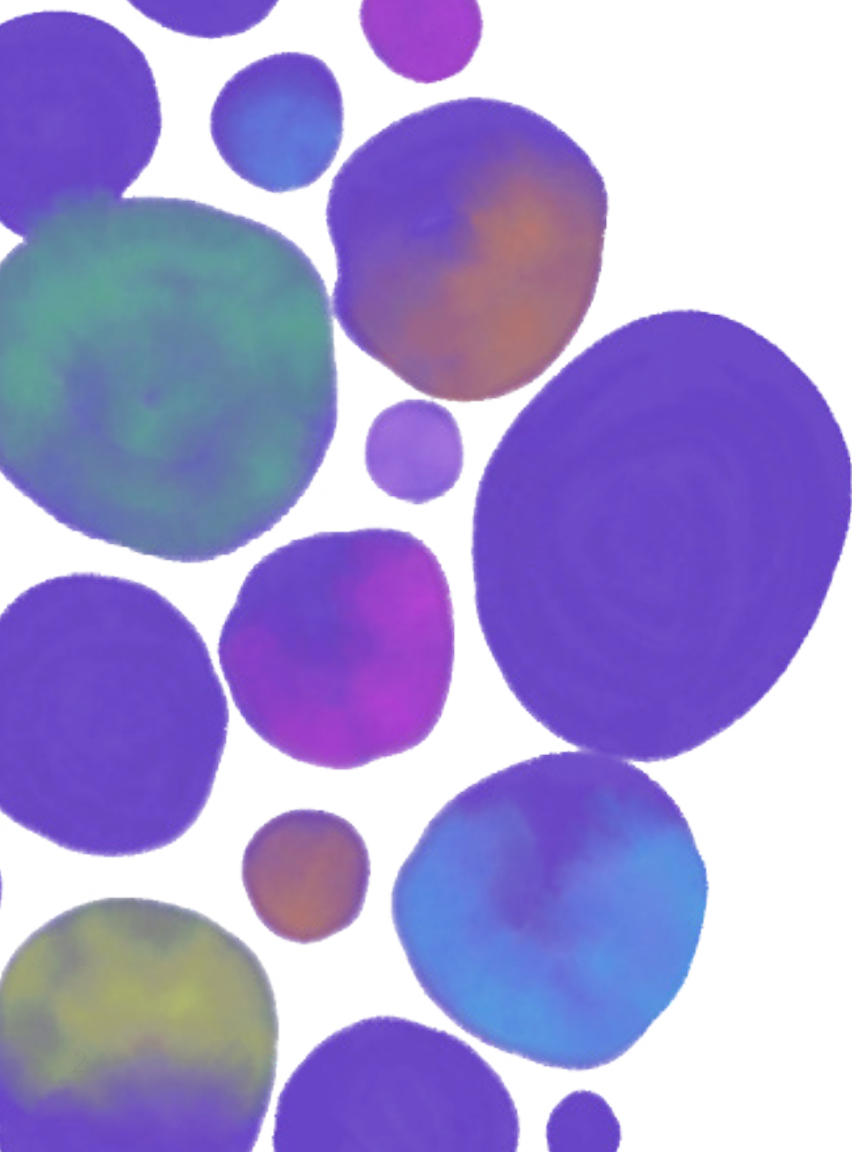


Episode #7

Retrospective stories

PurposePhil concept book





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“... We have adopted a sort of pragmatic test for right and wrong—whatever works is right. The thing that we need in the world today is a group of men and women who will stand up for right and be opposed to wrong, wherever it is. A group of people who have come to see that some things are wrong, whether they’re never caught up with. Some things are right, whether nobody sees you doing them or not...”



Institutional philanthropy works — as in, it attracts, grows, and distributes money — but, **what does it look like for philanthropy to stand up for what's right, and pursue what's good?**



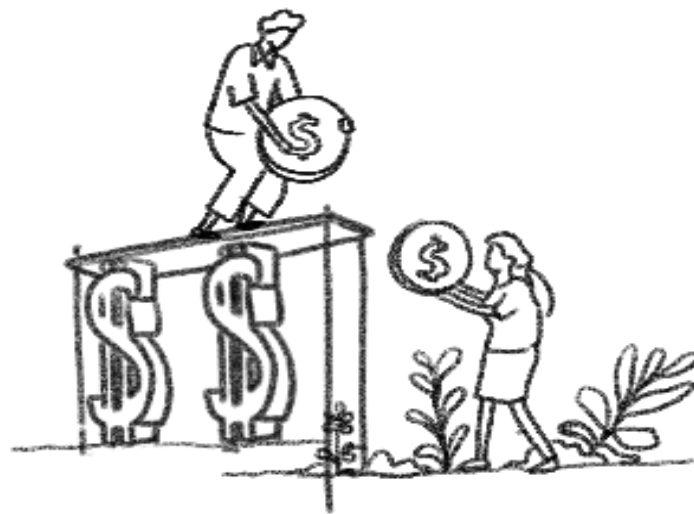
Over the pandemic, Vancouver Foundation brought in a record \$80 million dollars, at the same time that Canada's billionaires added \$78 billion to their bottom lines. More money flowing into philanthropy and flowing out to people in need is, at face value, good. But if that also means more money flows to people not in need — through tax credits and stocks, which disproportionately benefit people in top income brackets — we cannot say that philanthropy meaningfully redistributes resources or opportunities, which is at the very heart of justice. That does not mean philanthropy is devoid of social value. What role philanthropy ought to play in society, and what purposes institutional philanthropy can credibly contribute to, depends on how we understand what is private versus public good.

Over the course of the PurposePhil series, we've unpacked institutional philanthropy as a complex system made-up of mental models, relationships, power dynamics, structures, policies, and practices. So much of this system operates out of sight.

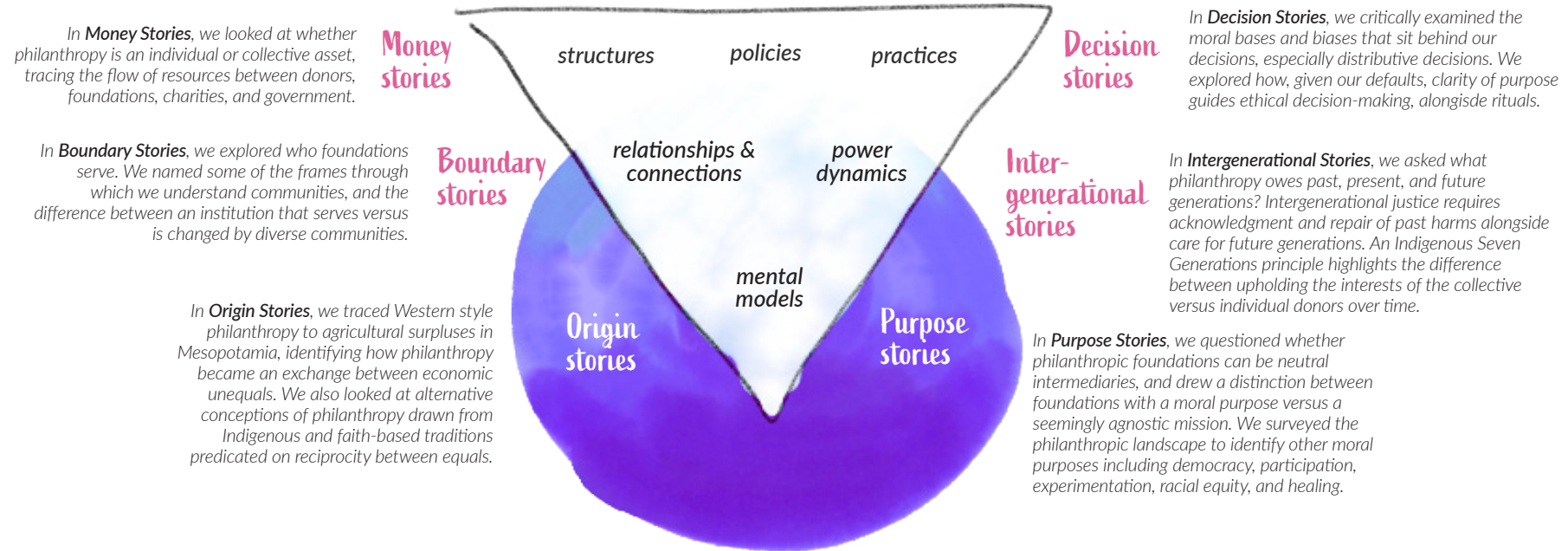
Philanthropy's benefactors and beneficiaries — donors and registered charities — mostly engage with philanthropy as a do-good and feel-good practice. Donors give money, choose how to allocate that money, gain gratitude and tax receipts. Registered charities apply, and if they are successful, gain recognition and grant money. What is harder to see is how **Western philanthropy's origin story — as a tool to both soften and sustain inequality — is baked into its mental models**, relationships, power dynamics, structures, tax policies and decision-making practices.

In this final module, Retrospective Stories, we **share how we -- the writers and researchers of this series -- have come to understand where institutional philanthropy has been, what it is, what it could and ought to be.**

By offering our perspective, we do not intend to suggest it is the correct perspective. Our goal is to make our own learning transparent and contestable, and to invite you to do the same.



The system of philanthropy as it 'has been' versus 'could be' made visible over six modules:





1. Purpose: A Refresh



Healthy organizations are a mental concept of relationship to which people are drawn by hope, vision, values, and meaning, along with liberty to cooperatively pursue them.

Since the strength and reality of every organization lies in the sense of community of people who have been attracted to it, its success has enormously more to do with clarity of a shared purpose, common principles and strength of belief in them, than with money, material assets, or management practices, as important as they may be.

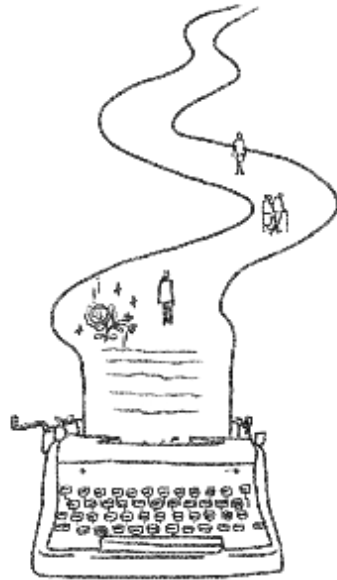
Without a deeply held, commonly shared purpose that gives meaning to their lives; without deeply held, commonly shared ethical values and beliefs about conduct in pursuit of that purpose that all may trust and rely upon, communities steadily disintegrate and organizations progressively become instruments of tyranny.



Dee Hock,
One From
Many

Organizations and institutions are not laws of nature -- they are creations of people who have come together in pursuit of shared moral purpose. That is, a purpose that lays a stake in the ground, setting out a preferred mode of conduct and/or end-state of existence. A moral purpose unambiguously captures that which people jointly wish to become, to which all can say with conviction,

“If we could achieve that purpose, my life would have meaning.” (Hock, 1999)



In his role as **the founder and inaugural CEO of VISA**, Dee Hock eschewed hierarchy, co-creating the world's largest chaordic organization. Today, we might view VISA as just another financial services company, predicated on profit, but its origins lie in a set of explicit beliefs about how the world ought to be. Hock set aside banking as it was, and opened-up the bigger idea of value exchange as it could be. He and his collaborators were able to fashion a distributed ownership structure and governance model explicitly designed to prevent domination, and the congealing of wealth and power.



What is a chaordic organization?

- Has an enduring purpose and principles
- Powered from the periphery, unified from the core
- Exists to enable self-organizing parts
- Equitably distributes power, rights, responsibilities and rewards
- Can only be led, not managed
- Compatible with the human spirit and biosphere

What are examples of VISA's 'ought to become' statements?

- What if ownership was in the form of an irrevocable right of participation, rather than stock: rights that cannot be raided, traded, bought or sold, but only acquired by application and acceptance of membership?
- What if it were self-organizing, with participants having the right to self-organize at any time, for any reason, at any scale, with irrevocable rights of participation in governance at any greater scale?
- What if governance was distributive, with no individual, institution, or combination of either or both, particularly management, able to dominate deliberations or control decisions at any scale?

What does VISA stand for today?

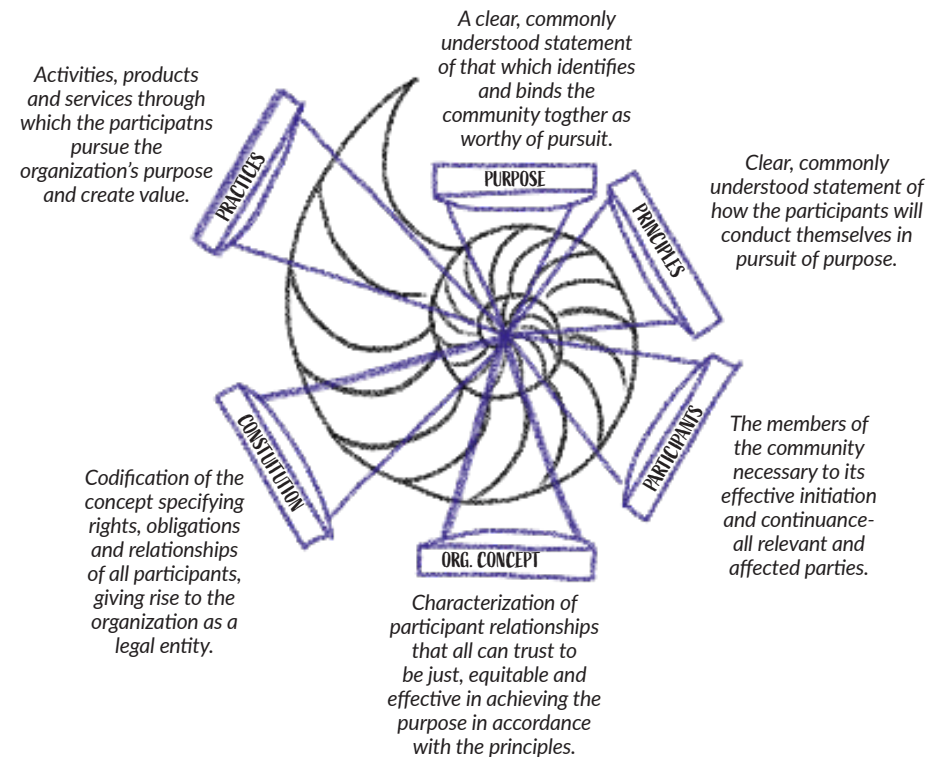
- Addressing economic inequality by empowering people traditionally excluded from the financial system
- Empowering underserved communities and supporting local economies everywhere
- Driving sustainable commerce in pursuit of a more sustainable world

Ask Yourself

- What are your 'ought to become' statements? Which ones do you think VF could meaningfully pursue?



We can think about moral purpose, then, not only as an organization's North Star, but as its **gravitational pull**, from which an organization's principles, people, concept, constitution, and practices flow.





Summing up moral purpose:

- ☐ Why you exist and what you ought to become
- ☐ Sets out a specific mode of conduct or end-state of existence that is preferable to its opposite
- ☐ Offers meaning, not rhetorical platitudes
- ☐ Commonly shared, not siloed
- ☐ Motivational, not operational

Moral purpose is missing from most hyper-rational, wordsmithed statements containing outcomes and outputs, targets and indicators. That is because moral purpose is the product of the spirit, not only of the intellect. Rational values like neutrality, objectivity, and universality allow for distance and detachment, rather than deep engagement. Author Lindsay Thompson writes:



Lindsay
Thompson



We are a nation of privatized morality that places corporate and civic leaders in a labyrinth of uncertainty when they try to establish a moral foundation for actions and decisions affecting the public interest...Leaders turn to reason and its assumed qualities of tolerance and respect, in the attempt to cultivate organizational cultures of moral clarity, accountability, and trust without violating the intellectual and spiritual freedom of the individuals and groups who constitute the organizational culture. The problem with this approach is that moral solidarity -- and for that matter, genuine tolerance and respect -- are not a product of the intellect; they are a creation of the human spirit.



Lindsay Thompson, 2004.



Thompson argues that both moral clarity and solidarity emanate from moral leadership. That is leadership attached to the exercise of social power, not positional power.

“

Leadership, the exercise of social power, is fundamentally a moral endeavor. There is an inescapable moral dimension to the exercise of power, whether or not it is formally acknowledged...While leadership may not be framed in terms of morality or ethics, a sense of moral solidarity is at the heart of successful enterprise.

”

Lindsay Thompson, 2004.



2. Duty & Obligation

Is moral purpose a preference or a duty? In other words, can an organization or institution choose *not* to have a moral purpose? That depends on whether we see organizations and institutions as vehicles to administer individual or collective assets, and realize individual or collective ends. Philanthropy is both a system of organizations (including foundations, charities, and tax agencies) and an institution. By institution, we mean a “complex of positions, roles, norms, and values lodged in structure” that endure, over time (Turner, 1997).

The question is, what type of institution is philanthropy?

Is it primarily a financial institution that exists to grow individual assets and enable individuals to pursue their desired charitable ends?

Or is it a social institution that exists to grow collective assets and enable collective ends like welfare, freedom, democracy, justice, knowledge, truth, peace, etc.?

“If you look at many philanthropies, first off, 95% of their assets are invested. So if you ask me, if 95% of the things that you do is investing, then you’re a financial institution. Secondly, if you look at how much they spend money on staff who help think about where to give the money away, versus financial advisors and staff who help think about where to invest the money and make money, often, those numbers are not as dissimilar as you think they would be. So if half of the money you’re spending on personnel is to investment advisors, to people who are managing the money, are you a financial institution, or are you not a financial institution?”

**Cuong
Huong**

When we follow the money at Vancouver Foundation, it's hard not to categorize it as a financial institution predicated on the growth of individual assets for individual charitable purposes. Not only are most of the assets invested in the stock market, but more than 70% of the asset base is controlled by individual actors through Donor Advised Funds, Legacy Gifts, and Agency Endowments. The question is: does it make sense to conceptualize all of that money as an individual asset for the asset holder to control?

Podcast guests Alex Hemingway, Brigitte Alepin, Cuong Hung, Dick Timmer and Sheila Block convincingly argue, no. The money ought to be seen as a collective asset under democratic control. That's because donors receive tax credits and foundations receive a tax holiday, so the public forgoes tax revenue that could otherwise be re-distributed, and for which there is some democratic accountability.

If we buy the argument that foundations steward collective assets (which we, the writers of PurposePhil, do), then, as Dick Timmer points out, they actually have **a moral obligation towards people without their fair share**. It's not just up to the institution to decide what it wants to do, and why. Since the foundation is made-up of collective assets, the community should have a say in why and how those assets are redistributed; and, the why and how is found in purpose. While community foundations often extol a narrative of being guided by community, in practice, they are mostly guided by the professional class -- by people with credentials and positions of authority in community -- not by people without their fair share of power or wealth.





What makes the question of how philanthropic organizations should allocate their wealth, goods or opportunities is that for me, it's not clear what their proper role is in a just society. [Philanthropic] organizations have the discretion to make these kinds of decisions. But the question is, on what basis? Some people think that ... if there are organizations or individuals with huge amounts of wealth, and that in itself is unjust, then the choices that these organizations make are just rectifying an injustice that they are themselves part of. So already taking the question that these organizations should first think about their role and purpose, assumes that their role and purpose isn't already determined in virtue of the obligations that these organizations have towards people who don't have their fair share.



Dick
Timmer

Of course, we must not be too idealistic about democratic control. Far too often, majority-rule democracy overlooks and willfully ignores the voices and needs of those without power and representation. And yet, should a robust critique of democratic representation justify removing collective (taxpayer/government) oversight in favour of individual (donor/foundation) control?

If so, what mechanisms are in place to ensure individual control is, in fact, any more accountable to under-represented communities? [Data compiled](#) by the Foundation for Black Communities shows that community foundations have consistently underfunded Black-led and Black-serving organizations. The same societal biases and structural inequalities playing out in government show up in philanthropy.

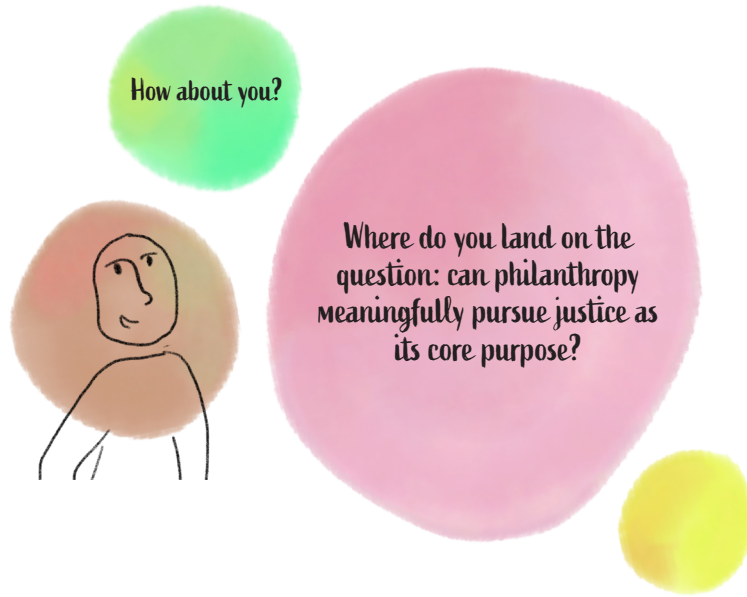
Rather than critique and cast aside democratic control, what if philanthropic foundations were places that intentionally strengthened and modeled a healthy, participatory democracy? What if they became places where every day community members -- not just donors or professionals -- had a role to play? That's one moral purpose animating organizations like Kettering Foundation, featured in the module *Purpose Stories*.



3. Justice as purpose

So, can justice be philanthropy's moral purpose?

After nearly a year of interviews and research, we've come to the view that justice isn't a credible purpose for philanthropy, as it's structured today. Here are six reasons why we think justice and philanthropy are a poor fit.



Six reasons why we think philanthropy and justice are a poor fit:

- Justice and voluntariness are at odds
- Too small scale
- Entangled in systems of inequality
- Insufficiently structural
- Too focused on money
- Inaccessible to groups without power

1 Justice and voluntariness are at odds

One of the core features of philanthropy is that it's voluntary. It's about generosity of spirit and love of humanity. Justice, by contrast, is about what one is due, by virtue of being a fellow human, regardless of whether others feel like giving it.



2 Too small scale

The scale that philanthropy works at is just too small to meaningfully redistribute benefits and burdens. If we were aiming for a just redistribution of goods and opportunities, we'd choose a different strategy like progressive taxation, policy reform to increase minimum pay, capping bloated salaries, reducing speculation, and making large-scale collective investments.



We're an incredibly wealthy society. But we haven't harnessed those resources to make the important collective investments to address the big challenges we face: childcare, housing, climate change, poverty, racial inequality, and many others. And so if we were as a society able to spread that wealth, and participate collectively to make those types of investments, we would not only be lowering inequality but we would also be facing up to some of the biggest challenges of our time that sometimes feel insurmountable.



3 Entangled in systems of inequality

Foundations generally have the bulk of their assets invested in the stock market. Data shows that ownership of stocks is even more unequal than the distribution of income. About 39% of Canadians own stock. In the US, it's about half of the population. But, the top 10% of income earners control about 84% of all of Wall Street's portfolio value ([Source](#)). That means when the stock market is roaring, inequality is on the rise.



4 Too money focused

Institutional philanthropy mostly focuses on money as contribution. But, you can't just buy your way to justice. Many of the cultural and spiritual perspectives we featured in PurposePhil introduce other key aspects of justice, like relationships, rights, recognition, and access to cultural knowledge. As much as foundations like to talk about gifts of money, time, and talent, we've seen few mechanisms to systematically harness that, or reconceptualize wealth as far more than money.



What is wealth? Wealth is being able to find places of congruence where the sharing of gifts produces something that's more than the sum of its parts. And so this idea of wealth is found in the natural world, as you see in an ecosystem, different plants and animals will interact in this space to be able to bring out more from that space as a result of that interaction. And that wealth is something that Indigenous peoples also try to analogize from and implement in their lives to find an ecosystem, possibilities from the differences that we enjoy, and we're all better off by that engagement...



John Borrows

5 Insufficiently structural

Philanthropy largely grants its dollars to charitable organizations who run programs and services to lessen the negative impacts of fundamentally unjust systems. As much as systems change granting initiatives acknowledge the need for systemic change, they don't typically leverage philanthropy's full set of resources for that change. Justice would require that philanthropy -- not only its grants, but its assets -- take aim at the system that feeds it, not just its impacts. That might mean supporting changes to the tax system, or exploring big ideas like limitarianism, or extreme wealth caps.

6 Limited accountability

Philanthropy isn't accountable to people without access to power. Philanthropy is formally accountable to the government, including the CRA, and to donors, and there aren't inbuilt mechanisms to engage and cede control to people who are under-represented and under-served, even by charities.

That's what Liban Abokor, one of the founders of the Foundation for Black Communities, helped us to see. That's the animating purpose of the Foundation for Black Communities purpose: to increase Black representation and participation in philanthropy, which might be a precursor to credibly pursuing justice.



...For black people, access to resources, whether opportunity and benefit, have been an incredibly uneven experience, stemming from lack of power ... Now the question is how do we get to building those institutions that black communities need for them to be able to thrive and survive? We're missing those institutional support structures, which can help us combat and eradicate the disparities that we face, whether that's housing that disparity or precarity, food insecurity, limitations, employment, systemic anti black racism, and so much more.





4. Alternative Purposes



“Without new visions we don’t know what to build, only what to knock down. We not only end up confused, rudderless, and cynical, but we forget that making a revolution is not a series of clever maneuvers and tactics but a process that can and must transform us.”



Robin D.G.
Kelley

There's real possibility space between institutional philanthropy as it functions today, and institutional philanthropy as it could function over time. We can fill that space with what Professor Robin Kelley calls "freedom dreaming." That's where we visualize the world as we want it to be. Here's three possible purposes of philanthropy as described by podcast guests. **How do you imagine what philanthropy can be?**



Deep democracy & participation

Related moral purposes: agency, control, self-governance, anti-oppression, anti-tyranny

Talked about by: Brad Rourke, Cuong Hoang, Nina Simon



Racial equity & healing

Related moral purposes: truth, respect, rights, recognition, equality

Talked about by: Denver Foundation, Kellogg Foundation, Edgar Villanueva



Experimentation

Related moral purposes: change, growth, learning, knowledge

Talked about by: Yonis Hassan, Sheila Block, Cuong Hoang, Dick Timmer, Kettering Foundaton

Deep democracy & participation

What if the purpose of philanthropy was to enable communities to exercise greater agency and control? That's what excited podcast guests like Cuong Hoang, Nina Simon and Mvu Ngcoya. Participation isn't just the counterbalance to wealth and power -- a means to a healthy democracy -- but also an end to itself. Actively participating in and shaping the world around you -- in other words, exercising individual and collective agency -- that is at the heart of what it means to be human.

On community control

“ I would say the end is having community control over philanthropy. That's the outcome that I'd be most interested in. It's not really about solving any specific individual issue around hunger or education, etc. I think it's really about a community knowing that what they're saying [to philanthropy] has real power and needs to be listened to. ”

Cuong
Hoang

On human agency

“ People should be able to make their own lives and make their own decisions and have the power and the ability, the will, the strength to do the things that they need to do for themselves without depending on large, funded organizations. They should be able to do things for themselves. At the moment, obviously, institutions have a role to play, but it can't be permanent... ”

Mvu
Ngcoya



Racial equity & healing

What if the purpose of philanthropy was to reckon with the impact of systemic inequality and racism, and to build relationships premised on trust, truth, and restoration? That's what Denver Community Foundation and Kellogg Foundation have begun to reorient around. And that means leaning into internal work, first -- like acknowledging the sources of philanthropic wealth and prioritizing truth telling over expediency and superficial strategy..

“ Racial equity and racial healing are two sides of the same coin. As you're doing racial equity work, it is always going to unearth the impact of structural racism on people, because it impacts every single one of us, we're all in this in the system. And we're trying to figure it out, and how best to be of service to communities and families and children. And so those relationships are needed to be able to have open and honest conversations with one another. ”

Vicky Stott



Experimentation

What if the purpose of philanthropy was to take risks, and invest in ideas, models, and policies with and for communities poorly served by government? That's the purpose podcast guest Sheila Block and Yonis Hassan advocate for. Given philanthropy relies on forgone tax dollars, they argue that philanthropy has an obligation to kickstart essential work that government has overlooked.



I don't want the philanthropic community to pursue justice...The job of Canadian philanthropy is to fill the gaps that governments cannot fill. Whether that is investing in innovation, investing in risk taking, or supporting new ideas that can help advance our social, political, and economic well-being. ”

Yonis Hassan

How might these alternative purposes play out?

With democracy, racial equity & healing, and experimentation as possible purposes of philanthropy, we can begin to brainstorm what a foundation might do to bring each purpose to life.

	Deep Democracy	Racial Equity & Healing	Experimentation
Granting	Granting lotteries Consensus-based decision making	Fund social movements Offer operational dollars Healing practitioners	Fund moonshots Invest in R&D capacity & infrastructure
Governance	Citizen panels Elected boards	Focus on ritual & ceremony Rotate board roles Reckon with past	Test new & traditional models of governance
Donors	Ceding control but not engagement	Reparations funds Donor learning	Matchmaking Giving circles Non-monetary gifts
Investments / Finance	Divest from the stock market Social impact investments	Advance racial equity with investment firms and corporate partners	Raise the disbursement quota
Advocacy / convening	Democratic reform; Progressive taxation; Wealth thresholds	Reparations; Representation; Rights	Universal Basic Income; Alt Housing Models



5. Justice as Virtue

Even if justice is not the most fitting core purpose for a community foundation, every community foundation can and should seek to be more just in its interactions, laying the groundwork for some of the structural changes necessary for philanthropy to be a meaningful instrument for justice.

In other words,

We think foundations can and should pursue justice as virtue rather than as core purpose.

Foundations have an opportunity to practice justice as a virtue through other purposes like experimentation or deep democracy. In fact, it's virtues like justice that would help to ground these alternative purposes morally.

Virtue: A virtue is a trait or quality that is deemed to be morally good and can serve as the moral ground for (an institution's) purpose.

That's because a purpose like experimentation is actually value-neutral. Experimental activities are just as likely to produce atomic bombs and gas chambers as they are libraries and registered disability savings plans. For experimentation to be good, it must challenge our risk analysis: what do we value most? And how do we decide what is worth risking for the chance of getting to something better, for whom?

These questions ask us to see, hear, and hold multiple voices, experiences, and perspectives. In other words, they ask us to center considerations of justice as we define who and what experimentation is for. Foundations with justice as a virtue would make clear the link between their core purpose and justice, and might do things like (1) rewrite the narrative, (2) make giving developmental; and (3) make purpose & principles transparent.

Rewrite the narrative

*Talked about by: Edgar Villanueva,
Joan Harrington, Oronde Miller*

Shift the narrative of philanthropy from exaltation of individual donor generosity to the celebration of voluntary acts of repair, restoration, and learning.



Edgar Villanueva



Joan Harrington



Oronde Miller

Make giving developmental

*Talked about by: Ryane Nickens, Dace West,
Nina Simon, John Borrows*

Stop fetishizing money as the ultimate gift and start demonstrating how much it values not only talent and time, but connecting, learning, and building relationships with people, culture, and ideas that were previously unfamiliar.



Ryane Nickens



Dace West



Nina Simon



John Borrows

Make purpose, principles, and decisions transparent

Talked about by: Cuong Hoang, Dace West

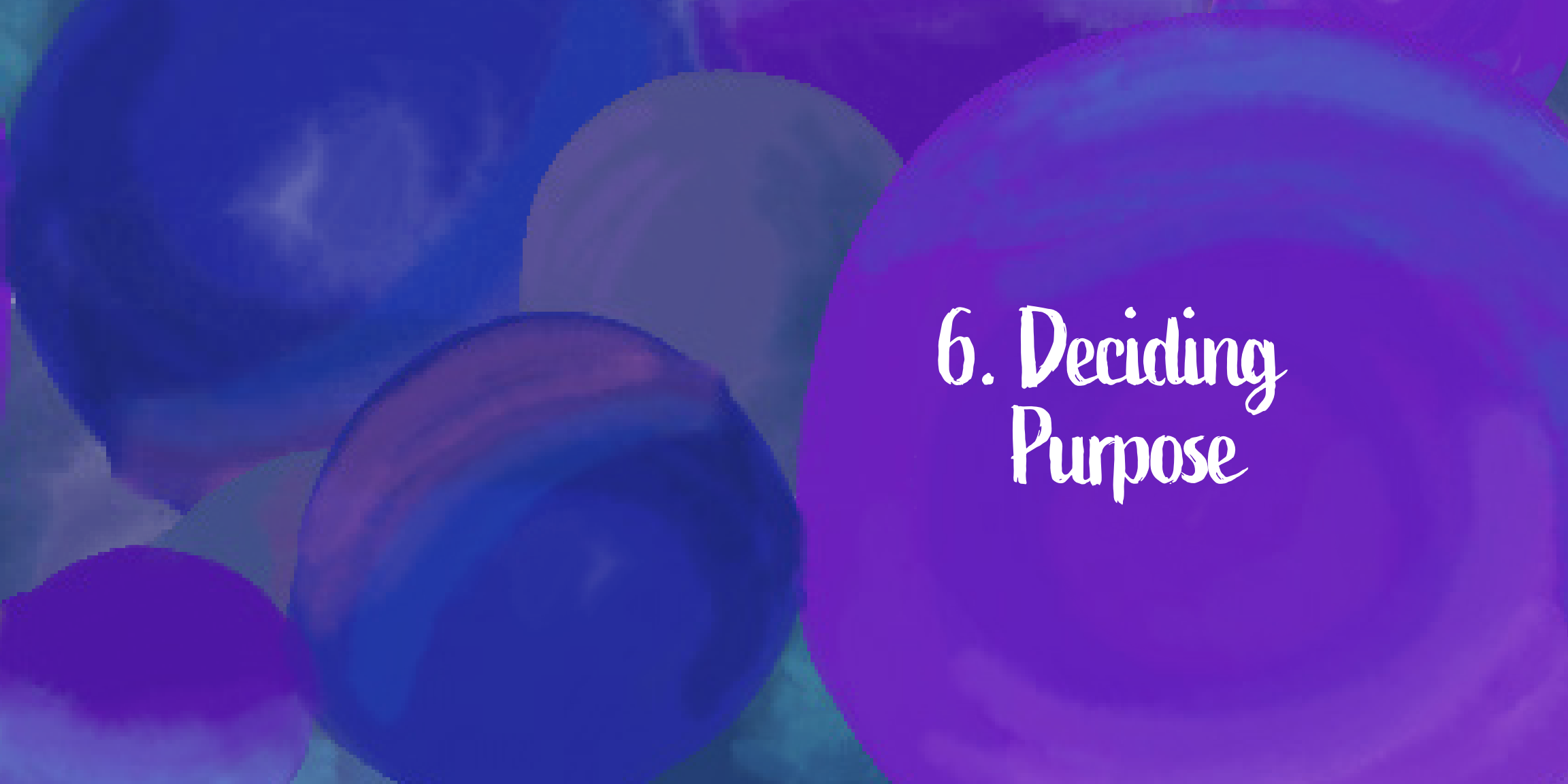
Honestly share the purpose, principles and practices that guide decisions about donors, investments and grantmaking -- moving beyond generic statements and platitudes. Indeed, a foundation with justice as virtue rejects value neutrality and makes explicit what is driving what it does and why (which is rarely the purported agnosticism, and often default logics & biases).



Cuong Hoang



Dace West



6. Deciding Purpose

Ultimately, who should decide the purpose of philanthropy?

- Should it be the benefactors and beneficiaries of philanthropy?
- Should it be those who work for and administer philanthropy?
- Should it be community members without their fair share?



For Dee Hock, purpose and principle cannot be imposed by any one stakeholder group on another. Purpose and principle must be intentional and consensual, the product of a group of people opting-in to a process of personal and organizational transformation.



Purpose and principle that can lead to a chaordic organization cannot be devised by leaders and imposed on a community as a condition of participation. They must be evoked from the minds and hearts of members of the community.



Dee
Hock

One opt-in, democratic decision-making process we heard about on the podcast *Decision Stories* were citizen panels. In a citizen panel, a group of community members are selected, at random, and over many months engage in learning and dialogue to make a collective decision. In that same episode, Kahente Horn-Miller described consensus-driven processes, grounded in traditional Longhouse values, rather than Western frameworks like Robert's Rules.



What these community-driven processes have in common is an appreciation for the time it takes to do purposeful and soulful work. Kahente gave an example of a process unfolding over six years. Dee recounts the nearly two years of work to articulate VISA's purpose and principles.

“

It is not uncommon for even the most perceptive group to meet bimonthly for three days of intense discussion, for more than a year, before arriving at clarity and agreement on such a body of belief. Long before they are through, they will discover that it is not a somber process, but full of laughter and joy. There will be growing respect and trust. There will be growing commitment. There will be realization that what they are doing is as much about personal transformation as it is about organizational reconception. If there is not, the effort will never achieve its full potential.

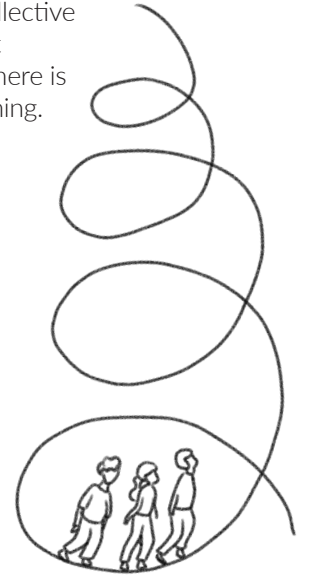
”

Dee
Hock

Vancouver Foundation has bravely started the process. You, as a co-inquirer, have bravely engaged with the process. Over the past six months, PurposePhil cohorts have convened, often bi-monthly, for intense discussion. **So, what do you make of it all?**

- **What's been your experience?**
- **What's been somber? What's been joyful?**
- **How has respect and trust evolved?**
- **What do you feel committed to?**

Rather than conclusions or recommendations, we come to the end of the PurposePhil modules with reflections, insights, and hopefully, deeper and more discerning questions. **How might our cohorts and our way of being in conversation with each other shape the steady state?** The process didn't lead us to one, right answer so much as it led each of us to grapple with what is good, worthwhile, and meaningful. By opening-up space for our own moral development, we've opened-up possibilities for our collective development. And that's the thing about development. There is no destination. There is only individual and organizational becoming.





7. Artists' reflections



Episode #7: Retrospective stories

Episode Cover by Rawan Hassan

Throughout this experience of working on this project, I have learnt a lot from the multitude of perspectives showcased in the podcast. I have been a knowledge absorbent circulating pendulum, represented in the artwork through the eye traveling along the black circle. Which also showcases how the podcast challenges one's own perspective. The green lines serve as the different subjects discussed in each episode, converging together towards the podcast's overall explored themes of philanthropy and inequality.



Episode #7: Retrospective stories

Complementary piece by Kyla Yin James

With my final piece for the Purposephil Podcast, I thought about how my understanding of philanthropy has shifted and grown throughout this project. I wanted to convey that the ideas I've encountered through this podcast will continue to grow with me and inform my understanding of philanthropy and non-profits.

Many conceptions I had of philanthropy before I worked on Purposephil were questioned through this work, leaving new ideas for me to engage with. What struck me deeply through this work is how many of the conversations can be seen as conversations about relations and relationships. Thus I chose to depict an androgynous figure walking through nature, their perception and positionality informed by their surroundings.

The background of the slide is composed of numerous overlapping circles in various shades of yellow and orange, creating a vibrant, abstract pattern. A large, semi-transparent orange circle is positioned on the right side, serving as a container for the title text.

8. Reflection Questions



REFLECTIONS Looking Inside

Experiences & Observations

1. What's been your experience of the PurposePhil process ...
 - What's been somber?
 - What's been joyful?
 - What has shifted for you?
 - What's been reinforced?

Reactions & Impressions

2. What have you come to understand about your own mental models and default logics?

- 
- 
3. Is there a gap between your values and beliefs, and how you now understand institutional philanthropy? What is the size and shape of the gap?

Questions & Hunches to Test

4. What do you feel committed to? How might you gauge your commitment?
- 

REFLECTIONS
Looking Outside

Experiences & Observations

- 5.** How have you come to understand philanthropy as it has been, is, might become, and ought to be?

Reactions & Impressions

- 6.** What possible purposes of philanthropy animate you? What possible purposes of philanthropy turn you off? Why do you think that might be?

Questions & Hunches to Test

- 7.** Who should decide Vancouver Foundation's purpose? Who do you think might need to be engaged, in what ways, and why?

Retrospective stories / PurposePhil

Concept Book / Episode #7



Produced in partnership between:

vancouver
foundation

