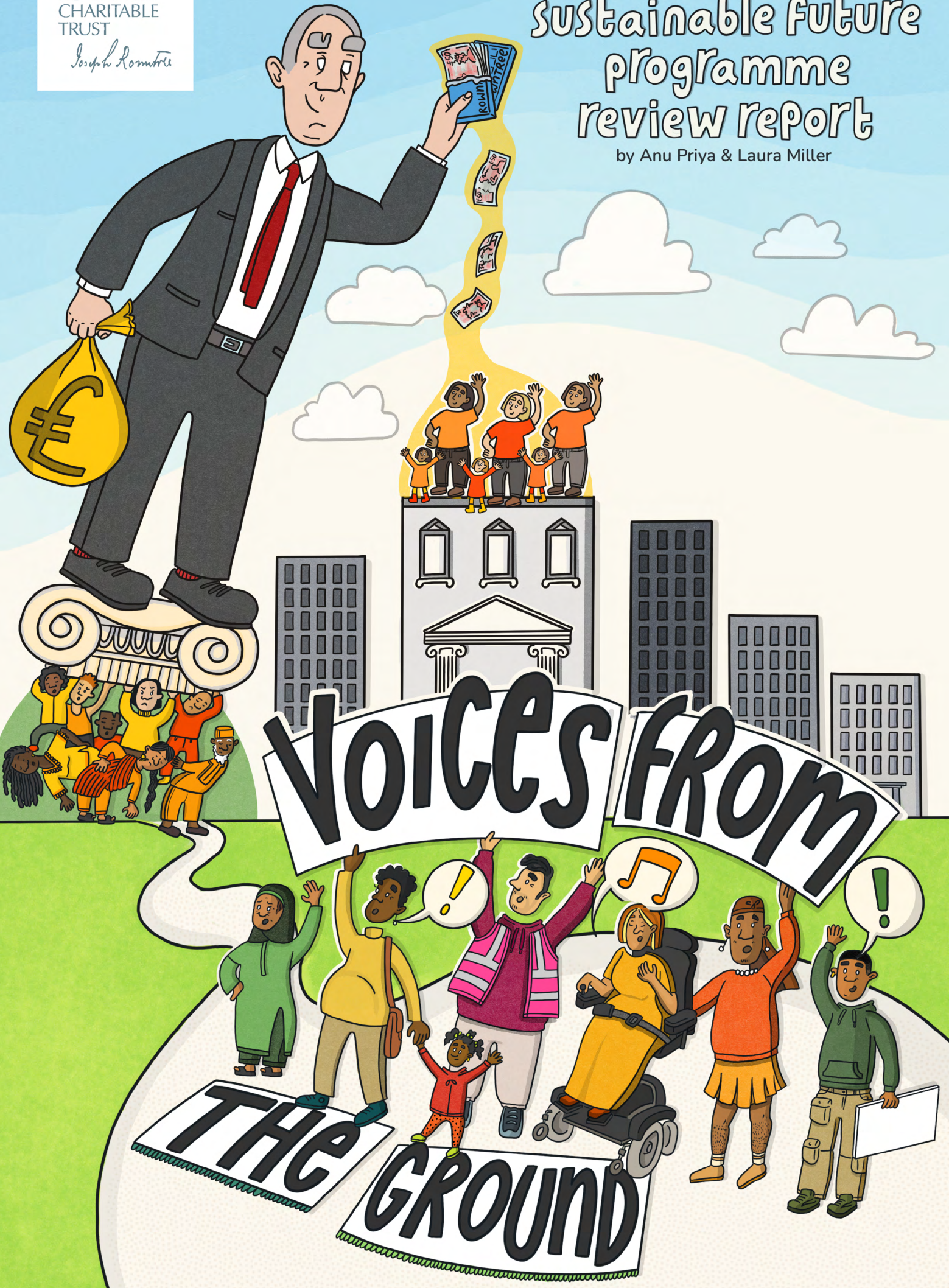


THE
JOSEPH
ROWNTREE
CHARITABLE
TRUST

Joseph Rowntree

Sustainable future programme review report

by Anu Priya & Laura Miller




Key Definitions



grantees

People working in organisations who have existing grants from the Sustainable Future funding programme



non-grantees

Those who are at the forefront of harms, marginalisations and oppression by systems and not currently funded by JRCT





Introduction

In Summer 2021, Joseph Rowntree Charitable Trust (JRCT) commissioned Anu Priya and Laura Miller to review its Sustainable Future programme.

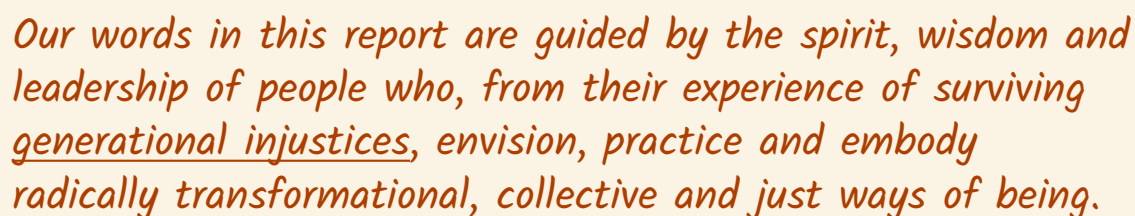
This report is written in first person. It was the only way we felt able to share, while being limited to writing, our connection with the work and the people we have had the genuine pleasure of being in community with.

The report lays out:

- [The context of the Review](#) in the world, in philanthropy and within JRCT
- [The ask and our response to it](#)
- [Our approach, positionality and values](#) that guided our work
- [Information about participants of the Review and the process](#) we undertook
- [An analysis](#) of what we heard throughout the Review
- [A note on isolation, silos and urgency](#)
- [Emerging themes from the conversations](#) with grantees and non-grantees
- [Our recommendations](#)
- Appendices: [glossary](#), [who was involved](#), [further reading and resources](#)

We are including links here to two pieces of work that go alongside this report:

- [Visual notes](#) that reflect our conversations with non-grantees and grantees
- A '[Horizon Scan](#)' that provides a view of the socio-political landscape of the UK and beyond, with its continued disproportionate impacts on those most marginalised by systems of domination and oppression.



Our words in this report are guided by the spirit, wisdom and leadership of people who, from their experience of surviving generational injustices, envision, practice and embody radically transformational, collective and just ways of being.

This Review and the resulting recommendations - alongside emerging work on funding grassroots movements - are a portal for JRCT to move towards understanding and applying the principles of [reparations](#), including creating the conditions for reparative processes to become possible.

The recommendations are designed to break the cycle of [philanthropic harm](#) that upholds and works to the blueprints of systemic [domination](#) and [oppression](#) which, in its own way, replicates '[The White Man's Burden](#)', both in the choices it makes and the ones it doesn't.

Our recommendations are divided into five categories, responding to the needs of communities, grantees and JRCT. They focus on:



1 **Creating spaces for convening**

JRCT is being called on to resource and create the spaces people need to generate collective insights, build momentum and engender deep transformation.



2 **Developing the operating conditions needed for the work**

JRCT can play a vital role in uprooting practices that make the work unsustainable, cause harm and result in burnout; it can embed more [generative](#), holistic, accountable and equity-based approaches.



3 **Practising care**

JRCT can enable repair from philanthropic and systemic harm at all the required levels - from ensuring people are properly resourced to funding spaces for healing.



4 **Supporting organisational change and development support**

JRCT can help resource the infrastructural shifts needed to hold people well in the work, to centre accountability to communities and grow practices of interdependence.



5 **Deeper cultural changes**

JRCT has taken steps in the right direction through the different pieces of work it has commissioned; it needs to integrate them well.

Our approach to the Review, and our working practices, model how JRCT can resource and stand with communities. Our recommendations give strong, practical ways for JRCT to honour the spirit of the commitments made in its [strategy for addressing its power and privilege](#). They are rooted in our commitment of [accountability](#) to communities who bear the brunt of [systemic injustice](#), including from within philanthropy.



Context

Our starting point was that philanthropy is only necessary, in fact, possible, because of systems of **extraction**, oppression and domination.

The Review was the first time we had worked together; we'd known each other only briefly before agreeing to take it on.

We've both seen and experienced how philanthropy replicates those systems while putting the onus on 'grantees,' 'staff' and 'consultants' to enable and create change without providing any of the conditions necessary for shifting power.

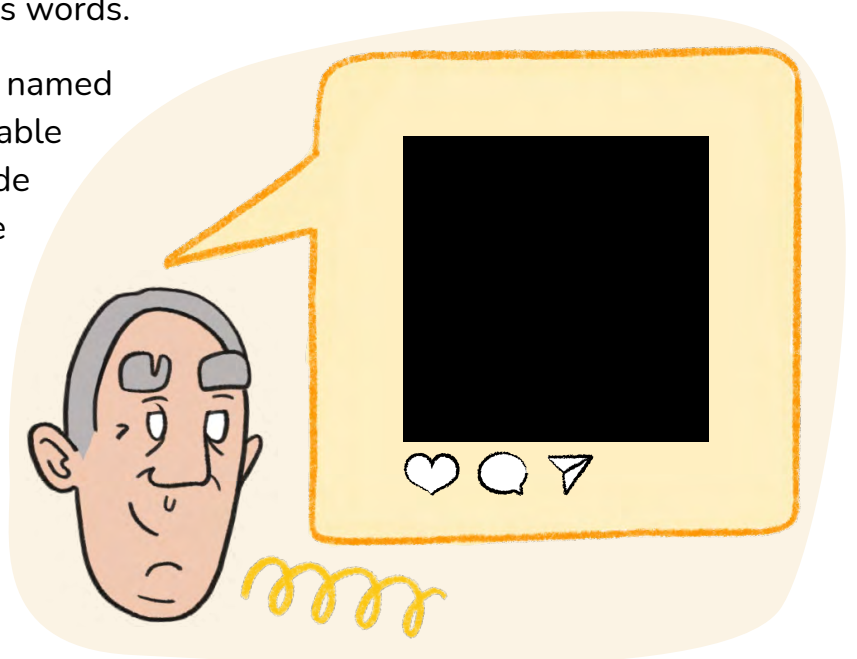
This became even more painfully evident in 2020.

After witnessing the violent murder of George Floyd in an excruciating ten-minute video, shared across the world, there was a palpable feeling of grief, anger and exhaustion for people in Black and brown bodies. The same violence, oppression, domination and policing is faced in the UK but is well-masked by British 'politeness.'

The resurgence of the Black Lives Matter movement at this critical juncture was not welcomed by mainstream voices in the social justice sector. Some even described it as unnecessary.

Seeing it gain traction, philanthropy and charities responded. With black squares and a lot of meaningless words.

Black and brown activists named how philanthropic and charitable practices harm them, and made clear that they needed to see funders and charities do more than make empty statements of solidarity.



2020 August

JRCT responded. Its first public statement, made a [commitment to addressing racial inequality](#).

JRCT's statement mirrored the reaction from most of the sector, and the world at large, to the growing call for justice, equity and belonging. Soon after, JRCT began a recruitment process to grow the staff team. They worked with BAME Recruitment in an attempt to improve the diversity of applicants, subsequently hiring more staff from racialised backgrounds.

Consultants were commissioned to share insights into what was needed by activists from grassroots groups and networks. This was part of a process, first envisaged in 2018, to explore how to fund social movements. Recommendations for how to create a pilot grassroots movement fund were delivered at the end of that year, paving the way for profound and necessary work.

2021 January

JRCT's staff team grew from being a majority-white group to being more racially diverse.

April

JRCT made a statement about the [origins of its endowment](#), shortly after sharing its [strategy for tackling the dynamics of its power and privilege](#).

November

As with a lot of initiatives that require institutions to change internally, progress on implementing [recommendations on funding grassroots movements](#) seemed stuck for a long time. It was only in **November 2021** that a [pilot grassroots movement fund was introduced](#), and a staff member recruited to support it.

First public statement addressing racial inequality

Research into how to fund social movements

More racially diverse staff

Power and privilege strategy and origins of endowment statement

Pilot grassroots movement fund

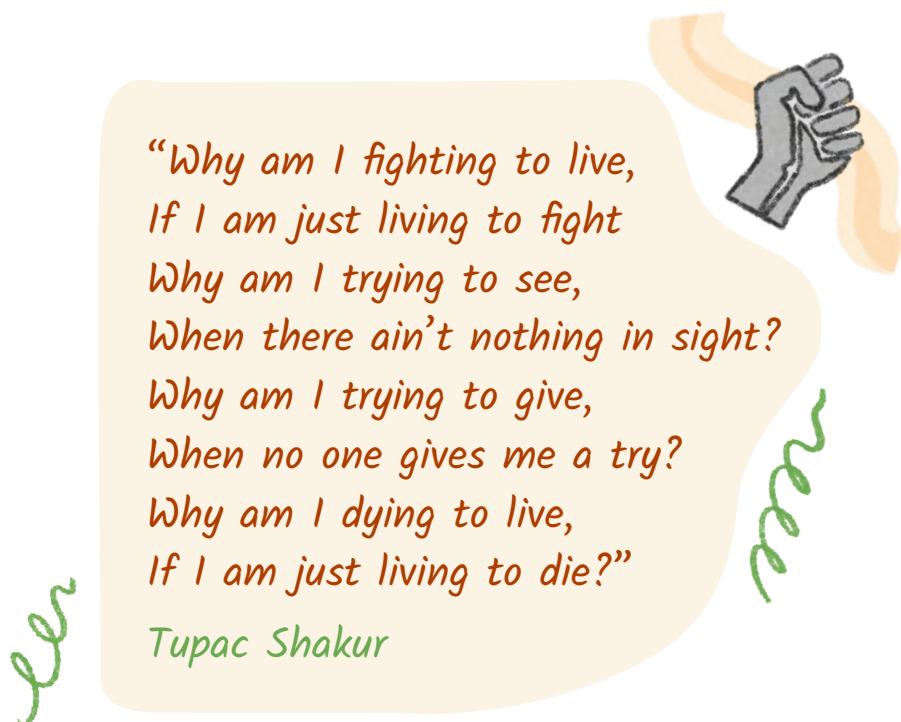
Meanwhile, JRCT is still considering how to make reparations to communities impacted by the family business that endowed it.

While it has taken steps in the right direction, the struggles to transform internal structures and processes within JRCT have come at the cost and emotional labour of Black and other racialised people within and beyond the institution; the resulting harms will have lasting impacts.

All of this played out in the context of the early pandemic; many charities had to close their doors, deserting communities that relied on them for support.

While some people had the comfort of being able to look away, compartmentalise, isolate and hoard toilet rolls, a few got involved in [mutual aid](#) - often without awareness of power and [positionality](#).

Meanwhile, communities were fighting to survive, the same as it ever was in a world of 'divide and rule.'



These patterns of who is harmed and who can look away repeat across all dynamics described in the Horizon Scan.

People who have been racialised, minoritised, marginalised and otherwise 'othered' have indigenous and cultural practices of [community care](#) which have kept them alive and helped them survive within systems of harm for generations.

When COVID-19 hit, we saw the true impact of individualisation and isolation in capitalist society. Only 'othered' people had the tools available to support and hold communities where it was most needed, in the absence of charities and philanthropic 'aid.'



“(During the lockdowns of 2020/2021) big organisations were still getting the funding and shutting their doors. We were running around giving out food parcels. We picked up everything that they should have been doing. They had a community centre which they could have opened up as a food bank. I had the community garden with the container that was stacked with food that people could come that were hungry you know. And it was amazing how just the community pulled together. Through the pandemic, people saw this. They saw the big organisations shutting down and not wanting to know, and they had to go to the grassroots.”

Non-grantee



It's within this context - within the world, within philanthropy and within JRCT as an institution - that this Review of the Sustainable Future programme was commissioned.



The ask and our response

The intention of the Review, as outlined in the commissioning brief, was to explore how JRCT can “add value as a funder, develop a forward-looking sense of its context, challenge its assumptions and strengthen the hands of people working for progressive change.”

There was a disconnect between the brief and our experiences of the people in JRCT. The brief gave us the sense that JRCT was looking for a traditional, perhaps academic, exercise that would support ‘quick wins’ for grantees and potential grantees in the short term.

Trying to make sense of the discrepancy, we wondered if a seemingly superficial Review was desired to ease the pain of the cultural transformation unfolding within JRCT.

If we were even remotely correct, we could understand why they would want small, digestible actions towards ‘progress’ - a normal reflex for any organisation faced with this level of challenge.

We were excited about the potential for the Review to support deeper transformational work within JRCT and brought a clear commitment to working reparatively.



Our approach, positionality and principles

Despite finding common ground in our analysis of philanthropy, we had different locations and positions, and therefore experiences, in relation to it.

We were interested in working with our differences rather than avoiding or hiding them. We wanted to navigate away from an assumed accountability to JRCT as the organisation that commissioned this work, and instead orient to a vision of what it needs to become.

We took the spirit of what was being asked of us and considered what living our values would look like in practice. To us, that meant being accountable to communities - the people who experience the harms of the actions or inactions of institutions such as JRCT.

We recognise that it is generally people who benefit from systems of 'white supremacist capitalist patriarchy,' as the late bell hooks called it, who are involved in giving and receiving philanthropic funding; the people who are most harmed by those systems are excluded.

So we designed a Review process that went beyond typical grantees to centre the people who are most harmed by dominant systems - i.e., non-grantees.

This led to us creating a 'guiding document' which was a commitment to working in generative ways and actively resisting white supremacist working culture.

"Philanthropy is operating in a wider social context where economic and environmental inequities are rapidly accelerating — with poor, Indigenous, migrant, trans, and black communities bearing the brunt. Do we have the courage and humility to see how philanthropy might be perpetuating these problems even as we fund to alleviate them? Instead of clinging to what we can control, we can meet this overwhelmingly complex moment with curiosity, openness, and a willingness to adapt."

*Pia Infante,
The Whitman Institute*



It still felt like something was missing. We explored what this might be and were able to name it as the potential disconnection that our privileges and relative power make possible. The guiding document gave us a strong holding, but we needed something more robust to ensure that we were not yielding to institutional demands. This is a trap that is easy for us to fall into because of our deeply held traumas, fears, and responses of survival and safety.

The best way we could mitigate the risks that our own relationships to power might bring, and not be alone in our deep intentions, was through working with ‘accountability partners.’

The principles have helped us navigate tricky questions - How are we working with money? What does equity look like in terms of allocation from our budget - between ourselves, with our accountability partners, and with people we’re speaking to as part of the Review? How do we share reflections from the Review with communities in a way that resources them and gives them clarity about what we are asking from JRCT?

As we write this, we are still struggling with how we could possibly distil in writing the complexity and nuance of experience, the generosity, care, thoughtfulness, righteous anger and love we have given, expressed, received and experienced in the past year through our conversations with grantees, non-grantees, accountability partners and one another. We are trying to do so in a way that is deeply respectful and compassionate while guarding against further extraction and perpetuation of harm.

We have felt the limitations of the written word in trying to convey the essence of the human struggle for justice, equity, dignity and respect. The best that we can do is to let go of what language ‘should’ be used in this report and speak as directly, honestly and openly as we can.

We share these reflections about the depth of our experience through the Review, where we are situated in relation to it, and the way we have embodied our processes, intentions and values, to model what is needed from JRCT as it continues to face change.

‘Quick wins’ only serve and prioritise institutional comfort over the suffering, violence and harm that ignoring the depths of inner transformation allows. This isn’t okay anymore.

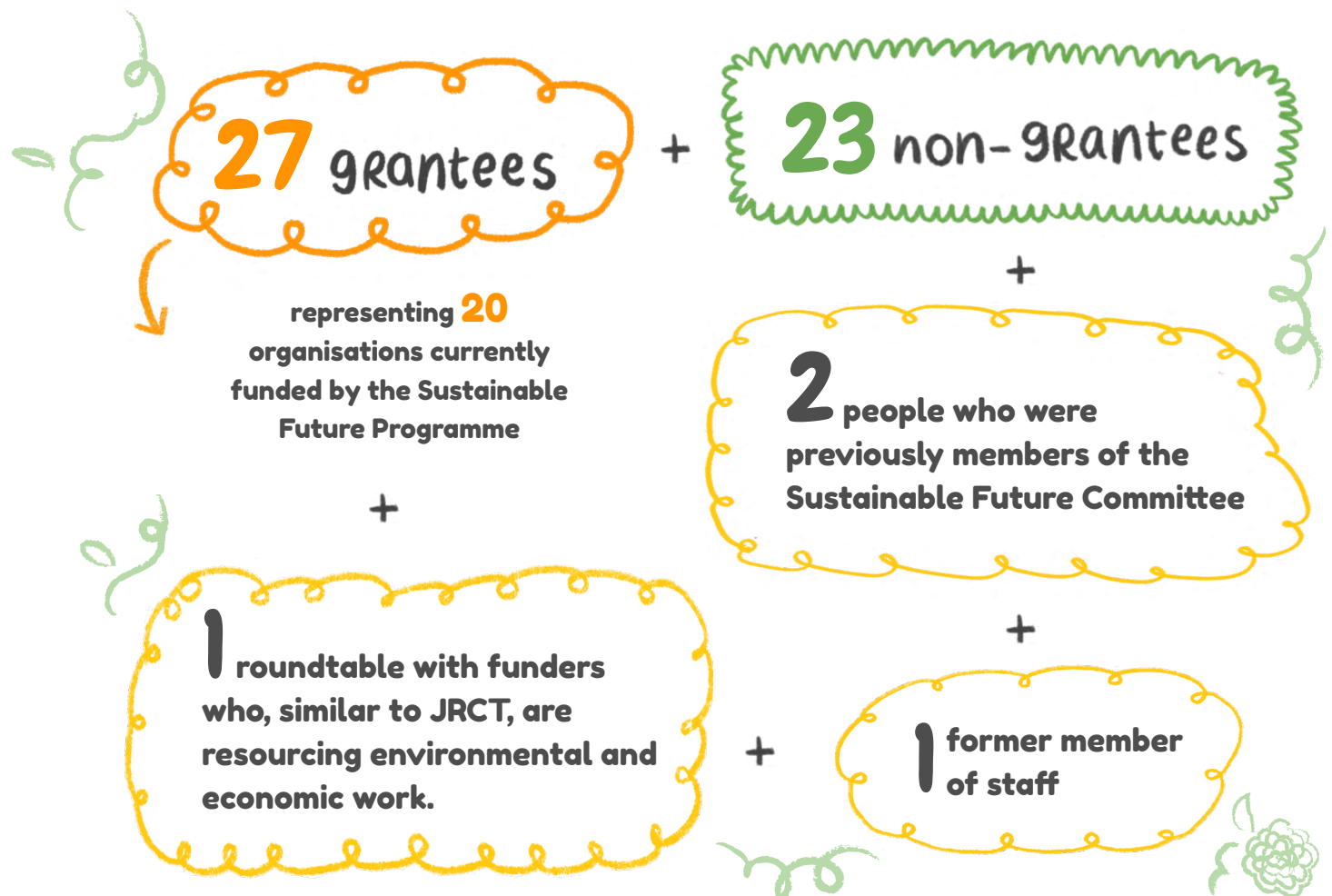
“Any change in JRCT needs to be done at a deeper level and that can’t happen if they only keep farming the work out to consultants for quick wins!”

Accountability partner



Participants and process

Overview of people we spoke to:



Review process

grantees

We opened the Review with a 'Calling In' event for grantees. There, we gave people space to explore, individually and collectively: What is the Sustainable Future of your dreams?

Each grantee presented a passionate vision, linked to their organisational identity. By working in small groups across differences, people moved quickly from these to deeply held, collective longings.

Towards the end, one participant said that while she welcomed this deepening into a collective vision, she was alarmed that no one had mentioned addressing systemic harms. She said that we needed to reckon with them, or we would risk building on them. We carried her warning into the Review.

Grantees were invited to get more involved through a questionnaire, focus groups or interviews - each designed to dig deeper into what the work of the Sustainable Future programme really needs to be and how it should be resourced. Their insights are woven into our recommendations.

non-grantees

We also began to make contact with people from communities experiencing systemic and philanthropic harm. We knew they might not want to share their insights with us and at the very least would be wary. It was important to build trust and work at their pace.

Many of the people we initially reached out to were part of communities that Anu belongs to. There was an implicit trust that came with this, not only in terms of the physical manifestation of a brown body in a space trying to do **radical** work, but also in terms of Anu living their values and their work speaking for itself.

Some participants specifically named Anu, saying that they were only participating in the Review because of their involvement. Some also said that they would recommend others for us to reach out to and speak with based on our values-based approach to the process, which was crucial to building trust.

Everyone we spoke to was hugely generous and deeply honest, despite no guarantee that things would change.

People's willing participation, despite all the harms that they have experienced and continue to face, shows that things cannot remain as they are; it is a mark of their investment in creating a new world. They can see a role for JRCT because it has involved the right people who are asking the right questions. JRCT risks damaging their trust if it doesn't act on their insights, and all that has been shared before. The recommendations show JRCT the most significant ways it can respond.

The conversations provided nourishing spaces for sharing anger, analysis, visions and dreams; they form the bedrock of our recommendations.



Reflective practices that shaped the Review's direction

We had monthly check-ins with the Programme Manager, Sophie Long, throughout the Review. Sustainable Future Committee members were always invited to these; John Fitzgerald (Chair) and Louise Ross (Grants Officer) attended some of them.

The monthly check-ins were useful as a place to share what was coming up in the Review. Between check-ins, Sophie updated Committee members about the Review's progress and also discussed some of the emerging practices with colleagues at JRCT.

At the first monthly check-in, after the Calling In event, Sophie suggested that the key question for the Review might be: 'How can JRCT become a truly [intersectional](#) and fully justice-oriented funder?'

When we had completed the process of speaking to grantees and given Sophie an overview of what we'd heard, she asked if they did not have anything negative to say about JRCT.

Grantees had largely been positive about the Sustainable Future programme and JRCT. This isn't surprising given the long-standing, structural power dynamics between funders and grant-seeking organisations. Understanding and subverting these was critical for the Review.

Some grantees were aware that JRCT is tackling the dynamics of its power and privilege and addressing the origins of its endowment. They want to see beyond the commitments made to how JRCT transforms through this work.

Others lacked critical awareness - they benefit from and replicate existing power dynamics and structural inequity; they are open to being guided by funders as to how they should transform.

Despite these differences, most grantees shared the importance of network convening.

For those doing more radical work, JRCT still felt inaccessible.

"We always saw JRCT as kind of like a faraway Holy Grail. It was too hard to reach, like we never knew the way in. And sometimes we thought our work's radical, maybe that's why, or it's not just orientated in the right way or something, it always felt like it was really hard."

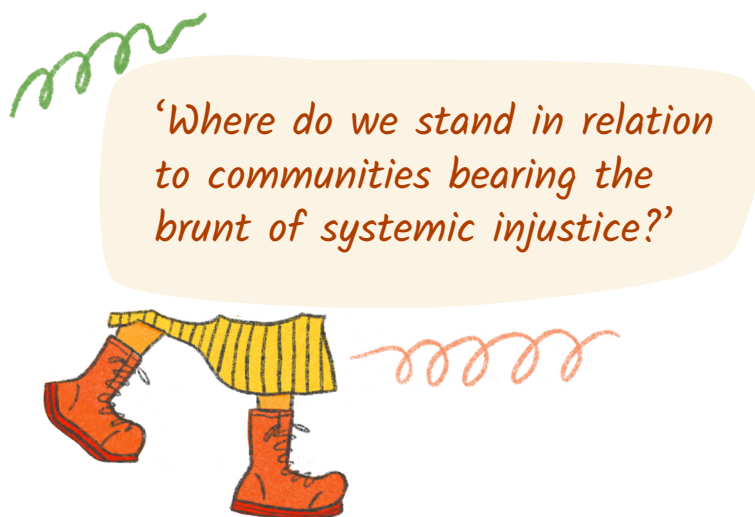
Grantee



Our process was driven by this reflection, alongside comments we'd heard from grantees and non-grantees alike, about how hard JRCT staff have to advocate for them internally, Sophie's question about how to become a fully justice-oriented and intersectional funder and the warning about failing to reckon with harms.

Turning our attention to non-grantees, we invited them to bring critical reflections about JRCT's power and privilege that grantees lacked. At a check-in towards the Review's mid-point, we were discussing non-grantees' justified anger about not being resourced to end and heal from the intersecting injustices they're facing.

Sophie added another focal question for JRCT:



This question became the cornerstone of our subsequent conversations with funders and non-grantees.



On shifting power in philanthropy

Our analysis of philanthropy captures the essence of our conversations with people who were part of the Review, including ourselves. It grounds the emerging themes that follow.

Systems of power and domination exert control over people and the world on multiple levels. They are designed to take away agency and our capacity to imagine worlds outside the limits of what already is. This is true especially within mainstream philanthropy.

Even when people are trying to reach for the radical, it's within the magnetic field of power. Progress is counted in steps towards reform, not abolition, towards small wins, not radical transformation.

We are chasing our own tails trying to create better because we are at the mercy of these systems.

True liberation is possible, but we need resources. We live in a capitalist society, which means that we need funds to survive and build alternatives.

In an economy that is predicated on the accumulation of wealth in white institutions, we are given no choice but to try and convince people with access to wealth to share scraps of it. But this, like quicksand, keeps us stuck. We are weaponised against ourselves. We are run into the ground trying to use, in the late Audre Lord's words, the 'master's tools.'

Transitioning away from the dregs of Empire requires stolen wealth to move more freely from being hoarded to where it is needed and belongs.

We need funders to move away from looking at the world from the vantage point of power, which oppresses us, disempowers us, marginalises us and holds us down.



*Funders need to ask themselves:
Who do they stand with? Who are they here for?*

If JRCT wants to embody a fully intersectional approach that fully orients to justice, it must stand with us and for us.





On isolation, silos and urgency

From our work with other funders, we know that there is a pattern of responding to the urgent need for transformation in ways that reinforce disconnection and separation.

For example, JRCT has commissioned radical visionaries as consultants to support it to respond appropriately to calls for addressing philanthropic harms. This has resulted in some impressive, potentially transformative recommendations. However, JRCT is yet to bring the pieces of work together in a meaningful way or work within the interconnections between them.

It might seem like having different compartmentalised processes is simpler, perhaps even easier to manage but that couldn't be further from the truth. Working in this way only serves to build a pressure cooker environment, which, again, is a trap to keep things as they are, in the same cycle of appearing to 'change.'

It was important for us to notice this and find a way actively to resist it. Having our accountability partners helped this a great deal.

We also leaned into the growing acknowledgement of the need for transformation in the sector at large, like [Joseph Rowntree Foundation's recent 'New Frontiers' event](#) and [Future Foundations UK](#). We saw the Review's potential for building on the positive movement towards funding community collectives such as [Resourcing Racial Justice](#), [Baobab Foundation](#), [Project Tallawah](#), [Resource Justice](#), [Decolonising Economics](#) and the [Black Feminist Fund](#).

The question we unearthed at this stage was: how do we bridge the remaining gap between where JRCT is and what is truly needed?

Edgar Vilanueva, in his work on [decolonising wealth](#), described such gaps arising from a deep dissonance between internal conditions required to support transformation and the external actions taken to 'do good.' The latter replicates internalised oppression. The former requires us to acknowledge and unlearn it.

Such gaps become more evident when we look at how funders are responding to the increasing sense of urgency - the worry that if they don't act now, the world is at risk of genocidal, ecocidal destruction. Funders are right to worry about the risk, as is described in the Horizon Scan. However, their current best ideas do not mitigate the relentless and escalating onslaught.

Most people, especially historically ghettoised and oppressed peoples within Europe and enslaved and colonised peoples from the global south, have survived and continue to live with the legacy of past genocides and ecocides.

From our own experiences and that of the people we've spoken to during the Review, we know that navigating urgency requires community. And building community requires experience, skill, time, energy and resources for collective care, healing, resolving conflict, unlearning oppression, celebration and joy.

As Bayo Akomolafe suggests, drawing on his ancestral Yoruba teachings: 'these times are urgent - let us slow down.' He doesn't mean 'let us drag our feet.' He is talking about going deeper into what is needed from us if we are going to survive together, beyond the legacy of systems of oppression and extraction.



“Healing-centered harm reduction breathes vitality into ancestral practices. It rejects linear models that place “harm reduction” as a European public health intervention of the 1990s rather than a collective approach to building safer and healthier communities that sees roots in Black, Indigenous, and POC communities all over the world. It is part of the dance floors and bathrooms and runways and bodies of nightclubs and trans/queer communities. It is the approach that says I deserve to be alive. And in this life, I deserve to heal with my communities, imagine, and manifest a sweeter world.”

*Sasanka Jinadasa,
Reframe Health and Justice*



The urgency we feel doesn't require us to work harder, faster or in misalignment with our true selves, each other or our communities and values. The urgency we feel is an ethical imperative towards liberation. It requires us to cultivate the inner capacity to reflect on and give what is needed, the outer capacity to relate and the collective capacity to hold and be held.

We want to respond to the urgency by calling in the survival technologies that people have cultivated over centuries. We are honoured to have shared space with people who embody deep collective wisdom and knowledge about what is needed.

Our writing in this report gives form to what people have shared with us about what is needed, from their perspective as people who are surviving the worst impacts of systemic harms, including at the hands of philanthropy.





Emerging themes

Most of our conversations with grantees and non-grantees happened in individual, rather than group, settings. The ideas that emerged were strikingly similar, even when personal experiences were different.

We drew out eight themes from our conversations. Half speak to how philanthropy replicates systemic harms; the rest, to what is needed to break free from them.

- Both grantees and non-grantees talked about silos that are ever-present in philanthropy, and how they cause isolation and create barriers to what's needed.
- Almost everyone expressed a longing to get beyond the 'content' and 'aim' of their work.
- They expressed a sense of collective burnout and a deep desire to create generative and nourishing conditions for their work.
- Facilitation was seen as an important tool in shifting from what we do to how we do it.
- Most grantees and all non-grantees said they would like to be supported to find ways through the conflict, collective trauma and grief that permeate the work.
- There was a resounding call for space to dream and vision collectively - for community.
- Most people yearned for support to find healthy ways of designing organisational cultures, infrastructure and governance.
- All non-grantees and some grantees recognised the need to develop a practice to embody equity and justice and to unlearn oppression.

We see similarities between grantees and non-grantees as a good point to navigate from. The insights emerging from the differences provide a transformational route map for what's needed from JRCT. This includes addressing borders, extraction, working with power, accountability and repairing harms.

The differences between grantees and non-grantees reflect a divergence in lived experience and confirm our understanding of who is generally involved in giving and receiving philanthropic funding.

While some grantees aim to support non-grantees, the '[non-profit-industrial complex](#)' that they work within invests wealth and power into 'solutions' dreamed up by people who benefit from the status quo. Even with the best intentions, they keep us stuck, upholding systems of domination and oppression dressed up as 'change.'

For example, non-grantees explicitly named that disability is almost entirely absent from the work even though racism and other forms of oppression, exploitation and injustice are disabling. They also offered [Disability Justice](#) as a reparative and healing path towards climate justice and pointed out that currently, most funders and charities don't name disability as an area that is missing in the work, let alone have ideas about its importance or how to centre it.

Our conversations highlighted that people who don't benefit from the status quo are stranded, struggling to survive and, without resources, doing the work that charities claim they want to support. They have the capacity, knowledge, understanding, cultural and ancestral grounding for visioning how things should be. They hold many of the answers about how we, collectively, need to change if we are to build a sustainable future.

So we're inviting you to take a deep breath with us and move through this next portion.

We would love you to stay with the feelings of familiarity, resonance, difference, defensiveness, pain, joy, curiosity and everything else that comes up for you. They are all part of the human experience and we welcome them.

There is something more potent to work through - the invitation to move through and out of what is keeping us stuck in ourselves, especially fear, safety and survival, either as a response to direct wounds or a response to the pain caused by, perhaps inadvertently, upholding these systems of harm, or both.





isolation

People are isolated and disconnected from each other. They feel separated and forced into silos/programmatic/thematic areas that ignore the interconnections between social and ecological injustice. Reflecting domination culture's separation of 'people' from 'nature' and the creation of racialised, gendered and economic hierarchies, these divisions thwart the work. Despite separation being felt across the board, from people who have some privilege and power to people who experience multiple intersecting marginalisations, little is being done to address it. Working in isolation and within silos supports domination and furthers the harms being perpetrated on people.



"The words and language we use in environmental stuff is so disconnected and alienating for a lot of marginalised communities and the infrastructure of siloing these things just reproduces the sort of colonial framework of nature needs to be saved from 'natives', even though the harm originally committed is by the very colonisers themselves. So, I think the siloing of this has been part of the problem. Sustainability is seen as an environmental problem and not as a social future building opportunity."

Non-grantee *ree*

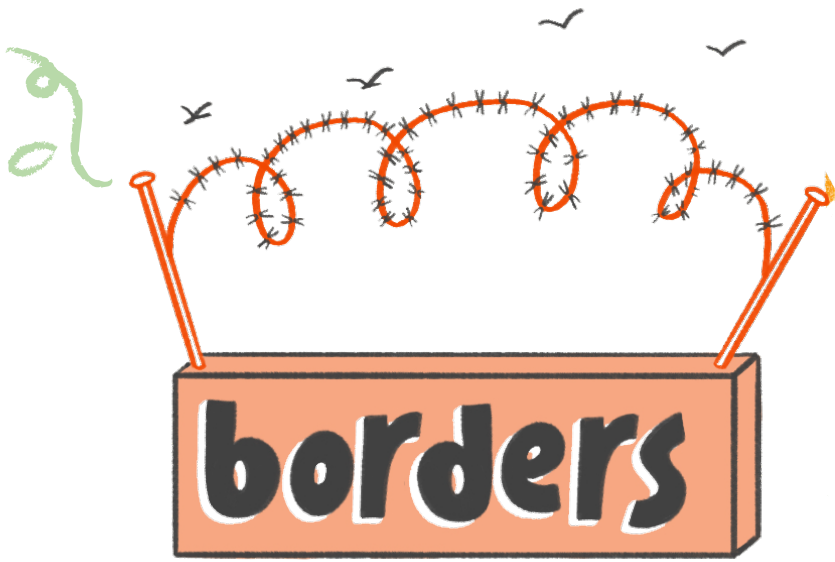
"People who are at the intersections of lots of situations; carers, parents, working-class people; people who are in precarious positions anyway who can't get away from work for any period of time... to not be able to get somewhere or be included in something because of various situations that are out of their control. That's a movement issue as well. Funding (to support the participation of people who otherwise couldn't take part) is often seen as an extra to the 'work' that the funder wants to see."

llll Non-grantee

barriers

Seemingly surface-level barriers such as the policy language of funding programmes are indicative of much deeper-rooted structural and institutional barriers. Grantees and non-grantees described how barriers need to be addressed. If they are not, problems are simply moved about for immediate ease or avoidance of conflict. The end result is that issues remain unresolved, which is more harmful and painful in the long run.





The impacts of current social, economic, political and environmental harms are being felt acutely by non-grantees and grantees alike. As our horizon scan shows, there are some urgent implications from the Policing, Crime and Commissioning Bill, Public Order Bill, Nationality and Borders Bill, cost of living crisis and energy and fuel crisis that require immediate attention and action. These events require JRCT to do deeper and more foundational work to sustain communities.

Meanwhile, questions have been raised about the extent to which philanthropy replicates these borders, policing peoples' behaviours, by allowing their own response, or those of the charities they support, to be shaped by internal and external borders, upholding racist immigration policies or endorsing legislation that shifts the burden of harm to people in the global south or to internal 'others.' An example of the latter can be found in how Gypsy, Roma, and Traveller communities are overlooked by the environmental sector, yet they bear the brunt of interconnecting social and environmental harms.

“One of the most devastating things that I’ve encountered as a social worker is families of Gypsies and Travellers who have been forcibly removed into state care, removed from ethnic identity, removed from the culture, who then want to return to the land as a form of healing because that’s who we are. We’re 1000-1100 years a nomadic people and there’s something about returning to the land as a form of healing. And now with this hateful law (Police and Crime Bill), we’re going to be potentially criminalising Gypsies and Travellers who are already being harmed by the state, by being forcibly removed from identity and culture. There are so many layers to this.”

Non-grantee



Non-grantees are experiencing constant extraction but feel they have little to no power to influence change. Funders have harmed non-grantees directly, through their unattainable and unreachable ways of working, or indirectly, through complicity and lack of action. To not further harm them and work in ways that are true to Quaker values, JRCT needs to continue to work in ways modelled by this Review- honouring, backing, uplifting and resourcing people.

“Speaking of climate debt, there is a debt that is owed to those communities who do not do as much harm but are experiencing it similar to the enslavement and trafficking of people and colonialism. We have what we have here because of extraction and exploitation. That in itself should be enough for people to go “we owe these communities a lot.” And it’s not a case of come in, do your dance and prove to us. It’s actually we owe them because if it wasn’t for this, we would not be in that situation.”

Non-grantee



Reflection on the origins of these patterns in wider systems of harm

The themes above are not unique to philanthropy. They are the water we swim in, often seen as ‘the way things are.’

Historically, through colonialism and its antecedents, our extractive economies grew through separating people from land and each other. Colonisation severed links to our ancestry, landscape, purpose and birthright; breaking down our sense of belonging to community, place and the web of life.

This made possible the plunder of the living world and the exploitation and subjugation of its peoples. Over hundreds of years, extractive economies created a culture of dependence - on employers, the state and, where these fail, on charity and philanthropy.

Our ‘value’ or ‘worth’ in all areas is measured financially in terms of outputs, production, and consumption. Our ‘measure’ of that ‘worth’ reinforces eugenics, racial hierarchy, patriarchy, class and all other forms of domination.

This report is being written at a time when the UK state is being hollowed out. Colonialism, ecocide, and genocide are returning to source; we are in a time of urgent reckoning.

Will charities and philanthropy continue to mirror the harms of siloing and 'valuing' people as units of output, outcome, production and consumption while more of us burn, drown, starve, suffocate and suffer? Will they condone the violent imposition of border policies that further define who lives and who dies?

Or will they resource communities collectively to turn dreams of nourishing, abundant, thriving, diverse, flourishing futures into reality?

It is clear that not choosing the latter means actively choosing the former.

JRCT is being called to consider their position, power, role and choice in how it ushers in a sustainable future.

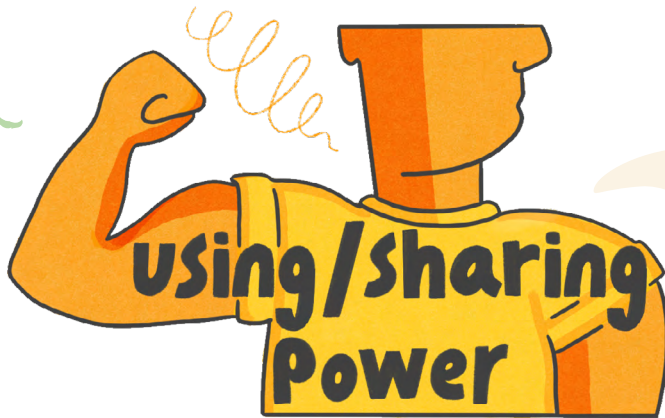
The themes below build on the wisdom of non-grantees to show what is desperately needed to break free from generational curses that perpetuate the cycle of harm.



The experience of communities who are marginalised is consistently one of dodging accountability. This is a thread that goes across all our conversations with non-grantees- a deep longing for the words and actions of funders to align. For example, there is some appreciation of JRCT's acknowledgement of the origins of the endowment and commitment to reparations, but also an awareness that no action seems to have been taken.

"I'm constantly worrying about what I've seen happen to other organisations like being wiped out and closed down, because they haven't got the right solicitors, because they haven't done something and somebody is being surveilled and something happened that, as far as the system's concerned, has pushed the boat too far. So I'm very aware of that, but I'm like if I'm taking that one step, who's stepping forward with me, who's going to hold me if I'm attacked? And that's what I feel the funders should have been, because look how bad things are now compared to 10 years ago, where have they been radical like this? I think that's the accountability question they should be asking themselves. "Okay we've been doing this work and we've funded this, why have things got so much worse?"

Non-grantee 



A key question that has been raised consistently, throughout the Review, has been “how are funders using their position of power to influence other funders?” They have identified one of the barriers to ‘progress’ as funders being aligned with and tied to upholding the same power that they say they seek to address through grant-making. This raises big questions and requires deep cultural change.

“The people we’re pushing against - the 1%, the people benefiting from all of these oppressions - I don’t know how much they have. But if each funder is trying to do things by themselves, as opposed to engaging with others, they’re doing the same thing I’m trying to do, take somebody down as just one person as opposed to pulling in other resources and being informed.”

Non-grantee *lllll*

“We know that we’re longing for something different and there is real ancient knowledge and wisdom, and we’re trying to reach it past all of these blocks. And it’s messy.... so many people would relate to or it might give voice to the thoughts that they’re having that they’re too scared to say out loud or feel like they can’t for whatever reason. And that makes it normal - like ‘this is part of the process, guys! We’re not going to go anywhere without embracing it.’”

Non-grantee *reee*



Trauma is baked into systemic ways of being and doing. This means that it is not possible to move towards justice without repairing harm. It is crucial to fund spaces of rest, repair and healing as well as working in reparative ways with communities. It is also critical to think about how JRCT examines who it funds - is it supporting groups and organisations that have good practice and insight into what repair looks like; or is it resourcing initiatives that intentionally or unintentionally exclude, minoritise, extract and harm?



There has been a strong cry for spaces of community, connection, healing, rest, joy and radical visioning for a future that lies outside our current paradigms. For this to happen, these spaces need to be created and people need to be well-resourced to attend. This will allow communities to dream together, vision for the future, find commonalities and support each other. This not only serves as a function of safety for communities but also moves beyond reform and towards liberation.

I'm longing for something I call an 'interdependent needs-based approach'... So, why don't we just sit down and exchange needs together and see that our needs are interdependent? So whichever, a group is whichever community it is, it's just a real sharing of how do we meet, you know, how do we actually have this independence and...this is what's needed in the world. And this is what you need to be able to support us to do this in the world, you know, to something much more like that, that takes away the power and the ownership and the leading on what's needed and who. There is some kind of hierarchy about whose needs are more important and who has to do the work to look like they're meeting those needs. So there's something for me that I would like to see more of an exchange of interdependent needs in there.'"

Non-grantee



Recommendations

Systemic harms and their replication within philanthropy are inextricably linked to disaster economics and ecological destruction. There is an urgent need to break the cycle.

Our recommendations are designed to help JRCT respond creatively and rigorously to the calls for accountability, repair, shifting power and community building - both within itself as an organisation and in its role as a funder.

The recommendations reflect the multidimensional nature of practising accountability. The anchor for accountability, as with the Review process, must always be the communities that are most impacted by systemic harm, oppression, domination and extraction.

The Sustainable Future Review, along with the grassroots movement pilot and other recent internal pieces of work around power, have convened people who are honestly and courageously offering ways to address philanthropic harms and relieve the stress, pain, heaviness and stuckness that comes with systemic change.

We're inviting JRCT to lean into us collectively - the consultants it has commissioned to support the deeper transitions it wants to make, as well as grantees, non-grantees and staff. Trust our wisdom, knowledge, practices, experience and expertise. The leadership, vision and paths we are offering, including through this process, will support our collective transition from the world as it is towards the world that lies beyond the decay of empire.

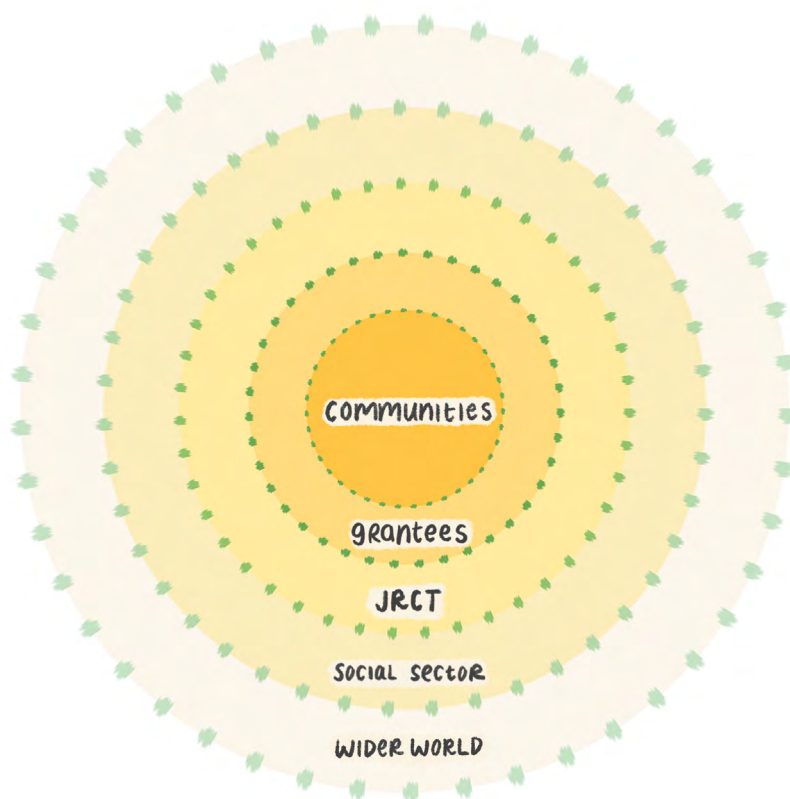
We offer this report to the staff team too; we see you as “[organisers](#), capable of navigating the challenging political dynamics of wealthy people and family members in order to unlock capital in support of...social movements.”

You don't have to start from scratch. The recommendations from this Review build on what the Sustainable Future programme is already getting right.

When reading the recommendations, we would like you to visualise the image on the next page. It shows accountability to communities as being central.

The borders between the different layers are porous - currently, systemic harms and the creation of dependent relationships that hold up power as domination can flow through.

Our recommendations allow for the recognition and cultivation of our interdependence. Action on any recommendation could nourish and strengthen all layers of the system, particularly for those who bear the brunt of systemic harms, regardless of whether they are far away from JRCT, within the grantee space or within JRCT itself.



The role of external consultants and facilitators

When JRCT hires consultants and facilitators, it does so based on our insights, expertise and capacity to do work that, for various reasons, would not be possible for people within the organisation alone.

All recommendations below need our active and continued support, and that of others JRCT can lean on when it takes the required steps (as described in several other pieces of work commissioned over the last few years) for the necessary transformation.

A commitment to this work is not sufficient in itself; it requires practising accountability. This looks like trusting consultants' insights about what needs to be done; actioning recommendations; addressing institutional stuckness (slow pace, hasty actions and complacency) without offloading onto 'othered' members of staff, grantees or contractors; and resourcing staff and contractors adequately so that they can be well in this work.

Recommendation one: Create spaces for convening



COMMUNITIES (ie, 'non-grantees')

Convene well-resourced, facilitated spaces for communities, including:

- Providing honorariums for communities to attend convenings.
- Covering travel costs and childcare.
- Meeting broad accessibility needs.
- Holding a proportion of budget for any other needs that would allow full participation in anything hosted by JRCT.
- Providing equitable pay for facilitators holding the space and supporting their aftercare.
- Resourcing people to develop the initiatives that come out of these convenings - contributing to their running costs. Where possible, we would recommend that you encourage other funders to make contributions alongside you.

JRCT *llr*

Convene externally facilitated* spaces of learning and reflection for programme teams as part of normal business.

* We're specifying external facilitation because it's important to avoid putting the labour on staff since many experience the struggles we describe above and/or are trying to change it.

grantees *lllll*

Resume SF gatherings and ensure:

- Facilitators are resourced well through equity pay and aftercare
- Facilitators are proximate to communities that grantees work with.
- Honorariums are available for attendees who have needs that are not currently being met by their salaries.

Grantee convenings could be across programmes to address cross-cutting themes in their work and support them to co-create conditions they all need in their work.

RESOURCES

- The process used during SF Review
- [Allied Media Conference](#)
- [La Via Campesina](#)

Recommendation two:
Provide support to change operating conditions so that people are well in their work



COMMUNITIES
(ie, 'non-grantees')

Support the emergence of critical infrastructure.

This might include support for equitable budgeting, funding to enable people to come together for the purposes of envisaging the work and applying for longer-term grants, funding and support for tech security.

JRCT

Ensure strong leadership at the heart of JRCT at all times. This work is not going to be easy; it requires people who are fully on board and ready to move where they are being guided.

In addition, ensure that staff are well resourced:

- Reflect cost of living and inflationary increases in staff salary.
- Provide learning budgets for staff that are not just limited to programmatic areas; trusting them to use the resource as they need.
- Provide individual budgets for wellbeing support for all staff.

grantees



Provide longer-term funding - 5+ year grants, with phasing out support.

Standardise practice across JRCT to give core funds to charities and to support emergence where possible, and where it isn't possible (as in the case of CICs, etc), **build in flexibility to project grants** - i.e., so that the organisation receiving the funds can decide how best to use them.

RESOURCES

- SF Review process
- Implementation partners
- [Healing Justice London](#)
- [Decolonising Economics](#)
- [Civic Square](#)
- [Dark Matter Labs](#)

Recommendation three: Practice care



COMMUNITIES

(ie, 'non-grantees')

Resource communities well so that they can participate in spaces of collective healing and grief tending, collective care, dreaming and visioning.

As above, this includes paying travel costs, childcare, meeting broad accessibility needs and holding a proportion of budget for any other needs that would allow full participation in anything hosted by JRCT.

JRCT

Create collective care and democratic decision-making practices within JRCT that are rooted in accountability to communities and that reflect disability and transformative justice principles.

This could look like developing an organisational culture that:

- promotes healthy work and rest patterns.
- provides generative ways of attending to differences and meeting conflict.
- embeds trauma-informed practice.
- creates alignment between the objectives of the work, the ways it is done and the conditions required internally and externally.

grantees



Provide uplifts on grants to reflect the cost of living crisis.

Encourage other funders to do the same as JRCT where it has the relationships, influence and grantees in common.

Create a hardship fund so that grantees can seek support on behalf of their staff or for themselves to cover their needs.

RESOURCES

- SF Review process
- Rivers Coaching
- Care Manifesto: The politics of Interdependence by the Care Collective



Recommendation four: Provide organisational change and development support

Communities (ie, 'non-grantees')

Support the emergence of new networks, groups or new kinds of organisations that strengthen communities and movements, linking in with the movement procurement 'soft infrastructure' fund, which is part of the grassroots movement pilot.

This might include infrastructure support such as equitable budgeting, tech security and funds to convene people to envisage what's needed.

The aim here is to support the development of peer-distributed movement/community funds for work that seeks to bring about a sustainable future.

JRCT

Commission research into organisational constitutions and other ways of organising work to support organisations and movements that are at risk of attack in the current political climate and to alleviate bureaucratic burdens.

Share the research publicly as a resource for movements to benefit.

Ongoingly critical reflection on the grant risk management framework to ensure that JRCT is not restricted by imposed definitions of 'charitability'.

Share the learning above across JRCT and with other funders in the sector to support wider transformation.

grantees

Provide an enhanced offer of support to grantees to explore equitable budgeting, holistic policies and practices that support equity.

You can begin this by identifying grantees from Sustainable Future that might need this support.

Where requested, support grantees to transition away from being a charity - either by letting go of charity status or by setting up a non-charity arm - so that they can organise themselves more freely in relation to systems change.

Where grantees share funders that JRCT has a relationship with, encourage them to collaborate in supporting and learning from this level of change alongside you.

RESOURCES

- Examples from within JRCT of where this sort of support has been provided ad hoc in response to grantee needs from discretionary funds, etc.
- RadHR and similar organisations can provide potential HR policy baselines that centre and support communities.
- Identify grantees who have this expertise or would be well placed in holding this work; if not, commission the research.

Recommendation five:

Lean into the deep inner cultural change and transformation that is necessary



COMMUNITIES

(ie, 'non-grantees')

If the recommendations above are put into action, it will create the space and capacity communities need to lead us from the restraints and harms of current systems, into something that exists outside of 'the way things are'.

grantees

Become clear on what SF will and won't fund. For example, we will not fund work that fuels or condones anti-immigrant sentiment; we will fund organisations that aim to work with a strong internationalist lens and consideration of impacts on the Global South.

When revisiting assumptions of the programme, during the implementation phase, define what you do fund - e.g., what reparative work looks like.

RESOURCES

- [A strategic vision for a just transition](#) - Movement Generation
- The [work of Justice Funders](#)
- Article: [Philanthropy's responsibility to movements is about more than moving the money](#)

JRCT

Assign a budget of at least 5% of the Sustainable Future budget for an 'implementation phase' that builds on the momentum of this Review, and guarantees action.

Implement recommendations from the different pieces of work led by external consultants.

Bring people working on separate pieces of work across JRCT together to explore commonalities and support JRCT to make the deep cultural changes needed.

Revisit the assumptions that underpin the Sustainable Future Review ongoingly, working alongside implementation and accountability partners, grantees and, over time, communities.

Create spaces of learning for Programme teams to collectively explore and understand just transition work, and how their programme areas are or can be reflected within this.

Longer term: Revisit the assumptions that underpin all programme areas, and JRCT as a whole.

Share learning with peers in other institutions who are seeking deeper transformation.



Appendices

Appendix One: Glossary

Grantees

People working in organisations who have existing grants from the Sustainable Future funding programme.

Non-grantees

Those who are at the forefront of harms, marginalisations and oppression by systems and not currently funded by JRCT.

Generational injustice

The experiences of social injustices enacted through ongoing systemic oppression and domination, causing trauma that is transmitted down generational lines - from distant ancestors all the way down to known family.

Reparations

Esther Stanford-Xosei describes reparations as not just a matter of returning stolen wealth or compensating for enslavement, colonisation and generational harm but must also entail restoring indigenous Afrikan knowledge systems of language, spirituality and philosophy, music, art and symbolism, as well as science and technology resulting in Afrika redefining her own knowledge systems.” (See: [Esther’s interview with ROAPE](#))

Domination

Part-and-parcel of patriarchy, capitalism, racism, colonialism and class oppression that separates humans and the rest of nature, and enables those who place themselves at the top of carefully protected hierarchies to engage in extraction and exploitation of all else.

Oppression

As Prentis Hempill says, “trauma is inherent in life; oppression is the organisation and distribution of that trauma”.

White Man’s Burden

‘The White Man’s Burden’ (1899) is a poem by Rudyard Kipling that suggests that white people are morally duty-bound to civilise non-white people through

colonialism in an effort to encourage their social, economic and cultural progress. The linked [video](#) is a post-colonial analysis of the poem.

Generative

Often, we think that because we have decent working conditions and are paid well to do their jobs, we are sufficiently compensated for our labour. But generally, most of us are barely resourced enough to cope with the demands of the job; currently, collective burnout is at unprecedented levels and as we live through a pandemic, mass disability is near-inevitable, it's clear that our current working conditions and practices are not sufficient. Generative approaches support people to take the space and time needed to be well, reflect, heal, tend wounds and dream up new and holistic ways of addressing challenges.

Accountability

Broadly defined as the obligation to explain, justify and take responsibility for one's actions. In society, accountability is most often practised upwards from less powerful people to more powerful people - when citizens have to answer to the police, or grantees have to answer to their funders. In grassroots movements, the emphasis is on building accountability downwards - where less powerful individuals and groups can hold those with more power to account - as well as trying to model accountability between peers. This is the accountability that we have practised and speak about in this report. (See: this resource on relationship-based accountability from the [Bay Area Transformative Justice Collective](#))

Systemic injustice / systemic harms

The ways in which dominance is enacted through extensive and deeply embedded laws, written or unwritten policies, and entrenched practices and beliefs that produce, condone, and perpetuate widespread unjust treatment and oppression of those considered 'other'.

Extraction

Extractive human systems treat all life and all matter (soil, earth minerals, water, vegetation) as items for exploitation, consumption, monetisation and accumulation and driven by transactions rather than relationships.

Mutual aid

A form of community cooperation where groups of people in a particular area, or from a particular community join together to support one another, meeting vital community needs without the help of official bodies

Positionality

The social, economic, political contexts that we are part of that influence our identities and shape our understanding of the world, giving rise to our outlooks and potential biases and how we work with or in resistance to systemic power.

Community care

Starts from the idea that we are part of an interconnected whole; that everyone has an intrinsic value and that each person's wellbeing is paramount to collective wellbeing.

White supremacy

"By 'white supremacy' I do not mean to allude only to the self-conscious racism of white supremacist hate groups. I refer instead to a political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings." -

[Frances Lee Ansley](#)

White supremacist capitalist patriarchy

A term that the late bell hooks created to define 'interlocking systems of domination that define our reality'. She started to name 'white supremacy' over racism to allow for a discourse around colonisation and decolonisation and the recognition of internalised racism, all of which keep white people at the centre of the discussion. (See this [video of bell hooks](#) explaining the term.)

Righteous anger

The type of anger that comes out of a deep sense of justice and desire for things to be made right. In the context of transformative justice, the struggles of our ancestors and all of their efforts to survive within and combat oppressions of all kinds underpins the anger that drives for change.

Radical actions

Seek to uproot systems that harm and seek to create alternatives that are based on liberation.

Intersectionality

A theory that stresses the overlapping forms of discrimination and (dis) advantage that groups and individuals face as a result of aspects of their

identities and experiences or social-political position. The term originated in legal studies in the 1980s, but the approach has underpinned Black feminist thought for much longer - e.g., the Combahee River Collective. (See: Kimberley Crenshaw on [‘The Urgency of Intersectionality’](#))

Abolition

In an interview in *The Nation*, Mariame Kaba - a key writer, blogger and abolitionist organiser - talks about her vision of abolition which focuses on dismantling the ‘prison industrial complex’ and creating a ‘society where we have everything we need to live dignified lives.’ Abolition dates back to the movement to end the trans-atlantic ‘slave trade’ and points to the fact that the entire criminal justice system is oriented around the property rights of plantation owners - when there is police violence that disproportionately impacts people in Black and brown bodies, the system working exactly as intended.

In her interview with *The Next System*, Kaba says: “The starting point—and this is the gift that abolition as an ideology and a practice has given me—is the idea that the system isn’t actually broken. Right? Because then I’m not preoccupied with trying to fix it. That’s not my goal. All I want to do is abolish and end it, therefore the imperatives of what I’m trying to do—the training, the questions, the analysis—all have to be geared towards that, and then this doesn’t force me to run around in circles plugging my fingers in the dyke everywhere as the water is just threatening to overwhelm all of us. Also, this allows me to think of how we can crowd out the current system by building the things that we want to see in the world, that will promote our well-being.” This speaks to the importance of communities having space for dreaming and visioning the world they long to bring into being outside of the confines of state.

The Master’s Tools

In her essay “The Master’s Tools Will Never Dismantle the Master’s House” Audre Lorde asked “What does it mean when the tools of a racist patriarchy are used to examine the fruits of that same patriarchy?” Her conclusion: “It means that only the most narrow perimeters of change are possible and allowable.”

Empire

A collective name for a group of countries ruled by a single person, government or country. The word comes from the Latin word ‘imperium’ meaning government or rule. type of political unit that type of political unit. Empires are usually gained by a policy of ‘imperialism’ which is the practice of a country extending

its political power, especially through the acquisition of conquered territory. In 'An Ordinary Person's Guide to Empire', Arundathi Roy named pillars of Empire as globalisation and neoliberalism, militarism, and the corporate media. In 2019, she identified further pillars of racism, casteism and new technology as further ways that Empire still functions in our world. She wrote "The project of corporate globalization has cracked the code of democracy. Free elections, a free press and an independent judiciary mean little when the free market has reduced them to commodities on sale to the highest bidder." This is the Empire we speak of in this report.

Disability Justice

Patty Berne, Artistic Director of Sins Invalid whose [words](#) have shaped the concept of disability justice described it as a framework that reacts to the disability rights movement whose aims are limited to 'inclusion' within mainstream society. Disability Justice holds a vision born out of collective struggle, drawing upon the legacies of cultural and spiritual resistance within a thousand underground paths, igniting small persistent fires of rebellion in everyday life. Disabled people of the global majority - black and brown people - share common ground confronting and subverting colonial powers in our struggle for life and justice."

[The framework for disability justice](#) "understands that all bodies are unique and essential, that all bodies have strengths and needs that must be met. We know that we are powerful not despite the complexities of our bodies, but because of them. We understand that all bodies are caught in these bindings of ability, race, gender, sexuality, class, nation state and imperialism, and that we cannot separate them. These are the positions from where we struggle. We are in a global system that is incompatible with life. There is no way to stop a single gear in motion - we must dismantle this machine."

Sustainability

The mainstream definition of sustainability, in relation to the environment and the climate crisis, originated in the Brundtland Report in 1987 as "one that satisfies the needs of the present without adversely affecting the conditions for future generations." To us, sustainability centres on safeguarding and shifting power over to people who are most harmed by our current systems of extraction and commodification because, as outlined in the principles of Disability Justice, "our embodied experiences guide us towards ongoing justice and liberation."

Interdependent needs-based approach

The JRCT-commissioned report *Piloting A Movement Fund* describes the need for a 'soft infrastructure fund' where organisations could identify needs and can find others who can meet this need, working alongside each other to increase collective potency. This kind of infrastructure would need to be very well resourced.

Organisers

In her essay, 'Philanthropy's Responsibility to Movements is About More than Moving the Money,' Nwamaka Agbo describes the need for staff of philanthropic organisations to see themselves as organisers, playing their role in delivering change and justice alongside activists - the idea being to create a relational and trust-based way of working with wealth, power and need.

Transformative justice

As Mia Mingus describes it, "is a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence. TJ can be thought of as a way of "making things right," getting in "right relation," or creating justice together. Transformative justice responses and interventions 1) do not rely on the state (e.g. police, prisons, the criminal legal system, I.C.E., foster care system (though some TJ responses do rely on or incorporate social services like counseling); 2) do not reinforce or perpetuate violence such as oppressive norms or vigilantism; and most importantly, 3) actively cultivate the things we know prevent violence such as healing, accountability, resilience, and safety for all involved." (See: more on what transformative justice is and what it includes [here](#))

Appendix Two: Acknowledgements

We are deeply grateful to the people who shared their visions, time, energy and wisdom with us throughout this Review - from grantees, communities, comrades and people in JRCT.

We also know that our work in the world is not possible without the support of our support networks - the ones who ask the right questions, remind us why we do what we do, provide us with nourishment and a place of rest and ease.

We have named everyone who participated and contributed to the Sustainable Future Programme Review individually to honour our commitment to our guiding principles and resist the powers that might seek to assign the value of people's contributions based on their identities, experiences, relationships with organisations or more.

Allison Hulmes	Janet Slade	Nish Doshi
Anna Fielding	Jeana Malhi	Penny Wangari-Jones
Anne Grainger	Jo Swinson	Pete Richie
Becks	Joe Earle	Priya Lukka
Ben Lennon	John Fitzgerald	Rakesh Prashara
Bethan Sproat	Jon Halle	Rebecca Sumner Smith
Chaitanya Kumar	Joshua Alade	Regan Minson
Charlotte Gage	Kamran Fazil	Ric Lander
Chris Gerrard	Karen Larbi	Rita Remi-Judah
Christine Oliver	Kate Metcalf	Rowan Mataram
Clare Baker	Kate Power	Sarah Edwards
Claude Hendrickson	Kathryn Tulip	Sarah Mann
Dan Crossley	Kevin Rahman-Daultrey	Sarri Bater
Dana Olarescu	Kristina Johansson	Sherrie Smith
Darren O'Connor	Laurence Spicer	Siobhan Spencer
David Hunter	Linda Batten	Sophie Long
Debs Grayson	Lisa Vanhala	Sufina Ahmad
Emma Hughes	Louise Ross	Susan Seymour
Guppi Bola	Lynne Tammi	Tamara-Jade Kaz
Hannah Harvey	Maura Sanchez	Tessa Durham
Harpreet Paul	Maureen Grant	Tessa Khan
Harriet Sansom	Marcela Terán	Tom McCready
Hirra Khan Adeogun	Michael Pitchford	Wendy Lewis
Ian Solomon-Kawall	Mumbi Nkonde	Yvonne Blake
J Clarke	Nicky Chater	Zarina Ahmad
Jake Bowers	Nikhwat Marawat	

Appendix Three: People leading and supporting the Review

Consultants

Anu Priya has had a strong relationship with grassroots communities and movements throughout their life, in part due to being born into a family of activists. They have worked in the not-for-profit sector for over a decade in the UK and India. A majority of their roles having included community engagement, working with volunteers and fundraising. As a professional fundraiser for several years, Anu navigated the world of philanthropic giving that is rooted in saviourism and supremacy. They consistently used their position of power within organisations to gently but firmly challenge leadership within organisations and funders alike. Working to build funding and fundraising practices rooted in justice and the spirit of reparations, they have worked with a wide variety of organisations across sectors to challenge dominant and oppressive ways of being and doing.

Anu is deeply and unapologetically rooted in and accountable to communities who are most harmed by dominant systems. Their particular skills are in the areas of transition required to move us from the world that is towards the world that could be.

Laura Miller combines organisational development consultancy with systemic facilitation, somatic coaching and community-based depth research to support the vitality and capacity of people, groups and networks committed to environmental and social justice.

She has worked in academia, community organising and philanthropy - in every place interested in the 'how' of the 'what,' asking "what is needed from us? And how do we embody our values and bring them to life in meeting those needs?"

After more than a decade designing philanthropic strategy, she realised that donors and funding networks need help even to recognise how internalised oppression prevents them from playing their part in ending systemic injustice. She believes that a different world is possible and is passionate about using her emotional intelligence and craft to claim agency back from dominant systems and channel it where it belongs. She increasingly works as part of collectives knowing that this work needs a multitude.

Partners: Horizon Scan

Priya Lukka is a macroeconomist in the international development sector working with government policymakers to improve outcomes for groups of people most marginalised by economic system, through understanding the impact of policies on debt, trade and tax. She writes on a range of issues, including on global economic governance and climate colonialism. Her ideas on moving from aid to reparations have taken her to presenting to philanthropists, coalitions of activists, charities. Over the past 20 years, Priya's career has taken her from working with communities in states across India, countries in Africa, and in Brazil, Lebanon followed by a decade as Chief Economist at Christian Aid. Priya has a BSc and MSc in Economics and is currently studying for a PhD on colonialism and reparations and its relevance economic policy-making. She is also a Board Advisor for a number of organisations working for social justice.

Laurence Spicer works in the international development sector as a project manager, researcher and policy specialist. He has spent time working in the NGO and academic sectors, providing thought leadership in areas as diverse as land rights and climate justice. He is committed to the transformation of global development through decolonial, feminist and eco-centric theory, and practice and seeks to challenge unjust systems of oppression at the root. From an early fascination with postcolonial French thinkers and writers, he has become aware of the burning injustices that are the legacies of colonialism and is now a strong advocate for reparative justice as a means for global healing.

Partners: Accountability

Nish Doshi is community builder, dreamer and all round geek. When they were 12, they had the privilege of meeting a whistling thorn tree, who, as the wind blew, shared a story of symbiosis. From seeing how ants and trees could work together to protect each other and create great music at the same time, Nish realised another world was not only possible, but that it existed already. After over a decade of organising in activist spaces, Nish found themselves traumatised by racism and ableism, and instead is finding nourishment in mutual aid and community care spaces.

Guppi Bola is a senior consultant strategist with over 15 years experience in economics, health and climate issues. Her academic background is in public health, which she uses to focus her strategic thinking on the root causes of social inequality and ill health. She is author of Reimagining Public Health, which

followed her involvement with Medact as Trustee (2017-2018) and Interim Director (2018-2019). She served as Chair of the Joint Council for the Welfare of Immigrants from 2019-2022. You can also find Guppi engaged in ceramic work with terracotta – her way of connecting to the red clay soil of Punjab, and fermenting as a form of healing the gut and exploring microbial justice.

Dr Debs Grayson is a researcher, teacher and activist who has been politically active over the past decade on issues such as climate change, fracking, migrant rights and transfeminism. Debs has worked on a number of research projects looking at how civil society organisations are navigating an increasingly authoritarian context. Debs currently works for the Media Reform Coalition, trying to dream a media commons into existence.

Mumbi Nkonde is the one of the Programme Managers for Grassroots Movements at JRCT and a community organiser who has been embedded in grassroots organising for over a decade. Working within groups like Sisters Uncut, London Renters Union and Black Lives Matter UK has given them the visions and challenges faced by groups working on the frontlines for transformative change and justice. Professionally, they've held roles within the philanthropy sector working for the participatory grant-giver Edge Fund and taking on advisory and facilitator roles for Fund Action, JRCT, Lankelly Chase, Thirty Percy and Resource Movement UK.

Mumbi, Debs and Guppi were all part of the work to develop a pilot movement fund which you can read more about [here](#).

Partners: Illustrations and graphic design

Tamara-Jade Kaz is an illustrator, visual note taker and facilitator based in east London. Her work centres social justice and can involve anything from illustrating the narrative of particular campaign issue; to designing and facilitating sessions that support groups to bring their political values into alignment; to live capturing the content of an organising meeting in a visual form. While she works in a range of spheres, what matters to Tamara-Jade is using her skills, where she can, in service of leftist ideals. She also likes to dance salsa.

Marcela Terán is a designer and illustrator with over a decade of experience working with organisations and projects aiming to make a positive impact in the world, as well as organising with grassroots initiatives for migrant and climate justice. She has a background in graphic design and an MA in Design and Environment. Marcela aspires to be led by intuition, integrity and to move through life with care and intention.



sustainable future programme review report

by Anu Priya & Laura Miller

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