



FOSTERING COMMUNITY DIALOGUE AND ENGAGEMENT

HISTORIC, CURRENT AND FUTURE TRENDS OF COMMUNITY
PHILANTHROPY IN ENGLISH-SPEAKING COMMUNITIES IN QUEBEC

Report prepared for the Quebec Community Health and Social Services Foundation


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Fostering Community Dialogue and Engagement: Historic, Current and Future Trends of Community Philanthropy in English-Speaking Communities in Quebec is a report commissioned by The Quebec Community Health and Social Services Foundation to document the history, to create a portrait of philanthropy in English-speaking communities today, and to facilitate dialogue on how it can be developed in today's context.

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PREAMBLE: BRINGING COMMUNITY PHILANTHROPY INTO THE SPOTLIGHT

COMMUNITY-BASED PHILANTHROPY has been a driving force in the development and vitality of English-speaking communities in rural and smaller urban centres in Quebec for over 200 years. It played an integral role in the development of community infrastructure, in providing community support for vulnerable populations and in maintaining a sense of identity among English-speaking Quebecers. Philanthropic activity continues today in many forms and continues to support these communities, but our understanding of this important element of our culture has diminished over time.

The Quebec Community Health and Social Services Foundation (QCHF) therefore commissioned this report in order to document that history and create a portrait of philanthropy in English-speaking communities today. With this report the QCHF endeavours to bring the spotlight back onto this important element of our history and start a conversation on how it can be developed in today's context.

Those who may want to be part of that conversation could include other foundations, individuals working in community development projects, individuals interested in giving, and people who see themselves as catalysts. We therefore hope to engage other players with whom a stimulating, fruitful dialogue can be pursued over time.

PHILANTHROPISTS ARE OFTEN LEADERS. THEIR CORE VALUES,
COMPELLING VISION, AND COMMITMENT TO ACTION ARE THE ESSENCE
OF THEIR PHILANTHROPY AND CAN PROVIDE LESSONS IN PLANNING,
TRUST BUILDING, AND COMMUNICATIONS.¹

This report is based on interviews with many people engaged in various forms of community philanthropy, or knowledgeable about initiatives in their areas. It also includes data from surveys on giving and volunteering, as well as information from other foundations doing innovative and inspirational work in other places.

¹ Krabbenhoft, Kelby. « Philanthropy : A Priceless Lesson in Healthcare Leadership—The Sanford Health Story” *Frontiers of Health Services Management*, pp. 3-10.

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PHILANTHROPY



PHILANTHROPY LITERALLY MEANS “LOVE OF HUMANKIND” and refers to the giving of time, money and know-how to advance the common good. In all societies, these gifts are part of what binds people together. While we spontaneously give to family members or close friends, when we give freely and without obligation of our time or money to strangers, we help strengthen the social fabric and build solidarity.²

This kind of gift may be made through volunteering or donating money. It may be motivated by an awareness of a need in the community, or a desire to help advance an issue, such as heart disease or climate change. Although some people may have utilitarian motivations, such as gaining prestige, social standing or tax receipts, most people’s motivations for giving are largely altruistic.

PHILANTHROPY, OR CHARITABLE GIVING, IS A WAY OF SAYING “I RECOGNIZE OUR COMMON HUMANITY”. When other members of the human community are in need, giving of our resources shows empathy and compassion.


PHILANTHROPY IS ALL ABOUT CHOICES:

THE CHOICE TO GIVE, THE CHOICE OF HOW TO GIVE AND WHO TO GIVE TO, EVEN THE CHOICE OF WHEN TO DECLARE VICTORY OR ADMIT FAILURE. IT’S A PROFOUNDLY VOLUNTARY ACT WITH PROFOUNDLY IMPORTANT CONSEQUENCES. THE CHOICES MATTER NOT JUST BECAUSE DONORS CONTRIBUTE TO IMPORTANT CAUSES AND INSPIRING PEOPLE, BUT ALSO BECAUSE PHILANTHROPISTS CONTRIBUTE TO SHAPING THE FUTURE FOR ALL OF US.³

THERE ARE MANY FORMS OF PHILANTHROPY. Individual philanthropy is the one we may think of most spontaneously whereby a person gives of their time and money to a charitable cause or issue, or to help respond to a crisis. Institutional philanthropy is another vehicle for charitable giving in current Canadian society, and elsewhere around the globe that exists primarily to distribute funds. There are a host of foundations that exist for these purposes: public foundations, private foundations, community foundations, corporate foundations and giving programs, government foundations and giving programs, NGOs with a significant funding mandate like United Way.

² Godbout, Jacques T., 1994, « La sphère du don entre étrangers : le bénévolat et l’entraide » in Fernand Dumont, Simon Langlois et Yves Martin, *Traité des problèmes sociaux*, Chapter 48, pp. 981-994. Québec : Institut québécois de recherche sur la culture.

³ Fulton, Katherine and Andrew Blau, *Looking for the Future: An orientation for Twenty-first Century philanthropists*.



Canadian foundations or giving programs may give grants (donations) to other charities, they may be a funding arm for another charity (such as hospital foundations) or they may carry on their own charitable activities. There are approximately 3000 grant-making foundations in Canada that give over \$1.5 billion every year to support the work of charities and non-profit organizations.⁴

ENSURING FUNDING FOR NON-PROFIT AND VOLUNTARY ORGANIZATIONS IS ESSENTIAL for many reasons. First, the National Survey of Non-profit and Voluntary Organizations⁵ concludes that these organizations are vehicles for citizen engagement, that is, they are connected to community through the participation of individual citizens. Second, they focus on local communities and provide public benefits to specific populations. Third, the scope of their activity is broad, touching virtually every aspect of Canadian life. In addition, their economic presence is substantial, playing a role in the Canadian economy. Still, many organizations report problems fulfilling their mission and significant numbers also report difficulties because of increasing demand for services or products. In addition, their somewhat limited capacity to engage volunteers and obtain funding may limit their ability to contribute to their community. Support for these organizations is therefore crucial for building community capacity and sustaining community vitality. One of the ways that can be done is through giving, volunteering and participating.

ACCORDING TO THE 2007 CANADA SURVEY OF GIVING, VOLUNTEERING AND PARTICIPATING (CSGVP)⁶, 84% of Quebec residents aged 15 and over made donations, however, a small minority contributes most of the dollars. Individuals make donations to many different *causes*. Quebecers were most likely to contribute to health and hospitals (58% donated), followed by religious causes (41%) and social services (39%). In terms of the *size of donations*, Quebecers gave the largest amounts to arts and culture organizations followed by religious organizations.


In addition, people make donations for a range of different *reasons*. Quebec donors were most likely to report donating for altruistic reasons; they were most likely to say they donated because they felt compassion towards people in need (88% of donors), wanted to help a cause in which they personally believe (79%) or wanted to make a contribution to the community (77%). They were least likely to donate in order to fulfill religious obligations or beliefs or because they would receive an income tax credit. In fact, Quebec donors were less likely than donors in the rest of Canada to be motivated to give for these reasons: only 23% gave for religious reasons as compared to 35% in the rest of Canada, and 15% for an income tax credit as compared to 25% in the rest of Canada.

IN SMALL TOWN AND RURAL QUEBEC specifically, 81% of people made financial contributions to charitable and non-profit organizations in 1997, according to the National Survey of Giving, Volunteering and Participating (CSGVP). This is a higher percentage than in Quebec as a whole or in

⁴ See Canadian Directory to Foundations and Corporations.

⁵ Statistics Canada, 2005 (revised edition). *Cornerstones of Community: Highlights of the National Survey of Non-profit and Voluntary Organizations*.

⁶ www.givingandvolunteering.ca



the rest of Canada (respectively 75% and 78%), however the amounts given are much smaller: on average, donors in Quebec's small towns and rural areas gave \$82 annually (as compared to \$127 for Quebec as a whole and \$239 elsewhere in Canada). In this, rural and small town Quebec is a very different philanthropic landscape than the major urban centres. What is unclear is whether this is simply because people in rural areas and small towns have less disposable income, or there is an untapped potential that is not being realized. Some observe that those who had money in the past have passed away and their children have moved away.

In small town and rural contexts, Quebecers gave more to religious organizations than to any other type of organization (49% of the total value of donations). Health organizations received 19% of the total value of donations and 33% of the total number of donations, followed by social services (14% of value and 22% of number). Approximately one quarter of people in Quebec's rural areas and small towns volunteered for a charitable or non-profit organization. Most of those hours were given to arts, culture and recreation, social service organizations or community development and housing.

Of course many of these philanthropic activities are carried out through national or international organizations and do not directly benefit local communities. While all forms of giving are valid, we want to turn our attention to a particular form of philanthropy: community philanthropy.



COMMUNITY PHILANTHROPY

COMMUNITY PHILANTHROPY IS A VERY PARTICULAR VEIN OF PHILANTHROPY. It is defined as the practice of catalyzing and raising resources from a community on behalf of a community.

“Community” itself is defined in a number of different ways, including affinity across geography, issues, and identity.⁷ Since this kind of philanthropy engages the community in a very direct way, it can have a powerful impact on people’s feeling of belonging to their community and their sense of identity with that community. In many, if not all, communities, the collective history has been shaped by efforts to raise resources by and for shared endeavours that benefit the common good. In this way, community philanthropy has sustained communities over time in fields where the government or the private sector has not been active.

COMMUNITY FOUNDATIONS are one widespread form of community philanthropy that aims to build community vitality. Their objective is to provide funds to organizations and initiatives that are contributing to vital futures for their communities. But beyond financial resources, they help to bring together people from different parts of the community to stimulate new ideas, encourage civic participation and strengthen community philanthropy.

WE BELIEVE THAT A COMMUNITY FOUNDATION’S VALUE DERIVES FROM ITS DUAL CAPACITY TO SHINE A LIGHT ON ISSUES OF CRITICAL, LOCAL IMPORTANCE AND TO ATTRACT LOCAL RESOURCES TO MEET THOSE NEEDS. BECAUSE OF THEIR UNIQUE CONNECTION TO DONORS, NON-PROFITS, LOCAL POLICYMAKERS AND RESIDENTS WHO CARE DEEPLY ABOUT THE COMMUNITY, THEY ARE OFTEN WELL POSITIONED TO TACKLE ISSUES OF VITAL SIGNIFICANCE TO THE COMMUNITY.⁸

But there are many other forms of community philanthropy, such as small foundations started by an engaged community member or donations made through clubs, associations and non-profit organizations.

⁷ Bernholz, Lucy, Katherine Fulton, and Gabriel Kasper. On The Brink of New Promise: The Future of U.S. Community Foundations.

⁸ The James Irvine Foundation (California), 2012. Learning to Lead: The Journey to Community Leadership for Emerging Community Foundations. www.irvine.org/communityfoundations



COMMUNITY PHILANTHROPY IN QUEBEC

IN QUEBEC AS A WHOLE, THERE IS LESS COMMUNITY PHILANTHROPY THAN IN OTHER CANADIAN PROVINCES. There are historical, political, social and cultural reasons for this. The social contract in Quebec is different than in English Canada. In French Catholic society, historically parishioners gave a portion of their income to the Church through tithing, and the parish provided certain services. Various orders of the Catholic Church also provided education, health care and social services. As a result, the three major institutions—church, school and health care—have been more organically connected together than is the case for English institutions, which have been more independent and dispersed.⁹ As the central role of the Catholic Church in providing health and social services as well as education was transferred to government institutions, those connections remained. French Catholic communities therefore continued to rely on the more centralized institutions responsible for ensuring such public services. Protestants, Jews and English speakers on the other hand tended to raise money within the community for their spiritual leaders, for various services, as well as for providing for the needy.

ENGLISH-SPEAKING COMMUNITIES IN QUEBEC HAVE A LONG AND RICH HISTORY OF PHILANTHROPY for these and other reasons. It has been central to maintaining institutions, such as churches, clubs, schools, cultural associations, health services, and more. The resources of English-speaking communities have therefore been channelled into building and sustaining these cornerstones of community, and certain cultural values have supported people in doing so. With changing economic realities, however, the amount of wealth held by English families has declined, particularly outside of Montreal. In rural Quebec, many of the wealthy families have moved to the cities or outside the province, leaving more limited resources in rural regions.

In the next section we will provide a brief overview of English-speaking communities in Quebec. Then we will highlight three regions of the province where philanthropic activity has played a significant role in building community vitality, responding to local needs, and directing resources towards issues of importance for the region

⁹ Linteau-Durocher-Robert, 1983. Quebec: A History 1867-1929. Toronto: James Lorimer & Co.



ENGLISH-SPEAKING COMMUNITIES IN QUEBEC

ENGLISH SPEAKERS HAVE BEEN A VITAL PART OF QUEBEC'S HISTORY, CULTURE AND ECONOMY FOR OVER 250 YEARS. Initially many came from the British Isles. Others immigrated to Canada from the United States following independence. And many others came from a range of countries around the world. This diversity is part of the rich heritage of English speakers in Quebec, and that diversity has only increased over time.

SOME OF THESE SETTLERS WERE ECONOMICALLY SUCCESSFUL, and historically the English-speaking population has been well represented among Quebec's economic and political elite. The position of English speakers remained strong until at least the mid-20th century. Then, changing political and economic circumstances led to an increasing outflow of English speakers from the province and a decline in the vitality of some of the communities they composed.

OVERALL, THE PROPORTION OF QUEBEC'S POPULATION THAT IS ENGLISH-SPEAKING HAS DECLINED IN RECENT DECADES. From 1971 to 2001, the population that spoke English as their mother tongue dropped by 25% and its share of Québec's population fell from 13.1% to 8.3%. Meanwhile, the French-speaking population rose slightly (from 80.7% to 82.5%) while speakers of other languages almost doubled their share of the total population (from 6.2% in 1971 to 10.3% in 2001).¹⁰ Then, between 1996 and 2006, the English-speaking population in Quebec grew by 68,880, and its share of the provincial population was slightly higher in 2006 than it had been in 1996.

Although the majority of the English-speaking population (about 80%)¹¹ lives in the greater Montreal region (including Laval, parts of Montérégie and the lower Laurentians), many English-speaking communities are located in rural or remote areas of the province. In some cases, English speakers are a very small proportion of the local population, while in other places they may represent a significant percentage, or even a majority.

In this table, we can see that outside the greater Montreal region, there are many English speakers and a large number of them live in rural and remote regions of the province. Montérégie and the Outaouais both have large territories that are rural, as do the Laurentides, Estrie and Quebec. Some of the regional populations also have a significant proportion of English speakers, such as Gaspé-Îles-de-la-Madeleine and Côte-Nord, even if the absolute numbers are not that high. So while Montreal

¹⁰ Parenteau, Philippe, Marie-Odile Magnan and Caroline V. Thibault, 2008. Socio-economic Portrait of the English-speaking Community in Québec and its Regions, Institut national de la recherche scientifique Urbanisation Culture et Société, Québec, 260 p.

¹¹ Corbeil, Jean-Pierre, Brigitte Chavez and Daniel Pereira, 2010. Portrait of Official-Language Minorities in Canada – Anglophones in Quebec. Statistics Canada, Catalogue number 89-642-X.

and surrounding areas are still where many English speakers reside, the many other communities throughout the province are also a vital part of what makes up English-speaking Quebec.

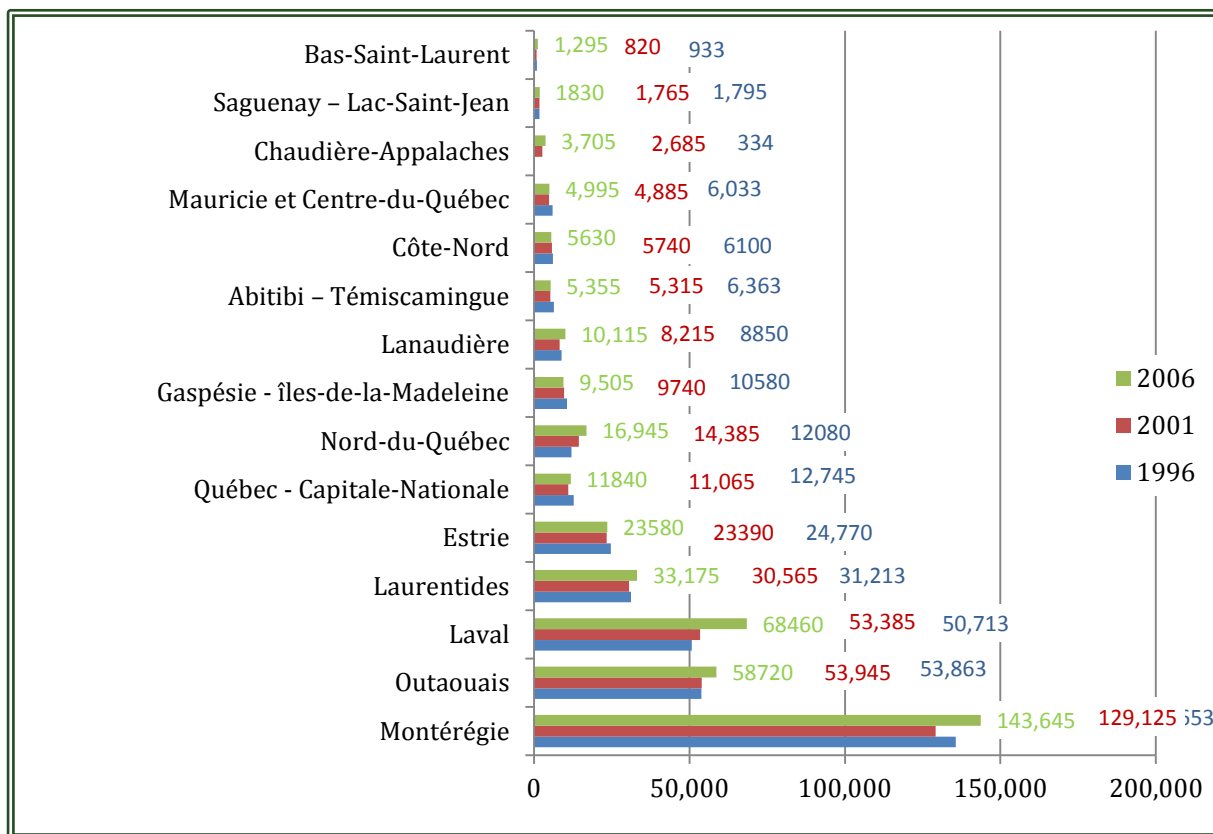
CHANGES IN SIZE AND PROPORTION OF ENGLISH-SPEAKING POPULATION, 1996-2006¹²

Size and Proportion of English-speaking Population, by Health Region	Size of English-speaking population			Proportion of regional population		
	1996	2001	2006	1996	2001	2006
Province of Quebec (total)	925,840	918,955	994,720	13.1%	12.9%	13.4%
Montréal	560,813	563,940	595,920	32.1%	31.6%	32.7%
Montérégie	135,653	129,125	143,645	10.9%	10.2%	10.7%
Outaouais	53,863	53,945	58,720	17.6%	17.2%	17.4%
Laval	50,713	53,385	68,460	15.5%	15.7%	18.8%
Laurentides	31,213	30,565	33,175	7.3%	6.7%	6.6%
Estrie	24,770	23,390	23,580	9.1%	8.4%	8.0%
Québec - Capitale-Nationale	12,745	11,065	11,840	2.0%	1.8%	1.8%
Nord-du-Québec	12,080	14,385	16,945	31.5%	37.4%	42.8%
Gaspésie - Îles-de-la-Madeleine	10,580	9,740	9,505	10.2%	10.2%	10.2%
Lanaudière	8,850	8,215	10,115	2.4%	2.1%	2.4%
Abitibi - Témiscamingue	6,363	5,315	5,355	4.2%	3.7%	3.8%
Côte-Nord	6,100	5,740	5,630	6.0%	5.9%	5.9%
Mauricie et Centre-du-Québec	6,033	4,885	4,995	1.3%	1.1%	1.1%
Chaudière-Appalaches	3,340	2,685	3,705	0.9%	0.7%	1.0%
Saguenay - Lac-Saint-Jean	1,795	1,765	1,830	0.6%	0.6%	0.7%
Bas-Saint-Laurent	933	820	1,295	0.5%	0.4%	0.7%

The chart below may help visualize the English-speaking population, by region, in absolute numbers. In some regions, notably the greater Montreal region, the Outaouais and the North, numbers of English speakers have increased in absolute terms. This is not, however, true in many of the more rural and remote regions, where the size of the English-speaking population has in fact decreased.

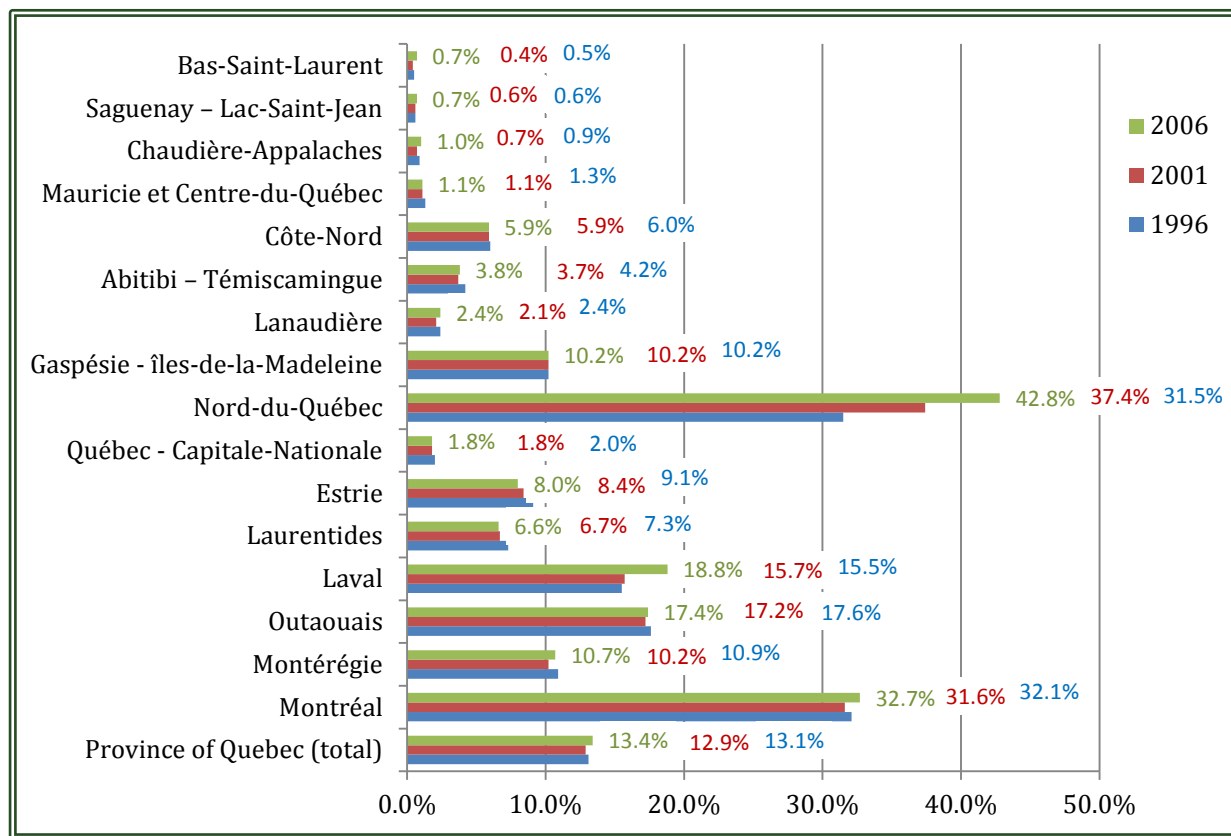
¹² Community Health and Social Services Network, Baseline Data Report 2008-2009, page 10.

SIZE OF ENGLISH-SPEAKING POPULATION, BY HEALTH REGION (EXCLUDING MONTREAL),
1996-2006



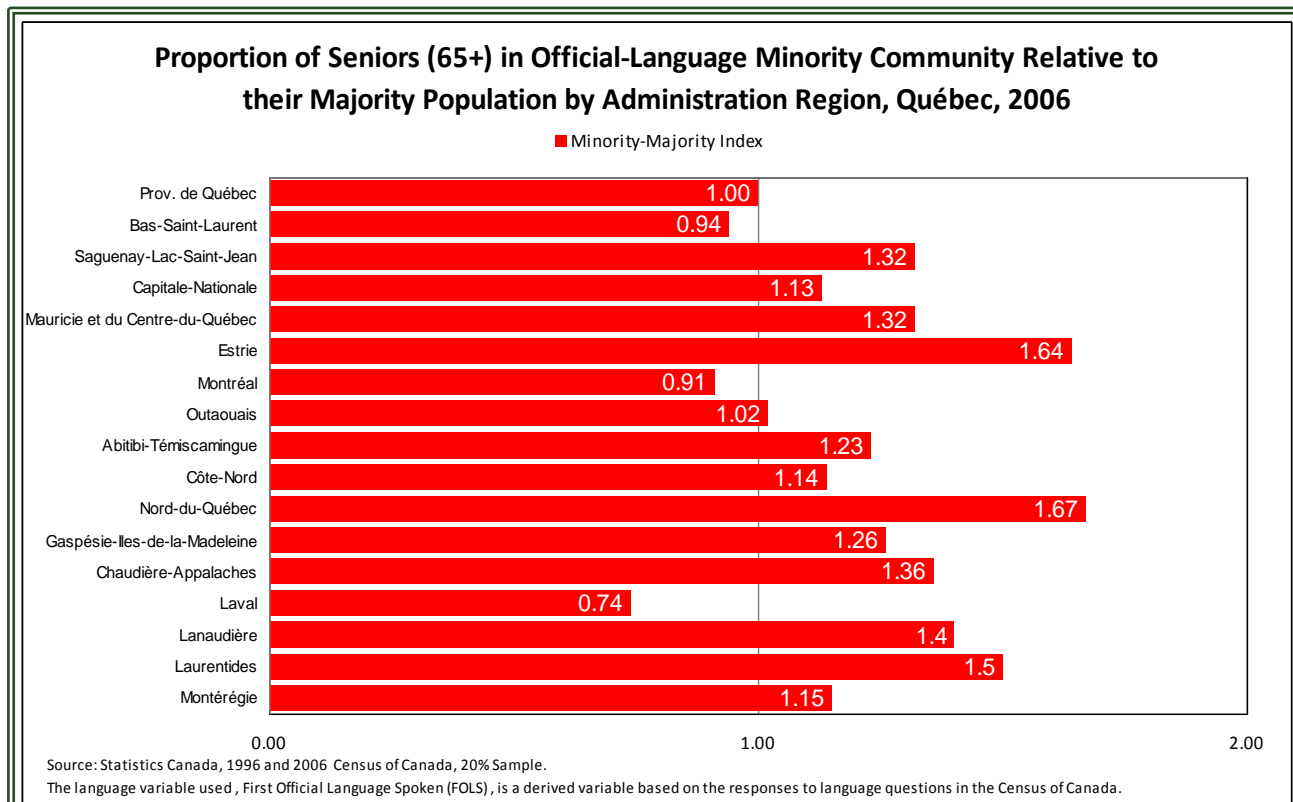
The percentage of regional populations made up of English speakers varies greatly as the chart below shows. While the regions with larger cities have seen the percentage of the population that is English-speaking increase, this is not so true in the rural and small town areas where the proportion of English speakers is stable or has decreased.

CHANGES IN THE PROPORTION OF ENGLISH-SPEAKING POPULATION, BY HEALTH REGION, 1996-2006



ENGLISH-SPEAKING COMMUNITIES FACE CHALLENGES related to these realities. In areas where many in the younger generations move away to work or study and do not return, this leaves an older generation with little support. Although this is true in many rural communities, a higher proportion of English speakers leaves Quebec each year compared to the overall population: between 1996 and 2001, 1.7% of the total population left Québec for the rest of Canada, but among English speakers that proportion was 8.9%. Younger English speakers were the most likely to leave the province: 15.8% of those between 25 and 34 years old moved away, while fewer people age 65 and over left.¹³ This means that the generations that represent the future of their communities and can take care of ageing relatives are often not around to do so. Those who stay can be overburdened with care-giving, and the age structure of the community becomes skewed towards the older age groups. It also means that the age structure and needs of English-speaking communities are different than those of the majority population and may therefore be more difficult to recognize and meet.

¹³Parenteau, Philippe, Marie-Odile Magnan and Caroline V. Thibault, 2008. Socio-economic Portrait of the English-speaking Community in Québec and its Regions, Institut national de la recherche scientifique Urbanisation Culture et Société, Québec, 260 p.



ANOTHER CHALLENGE IS SOCIO-ECONOMIC INEQUALITIES. In some regions, English-speaking families are more likely to have a low income compared to their French-speaking neighbours. In addition, in some regions English speakers are less likely than their French-speaking peers to have completed high school or to have pursued post-secondary education.¹⁴

These issues are good indicators of demographic vitality, which refers to community characteristics such as the rates of ageing and unemployment, the proportion of caregivers to seniors, population size, and levels of bilingualism.¹⁵ Understanding demographic vitality allows health care workers, municipalities, policy makers and community residents to plan properly for services, activities and programs that will meet the needs of the community.

¹⁴Community Health and Social Services Network, 2010. Socio-Economic Profiles of Quebec's English-Speaking Communities, www.chssn.org

¹⁵Community Health and Social Services Network, 2003, A Community Guide to the Population Health Approach. www.chssn.org



COMMUNITY PHILANTHROPY IN ENGLISH-SPEAKING QUEBEC

This report highlights some of the history of community philanthropy—or charitable giving—among English speakers in rural and remote communities in Quebec. Three regions are featured for the unique way that philanthropy has developed in them: the historical Eastern Townships, the Gaspé Coast and the Quebec City area.

Examples of individuals and communities that have recognized local needs, and the foundations that have responded to them, sometimes in very creative ways, are described in this section. What follows are ideas concerning the role that philanthropy can play in continuing to support the vitality of communities in the future.

With regard to community philanthropy, for the purposes of this report, *community* refers to several different levels of social organization. First, it entails the many local, geographically-defined, communities where English speakers live and work, such as a village, town, or county. Second, it refers to the community of identity made up of English speakers in Quebec’s different regions, such as the Townships, the Gaspé Coast or the Quebec City area. The third level is the broader “English-speaking community” in Quebec, with which people may or not identify, but which constitutes a particular socio-linguistic group (often referred to as an official language minority community). Community philanthropy in this report refers to philanthropy by and for these communities, rather than money coming from larger foundations based outside communities, even though they can certainly play a role in supporting community philanthropy.

THE HISTORICAL EASTERN TOWNSHIPS: A CONSTELLATION OF FOUNDATIONS AND CHARITABLE ORGANIZATIONS

THE HISTORICAL EASTERN TOWNSHIPS HAS A LONG AND ACTIVE HISTORY OF COMMUNITY PHILANTHROPY. As a region that has a large and deeply rooted English-speaking community—with



its associated schools, churches, health care services, clubs and associations—the Townships has retained many of its giving traditions even though its English-speaking population has declined.

Some of these charitable organizations have grown out of existing associations. In the example below, the most well known association representing the interests of English-speaking Townshippers set up a foundation. It funds locally relevant activities,

which help to strengthen community vitality by providing prevention and health promotion information, and to counteract isolation among vulnerable groups, for example.

THE TOWNSHIPPERS RESEARCH AND CULTURAL FOUNDATION

The Townshippers Research and Cultural Foundation, a community-based charitable organization, began in 1986. The unique history and heritage of the Eastern Townships are reflected in the community's commitment to its institutions and organizations. In this spirit, the foundation supports projects in the fields of health and social services, arts and heritage, youth, education and research. It collects individual donations, which are then distributed to between 20 and 30 small community projects each year. Examples of youth and education projects that have benefited from funding in the past include intergenerational group outings with the Avanti Women's Center, bilingual theatre productions, and parenting workshops at the Maison de la Famille. In the area of heritage and literacy, projects include support for libraries and a project to enrich *Heritage Sutton's* website to interest young people in history. Arts projects include a murder mystery supper for French and English community members through the Comité Anglo-Franco Committee, Sunshine Theatre's production of *Our Story*, and the Knowlton Literary WordFest. Health and social services projects include *After the Rainbow Comes the Sun* for mental health groups in Stanstead, and *Better tools for Healthier Eating* with Lennoxville Youth Centre. Because of Townshippers Foundation's in-depth knowledge of the region, and its close ties to other groups and organizations, it is able to provide relevant and targeted funding for projects that respond to real needs in communities.

Universities, hospitals and other institutions illustrate a different form of community philanthropy. Their aim is not to respond directly to grassroots community needs, but to build on the institutional capacity to respond to those needs. Below is an example of one such foundation.

**BROME-MISSISQUOI
PERKINS HOSPITAL
FOUNDATION**

The BMP hospital foundation was founded in 1993, following a major capital campaign conducted in 1989-1990. Its mission is to provide the hospital with the latest equipment, technology and training, while supporting the community's ability to help out in any way they can, such as by volunteering or donating money, for example. This foundation is recognized as promoting bilingual services in the area and, consequently, increasing access to health and social services in English.

The Townships also boasts two foundations (and many homes) that serve the needs of the intellectually handicapped, who had little access to health and social services at the time. The generosity of community members, and the support from local groups and associations, built on the infrastructure and services available through publicly funded health care, when it came into effect after 1970.

BUTTERS FOUNDATION

The Butters Foundation was created in 1975 by friends of Lily Esther Butters, in order to continue her legacy of providing care to intellectually handicapped children. In the 1930s and 1940s, all English services for the intellectually handicapped were in Montreal. At that time, families were generally encouraged to give up their handicapped children, rather than keep them at home. Lily Butters began caring for special needs children in her home along Lake Memphremagog, when a social worker from the Jewish Welfare Agency of Montreal contacted her and requested she house an abandoned handicapped child. She accepted the child, along with many others, to the point of caring for over 400 children and young adults in the late 1960s. The Cecil Butters Memorial Hospital became the largest employer in Brome County. Mrs. Butters never refused, and made no distinction between, English or French speaking families needing help, even though she did not speak French herself. In the late 1960s, she landed a contract with the Federal Government to take care of aboriginal children across Eastern Canada. Mrs. Butters retired in 1972 and was soon after inducted into the Order of Canada.

As attitudes towards the intellectually handicapped changed, and the Castonguay-Neveu Commission put into place a public Health & Social Service network in Quebec, the vocation of the hospital changed from custodial care to rehabilitation. Educators and specialists came on board and began the process of preparing handicapped persons to live in the community. By 1975 it was entirely devoted to rehabilitation, and the Butters Foundation was created soon after to take part in the process of deinstitutionalization. The Foundation purchased and managed group homes and established workshops so that clients could develop work and life skills. These were located around the Townships in Magog, Cowansville, Mansonville, Waterloo, Knowlton and elsewhere. By 1990, the Butters Foundation had helped to relocate all of the clients from the hospital to community locations in the area, thanks to widespread acceptance from both linguistic communities. The Foundation eventually reworked its mandate when housing was no longer a priority. It focused, instead, on assisting families in avoiding or postponing residential placement, as well as highlighting best practices in the public health & social service system in order to avoid any future return to institutional residences. The Butters Foundation and the Butters Centre (now called the CRDITED de la Montérégie-Est) have always supported both linguistic communities, and the foundation has continued to rely on members of the Montreal business community, who have benefitted from the joys of living in the Townships, to promote its work outside of the region.



**DIXVILLE HOME
FOUNDATION**

The Dixville Home, located in Lennoxville, started in 1958 by a couple of employees of the Cecil Butters Memorial Hospital, who opened their own home for handicapped children. In the 1950s, a group of volunteers created the Dixville Home Foundation to support that home. Today, the Foundation provides funding so that the Home's developmentally-challenged residents can enjoy outings such as sports, field trips, and cultural activities, for example. There are presently between 40 and 50 beneficiaries. Funds come from one major fundraising event per year at Bishops University, which is a wine and cheese event, and legacy donations.

These are some of the most salient examples of community philanthropy in the Eastern Townships, and there are many many more. Churches and schools often raise funds for local projects, and there are some private family foundations in the region that donate money to various charitable causes. The historical roots and cultural cohesion of the English-speaking community in the Townships account, in great part, for this constellation of foundations and charitable organizations, all of which have contributed so much, and continue to do so.

THE GASPÉ COAST: INDIVIDUAL INITIATIVES WITH A COLLECTIVE IMPACT



THE GASPÉ COAST IS A VAST REGION known for its beautiful landscapes, small towns, and rich forest and fisheries. It is also known for its blend of French and English heritage: Acadians, Loyalists, Channel Islanders and more. With its relatively small populations, and its distance from large urban centres, the Gaspé faces particular challenges in accessing services and maintaining vibrant communities. The foundations on the Gaspé Coast have emerged out of the needs of local populations, and aim to provide modest solutions to address those needs.

THE FOUNDATIONS ON THE GASPÉ COAST SPEAK ELOQUENTLY OF THE POWER OF INDIVIDUALS WORKING ON A VERY SMALL SCALE TO MAKE BIG DIFFERENCES IN PEOPLE'S LIVES. Whether they provide small amounts of funding to cover travel expenses for those seeking cancer treatments outside the region, or donate basic necessities for those living in poverty, or award a bursary to high school graduates, these contributions can have a powerful impact.

In a region such as the Gaspésie, medical costs can be financially crippling for those seeking specialized medical treatment that is only available in larger cities. Some people do not seek treatment at all, because they cannot afford the travel expenses. Cancer has touched the lives of almost everyone in the region, directly or indirectly, and this has compelled people in the community to help those facing the combined burden of fighting cancer and being away from home. In the Gaspé, two foundations were created to specifically help families with loved ones undergoing cancer treatment outside the region.

LLB FOUNDATION

The Linda Lemore Brown Foundation is a non-profit charitable organization established by Cathy Brown and friends in 2002. Cathy's mother, Linda Lemore Brown, passed away due to cancer. The foundation, inspired by an existing cancer foundation in nearby Chandler, offers non-discriminatory (same amount of assistance is provided regardless of income) financial aid for cancer patients in the MRC of Bonaventure travelling out of the region for treatment. Money is raised through fundraising activities, such as bake sales, curling events or quilt raffles, which are carried out by individuals or groups in the community – sometimes without the foundation even knowing. The SPEC local newspaper often recognizes the community's giving efforts to honor its generosity. An additional source of revenue for the foundation comes from its membership program, which is mandatory in order to give or receive from the foundation, which comprises between 800 and 900 members currently. Of the amounts raised, 98.2% has been given back to community members in need, be they French or English speaking. The rest covers basic administrative expenses. The book keeping is done by the Committee for Anglophone Social Action (CASA), a regional organization.

**GASPÉ CANCER
FOUNDATION**

This foundation was started by some English-speaking people who needed financial help to cover transportation costs for cancer treatment. Like the LLB Foundation, they raise funds through small-scale community activities such as bake sales. They also have an annual membership program, with about 400 members currently. The foundation has been known to occasionally offer memorials. Funds are given to both French and English speakers in the region, some of whom have replenished the foundation with a cheque in the same amount they had received, in the spirit of paying it forward. The community is very involved in this foundation, the activities for which are often promoted in the SPEC English-language local newspaper, as well as the GoGaspé.com website.

Foundations like LLB and Gaspé Cancer can have an impact on health and social services because they fill gaps in service. The Hôpital Hotel-Dieu de Gaspé has an oncology department that all Gaspesian clients must use; however, when waiting lists are too long, clients are sent to Quebec City and Montreal. Without these foundations' assistance, families would have to cover transportation costs to travel to these urban areas, which is an added stress to the already precarious situation.

In addition to these foundations, church-based philanthropy is a very large part of the history and culture of Canadians and Quebecers. Because the church, and religious faith in general, had taken such a central role in people's lives in centuries past, it was normal to be charitable through the church. Younger generations may harbour less attachment to the church, or use prefer other means of giving, but seniors and English-speakers generally consider giving through churches.

**MALCOLM EVANS
FOUNDATION**

Malcolm Evans is a retired Anglican Priest who spent a large part of his life in the Métis area of Quebec. After he retired in 1998, he spent time volunteering in the Baie-des-Chaleurs region. There he witnessed hidden poverty: people living in extremely poor conditions, lacking food, shelter, clothing and other basic necessities. He decided to start a fund to help those in financial need in the Baie-des-Chaleurs region. The fund is small and community members conduct fundraising activities. Funds are given to French and English-speakers whether they are members of the church, or not.

In addition to health and well-being, educational achievement is another major concern for English-speaking communities in Quebec, especially in the rural or remote communities, which have seen educational levels decline significantly in their areas. Encouraging young people to finish high school and pursue post-secondary education is therefore the focus of many efforts, including this one:

HAYES BURSARY FUND

The Hayes Bursary Fund started in 1995 by the Hayes family, when they realized that students from Shigawake and Port-Daniel were not receiving bursaries upon graduation, whereas students from other communities were. When Mr. Hayes' parents died, they used a portion of the family's money to establish the bursary fund. Students in the region interested in pursuing post-secondary education have no choice but to leave the area, so bursaries are almost a necessity. Now, every student who pursues a post-secondary education is eligible for a bursary of \$500. These bursaries go to English-speaking students at Bonaventure High School who have completed at least one semester of post-secondary education. The fund receives donations through legacy donations, and maintains a gift-card program, as well as receives funding from community-based fundraising activities such as bake sales, selling freezies, water bottles, or soup and sandwich lunches.

The particular realities of the Gaspé Coast are reflected in these foundations' missions. While they are not community foundations per se, they are clearly foundations that were established to address the specific needs of members in the community; the very same community that is raising the funds. They are relatively small in scope and target specific issues such as educational attainment, poverty alleviation, and travel allowances for persons in cancer treatment. Their simple finance models and strong community ties enable them to respond to local needs and adapt to address new ones.

QUEBEC CITY: A WELL-INTEGRATED WEB OF PHILANTHROPIC INSTITUTIONS



QUEBEC CITY IS SEEN TODAY AS THE CENTRE OF FRENCH CANADIAN CULTURE AND HISTORY IN QUEBEC, HOWEVER FOR PART OF ITS HISTORY IT WAS A CITY WITH A SIZEABLE AND INFLUENTIAL ENGLISH-SPEAKING POPULATION.

Although English speakers represent only about 2% of the current population, the value of the organizations and institutions founded by English speakers can still

be seen today. The combined impact of a group of foundations based in the City of Quebec, each with its means of giving back to its community, has been instrumental in building and maintaining services in both the public and the non-profit sector.

THE INTERCONNECTEDNESS OF THESE FOUNDATIONS AND ORGANIZATIONS ARE PART OF WHAT GIVES THEM THEIR STRENGTH. They have been able to support each other, to channel money towards worthy causes, and to leverage the resources of past and current community members. A number of these foundations and their missions are described in detail to illustrate the cohesion their interconnectedness creates, all for the benefit of the community.

JEFFERY HALE FOUNDATION

Jeffery Hale was born in Quebec in 1803 and was a devoted philanthropist over his lifetime, supporting charitable works in health, education, and the Anglican Church most notably. In 1865, Jeffery Hale left money in his will to establish a hospital to care for sick and disabled Protestants. That hospital, the Jeffery Hale Hospital, is still an active provider of health and social services today. The Jeffery Hale Foundation grew out of this institution, receiving several legacy donations—in money and in land—that have been invested over the years to constitute a significant capital base. The mission of the Jeffery Hale Foundation is to support health and social services, and other philanthropic activity, which is described further with a few examples.

For one, the foundation donated funds to the St. Brigid’s Home “quality of life” project. This project illustrated how seniors’ residences could be adapted to improve quality of life, and its success has made it a model for many public sector long-term care facilities. A second example is the foundation’s efforts to expand the number of beds in palliative care at the Jeffery Hale Hospital. These contributions represent funding that supports the public health care system, and increases the quality of services available. A third example is the foundation’s support of the Fraser Recovery Program (described in further detail below), which is a non-profit charitable organization devoted to helping English-speaking youth deal with addiction. In the area of arts and culture, the Jeffery Hale Foundation has provided funding to the Literary and Historical Society to restore their building. In terms of education, the foundation purchased smart boards for all of the English schools in the area. These are just a few examples of the ways in which a foundation can contribute to the needs of a community while supporting, at the same time, the publically funded system.

CITADEL FOUNDATION

Incorporated in 1972, the Citadel Charity Foundation was created to serve the English-speaking community of the Greater Quebec region. Its main activities include a bursary fund for post-secondary education, and support of other organizations in the area, including the school board. This foundation began accumulating assets in 1976 and continued growing thanks to the amalgamation of funds from non-profit organizations as well as the generosity of individual benefactors. An bequest from the estate of P.W. Sims more than doubled the Foundation’s assets in 1987. All this combined has enabled the assets to grow substantially over the years, allowing Citadel to become a leading philanthropic organization in the community.

The Jeffery Hale and Citadel Foundations have a joint investment committee that manages the assets of fourteen other organizations in the community, by providing financial expertise and assistance. This is an example of how foundations can come together to build community capacity, vitality and long-term sustainable development. In small communities, with limited resources, it is essential to pool resources, and Quebec City demonstrates that principle at work.

There are several other charitable organizations and foundations operating in the Quebec City region, at a smaller scale than the two described above. In many instances, they are connected to these foundations, either by receiving funding or other forms of support from them. Having this type of synergy and connectedness between organizations is part of what makes them so successful.

The Mark MacKenzie Jackson Memorial Fund is an example of how foundations frequently start out small but can grow significantly because both the funds are invested and the community supports dealing with an issue about which it cares deeply. Situations like this allows for foundations to provide long term, sustainable services and care to the community. Opportunities of all kinds can motivate citizens to give to a cause; sometimes marked by a celebration or an anniversary, and other times, by a crisis or tragedy.

**MARK MACKENZIE JACKSON
MEMORIAL FUND**

In 1997, at the age of 22, Mark Jackson committed suicide. The Jackson family asked Jeffery Hale Community Partners to establish a Mark MacKenzie Jackson Memorial Fund. It started out with 5000\$ and over the years the fund has grown, thanks to generous donations from organizations and individuals, to \$43,000. Together, Jeffery Hale Community Partners and the Jackson family decided that the capital of the fund should be invested, and that the interest generated each year be directed to programs and activities, such as preventing suicide among youth. Projects which involve youth in the development and implementation of said project are given priority. Since its creation, 18 grants totalling \$12,000 have been given for programs and activities that help prevent suicide among youth. Projects include the production and translation of a video; speaking engagements in the region's English high schools on overcoming addiction; awareness-raising activities on violence and bullying in schools, and their link to suicide; and development of educational materials related to suicide prevention.

**FRASER RECOVERY
PROGRAM**

The Fraser Recovery program, mentioned above, had an unofficial program beginning in 1991 to support English-speaking youth in dealing with addiction. In 1996, it became an incorporated charitable organization that could receive donations from individuals and foundations, such as the Jeffery Hale Foundation, which now provides about 75% of its funding. It has also received funding from Citadel Foundation, Tim Hortons, Sobey's, Canadian Tire and McConnell Foundation, as well as contributions such as the retreat cottage in La Tuque and the space where meetings are held in Quebec City. The success of the program's mission and the success in raising funds to counter this important issue are closely linked, since so many people's lives have been touched by addiction. The need for services is evident and people are only too willing to help out in any way they can.

ST. BRIGID'S HOME MEMORY GARDEN

In 2007, during St. Brigid's Home 150th anniversary, a campaign was launched to create a "memory garden" for residents of the home. The memory garden is another example of how the community and its institutions come together to invest in a project that can make a difference. The desire was that the garden would evoke both fond memories, as well as help create new ones, for the residents of St. Brigid's home. The garden also aimed to improve the quality of life of residents, especially those with Alzheimer's, and visiting families and staff. Local foundations such as St. Brigid's Home Foundation, the Jeffery Hale Foundation, Friends of the Jeffery Hale Foundation, the Citadel Foundation and the Guild donated significant amounts of money to help complete and maintain the project. Donations also came from the Sisters of Charity of Halifax and the Sisters of Charity of Québec who had long been involved in St. Brigid's Home. Donors continue to be recognized in various ways, including plaques on which their names are engraved and dispersed throughout the garden.

As is the case elsewhere, churches of all denominations have played an important role in philanthropy, collecting donations for those in need and giving back to the community. Churches have been the hub of communities over the history of this country, and, along with schools, they often remain one of the few places where English speakers in Quebec congregate.

ANGLICAN CHURCH

In Quebec City, the Anglican Church leads several activities. One is Pastoral Care to the Sick, which is a service available to those travelling to Quebec from other regions for health care. It is made up mainly of volunteers who visit the sick at the hospital, and assist in finding lodging for them or their loved ones. Five lodging spaces are made available through the ministry in the presbytery, with funding from the Anglican Women's Group and the Church. Another project the Church leads is the Noella Project, which has been bringing together families separated by war (refugees) for the last 12 years. The project sponsors individuals coming to Canada to be reunited with their family members, and it accompanies them in their integration. Activities for these families include community kitchens, skating activities, and more. Finally, the Anglican Council of the North held a campaign asking their local groups to send in short videos of themselves singing "Amazing Grace". Every singer gave \$2, along with their video. This project was not only very popular, but it also raised \$98,000. To culminate this success, the video also won an award at the Houston film festival. The Council used the proceeds to start up a Suicide Prevention Program for priests, who were frequently dealing with this issue without proper training, particularly in Aboriginal communities. The program offers training for priests, assists with the cost of funerals due to suicide, and provides counselling for families.

THE CHRISTMAS HAMPER PROJECT

In 1967, Cyril Cook and his wife Jeanne met Mr. and Mrs. Léo Grenon at a New Year's reception at Sillery City Hall, the four of whom got the idea to provide Christmas grocery hampers to needy local families. As chief of the Sillery police, Mr. Grenon knew of many such families. He promised those who were able to cook for the cause that he would help deliver the hampers that had been prepared for the families. This became one of the most successful and long-lasting social outreach projects undertaken at Chalmers-Wesley. In the first year of the Chalmers-Wesley Christmas Hamper project, 10 boxes of groceries were delivered. By 1992, a record number of 250 people in 96 households in the Greater Quebec area received hampers.

In 1996, the co-ordinator of the Christmas Hamper Campaign announced the formation of an English-speaking Community Anti-poverty Coalition, which was a joint initiative of Chalmers-Wesley United Church, the Quebec Baptist Church, St. Patrick's Parish, St. Stephen's/St. Vincent's Church and the Holland Centre. The partnership endeavored to ensure that 1- no one in need was overlooked, 2- there was efficient use of the community's volunteers and financial resources, and 3- there was no duplication of services. The Coalition served over 200 families and individuals. Since then, the Community Christmas Hamper Campaign has been coordinated by staff from the Jeffery Hale Community Services (known as the Holland Center before 2007) with help from over 200 volunteers at up to 20 English-speaking churches, schools and community groups. Each household receives three to six boxes of groceries and a turkey.

What was started nearly 40 years ago by a small group of people at Chalmers-Wesley with the help of the Sillery police, firemen and merchants is now a major community outreach program and includes collaboration with English and French organizations and businesses, such as a local Valcartier farmer who donates the turkeys and the SAQ which gives delivery boxes. This annual event is indeed an example of how donors appreciate seeing concrete and positive impact in the community.

Although the English-speaking population of Quebec City is no longer very large, its institutions and foundations remain strong and vital contributors to the community. Many of them work in the area of health and social services, while others are focused on arts, culture and heritage. The ripple effect is clear when one or a few foundations with significant human and financial resources, such as Jeffery Hale, works with similarly-focused organizations by offering support and acting as a catalyst in the growth of other initiatives, which ultimately builds the capacity and strengthens the potential for continued growth.

In the next section, we set the table for a conversation about how English-speaking communities in Quebec might envision the future of community philanthropy.



WHAT MIGHT THE FUTURE OF COMMUNITY PHILANTHROPY LOOK LIKE IN ENGLISH-SPEAKING QUEBEC?

IN THE SPIRIT OF COMMUNITY DEVELOPMENT, AND IN KEEPING WITH COMMUNITY PHILANTHROPY VALUES, WE OPEN UP THE CONVERSATION TO MEMBERS OF THE COMMUNITY, rather than provide answers based on a partial understanding of the range of perspectives that can be brought to the table. Times are changing and the contexts for community involvement are also shifting. Today's challenges are different from those in the early days of the establishment of charitable institutions.

A COMBINATION OF INESCAPABLE EXTERNAL FORCES— ECONOMIC PRESSURES, DEMOGRAPHIC CHANGES, SHIFTING EXPECTATIONS FOR REGULATION AND ACCOUNTABILITY, THE EMERGENCE OF THE COMMERCIAL SECTOR AS AN INNOVATOR, AND CHANGING RELATIONSHIPS BETWEEN THE SECTORS—IS LEADING COMMUNITY PHILANTHROPY TOWARD SOMETHING NEW.¹⁶

WHAT ARE THE POSSIBILITIES FOR COMMUNITY PHILANTHROPY IN TODAY'S ENGLISH-SPEAKING COMMUNITIES? How can we continue to make a difference? What role can philanthropy play in continuing to support the vitality of communities? As we have seen, community philanthropy has been a critical part of the past and continues to play critical role today. We believe that it will be as, if not more, important moving forward.

SO HOW CAN COMMUNITIES BE THE ARCHITECTS OF THEIR OWN FUTURE? This is a collective conversation that needs to involve a variety of actors, since we are all architects of the future in collaboration with one another. What we need to do—grounded by the past, acutely aware of the challenges of the present, with an eye to the future—is to ask important questions, learn from others innovating in the field, and start to craft community-sourced responses that speak to the realities of our particular communities across the province.

WE PROPOSE FIVE QUESTIONS that we see as catalysts in helping us all think about the future of and power in community philanthropy. To stimulate discussion, we also provide examples of initiatives taking place elsewhere in the world.

¹⁶Bernholz, Lucy, Katherine Fulton, and Gabriel Kasper. *On The Brink of New Promise: The Future of U.S. Community Foundations*.

1. HOW CAN WE RESHAPE COMMUNITY DIALOGUE?

Where did communities used to have these conversations? There existed a “soft infrastructure” in the church, strawberry suppers and other meeting places that don’t exist in quite the same ways anymore. Today we need more deliberate ways to create a dialogue, to carve out a space for communities to envision ways forward and re-imagine the future. Here is what one community is doing to make that happen.

CIVIC INNOVATION LAB

The Civic Innovation Lab was created by the Cleveland Foundation in 2003 to boost economic development in Greater Cleveland and to recognize and mentor community leaders. The idea that one of America’s older cities could be teeming with clever new ideas for the economy and the society seemed unlikely. And yet the Civic Innovation Lab has systematically searched for, found, funded, and nurtured more than 30 community members that are changing the economy and the social behaviour of Cleveland. Most of the community members are young and diverse, and they have the profiles of people who typically exit older and transitioning cities. But instead of leaving, these leaders have been identified and attracted through the use of an inspirational message about the future, financial incentives, and a promise to develop their business skills and civic leadership. They are not only staying in Cleveland; they are redeveloping it through a network of innovations strategically identified for their business and civic potential.

DIALOGUE THE FUTURE OF COMMUNITY PHILANTHROPY IN ENGLISH-SPEAKING QUEBEC

- Can we envision civic innovation labs in our communities?
- How could the lab model be adapted to our local context?
- What kinds of conversations do we want to be having about community philanthropy in Quebec?

2. HOW CAN WE CONFIGURE IN NEW WAYS FOR COMMUNITY BENEFIT?

As we have seen, in Quebec networks of organizations, foundations and associations in the public, private and civic sectors have often been able to leverage skills and resources for the benefit of communities. Their complementary interests and capacities have made possible what might not otherwise have been realized. Strength comes in consolidating the efforts of several different types of organizations and providing focus for a shared commitment to a community. This is an example of one such initiative.

CALIFORNIA DIVERSE COMMUNITIES CAMPAIGN

Inspired by the tremendous success of Community Foundations of Canada in building networks of community foundations cooperating on environmental issues that crossed geographic boundaries within Canada, a set of ten U.S. Latino, Asian American, and African American identity-based community funds in California launched the multiracial California Diverse Communities Campaign (CDCC) in 2012. Starting that year, each focus fund led its own constituency through a year-long community assessment and agenda-setting process. The funders then came together in a regional summit to identify the challenges common to each of the different populations, develop cooperative programs to address these challenges, and create a plan for funding key priorities. The plan was used to engage mainstream community foundations, local government, and other private and corporate funders in achieving better outcomes for communities of colour throughout California.

DIALOGUE THE FUTURE OF COMMUNITY PHILANTHROPY IN ENGLISH-SPEAKING QUEBEC

- Are there ways to reconfigure the work of community philanthropy in Quebec to work better, faster and more effectively for the common good?
- How can we nurture a culture of collaboration and find synergy in our work?

3. HOW CAN WE USE NEW TOOLS TO BETTER UNDERSTAND OUR UNIQUE REALITIES AND CHALLENGES?

Sometimes our ability to understand the complexity of our world is limited by the tools at our disposal to shine a light on those realities. Being innovative means asking new questions, trying out new ways of finding the answers and testing new solutions. Methods developed in academia, in business or in the field can all be sources of inspiration. This is one example of a community foundation adapting a tool for its needs.

COMMUNITY FOUNDATION FOR MONTEREY COUNTY

The Community Foundation for Monterey County has been using social network mapping tools to strengthen the sense of shared purpose and community among local youth development organizations. The city of Salinas, California has many excellent youth service providers: afterschool sports leagues, arts and culture organizations, mentoring centers, and gang prevention programs. But they seldom saw themselves as part of a larger system until 2007, when the Community Foundation for Monterey County began using social network maps to visualize the local network of youth development actors. The visual maps highlighted the connections and gaps among the web of providers and advocates working with young people in the area. It helped actors see their place within the larger system. And it promoted the development of new relationships between government agencies, non-profit organizations, schools, and local funders.

DIALOGUE
THE FUTURE OF
COMMUNITY PHILANTHROPY IN
ENGLISH-SPEAKING QUEBEC

- Could social network mapping be used to visualize the webs of relations that tie together various organizations in English-speaking communities?
- Are there other tools that could shine a different light on what we think we know, or on an area we have little insight into?

4. HOW CAN WE BETTER HELP COMMUNITIES RESPOND TO THEIR UNIQUE REALITIES AND CHALLENGES?

English-speaking communities in rural and smaller urban centres in Quebec face unique challenges, for example youth out-migration, low levels of educational attainment, an ageing population and high levels of poverty in some areas. Can we adapt models from similar types of communities who are addressing the same challenges in unique ways? Here is an initiative underway in some of Canada's northern communities.

JANE GLASSCO ARCTIC FELLOWSHIP PROGRAM

In 2010, the Gordon Foundation launched the Jane Glassco Arctic Fellowship Program. This program is aimed at young Northerners aged 25-35, especially Aboriginal Northerners, who want to build a strong North guided by Northerners. It is for those who, at this stage in their lives, are looking for additional support, networks and guidance from mentors and peers across the North as they deepen their understanding of important issues facing their region and develop policy ideas to help address them. From Old Crow, Yukon in the west, to Makkovik, Nunatsiavut (Northern Labrador) in the east, these fellows are working on some of Northern Canada's great policy opportunities and most pressing challenges, including resource development, climate change, water protection, seal harvesting, language preservation, health, education, and leadership in governance.

DIALOGUE THE FUTURE OF COMMUNITY PHILANTHROPY IN ENGLISH-SPEAKING QUEBEC

- Particularly in the case of remote communities in Quebec, how could we create similarly stimulating—perhaps life-changing—opportunities for dynamic youth interested in being change-makers?
- What would it take to make that happen?
- Who would need to be involved as mentors and peers?



5. ARE THERE NEW WAYS TO AGGREGATE EXISTING FUNDING OR CATALYZE NEW FUNDING?

The theme of collaboration and coordinated action comes up time and again. What one organization cannot accomplish, several entities in partnership can. The hierarchical, top-down models no longer work and sectoral action is hitting its limits. Nowadays, diverse groups made up of heterogeneous partners are joining forces to allow action to emerge out of their interaction, rather than each work separately on a pre-established plan. The example below speaks to this type of collaboration.

CLEVELAND FOUNDATION

The Cleveland-Akron region's economy had declined steadily for decades. But the Cleveland Foundation and four other local foundations recognized that they couldn't stem the economic tide individually. So they began to reach out to other local funders to promote the concept of a collaborative. The message was clear: no matter what any given funder was focused on—arts, education, the environment—no one in the area was going to be able to achieve their goals without a healthy economy in place. The Fund established a framework focused on four priorities that research and citizen input identified as critical to transforming northeast Ohio: business growth, talent development, inclusion, and government efficiency. By creating alignment around the direction and goals for the regional recovery, each individual participant—whether a foundation, a community college, a legislator, or a manufacturer—could imagine for themselves what they needed to be doing.

According to the Fund's Chris Thompson, the need for independent but coordinated action was clear. "You get more done with more shoulders to the wheel. One could take the old model of command-and-control, put out a plan for fixing northeast Ohio, and assign tasks to different institutions in a linear fashion. That's the formula that countless metro areas have been using throughout the twentieth century... But that doesn't work today. We don't try to control everything... It's about moving towards more flexible models that create the conditions for collaboration."



IN CONCLUSION

The intention of this paper was to engage key stakeholders in thinking and talking about how we can use the successes in our communities to stimulate growth and development in philanthropy. To do so, we have provided a modest overview of the topic of community philanthropy, followed by a description of some of the ways in which it has developed in three regions of Quebec. These examples eloquently speak to the importance of having people with vision to develop such foundations, which then become integral to communities. Clearly, people give to causes they believe in. As Margaret Wheatley's work has shown time and again, people commit to what they create and they get involved in things they care about. When people see changes taking place as a result of an initiative, they feel they can help and are willing to devote time, energy and resources to be a part of that success. These sorts of initiatives, based on real, felt needs can have an impact on community vitality and people's sense of belonging. Although they do not necessarily address needs specific to English-speaking communities, the vulnerability of these communities in many rural regions makes community members more aware of how illness, a lack of services or social exclusion, for example, can have a detrimental impact on people's lives.

To open up the discussion we have proposed five questions that could be pursued in conversation with various community actors. The potential for moving forward in innovative and engaging ways needs only be stimulated by additional ideas and perspectives. Although resources may at times seem scarce, the human capacity for creativity is a constant source of wonder. May this small contribution to the conversation be a springboard for future developments.



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