- **Wendy A. Scaife (2006).** « **Challenges in Indigenous philanthropy: Reporting Australian grantmakers' perspectives** », *Australian Journal of Social Issues*, Vol.41, No.4, p. 437-452.

Lien Web – *Web link* :

<https://eprints.qut.edu.au/6390/>

Résumé – *Abstract* :

This article explores views of Australian grantmakers philanthropists who give to Indigenous causes. It reports on a qualitative study undertaken as part of the Giving

Australia research to elicit if and how giving to Indigenous causes differs from philanthropy to other areas. This paper builds on the scant literature, particularly reporting exploratory research results on Australian grantmaking issues, critical funding needs, and recommendations for fostering Indigenous nonprofit funding. Indigenous groups are challenged in understanding how foundations work and, conversely, foundations do not always appreciate the need for their inputs to complement traditional cultures (EGA 2006). The study found that small grants can play a key role, as could enticing and supporting new grantmakers, co-funding, engaging Indigenous representatives in the decision making, and dispelling misconceptions of the area.

■ **Anne O'Brien (2015). « Philanthropy and Settler Colonialism », Basingstoke, Hampshire, *Palgrave Macmillan*, 304 p.**

Résumé – *Abstract* :

This book, the first long-range history of the voluntary sector in Australia and the first internationally to compare philanthropy for Indigenous and non-Indigenous peoples in a settler society, explores how the race and gender ideologies embedded in philanthropy contributed to the construction of Australia's welfare state.



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Produit par David Grant-Poitras
Candidat à la Maîtrise en Sociologie
UQAM

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