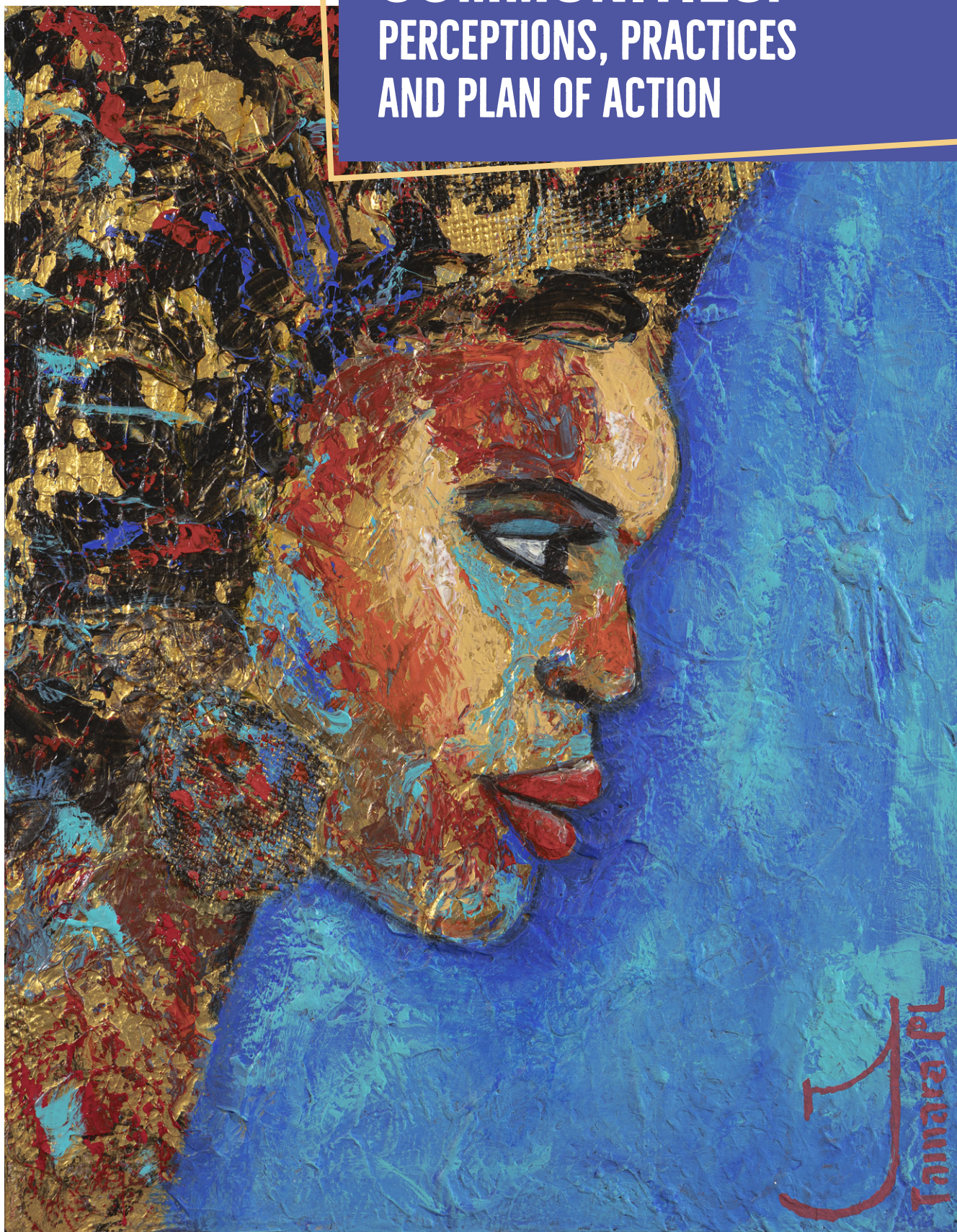


VitalSigns.
OF GREATER MONTREAL

PHILANTHROPY IN QUEBEC'S BLACK COMMUNITIES: PERCEPTIONS, PRACTICES AND PLAN OF ACTION



Source: Tamara Pierre-Louis

Research by



Observatoire
des communautés noires
du Québec



Foundation of Greater Montréal

TAMARA PIERRE-LOUIS



Photo credit: Stéphanie Synnet, photographer

Tamara Pierre-Louis, or Tamara PL as she is known in art circles, is largely self-taught, apart from various painting lessons she took between 2005 and 2013. Her art is constantly evolving. In recent years, she has explored an assortment of media, including oils and acrylics, and a mixture of styles, both figurative and abstract, using canvas as her preferred medium. A class in mixed techniques sparked an interest in experimenting with relief elements, including cardboard, wood, pieces of metal and other materials, which she has since systematically worked into her paintings to give them a sculptural quality.

The primary subject of her art is women of the world. Through each painting, she promotes a deep appreciation of diversity by featuring women from various communities. Cultural diversity and openness are important values to Tamara. This can be explained in part by her own background, which blends her Haitian and Polish heritage with her upbringing in Quebec.

In all of her work, Tamara tells the story of strong, independent women taking their rightful place in society. Her message drives home the need for women to live their lives to the fullest and take pride in what makes them unique. The values of empowerment, independence, freedom and self-realization shine through in everything she creates. To learn more about Tamara and her art, go to www.tamarapl.com.



The painting featured on the cover of this report is:

Multiculturelle

Acrylic on canvas, 22 by 28 inches, mixed media

Photo credit: Anthony McClean, photographer

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How to Use This Report

START CONVERSATIONS. TAKE ACTION. If you or your organization is moved or motivated by what you read, use this report as a starting point for positive action.

PASS IT ON. Share the report with your friends, colleagues, managers, employees, teachers, students, neighbours, library, community centre or elected officials in your area.

FIND OUT MORE. Learn about the many groups and organizations in our community working to improve how things are, and see how you too can help.

CONTACT US. We know about the issues facing our community as well as the organizations working to improve them. If you would like to make a difference, we can help and guide you.
fgmtl.org/en

MESSAGE FROM THE FOUNDATION OF GREATER MONTRÉAL

Through the *Vital Signs of Greater Montreal* series of reports, the Foundation of Greater Montréal (FGM) aims to inform, bring together and encourage people in our community to take action on the most important issues facing us. By collecting and disseminating reliable, contextualized data on the state of our community, we hope to stimulate reflection, support collaboration and encourage the development of solutions that address the matters at hand.

The starting point for the thinking process behind this latest edition of *Vital Signs* was the fact that Black community members' philanthropic contributions often go unseen. The goal then in this report is to challenge certain prejudices, such as the misconception that Black communities are always on the receiving end of philanthropic initiatives. It will also highlight the many ways in which philanthropy is defined and practiced. And, finally, it will identify areas where data is lacking and interpret previously untapped sources of data in an effort to open up new research opportunities in our field.

In addition to providing a comprehensive look at the current state of philanthropy in Quebec's Black communities, this report aims to increase the visibility of the philanthropic realities specific to these groups. To achieve this, FGM partnered with the Quebec Black Communities Observatory, a specialized research group affiliated with the Afro Youth Summit. Given the Observatory's focus on producing and disseminating information about the experience of Black communities in Quebec, it is the ideal partner for capturing the diversity and vitality of these communities with regard to their philanthropic contributions, and doing so with a high level of expertise and rigour. We at FGM thank the Observatory's teams and the members of the working group who helped write this report for their invaluable insights.

We hope that this latest edition of *Vital Signs* and its recommendations will help raise awareness and spark an open and informed conversation within Black communities and philanthropic circles — and beyond — about acknowledging the various contributions made by marginalized communities and the need to embrace more inclusive mindsets and practices with regard to these communities.

We hope the following pages provide you with some interesting food for thought. Thank you!

Marie-Andrée Farmer

Acting President and CEO

Linda Tchombé

Former Director, Philanthropic Development

MESSAGE FROM THE AFRO YOUTH SUMMIT

This study, which we conducted in conjunction with the Foundation of Greater Montréal (FGM), involved much more than simply collecting and analyzing data. Through it, we wanted to break the silence about what the deep-rooted practice of philanthropy actually is and means in Quebec's Black communities.

All too often, our communities are seen through a needs-based lens. Rarely is the focus put on the giving end of the equation. This is a reductive view, which overlooks the fact that many of us actively contribute to the common good, carrying out actions inspired by long-standing traditions of community caring and sharing that add significantly to the social fabric in Quebec. If we can all agree that contributions like these meet the definition of philanthropy, then we should have no qualms about referring to ourselves as philanthropists!

The mission of the Afro Youth Summit is to bring together and reflect the diversity of people of African descent in Quebec and encourage them to work together toward common goals. Through our Quebec Black Communities Observatory, we have developed a participatory approach that allows people to generate knowledge about their own realities.

The study was conducted in line with this approach. A group of people involved in philanthropy, most of whom (but not all) belong to a Black community, worked with us at every stage of the process. This initiative and the participatory research carried out through an equitable partnership shows that knowledge can be developed jointly through dialogue between people with academic, professional and lived experience.

Our sincere thanks go out to the FGM for their trust and openness. We are also grateful to all of the members of the working group and the study respondents for having generously shared their insights with us, which we then drew on to produce this report.

The report content provides an outline for a more inclusive philanthropic ecosystem where all contributions are welcomed and appreciated. It calls for a Quebec where diverse giving practices are not only seen but also valued as a source of collective wealth. We believe that the findings will prompt the various actors to rethink their approaches and start looking at our communities as full-fledged philanthropic partners and drivers of innovation and social transformation.

Thank you for taking the time to learn about these issues. Enjoy!

Édouard Staco

President, Afro Youth Summit

Béline Bah

Director, Quebec Black Communities Observatory, Afro Youth Summit

The Afro Youth Summit is a non-profit organization that rallies Quebec youth of African descent together to actively address issues of social, economic and political consequence. The Quebec Black Communities Observatory, an initiative affiliated with the Afro Youth Summit, produces and disseminates scientific knowledge using a participatory research approach.

TERRITORIAL ACKNOWLEDGEMENT

The Foundation of Greater Montréal (FGM) would like to highlight the presence of the Kanien'kehá:ka of the Kahnawà:ke and Kanehsatà:ke communities, which have historically been established on the lands now known as Greater Montreal. We would also like to acknowledge that this land has been home to many other Indigenous Nations over several historical periods. A diverse Indigenous population, including First Nations, Métis, and Inuit, continues to live here today, in a range of socioeconomic conditions.

This land has long served as a site of meeting and exchange for many First Peoples, and it is here that the Great Peace of Montreal was signed by 39 First Nations in 1701. In the spirit of peace, justice, and reconciliation, and in drawing inspiration from the ancestral knowledge of Indigenous Peoples, FGM is working to enhance the well-being of the communities in Greater Montreal, and to protect this territory, for now and for future generations.

For further details on our commitment to reconciliation with Indigenous Peoples, please refer to our [Roadmap towards Reconciliation](#).

JUSTICE, EQUITY, DIVERSITY, AND INCLUSION (JEDI)

The values of justice, equity, diversity, and inclusion are at the heart of our mission at the Foundation of Greater Montréal, which aspires to reflect the community it serves. In order to break down barriers and work towards an inclusive society, FGM is listening, learning, and implementing deliberate measures in our own organizational culture, grantmaking activities, investments, decisions, and actions. FGM acknowledges the existence of factors that discriminate against individuals and groups, both directly and systemically in our society. We also acknowledge that multiple intersecting forms of discrimination can be experienced simultaneously, that they are interrelated, and that they should not be treated hierarchically. FGM is committed to the following:

- making structural changes to our practices, including our investments and grantmaking activities, on an ongoing basis
- continuously educating ourselves on issues of justice, equity, diversity, and inclusion
- helping raise awareness among stakeholders and offering spaces for dialogue, discussion, and mutual understanding
- ensuring that the composition of our staff and volunteer pool, as well as other resources we draw upon, reflect the community we serve
- measuring and evaluating our progress in these areas

For further details, please refer to our [*JEDI Action Plan*](#).

The Foundation of Greater Montréal supports sex and gender equality in all our practices, including our communications. We therefore favour an inclusive writing style and are committed to progressively adopting communication guidelines that favour the reduction of inequalities.

SUMMARY

This report, *Philanthropy in Quebec's Black Communities: Perceptions, Practices and Plan of Action*, presents a unique study led by the Quebec Black Communities Observatory on the philanthropic contributions of Black Quebecers. Given the flagrant lack of data on this topic, the study combines a survey and interviews exploring individual conceptions, giving practices and motivations, as well as certain trends among Black-led organizations.

The report highlights these forms of engagement, examines their determinants and seeks to better understand these elements through excerpts of individual narratives. It emphasizes the social role of these contributions at the local, national and international level. It also sets forth a series of strategic recommendations to better recognize giving within Black communities and make more resources available in this regard to promote inclusion and social justice.

How did the Black Quebecers surveyed view philanthropy?

The study findings reflect a broad conception of what philanthropy is. Respondents said it included a wide range of actions beyond simply donating money. Practices that were considered to be philanthropic included donating time (volunteering or lending expertise), donating goods (clothing, food, equipment and other items), directly helping people in need and supporting community or religious organizations.

Some 49.6% said they strongly agreed with the statement, "Being a philanthropist means giving your time," and 46.8% strongly agreed that "Being a philanthropist means giving directly to people in need." Significantly fewer respondents believed that a monetary donation and tax deduction were a required component of philanthropy: only 16.8% fully agreed with this view, and 39.3% flat out rejected that a minimum annual amount was required to qualify someone as a philanthropist.

The interviews revealed that philanthropy is seen as an expression of love for humanity and a willingness to improve community well-being, regardless of social status or income. Respondents indicated that philanthropists can either play a behind-the-scenes role or be more visible in their contributions.

Who does the giving?

The survey revealed that 87.9% of respondents made a donation at least once in the previous 12 months. The sample was diverse in terms of gender, age and ethnocultural origin and identity (African, Caribbean, African Quebecer, African Canadian), linguistic status, migrant status, religious beliefs (albeit with a clear Christian majority), education and personal income.

SUMMARY

During our analysis, a few trends emerged with regard to donor profiles. For example, women tend to be more heavily involved in community philanthropy, and individuals aged 45 to 59 are more likely to give on a regular basis. People who were born abroad generally maintain strong ties with their country of origin and provide financial support to family members to help with things like education and health care, embracing a diasporic approach. Religious beliefs can also influence people's donation patterns, especially when it comes to donations of food and other gifts in kind. Higher-income individuals gravitate toward planned giving and high-profile donations, whereas those with more modest means are more likely to give spontaneously at the community level.

Interestingly enough, 52.9% of respondents said they self-identified as philanthropists, compared to 16.4% who shirked the label and 25% who were undecided. In other words, a significant proportion of those who donate money, material goods or time (87.9% of respondents) are reluctant to call themselves philanthropists, despite a rather broad conception of what philanthropy actually is. There seems to be a connection between this hesitancy and the stereotype that associates philanthropy with wealthy individuals, public figures and institutional grantmaking. The more informal approach to giving that is common within Black communities is often overshadowed by this widely held perception.

What do they give?

The majority of respondents (73.2%) had donated money in the previous 12 months. The median financial donation made to charitable organizations was \$600 per year, although the amounts in the sample varied widely.

There were many diaspora remittances, especially among people born outside Canada, with nearly 80% made to provide financial support to family members still living in respondents' country of origin. These remittances are primarily driven by family connections but still contribute to broader social development. Donations of this type nevertheless remain largely unaccounted for in statistics and prevailing narratives.

Respondents' gifts weren't limited to money. About half had donated material goods or given of their time, whether or not they had made a cash donation during the year.

Why do they give?

There were three main reasons provided for making a donation:

- *Contribute to social change in Quebec.* Survey respondents said they wanted to have an impact on equity, inclusion and social justice. The causes they choose to support include poverty relief, access to education, health and human rights. Public acknowledgement was identified as an incentive by some types of respondents, specifically those between 45 and 59 years of age and those with an annual income greater than \$100,000.
- *Promote the development of Black communities.* Chronic underfunding of Black-led organizations was one of the key motivations here. Donations were made to reinforce structures designed to meet specific needs, ranging from socioeconomic integration to anti-racist efforts.

- *Support development in the respondent's country of origin.* The number and amount of diaspora remittances made to fund educational opportunities, health care or local infrastructure were significant. Interviews with select donors confirmed how acutely aware they were of the socioeconomic impact of their contributions not only on their own family members but also on the recipient community as a whole.

How do they give?

There are many different channels. The most frequently mentioned was attendance of fundraising events (35.6% of respondents), followed by online donations, direct contributions to those in need and participation in community campaigns.

Informal channels such as direct remittances to family members to meet their needs and the needs of the communities where they live are important too. Contributions associated with these gifts are generally not included in institutional statistics, however, which means they tend to be overlooked.

Some donors budget a certain amount of money every year for charitable purposes, while others give sporadically or when prompted. Giving habits tend to vary when it comes to donations to charitable organizations: 43.3% of respondents indicated they give to a specific set of charities; 18.1% give to the same charities but with the occasional gift to one or more recipients; and close to a third (31.0%) vary their choice of charities, depending on the cause and prevailing needs.

What kind of difficulties are involved in giving?

Various obstacles were identified:

- Limited financial resources, specifically for lower-income donors.
- Mistrust of certain organizations due to a lack of transparency or the perception that the funds raised aren't directly benefiting communities.
- The lack of acknowledgement of Black giving in the Quebec philanthropic landscape.
- (Specifically as it pertains to Black-led organizations) An excess of red tape in accessing funds and procedures that are ill-adapted to the realities of small organizations with limited administrative capacity.

It is worth noting that respondents indicated that they would like to be approached more often by organizations that share their values and priorities.

About Black-led philanthropic organizations

In Quebec, Black-led organizations help meet the social, cultural and economic needs of vulnerable people in Black and other communities. They operate across numerous sectors, among them education, health, employment, culture, poverty relief and newcomer support.

Of the Black leaders of philanthropic organizations surveyed, 58.3% said it was difficult to secure funding from other organizations (government agencies, foundations, corporations, etc.), and 38.9% felt that the problem was a serious one.

The report *Unfunded: Black Communities Overlooked by Canadian Philanthropy* (Pereira et al., 2020) revealed that Black-led and Black-serving organizations are severely underfunded. In 2017 and 2018, they received a mere 0.07% of total grants from Canadian community foundations. This chronic underfunding undermines the capacity of these organizations, which play such a vital role in social and community development.

Recommendations

The recommendations resulting from this study can be grouped into four categories:

1. Advocacy and institutional recognition

Incorporate Black philanthropy into public policies, specifically the Programme de soutien aux organismes communautaires (PSOC) and anti-racism action plans, and provide tax incentives for diaspora remittances made through recognized organizations.

2. Data disaggregation

Work with statistical agencies to establish specific indicators for documenting practices, obstacles and impacts related to Black philanthropy.

3. Dedicated resources

Leveraging trust-based philanthropy, help improve the structure of Black community organizations through context-specific training, strategic mentoring and streamlined structural funding.

4. Space for long-term collaboration

Create an interconnected network of Black organizations, foundations, universities and funders to encourage the sharing of resources, expertise and initiatives.

Recognizing and valuing Black philanthropic contributions at the community, local and transnational level will pave the way to a more inclusive, more equitable and more prosperous Quebec. Implementing these recommendations will make it possible to weave this rich tapestry into provincial and federal philanthropy-related policies and practices more effectively.

OBSERVATORY TEAM AND WORKING GROUP

To carry out this *Vital Signs* study on the state of philanthropy in Quebec's Black communities, the Foundation of Greater Montréal partnered with the Quebec Black Communities Observatory, a specialized research group affiliated to the Socio-Economic Summit for Black Youth Development (Afro Youth Summit).

The Observatory is engaged in the production and dissemination of information about the realities of Black communities in Quebec, examining them from a socio-economic development perspective, with a particular focus on youth.

The persons involved in this edition of the *Vital Signs* through the Observatory are:

Research

- **Bélinda Bah**, Ph.D., Principal Investigator
- **Guéter Port-Louis**, Ph.D., Co-Investigator
- **Lynda Rey**, Ph.D., Co-Investigator
- **Kossi Mawulolo Ekouagou**, stat. ASSQ, M.S.T., M. Sc., Agent
- **Judeon Yong**, Ph.D., Research Agent
- **Melissa Cassandre Raymond**, B.Sc., Research Agent

Coordination and communication

- **Melissa Macena**
- **James Osné**
- **Zoé Lüthi**

The working group on philanthropy in Black communities had the mandate to work in tandem with the team conducting the study in order to define its objectives, set out a framework for its realization, follow it through production and offer feedback on its preliminary findings.

The group is composed of individuals who come from a variety of backgrounds and reflect the diversity of Black communities in Quebec:



Bineta Ba

Bineta Ba is the Director, Partnerships and International Development at the Fondation Marcelle et Jean Coutu. After having lived for many years in Africa and Europe, she decided to make Quebec her home more than 20 years ago. Ms. Ba worked in the community and social development field for about 15 years before moving to the philanthropic sector. She has served on many committees and working groups that focus on keeping Quebec students in school, and has also initiated several educational and community projects in Africa.



Karen Diaz

Karen Diaz is the President of CKG Training & Consulting. A native of Trinidad and Tobago, she grew up in Montreal. She earned a Master's in Education from McGill University, and has more than 25 years of experience in coaching and customized training, through which she has made significant contributions to several spheres of activity on both a national and an international level. She is active in promoting gender equality and in working for inclusion, and promotes equity through the creation of inclusive environments, and by empowering individuals and organizations, helping them realize their full potential.



Widlyn Dornevil

Widlyn Dornevil is the Director General of the AFS Interculture Canada Foundation, an organization dedicated to the promotion of intercultural education and global understanding through cultural exchange programs. The holder of a Master's in Public Communication from Université Laval and a Bachelor's degree in Social Communication from the Université d'État d'Haïti, he has also earned the PRP designation for public relations professionals in Quebec, attributed by the Société québécoise des professionnel(le)s en relations publiques (SQPRP). He has more than 15 years' experience in communications, philanthropic development and international development. Over the course of his career, he has held a variety of strategic posts in Canadian organizations and served as an expert consultant to 20 or so institutions.



Floriane Lemoine

Floriane Lemoine is Program Director for Health and Climate Programs at the Definity Foundation. In the last 15 years, she has most notably headed a professional integration program in China, and in France managed a program aiming to accompany social entrepreneurs in growing their enterprises. She has lived in Montreal since 2018. She was in charge of evaluation for 4Rs, a movement working to promote the rights of Indigenous young people, and subsequently managed strategy and operations for the Chamandy Foundation for nearly five years.



Carole Wawira Muriithi

Carole Wawira Muriithi is a facilitator, systems thinker, and Program Officer at Pathy Family Foundation (PFF). She has significant experience working with non-profit organizations in developing, leading, and delivering community programs. Holder of a master's degree in Human Systems Intervention from Concordia University, she has supported organizations through collaborative culture and systems change processes using an anti-oppressive, anti-racist, and equity-centred lens. Carole currently supports PFF's partner organizations across South Asia, Sub-Saharan Africa, and Latin America, with a focus on rights, empowerment, and community development and engagement.



Ruth Pierre-Paul

Ruth Pierre-Paul has been the Director of the Bureau de la communauté haïtienne de Montréal (BCHM) since 2010. The holder of a Specialized Graduate Diploma in Social Administration from Université de Montréal and a Master's in Organizational Development from the École nationale d'administration publique, she is also a member of the Ordre des administrateurs agréés du Québec. A seasoned manager, she has extensive experience in the social/community development sector and in running not-for-profit organizations. Deeply concerned by the many challenges facing Black communities, she has worked to implement programs that deal with these issues. Many of her initiatives at BCHM are now recognized as having led to significant innovations. Ms. Pierre-Paul has also been a member of several boards of directors over the years, as well as the recipient of many honours recognizing the work she has accomplished in the community.



Édouard Staco

Édouard Staco is the founding president of the Fonds 1804, which promotes academic perseverance, and founding president of the Socio-Economic Summit for Black Youth Development. A socially engaged individual, he has most notably served as a member of the Conseil supérieur de l'éducation (2005-2014), Chair of the Conseil's Commission de l'éducation préscolaire et de l'enseignement primaire (2006-2010), and President of the Association des cadres de l'École Polytechnique de Montréal (2003-2005). He has been on several boards of directors, including that of the YMCAs of Quebec, and has been the recipient of many honours, including the Ordre d'excellence en éducation du Québec and the Médaille de l'Assemblée nationale du Québec, and has been a Black History Month Laureate.

ABBREVIATIONS

CFC: Community Foundations of Canada

CMA: census metropolitan area

COPPS: Center on Philanthropy Panel Study

CRA: Canada Revenue Agency

CREO: Community Research Ethics Office

DOCN: Donors of Color Network

DRC: Democratic Republic of the Congo

FFBC: Foundation for Black Communities

FGM: Foundation of Greater Montréal

MIFI: Ministère de l'Immigration, de la Francisation et de l'Intégration [Quebec ministry of immigration, francization and integration]

NFP: not-for-profit organization

NPO: non-profit organization

OCNQ: Quebec Black Communities Observatory

PSOC: Programme de soutien aux organismes communautaires [support program for community organizations]

TCPS 2: Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans

INTRODUCTION

The word “philanthropy” comes from the Ancient Greek *philanthrōpía*, meaning “love of humanity.” It originally referred to a general affection for humankind, a willingness to take care of others and a desire to contribute to the common good. The modern concept of philanthropy emerged in the 19th century, shifting away from religious charity to instead address the root causes of social problems. There has been a considerable increase in philanthropy around the world since the 1990s, and in Canada in particular, as governments have withdrawn from providing many social services. This has given rise to countless debates on the influence of foundations on public policies.

Research on philanthropic foundations and practices in Quebec remains sparse, and practically nonexistent in the context of Black communities. One of the few publications on the topic is the *Unfunded* report (Pereira et al., 2020), which shed light on the systemic underfunding of Black-led organizations in Canada and called for the creation of a foundation for Black communities to advance self-determination.

Black people represent 5.1% of the Quebec population (Statistics Canada, 2021), with a strong historical presence in Montreal. Their ethnocultural origins vary greatly. Persistent and systemic anti-Black racism is an ongoing issue. Against this backdrop, documenting and acknowledging the philanthropic contributions of Black communities is essential in promoting inclusion, full civic engagement and social justice.

Black communities in Quebec: A mosaic

According to the 2021 Census, roughly 5.1% of the Quebec population is Black. (Statistics Canada, 2022), and the proportion is growing.

In 2021, Black people were Quebec’s largest group of visible minorities (29.8%), ahead of Arab and West Asian (24.2%), Latin American (14.1%), South Asian (10%) and Chinese (8.8%) (Institut de la statistique du Québec, 2021). The 2021 Census indicates that, although the majority live in the Montreal’s census metropolitan area (CMA) (208,805), there are Black Quebecers living throughout the province: 60,495 in the Montérégie, 38,420 in Laval, 27,740 in the Outaouais, 28,170 in Lanaudière, 23,035 in the Capitale-Nationale CMA and 13,320 in the Laurentides (Statistics Canada, 2021).

What do we mean when we say “Black communities”?

The term “Black communities” does not imply a singular homogeneous group in terms of culture, language or country of origin. It refers to social groups that have historically been categorized as “Black,” in connection with systems of domination such as slavery, colonialism and segregation, and that have reclaimed this identity for political purposes (Fanon, 1952; Crenshaw, 1989; Hall, 1990; Mbembe, 2013; Collins, 2016).

This designation is based on a shared experience of discrimination and inequality, while recognizing the diversity of backgrounds, identities and heritages within Black communities. It is important to point out that, in the approach we have taken, racial assignment is not a valid way of identifying individuals or groups. Self-identification is the only means of determining Black identity.

It is worth noting the minority yet historic representation of English-speaking Black communities, originally from the Caribbean or the United States, who have lived in specific areas of Montreal for several generations (High, 2017). Although a significant percentage of Black Quebecers were born in Canada (36.7%), most (63.3%) were born elsewhere (Statistics Canada, 2021). Haiti is the most common birth locale reported by Black Quebecers, with the next countries on the list — Cameroon, the Democratic Republic of the Congo (DRC) and Côte d’Ivoire — far behind. The majority of foreign-born Black Quebecers hail from Haiti, but the percentage of African-born Black Quebecers has risen with the recent waves of immigration.

Beyond country of birth, Black communities are very diverse from an ethnocultural standpoint. In the 2021 Census, Black respondents reported 313 different ethnic or cultural origins, 234 of which constituted a single ethnic or cultural origin response (Statistics Canada, 2021).

Table 1
DISTRIBUTION OF BLACK QUEBECERS, BY BIRTH LOCALE
 (NUMBER AND PROPORTION OF THE TOTAL BLACK POPULATION IN QUEBEC)

Birth locale	Number	Proportion (%)
Canada	155,035	36.7
Quebec	146,825	34.8
Outside Quebec	8,210	1.9
Outside Canada	267,370	63.3
Haiti	96,255	22.8
Cameroon	23,410	5.5
Congo, Democratic Republic of the	19,330	4.6
Côte d'Ivoire	16,800	4.0
Senegal	10,110	2.4
Burundi	7,310	1.7
France	7,105	1.7
United States	7,010	1.7
Guinea	5,730	1.4
Nigeria	5,185	1.2
Other	69,125	16.4

Source: Quebec Black Communities Observatory, based on 2021 Census data published by Statistics Canada.

This *Vital Signs* report is divided into three parts. The first part lays the groundwork, presenting the main frames of reference and putting them into context within the Canadian and Quebec philanthropic ecosystem, while noting the scarcity of data on philanthropy in Quebec's Black communities. The second part outlines the methodology used, which combines a quantitative and qualitative approach. The third part focuses on the results of the study, showing the multiple forms of philanthropic engagement, their determinants and the prospects they open up for greater recognition and appreciation of Black philanthropy. The document concludes with a set of recommendations for decision-makers, key stakeholders and emerging players in Quebec's philanthropic space.



PART 1

PHILANTHROPY AND BLACK COMMUNITIES: WHICH FRAMES OF REFERENCE, WHICH DATASETS?

So much of African American philanthropy is impactful, but unrecorded. We have a history of digging deep and calling on each other for the good of our community. Ever since we landed on these shores that's what we have done. It's part of our DNA, though rarely recorded.

[...]

We would not enjoy the quality of life that we do without the traditions of philanthropy within our community. Those traditions still stand today. For most of us, the quality and character of our lives are measured by our philanthropy: by how we advocate, share, mobilize, and volunteer so we can upgrade the quality of life in our community.

Mel and Pearl Shaw, 2016¹

Three core approaches to philanthropy

In Quebec and the rest of the Western world, philanthropy and its evolution can be viewed through the lens of three different approaches: charitable philanthropy, strategic philanthropy and community philanthropy.

Charitable philanthropy

Over time, the responsibility for public welfare has shifted from a shared model between religious and public institutions to one where the charity-driven nature of the former has gradually made way for a state-controlled service-oriented model.

For centuries, philanthropy was defined as a love of humanity and a form of civic virtue, often rooted in religious traditions (Leglaive-Perani, 2011). For example, in the Middle Ages in Europe, Catholic foundations received donations and bequests and used them to support vulnerable members of society (Lambelet, 2017). This charity of the elite classes filled in any gaps left by the state, albeit without any real accountability (Barman, 2017; Dugal, 2015).

In Quebec, charitable philanthropy first emerged in the era of New France and predominated until the 1960s. It was associated with religious institutions and the Catholic Church in particular (Bergeron, 2017; Ferretti, 2013). During this time, the Church worked to carry out its charitable mission, collecting tithes, alms, bequests and donations to come to the aid of refugees, the poor, the sick and other vulnerable groups. (Lambelet, 2017; Chamberland, 2012). The Church was supported by the state and certain bourgeois elites, playing the role of middleman between the rich and the poor (Ferretti, 2013). Giving was motivated by a sense of kindness, generosity and charity toward people in need (Barman, 2017; Dugal, 2015). This type of philanthropy is often termed "social justice philanthropy." The concept encompasses social, charitable and humanitarian work carried out by private initiatives — some faith-based, some not — aimed at improving living and community conditions (Leglaive-Perani, 2011; Shrestha et al., 2007).

1. <https://saadandshaw.com/black-philanthropy-giving-back/>

The central role of the Catholic Church has weakened over time, first under the influence of British rule and Protestant domination between 1760 and 1840, then with the advent of the welfare state between 1960 and 1980 (Bergeron, 2017; Ferretti, 2013). During the latter, the state became a major player in protecting against and preventing social risks (Bergeron, 2017). The adoption of the *Income War Tax Act* in 1917 and the *Public Assistance Act* in 1921 set up a regulatory framework for philanthropic activity, allowing the state to support social and community action with funding. By the 1980s, however, with the introduction of neoliberal economic reforms and the gradual scaling back of government spending came the creation of charitable organizations and foundations (Ferretti, 2013). This was a turning point and one that marked the arrival of high-net-worth individuals and other private sources of funds, ushering in a new approach to philanthropy.

Strategic philanthropy

As the ultra-wealthy embraced philanthropy, starting in the 1980s, a more business-like approach to philanthropy began to emerge. Efficiency, measurable impact and private leadership redefined what social action looks like.

The strategic approach to philanthropy is characterized by more professional and institutionalized processes, with major donors playing a central role. Known as “philanthrocapitalism” (McGoey et al., 2018) or “strategic philanthropy” in the United States, this approach is defined as the transfer of financial, material or volunteer resources by private actors for public purposes, i.e., to serve the common good and improve quality of life for people and communities (Fortin, 2019; Bergeron, 2017; Lambelet, 2017; Barman, 2017; Ducharme, 2012). By placing emphasis on private initiatives, this definition differentiates philanthropy from government actions, which stem from a duty to meet the needs of the populace (Barman, 2017). In addition, given the focus on the final outcome — serving the common good — it clearly distinguishes philanthropy from simple donations or direct acts of charity performed, for example, to help someone in need (PhiLab, n.d.).

This approach is based on an ecosystem comprising four main players: donors, foundations, the organizations providing services and target groups. The Quebec philanthropic ecosystem map developed by Bergeron indicates that donors inject resources into the system (often receiving a tax receipt in return). Foundations consolidate these resources and direct them toward charitable organizations that deliver the services created specifically to meet the identified needs of beneficiaries (Bergeron, 2017).

The types of philanthropy that currently dominate the landscape can make certain practices invisible or undervalued, while giving major donors even more influence. Some studies show, for instance, that this system can be misused for donors' personal gain — to improve public image, build power, expand networks and increase wealth, or to steer resources in a way that directly serve donors' interests (Ahmad and Khadse, 2022). As a result, beneficiaries may feel a low sense of ownership over the decisions concerning them and the actions taken may fail to address the root causes of the problems at hand.

This model has also been criticized for the funding disparities it can generate (Ahmad and Khadse, 2022; Chamberland, 2012). Some authors caution that “the pro-market rhetoric espoused by philanthrocapitalists helps to confer moral legitimacy on pro-corporate government regulation and public spending that directly exacerbates economic inequality” (McGoey et al., 2018). Accordingly, some stakeholders propose promoting a more solidarity-oriented form of philanthropy, developing what is known as relational philanthropy or community philanthropy (Ahmad and Khadse, 2022; Dorsey et al., 2020).

Community philanthropy

The increased focus on local solidarity marks a return to our collective roots, where communities determine their own paths, share their resources and work together to build a paradigm of social justice that puts people first.

Community philanthropy, which is often offered up as an alternative to strategic philanthropy, is not a recent phenomenon. These practices go back centuries in many communities, among them African American communities (Center on Philanthropy and Civil Society, 2003).

Community philanthropy is grounded in the dynamics of local solidarity, and may or may not be supported by a formal organizational structure. It refers to a process of social transformation aimed at building capacity, amplifying community voices, strengthening trust and leveraging shared local resources to support community development (Doan, 2019). In Doan’s research, “community” can refer to identity (e.g., racial or ethnic identity), a shared value (e.g., environmental protection) or a specific geographic area (e.g., a neighbourhood). This approach is based in values such as mutual aid, community leadership, solidarity, autonomy and interdependence (Ahmad and Khadse, 2022; Doan, 2019). From this perspective, the strength of a community lies in the individual engagement of its members through gifts and volunteer efforts, all of which help foster community transformation. And when community solidarity is achieved, there is more support and protection available to its members, thus confirming the interdependence between individuals and their collective environment.

Community philanthropy has grown significantly in North America since the second half of the 20th century. From the 1980s onward, community-level social action groups have played a critical role in service provision in Canada, and in Quebec in particular (Fortin, 2019). This dynamic challenges the top-down approaches of traditional philanthropy, where priorities are largely defined, even imposed, by donors and applied to beneficiaries (Ducharme, 2012). The goal is to make philanthropic giving more accessible to all by tapping into community-driven resources and ideas, thereby embracing an approach led by and for communities to improve overall well-being (Doan, 2019).

The philanthropic ecosystem in Quebec

The philanthropic ecosystem in Quebec is composed of donors, charitable organizations and other non-profit/not-for-profit organizations (NPOs/NFPs). These stakeholders work individually or jointly to address various social and community needs.

Donors

These are people who contribute money, goods or time in support of an organization's mission. They can give to registered charities and be eligible for a tax receipt, or they can donate time, expertise or resources to unregistered NPOs without this tax benefit.

Charitable organizations

Charities are created for the sole purpose of doing charitable work. Relief of poverty, advancement of education, advancement of religion and other purposes beneficial to the community are among the charitable purposes recognized by the federal government (Canada Revenue Agency, 2023).

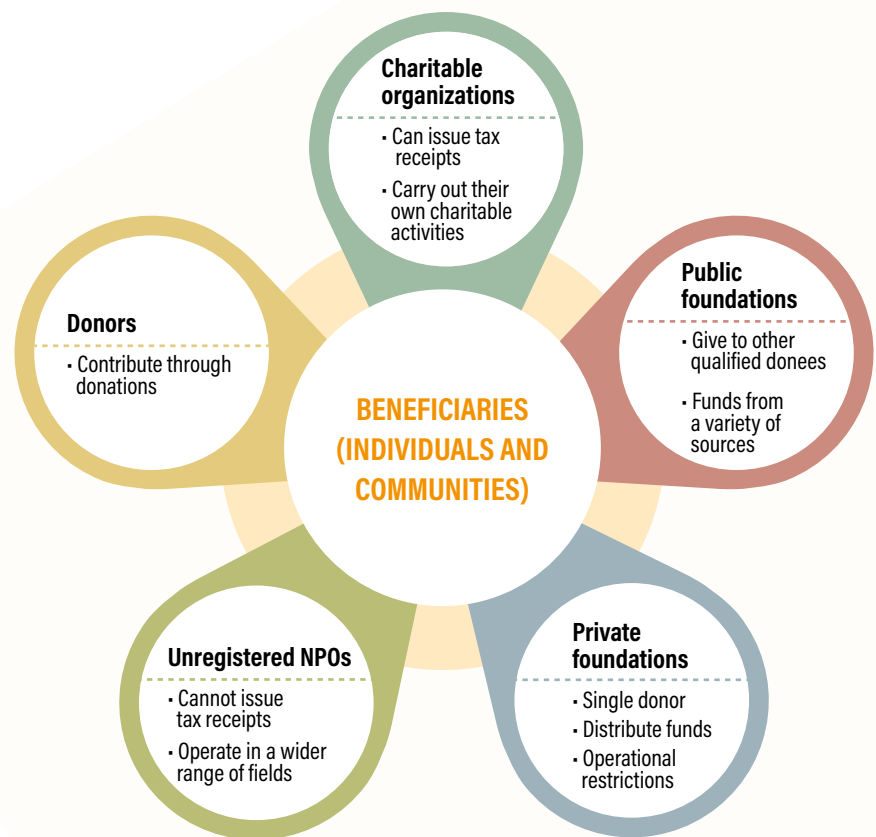
In Quebec and the rest of Canada, a distinction is drawn between registered and unregistered organizations. The right to issue official tax receipts, for example, is exclusive to registered charities (Éducaloi, n.d.). During the registration process, one of three categories will be assigned to the organization, depending on how the charity operates, how it is structured and how it is funded. But they all share the same end goal of supporting or carrying out charitable work.

- **Charitable organization:** This type of organization devotes all its resources to charitable activities. Its income cannot be used for the personal benefit of its members, governing officials or founders (PhiLab, n.d.).
- **Public foundation:** Public foundations have exclusively charitable purposes and redistribute the majority of their income to other qualified donees, but they may also carry out their own charitable activities. The majority of a public foundation's governing officials must be at arm's length with each other. Funding comes from a variety of arm's length donors, and income cannot be used for the personal benefit of its members or governing officials (PhiLab, n.d.).
- **Private foundation:** The purposes of private foundations are exclusively charitable as well, but most of their funding tends to come from one main donor, often an individual or a family (PhiLab, n.d.). Private foundations have more operational restrictions to contend with, and their primary activity is distributing funds to other qualified donees.

Unregistered NPOs

Non-profit organizations include associations, societies and clubs that contribute to social welfare, recreation and community initiatives (PhiLab, n.d.). NPOs can operate in the cultural, sports, environmental, rights advocacy or a wide range of other spheres. Unlike registered charities, unregistered NPOs cannot issue official tax receipts for any donations they receive (Éducaloi, n.d.).

There are approximately 15,000 registered charities (private and public foundations and traditional charitable organizations) operating in Quebec (Blumberg and Pasha, 2025). Between 1994 and 2014, the number of foundations increased by 70% (Depecker et al., 2018). Despite this upward momentum, comparisons show that the average charitable donation in Quebec in 2010 was about half of the national figure (\$208 versus \$446) (Fontan et al., 2017).



This can be explained by a philanthropic approach in Quebec that has traditionally focused on community solidarity (Ferretti, 2013) and individual donations rather than institutional contributions. One study on the evolution of philanthropy in Quebec (Impact 4.0, 2022) showed that the number of individual donors increased from 340,375 in 2017 to 344,605 in 2021. This stands in stark contrast to the number of corporate donors, which decreased from 26,541 to 18,786 over the same period (Impact 4.0, 2022).

In the following section, we will examine current knowledge of philanthropic practices in Black communities using U.S. data as a benchmark, before delving into what we know (or rather what we don't know) about philanthropy in Quebec's Black communities.

Philanthropy in Black communities: U.S. frame of reference; Canadian and Quebec realities

The literature on philanthropy in Black communities is much richer in the United States than anywhere else in the world, including Canada. In this section, we will examine the origins of philanthropy in Black communities and the corresponding practices based on this documentation. We will then apply this information to philanthropy in Black communities in Canada and Quebec, and stress the importance of developing further research in this regard.

Origins of philanthropy in Black communities and an attempted definition

The term “Black philanthropy” was originally used to refer to the giving practices of African Americans. It has since expanded to include initiatives by individuals of African, Caribbean and sometimes Latin American backgrounds as immigration from these regions has grown (Copeland-Carson, 2005).

In the U.S., Black philanthropy is rooted in churches and faith-based non-profit organizations (Carter and Marx, 2007). Before the 20th century, churches were often the only institutions serving Black communities, as other structures were the domain of white-dominated groups (Carter and Marx, 2007; Copeland-Carson, 2005; Center on Philanthropy and Civil Society, 2003). In a segregated society, churches were where Black people could express themselves openly, develop solidarity networks and strengthen their communities (Hairston, 2018). Philanthropic actions were carried out to meet the needs of community members and fight oppression and segregation. Terms that tended to be used to describe these practices at the time included “self-help,” “benevolence,” “uplift,” “betterment” and “helping out” (Center on Philanthropy and Civil Society, 2003).

After the civil rights movement, the concept of Black philanthropy expanded, giving rise to certain debates in order to arrive at a more comprehensive definition. Today, it is used to refer to all forms of generosity — be they financial donations or volunteering — exhibited by Black people (Center on Philanthropy and Civil Society, 2003). These practices extend beyond the traditional view of philanthropy, which is frequently associated with professionalism, tax benefits and donations made through charitable institutions. Accordingly, Black philanthropy can refer to investments of time, talent or resources made strategically and thoughtfully through Black-led foundations or entities concerned with racial issues, as well as formal and informal initiatives aimed at improving the living conditions in Black communities (Jackson, 2009). In general, these types of philanthropy steer donations toward combating inequalities in education and employment and toward promoting inclusion and diversity in every segment of society (Jackson, 2009).

Philanthropic practices in Black communities in the U.S.

Black-led and Black-serving philanthropy stems from a long tradition of family solidarity and mutual support within Black communities (Shrestha et al., 2007). It is also based in the principle of reciprocity, or the idea that everyone should be able to help and be helped. This can occur between family members, neighbours, godparents and friends (Center on Philanthropy and Civil Society, 2003). Accordingly, family is seen as an inclusive and permeable institution, where helping family and community members and even needy strangers is considered to be a collective responsibility (Center on Philanthropy and Civil Society, 2003).

This dynamic introduces another way of giving: instead of being limited to donations through formal organizations that redistribute aid to recipients, Black communities also use informal channels that are often directly linked to beneficiaries. As indicated by Osili and Du, Black people tend to opt for donations made through private and informal networks (Osili and Du, 2005). Financial support for family members residing in the donor's country of residence or country of origin is an essential characteristic of giving practices in these communities (Copeland-Carson, 2005).

In this regard, the Center on Philanthropy Panel Study (COPPS) indicates that immigrant households may give less frequently through formal donations, but they make up for it by contributing more through private networks. In other words, they give more via informal channels to help their family, often through international remittances (Bekkers and Wiepking, 2007; Osili and Du, 2005).

In concrete terms, immigrants in Black communities in the U.S. regularly send money to their family or direct their resources to local organizations in their community of origin to support development efforts (Osili and Du, 2005). They also lend their expertise to initiatives designed to serve the common good, devoting time, materials and money in a less formal way to meet their family's needs. These private transfers are generally applied to spending on education, medical care and housing. They are vital in helping recipients deal with unexpected situations such as job loss and health issues (Osili and Du, 2005). Donors often, however, underestimate these amounts in their donor statements (Steinberg and Wilhelm, 2005; Conley, 2000), which undermines the reliability of the documentation and leads to underrepresentation in studies on formal donations (Osili and Du, 2005).

Although contemporary philanthropy in Black communities in the U.S. continues to have this solidarity-based connection with family and community networks, new practices are also being embraced. The rapidly expanding collective giving moment is a noteworthy example: from 2017 to 2023, nearly 4,000 collective giving groups mobilized some 370,000 people to donate more than \$3.1 billion (Loson-Ceballos and Layton, 2024). These groups, which are often organized by women and racialized people, favour collective donations of time, money and knowledge. They are the embodiment of a desire to transform traditional philanthropy into a tool for community action and social justice. Statistics from the Donors of Color Network (DOCN) show that Black donors demonstrate a strong commitment to causes related to civil rights, environmental justice and education, even though their household income is lower overall (Osili et al., 2021). Lastly,

Black women are playing a central role in philanthropic renewal, in particular through feminist funding, which is rooted in trust-based philanthropy and unrestricted grantmaking aligned with community needs and aspirations (Bofu-Tawamba et al., 2025).

In any case, the often informal nature of philanthropy in Black communities, as documented in the U.S., fuels the discourse positing that philanthropy is the prerogative of the rich, specifically wealthy male billionaires (Wiepking, 2021; Gasman and Sedgwick, 2005) and the prevailing perception of Black communities as the recipients of philanthropic actions carried out by other groups (Jackson, 2009). This perspective is based on the analysis of formal donations, i.e., donations given through government-registered charities. The sole focus on these types of donations means that philanthropy in Black communities remains underestimated.

Outside the U.S., what is the status of philanthropy in Black communities in Canada and Quebec in particular?

Scarcity of data on Black philanthropy in Quebec

Unfunded: Black Communities Overlooked by Canadian Philanthropy, a Canada-wide report mentioned in the introduction, is of particular interest as it confirms that Black-led and Black-serving organizations are underfunded (Pereira et al., 2020). In 2017 and 2018, they received a mere 0.07% of total grants from Canadian community foundations. Although documenting the philanthropic practices of Black communities was not the main goal of this report, the result nevertheless sheds light on the current status of these practices by discussing the ability of underfunded organizations to mobilize their own resources in order to support initiatives, provide services and address social needs in an innovative, context-specific manner. The report points out that Black communities are not only underfunded, but they are also underrecognized in the philanthropic space.

With regard to documenting the giving practices of Black Canadians and Black Quebecers, Imagine Canada reports are the only source of information that we were able to use (Imagine Canada, 2025; 2024). The 2025 report focuses on the giving practices of ethnocultural groups in Canada, including people of Afro-Caribbean and African descent identifying as Black according to the Statistics Canada definition (Imagine Canada, 2025). Data was collected in Quebec, but the report does not break down national statistics by province. Moreover, the focus is on formal donations and overlooks informal practices, which tend to be especially widespread in Quebec's Black communities. We can nevertheless make certain observations based on the data in this report:

- People from Afro-Caribbean and African backgrounds have a positive view of charities (74%) and a high donation rate (84%), with an average giving amount of \$1,128.
- The causes to which donors of Afro-Caribbean and African backgrounds tend to give are related to religion, health, international organizations and fundraising/grantmaking organizations. The main motivations for giving are showing compassion (88%), belief that it's the right thing to do (86%), personal belief in the cause (86%) and the desire to help the local community (81%).
- They strongly believe in the principles of solidarity: 83% say that "even helping a little bit is always worthwhile"; 76% say that "giving to charities makes Canadian communities stronger"; and 65% feel a personal responsibility to help build a better future for the community.

- Some 65% say most of their charitable giving is spontaneous, while 60% have an idea of which charities they will give to.
- Their giving practices are influenced by their social relationships: 63% like to promote the charities they care about to their friends.
- Although there are still obstacles in their way, 66% would like to donate more to charities and 54% would support more charities if they were asked more often.

Although these observations are useful, they are only a starting point for exploring the various formal and informal ways of giving within Quebec's Black communities. Black people make up a little more than 5% of the provincial population, but they are the largest racialized group and are part of a rich cultural and migrant mosaic. It therefore seems pertinent and useful to document their philanthropic practices. This will help in acknowledging the social contributions that are all too often overlooked, especially in a framework informed by anti-Black racism.

PHILANTHROPIST PROFILE

Frantz Saintelley

Frantz Saintelley, CM, is 14th Chancellor and Chair of the Board of the Université de Montréal. He is also the co-founder and outgoing Chair of the Board of Groupe 3737. With over 25 years of experience in his field, he is recognized around the world as an expert in advanced technologies and entrepreneurship. He holds a number of patents and has helped create and grow many innovations and technology companies.



A member of the Order of Canada, he received a 2024 Prix du Québec for science along with medals from the Quebec National Assembly of Québec and Senate of Canada. He was chosen by the CIPO as one of seven noteworthy and contemporary Black Canadian innovators, by La Presse as one of Quebec's 15 most influential people in 2022, and by *Poets & Quants* as one of the Best and Brightest MBAs in 2020. He was also named as an MBA de l'heure by the Association des MBA du Québec, a Top Performing Executive by the World Executive Forum, and one of the Boston Consulting Group's Top 10 Young Tech Leaders to Watch.



PART 2

STUDY METHODOLOGY

Theoretical objectives and approaches

One main question guided this study: how is philanthropy perceived and practised by individuals and groups in Quebec's Black communities? Two research objectives were established: i) Understanding how Black people define and experience philanthropy, compared to existing frames of reference; ii) Describing the philanthropic contributions of Black communities in terms of types of giving, motivations and the causes they support. Finally, several courses of action were identified to support community well-being and inspire public action.

The study was guided by the principles of asset-based community development (Green and Haines, 2015; García, 2020). Using this approach, we sought to determine Black communities' contributions to philanthropy in Quebec through an appreciative lens, invoking the mobilization of social, cultural and political capital by stakeholders in their philanthropic practices. Based on this perspective, we hoped to contribute to honouring the dignity of the members of Black communities and promote their sense of belonging and fair treatment by recognizing their contributions to socioeconomic prosperity in Quebec.

In accordance with the participatory research model used by the Quebec Black Communities Observatory, this study sought out the input of concerned stakeholders through the implementation of an ad hoc working group tasked with overseeing the research efforts.

Study type, methods and target population

A transformational research design was selected for this study, combining quantitative and qualitative approaches to bring about change and propose courses of action. Two data collection methods were used to meet the study objectives: a survey of individual respondents conducted from November 2024 to March 2025 and individual interviews conducted from February to July 2025 to supplement and expand on the survey results. The study was approved by the Community Research Ethics Office (CREO), a non-profit organization that conducts ethics reviews for researchers whose work aligns with the three core principles in the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS 2).

The target population of the study consisted of philanthropic stakeholders in Quebec's Black communities. This includes Black Quebecers who identify as current or potential donors as well as Quebec-based Black-led philanthropic organizations (as defined by their respective leaders).

Data collection and analysis

Survey of individual respondents

An online survey on the SurveyMonkey platform was distributed to people living in Quebec who identified as Black or of African descent. Snowball sampling was used to select the study participants. This is a non-probability sampling method where initial participants provide referrals to recruit others.

The survey questionnaire was developed jointly by the study's working group and inspired by three surveys: Statistics Canada's *General Social Survey— Giving, Volunteering and Participating* (Statistics Canada, 2018); Imagine Canada's *Multicultural & Newcomer Charitable Giving Study* (Imagine Canada, 2020) and the survey conducted as part of the Institut Mallet study *Dons et philanthropie au Québec en contexte de relance post-pandémie* (Institut Mallet, 2023). The survey comprised 58 questions, not counting those related to consent, survey eligibility and contact details for future studies. The average survey completion time was 20 minutes.

The survey data was processed and analyzed using Stata statistical software. The final study sample consisted of 280 Black respondents or respondents of African descent aged 15 and older and living in Quebec (see Table 2).

Table 2
SURVEY SAMPLE PROFILE

Group	n = 280	Group	n = 280
Gender		Age range	
Male	43.9%	15–24	10.4%
Female	54.3%	25–44	64.6%
Other	1.8%	45–59	21.1%
		60+	3.9%
Language spoken most often		Birth locale	
French	82.5%	In Canada	21.1%
English	8.6%	Elsewhere	77.5%
Other	8.2%		

Parents born in Canada		Citizenship status	
Yes, one parent	3.6%	Canadian citizen	35.0%
Yes, both parents	1.1%	Permanent resident	16.1%
No	94.6%	Study permit	11.1%
		Other	9.3%
Ethnic origin		Religion	
African	37.5%	Christian	67.1%
African American	1.8%	Muslim	8.9%
African Canadian	18.9%	Other	5.0%
Afro-Caribbean	45.4%	None	11.1%
African Quebecer	13.9%		
Education		Before-tax personal income in 2023	
High school	3.2%	Less than \$40,000	25.0%
CEGEP/college	13.6%	\$40,000–\$59,999	17.9%
University	81.4%	\$60,000–\$79,999	12.5%
		\$80,000–\$99,999	9.6%
		\$100,000+	16.1%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

A univariate descriptive analysis of the sample was carried out to produce frequency tables, graphs and measures of central tendency concerning respondents' conception of philanthropy and the philanthropic contributions of Black Quebecers in the previous 12 months. In some cases, the percentage of "don't know/no reply" responses were excluded from graphs and tables, in which cases the total percentage provided is less than 100%. In other cases, respondents provided more than one response; the total percentage provided is therefore more than 100%. Univariate analysis was applied to all of the survey questions. However, for the sake of clarity and consistency, only the tables essential to understanding the findings have been included in the body of the report. The raw data is presented in table form in the appendices.

This was followed by a bivariate descriptive analysis to compare the proportion of positive responses or the median of a group of respondents to the reference group. Using the two-proportion Z-test² and the Wilcoxon-Mann-Whitney test,³ we had two groups based on the response of interest (e.g., "Yes"). Only the positive responses are presented in the tables. Other responses (e.g., "No," "Don't know," or "Prefer not to answer") are not shown. In this study, the reference group corresponds to the category with the highest number of participants. Any difference observed between two groups in proportion or median is considered statistically significant when it is unlikely to be due to chance. In other words, the difference observed is large enough to suggest a meaningful difference between the variables being studied, rather than a mere coincidence. To determine whether a result is statistically significant, hypothesis testing is used, comparing the *p*-value (probability of obtaining results at least as extreme as the observed result when the null hypothesis is true) to a predefined threshold value, which is generally set at 0.05 (5%). If the *p*-value is less than the predefined threshold value, the null hypothesis is rejected and the finding is deemed to be statistically significant. In the tables, the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing. A criterion was used to determine relevance with regard to the study objectives when selecting the questions to which the analyses were to be applied.

2. The two-proportion Z-test is a statistical test used to compare two proportions and determine whether the difference between them is statistically significant or if it could have occurred by random chance. This method is frequently used to determine if a proportion from one category (e.g., the percentage of donors of material goods) differs between two separate samples (e.g., men and women).

3. The Wilcoxon-Mann-Whitney test, or the Wilcoxon rank-sum test is a non-parametric test used to compare medians from two independent groups or the median from one group with a reference value. It is particularly useful when data doesn't follow normal distribution or when there is a small sample involved. The test determines whether the differences observed between the medians from each of the groups are statistically significant or if they could have occurred by random chance. In other words, this test helps establish whether the two groups come from populations with similar distributions or if one of the groups tends to have higher values than the other.

Individual interviews

Individual interviews were conducted to triangulate the data and further examine Black donors' perspectives. Interviewees were recruited using a sampling strategy aimed at ensuring structured diversity. The survey was one of the recruitment sources. Data was collected using a semi-directed interview guide. Conversations focused on the individual's philanthropic engagement (practices, origins behind their practices, causes they support, donation mechanisms, challenges, perceived benefits) as well as their perception of what philanthropy means to them. Each respondent also had the opportunity to weigh in on solutions that might increase philanthropic engagement within Black communities and increase the visibility of philanthropic stakeholders.

The sample obtained comprised 18 individuals from a variety of backgrounds with respect to gender, age range, linguistic status, birth locale, citizenship status, ethnic origin, religion, education and before-tax personal income in 2023. Our attempts to ensure a diverse sample were further supported through a recruitment campaign using a heuristic typology with five profiles, developed based on the literature: i) the volunteer philanthropist, whose impact is based on donating their time; ii) the strategic philanthropists, whose impact is shaped by practices inspired by the business world such as planned giving; iii) the community philanthropist, whose own identity is rooted in their philanthropic engagement; iv) the public figure philanthropist (athletes, performers, etc.), whose media exposure plays a central role in their philanthropic work; v) the diaspora philanthropist, whose philanthropic efforts are shaped by their immigration experience and their desire to help their country of origin.

We carried out a thematic content analysis, which help us identify and categorize the main themes emerging from respondents' answers to the questions. With their consent, the conversations were recorded and transcribed for coding. In the English version of this report, the quotes from interviews originally conducted in French have been translated.

Strengths and limitations of the analysis

The survey used a non-probability sample, given that the participants were not randomly selected. That means that some individuals or subgroups did not have the same likelihood of being selected. Selection bias may have occurred as a result. As the sample was not representative from a statistical viewpoint, the results cannot be generalized across Quebec's Black population.

Despite this limitation, the sample allowed us to connect with a diverse range of Black Quebecers and conduct an exploratory analysis on various aspects of their experience.



PART 3

**UNSEEN AND
UNHEARD NO MORE**

In this part of the report, we will delve into the study's findings. The figures and interview excerpts highlight the multiple forms of philanthropic engagement in Quebec's Black communities. The compiled information describes respondents' practices with regard to tangible and intangible donations made in support of local and international causes either through an organization or without an intermediary. Generally speaking, the survey respondents assigned meaning to these practices, which was framed by a broad conception of philanthropy. Their contributions are helpful in measuring the impact of generosity and solidarity in action, and in paving the way to concrete solutions for appreciating and supporting these dynamics.

An inclusive vision of philanthropic engagement

What is a philanthropist?

When asked what a philanthropist was, most respondents said they "totally agreed" with the majority of the statements presented to them. A more nuanced view emerged when it came to certain aspects of monetary donations. Some 42.5% did not consider that "being a philanthropist means giving money in order to receive tax credits" and 39.3% did not feel a donation of a "a minimum annual amount" was a condition for being a philanthropist (Table 3). Contributions of time and material goods, direct donations to people in need and donations to community organizations were all seen as very representative of what a philanthropist does. The statements below are the ones with the highest level of agreement.

Table 3

AGREEMENT WITH THE DEFINITION OF PHILANTHROPY AT AN INDIVIDUAL LEVEL

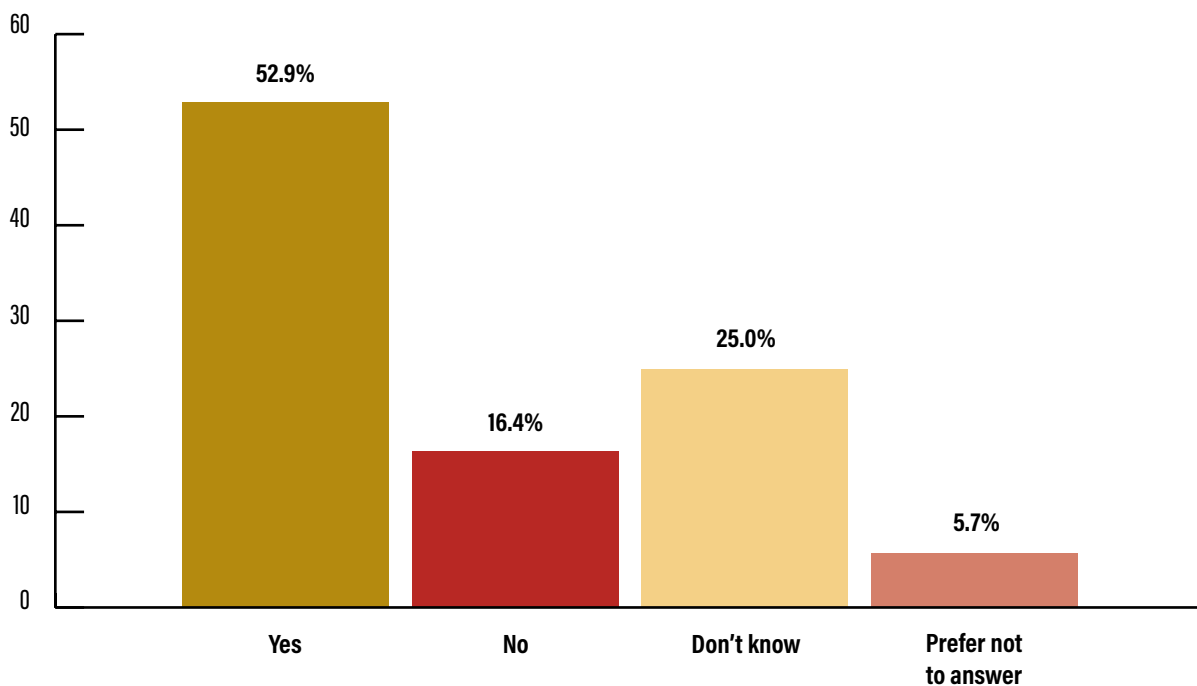
Being a philanthropist means giving... ⁴	Level of agreement			
	Totally agree	Tend to agree	Tend to disagree	Totally disagree
Your time (volunteering or expertise)	49.6%	36.1%	3.6%	4.3%
Directly to people in need	46.8%	37.5%	5.7%	3.6%
Material goods (clothing, furniture, toys, computers, etc.) or food	46.4%	37.9%	5.0%	3.9%
To your church or faith-based organization	29.3%	37.9%	13.9%	7.9%
To a community organization	44.3%	41.1%	2.9%	4.6%
To your community of origin through your family members	36.1%	40.4%	11.1%	4.3%
To a registered charity	35.7%	39.3%	8.9%	6.1%
Money	34.3%	39.3%	10.4%	7.5%
Money in order to receive tax credits	16.8%	24.6%	22.1%	20.4%
A minimum annual amount	13.9%	32.1%	25.0%	14.3%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

4. For this series of statements, the percentage of "don't know" responses ranged from 6.4% to 16.1%.

Based on their own conception, 52.9% of respondents said they self-identified as philanthropists; 16.4% said that they not consider that this was the case (Figure 1). The most compelling statistic, however, is the proportion of undecided respondents: one out of four could not say whether they considered themselves to be a philanthropist.

Figure 1
SELF-IDENTIFICATION AS A PHILANTHROPIST



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

PHILANTHROPIST PROFILE

Ruth Pierre-Paul

Based in Montreal since 2001, Ruth Pierre-Paul serves as the Director of the Bureau de la communauté haïtienne de Montréal (BCHM). An experienced manager and member of the Ordre des administrateurs agréés du Québec (C.Adm.), she has extensive experience in social and community development and non-profit management.



Deeply involved with Black communities, she has launched many innovative programs to address issues that affect them. Her key achievements at BCHM include social programs such as Respect Without Borders and the father-involvement support service for Option Protection, initiatives that have been recognized for their major contributions. Before taking over the reins at BCHM, she worked for the Institut de planification financière and Centraide of Greater Montreal. She has also served on multiple boards of directors over the years.

Generally speaking, there is no statistically significant difference between the proportion of positive responses based on sociodemographic characteristics using the 5% threshold (see Table 4). However, a marginally significant difference can be observed between participants in the 25 to 44 age range (53.6%) and those in the 15 to 24 age range (34.5%) ($p < 0.1$). The younger respondents were less likely to self-identify as a philanthropist.

Table 4
DISTRIBUTION OF PARTICIPANTS WHO SELF-IDENTIFY AS A PHILANTHROPIST,
BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	n	Self-identifies as a philanthropist (Yes)
Gender		
Male	123	51.2%
Female ^(r)	152	54.6%
Age range		
15–24	29	34.5% [†]
25–44 ^(r)	181	53.6%
45–59	59	62.7%
60+	11	36.4%
Religion		
Religious ^(r)	227	53.3%
Not religious	31	48.4%
Birth locale		
In Canada	59	50.8%
Elsewhere ^(r)	217	53.9%
Before-tax personal income in 2023		
Less than \$40,000 ^(r)	70	50.0%
\$40,000–\$59,999	50	56.0%
\$60,000–\$79,999	35	57.1%
\$80,000–\$99,999	27	59.3%
\$100,000+	45	66.7%
Language spoken most often		
French ^(r)	231	55.0%
English	24	54.2%
Other	23	30.4%

Note: [†]The p -value is less than 10%. The (r)-index indicates the reference group.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

A full analysis of the feedback received adds another dimension to the survey data, reinforcing the idea that philanthropy is based on personal commitment and sensitivity to others. It's a matter of coming to the aid of an individual or group in need or identifying a specific cause to help out with. The emphasis here is on values such as solidarity, charity and love for one's fellow human beings.

“ I define it as a person, someone who gives of their time, their expertise and their resources to a cause or an individual, or a group that is important to them, something they believe in or something they decide to volunteer for or donate money to.

— A female respondent

Philanthropy is first and foremost love for humanity [...] The way I see it anyway, that's what philanthropy is, giving either directly to poor people, or providing financial support, either to families in need, through your social networks or online donations.

— A male respondent

I think my general like perception of what philanthropy is, is just someone who volunteers their time to do kind of like volunteer work for, like different organizations for different communities in need.

— A female respondent

For me, it's someone who gives their time and/or money to help a social welfare cause to improve, let's say, people's health. It could be physical, mental or financial health.

— A female respondent

But for me, philanthropy is someone who feels the need to help others, to watch a group of people progress. It's someone who is drawn to doing something good for other human beings, I guess. And it's having specific causes they want to show their support to, I'd say. ”

— A female respondent

Most of the respondents distanced themselves from the idea of philanthropy as a primarily monetary-driven action, instead identifying it as a prerogative that anyone can pursue. Non-financial contributions, such as volunteering time or skills, guided by personal convictions and concern for the common good, were valued by respondents.

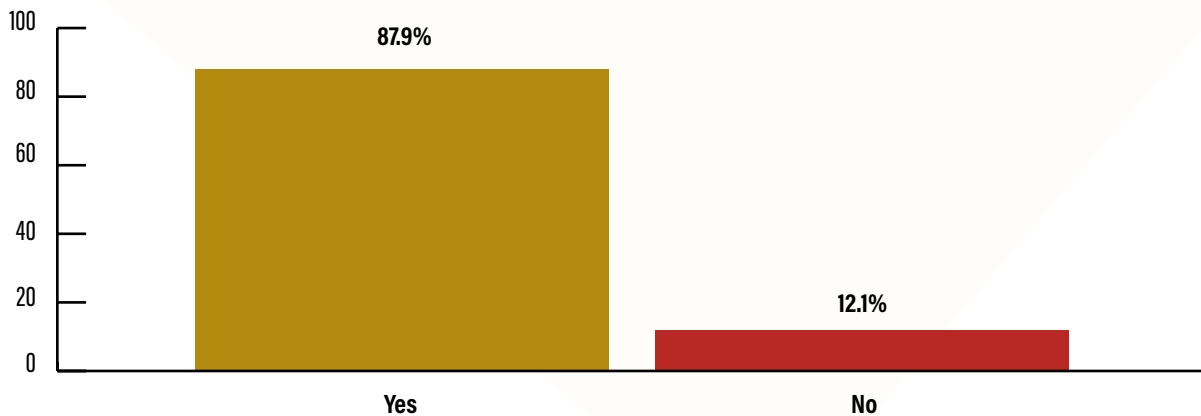
Among those who had a more narrowly defined view of philanthropy, some associated it with donating a minimum percentage of one's assets, as indicated in the excerpt below:

“ So for me, a philanthropist is someone who gives specifically to a cause or to initiatives on an ongoing basis. So, clearly, there are different levels of philanthropy, but for me, philanthropy is defined by someone who gives at least 10% of what they earn, the value of their assets. ”

— A male respondent

Although 52.9% of respondents said they self-identified as philanthropists, 87.9% confirmed they had made at least one donation in the previous 12 months. This gap indicates that some people are unsure about whether their giving counts as philanthropy. This is confirmed in Figure 1, which shows 25% of respondents said they didn't know whether or not they were philanthropists

Figure 2
MADE AT LEAST ONE DONATION IN THE PREVIOUS 12 MONTHS



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

What is a philanthropic organization?

This expanded view of philanthropy at the individual level carries over to how most of the survey respondents see philanthropic organizations. The majority totally agreed or tended to agree with most of the statements presented to them about philanthropic organizations. Notably, 88.9% agreed that “being a philanthropic organization means taking action that contributes positively to society.” Whether or not an organization’s status is one of a non-profit or a charity seems to be important for more than 70% of respondents (Table 5).

Respondents also considered that several different legal structures can apply to a philanthropic organization and didn’t consider the term “foundation” as essential for identifying or recognizing philanthropic status. Whether an organization is led by people with a specific profile (wealthy or well-known figures) did not seem to be important to everyone, with 68.2% of respondents rejecting this as a criterion. A small majority (51.8%), however, thought that a philanthropic organization should be required to meet an annual fundraising minimum, although no specific amount was indicated in the statement provided.

Table 5
AGREEMENT WITH THE DEFINITION OF A PHILANTHROPIC ORGANIZATION

Being a philanthropic organization means...	Level of agreement			
	Totally agree	Tend to agree	Tend to disagree	Totally disagree
Taking action that contributes positively to society	61.4%	27.5%	1.8%	2.1%
Raising funds for a specific cause	40.0%	41.4%	5.4%	6.4%
Being a non-profit organization	40.7%	32.5%	10.7%	3.9%
Being a registered charity	37.9%	34.6%	8.9%	6.1%
Being a community organization	34.6%	32.9%	12.9%	4.6%
Holding fundraisers	30.7%	38.6%	12.1%	4.2%
Being able to issue tax receipts to donors	26.1%	27.5%	18.6%	11.4%
Meeting an annual fundraising minimum	16.1%	35.7%	20.0%	12.5%
Having the word "foundation" in the organization's official name	10.7%	22.5%	27.5%	22.5%
Having a board of directors made up of wealthy individuals or public figures	6.8%	13.6%	31.1%	37.1%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Most of the people surveyed pointed out that philanthropic organizations are not associated exclusively with known foundations but that they are part of a larger ecosystem of organizations offering a variety of services aimed at promoting personal and community well-being. They very much agreed that grassroots initiatives led by community organizations fit the definition of philanthropy. For many, this recognition was not limited to the country where the organization is based and can include actions taken elsewhere in the world.

“ Oh, and a philanthropic organization again has, like, their mission statement to help the community that either they reside in or like a specific kind of community. Like for example where I work, we provide different services of like recreational services for anyone who needs them, and we offer different payment plans and stuff like that. Or like we offer programs for free for people who can't afford to do some of the programs. So, I think that's like a philanthropic thing to do.

— A female respondent

A philanthropic organization is one whose actions and operations benefit the general public or a community or group of people, a way to contribute to their well-being. [. . .] It might be by giving money or providing services to people. It might even go so far as to provide education, information, training or guidance because some services can help people find a job.

— A male respondent

For me, a philanthropic organization is there to fight for a cause and support a cause they believe in, and it can be national or international. A philanthropic organization is well organized and well structured; it can hold fundraisers and carry out specific, highly detailed projects. ”

— A female respondent

PHILANTHROPIST PROFILE

Ketty Élodie Saint-Fleur

Ketty Élodie Saint-Fleur personifies volunteer philanthropy in its purest form by generously giving of her time, talent and energy to serve the common good. She was born in Port-au-Prince in 1971 and arrived in Canada in 1976 with her family, who taught her the core religious value of “love thy neighbour.” A graduate of management and agronomy from Université Laval, she spent 20 years with World Vision while devoting thousands of volunteer hours to the Église de Dieu du Mont-Sinaï, the first Haitian-Canadian Church of God ministry in Quebec.



As a member of this church that pioneered the integration of Quebec's Haitian community, she has spent over two decades coordinating educational activities for children and cultural outings for seniors while passionately applying her management skills to community organizing. What really makes her special is her caring attentiveness to everyone she meets and her ability to make young and old alike feel seen, heard and valued.

Giving practices in Black communities: Philanthropic roots that run deep

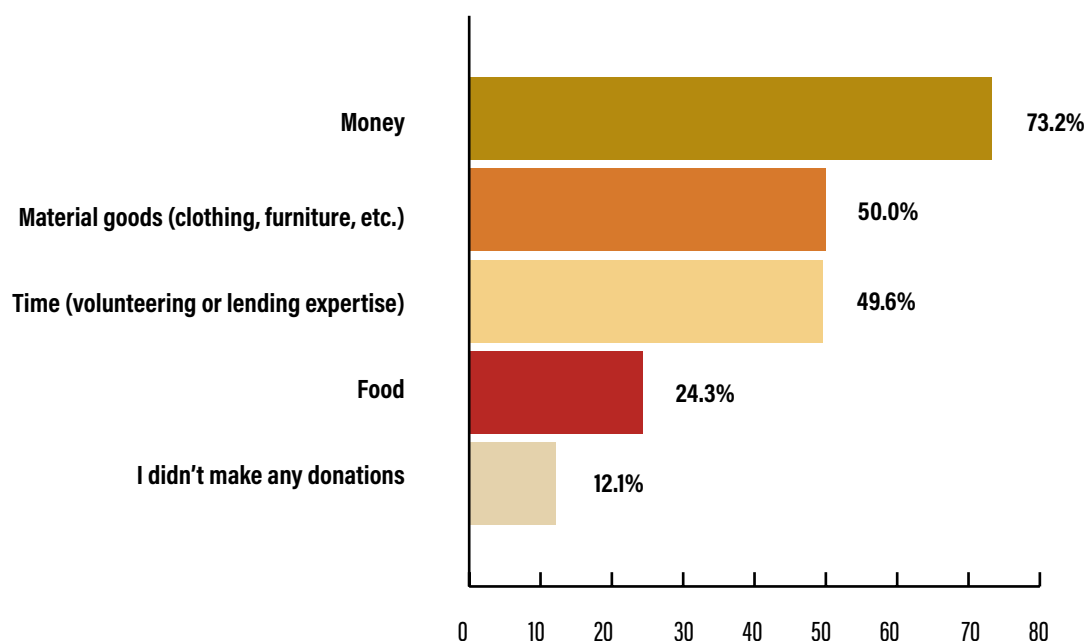
In this section, we will examine the different ways members of Quebec's Black communities contribute through giving. We will also take a closer look at the specific ways organizations based in these communities take action.

What and how much?

Types of donations

Various types of donations had been made by respondents in the previous 12 months. However, as is shown in Figure 3, monetary donations were the most common (73.2%), followed by material goods (50%) and donations of time (49.6%).

Figure 3
IN THE PREVIOUS 12 MONTHS, DID YOU MAKE ANY OF THE FOLLOWING DONATIONS?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Who gives what?

Women tend to give more than men. Table 6 shows that a larger proportion of female respondents made donations, regardless of the type. The gap is especially large when it comes to material goods (59.9% for female donors versus 39% for male donors) and for donations of time (57.2% versus 41.5%).

Across all donation categories, the 45–59 age group had the highest proportion of donors. There is a significant difference between this segment and the 25–44 age group. Religious people made up a much greater portion of food donors than people who are not religious. And participants who said English was the language they speak most often were considerably more likely to have donated material gifts and time than their French-speaking counterparts.

Finally, there appears to be a clear correlation between donations and income: for one, several or all types of donations, respondents with an annual income of less than \$40,000 gave significantly less than those who earn more.

Table 6
DISTRIBUTION OF DONORS, BY TYPE OF DONATION AND BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	n	Type of donations (Yes)			
		Monetary	Gifts in kind	Food	Time
Gender					
Male	123	70.7%	39.0%	18.7%	41.5%
Female ^(r)	152	75.7%	59.9%	29.6%	57.2%
Age range					
15–24	29	58.6%	34.5%	10.3%	41.4%
25–44 ^(r)	181	70.2%	45.9%	21.0%	45.9%
45–59	59	89.8%	69.5%	40.7%	64.4%
60+	11	72.7%	54.6%	27.3%	54.6%
Religion					
Religious ^(r)	227	75.3%	50.2%	27.3%	51.1%
Not religious	31	74.2%	51.6%	6.5%	35.5%
Birth locale					
In Canada	59	74.6%	57.6%	25.4%	61.0%
Elsewhere ^(r)	217	73.7%	48.9%	24.0%	47.5%
Before-tax personal income in 2023					
Less than \$40,000 ^(r)	70	65.7%	40.0%	14.3%	44.3%
\$40,000–\$59,999	50	74.0%	52.0%	30.0%	38.0%
\$60,000–\$79,999	35	80.0%	42.9%	17.1%	65.7%
\$80,000–\$99,999	27	96.3%	77.8%	44.4%	66.7%
\$100,000+	45	93.3%	64.4%	31.1%	62.2%
Language spoken most often					
French ^(r)	231	75.8%	49.8%	25.1%	48.5%
English	24	66.7%	70.8%	33.3%	79.2%
Other	23	52.2%	30.4%	8.7%	30.4%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Focus on monetary gifts sent abroad

Considering that most Black Quebecers are first-generation immigrants (born outside Canada) or second-generation immigrations (born in Canada to at least one parent born outside Canada), we deemed it relevant to document the proportion of monetary gifts made to family members and friends in donors' country of origin.

Among those who reported having made monetary gifts, nearly four out of five (79.9%) said they provided financial support to a family member in their country of origin (Table 7). This support was fairly regular: 22.9% said they made this type of gift monthly and 42.4% said they had done so several times during the previous year.

Table 7

DONORS SENDING MONETARY GIFTS TO OTHER COUNTRIES

During the previous 12 months, did you send any money to help family members or friends in your country of origin?	n = 205
Yes, monthly or more often	22.9%
Yes, several times	42.4%
Yes, once or twice	14.6%
No, never	18.5%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Who sends monetary gifts to other countries?

Not surprisingly, people born outside the country behaved differently from those born in Canada with regard to money sent to family members or friends in their country of origin. They were significantly more likely to make regular gifts than those born in Canada (Table 8). It is worth noting that the proportion of donors who made these gifts monthly or more often was four times greater among those who were born outside the country (27.2% versus 7.0%), and it was twice as high for gifts sent several times during the year (48.1% versus 25.6%).

ORGANIZATIONAL PROFILE

Métissage Québec

Métissage Québec helps immigrant families in the Capitale-Nationale region overcome social isolation by providing them and their children with comprehensive assistance and a support network. The organization's programs include prevention activities in the area of mental health and intercultural and social connection initiatives. Métissage Québec also organizes talks, discussion groups and parent-child workshops, particularly for young fathers.



Table 8
DISTRIBUTION OF DONORS SENDING MONETARY GIFTS TO OTHER COUNTRIES,
BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	n	Monetary gifts sent to other countries		
		Yes, monthly or more often	Yes, several times	Yes, once or twice
Gender				
Male	86	24.4%	46.5%	16.3%
Female ^(r)	113	22.1%	41.6%	14.2%
Age range				
15–24	15	20.0%	26.7%	13.3%
25–44 ^(r)	126	26.1%	42.9%	16.7%
45–59	53	20.8%	45.3%	9.4%
60+	8	0.0%	62.5%	25.0%
Religion				
Religious ^(r)	168	22.6%	45.8%	13.7%
Not religious	23	21.7%	26.1%	21.7%
Birth locale				
In Canada	43	7.0%	25.6%	18.6%
Elsewhere ^(r)	158	27.2%	48.1%	13.9%
Before-tax personal income in 2023				
Less than \$40,000 ^(r)	45	24.4%	44.4%	13.3%
\$40,000–\$59,999	35	40.0%	40.0%	8.6%
\$60,000–\$79,999	28	10.7%	57.1%	21.4%
\$80,000–\$99,999	26	11.5%	46.1%	15.4%
\$100,000+	42	21.4%	33.3%	11.9%
Language spoken most often				
French ^(r)	172	23.3%	43.6%	14.5%
English	16	12.5%	43.8%	18.8%
Other	12	41.7%	33.3%	16.7%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

The interview excerpts show that these gifts sent overseas are an important part of the giving practices of most of the respondents surveyed. These transfers of funds, which are often sent to family members still living in the respondent's country of origin, are sent primarily to help meet basic needs related to health care, education and emergency situations. Remittances can be occasional — for example, to help someone who has fallen ill, lost a loved one or experienced an unforeseen event — or sent at regular intervals, as part of a longer-term commitment.

“ For these people, it's mostly given to those who need help either in the country, mostly in the country. People I used to know, I was aware of the situation in the country too, and who might need, what I call a “push.” I have a contribution for someone who wanted to help them do something very specific and who can ask me. I have the means to help, so I do. Especially because I also have someone who is in a very difficult situation who I try to help out on a regular basis.

— A female respondent

Yeah, yeah, I've gotten lots of requests from Cameroon. I send money to the schools there that I know. I also send money to specific people I want to help, to pay for their room and board at school, their lunch and stuff like that. I think it's my way of giving back a little and paying it forward, but it also helps to build my country, because if we don't help, what's going to happen? It's up to us to do something that lists, to move things forward.

— A female respondent

Overall, I do quite a lot to help kids in my country, either the ones in my own family or outside my family [...] It's been more than four years. Every year, I think I can say that I give close to US\$1,500 to buy toys, backpacks, notebooks, schoolbooks, and it's like making sure kids have everything they need, everything for school. If there are any families who can't pay, that happens a lot, and families in our area and their economies are a mess. That child can't stay home, but with my contribution, they might get something out of their education. ”

— A female respondent

In this type of giving, the concept of “family” extends beyond the immediate circle of close relatives to include extended family members, people related by marriage and even people who are connected by community, e.g., people from the same village or neighbourhood. Even in cases when gifts are sent directly to family members, they end up having a broader philanthropic impact and a transformative effect on the recipient society.

Diasporic remittances are part of a context where, in the country of origin of some donors, access to basic social services (health care, education, food, etc.) is limited for a large segment of the population. The frequency and volume of these remittances mean that they have a far-reaching impact beyond the households of the people they are sent to. In many cases, these funds become as important as official development assistance or foreign investments in advancing development. As a result, they contribute to transforming local economies and improving living conditions, the scope of which extends far beyond a simple gesture of family solidarity to become a true driver of social change (Ratha, 2024; Brinkerhoff, 2015; Tchouassi, 2010).

Giving amounts

Monetary donations made by respondents can be directed to organizations or individuals in Canada or elsewhere. In this study, a distinction has been drawn between donations given to organizations and remittances sent overseas in order to help better understand the scope and significance of monetary donations within Black communities. As regards the estimated amounts of monetary donations, the data here applies solely to monetary donations made to organizations.

The study results show that 80% of those who gave money said they did so through organizations. Table 9, below, indicates that 56.1% of the donors surveyed said they had disbursed amounts varying from \$15 to \$10,000. Half of them (50%) gave \$600 or more.

Table 9
ESTIMATED MONETARY DONATIONS MADE TO ORGANIZATIONS
IN THE PREVIOUS 12 MONTHS

Proportion of subjects who divulged the amount	Estimated amount donated (CAN \$)				
	Minimum	1st quartile	Median	3rd quartile	Maximum
56.1%	15	200	600	1,500	10,000

Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Who gives how much?

The amount given varies depending on sociodemographic profile:

- Donors aged 25 to 44 gave significantly more than those aged 15 to 24. Half of the donors in the former group (50%) said they had given more than \$600, versus \$120 for the latter.
- People with higher incomes also gave considerably larger amounts. A total of 50% of participants making between \$60,000 and \$79,999 a year, and 100% of participants making \$100,000 or more, reported that they had made donations of an amount that was significantly higher than donors with an income under \$40,000.

Table 10
ESTIMATED MONETARY DONATIONS MADE TO ORGANIZATIONS,
BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	Estimated amount given (CAN\$)	
	n	Median (CAN\$)
Gender		
Male	41	650
Female ^(r)	49	600
Age range		
15–24	7	120
25–44 ^(r)	47	600
45–59	33	1,000
60+	5	600
Religion		
Religious ^(r)	75	700
Not religious	14	425
Birth locale		
In Canada	28	875
Elsewhere ^(r)	64	580
Before-tax personal income in 2023		
Less than \$40,000 ^(r)	19	200
\$40,000–\$59,999	15	470
\$60,000–\$79,999	14	700
\$80,000–\$99,999	12	425
\$100,000+	26	1,000
Language spoken most often		
French ^(r)	78	675
English	8	700
Other	5	200

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Why?

Causes supported

Most respondents expressed their compassion for vulnerable people and their communities and indicated a particular interest in causes related to education and religion. Specifically, as shown in Table 11, the causes that garnered the most support were assistance for people in need (48.4%), support for Black communities (39.4%), education (39%), assistance for vulnerable children (32.1%) and religious causes (29.7%).

These figures clearly show that Black donors' sense of solidarity extended beyond causes affecting Black communities. In fact, the majority donated to social issues that impact the entire population, especially those related to poverty, vulnerable children and education. This demonstrates a commitment to the common good and overall social development.

A significant proportion of donors (39.4%) chose to support causes specifically relevant to Black communities, in connection with some of the particular challenges experienced by these communities in Quebec. This targeted support reflects a strategic intention, albeit not an exclusive one.

Table 11
IN THE PREVIOUS 12 MONTHS, WHICH OF THE LISTED CAUSES DID YOU DONATE MONEY, MATERIAL GOODS OR TIME TO?

Causes supported ⁵	n = 246
Assistance for people in need	48.4%
Support for Black communities	39.4%
Education	39.0%
Assistance for vulnerable children	32.1%
My religion	29.7%
Fight against discrimination based on racial or ethnic identity	16.3%
Assistance for older adults	14.6%
Fight against violence against women	14.6%
International development assistance	14.6%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

5. To make the results easier to interpret, items with a low proportion were omitted from the table. These items were the following: fight against a specific disease (e.g., breast cancer) (13%); human rights advocacy (12.2%); cultural support/preservation of cultural heritage (11.8%); mental health (11.4%); environmental protection (8.9%); scientific research (7.7%); LGBTQ+ rights advocacy (4.5%); support for Indigenous communities (4.5%); and animal welfare (0.8%).

With regard to the top five causes mentioned above, a few observations can be made about the different answers given by respondents depending on their profile (Table 12):

- Age, personal income and language spoken most often were the indicators that seemed to play the most decisive role in the choice of supported causes.
- Women, individuals aged 45 to 59, individuals born in Canada, English-speaking individuals and individuals with an income of \$100,000 or more were considerably more likely to support the cause of Black communities than men, individuals aged 25 to 44, individuals born outside Canada, French-speaking individuals and individuals with an income of less than \$40,000, respectively.

Table 12
DISTRIBUTION OF DONORS WHO SUPPORTED A CAUSE IN THE PREVIOUS 12 MONTHS, BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	n	Causes supported (Yes)				
		Assistance for people in need	Support for Black communities	Education	Assistance for vulnerable children	Religion
Gender						
Male	103	45.6%	32.0%	44.7%	30.1%	31.1%
Female ^(r)	139	51.1%	44.6%	35.3%	33.8%	29.5%
Age range						
15–24	24	37.5%	45.8%	8.3%	33.3%	25.0%
25–44 ^(r)	155	45.2%	32.9%	35.5%	31.6%	36.1%
45–59	57	64.9%	56.1%	61.4%	33.3%	17.5%
60+	10	30.0%	30.0%	40.0%	30.0%	10.0%
Religion						
Religious ^(r)	203	50.3%	37.0%	38.9%	33.0%	35.0%
Not religious	26	42.3%	46.2%	38.5%	23.1%	0.0%
Birth locale						
In Canada	55	47.3%	52.7%	38.2%	40.0%	32.7%
Elsewhere ^(r)	189	49.2%	36.0%	39.7%	29.6%	29.1%
Before-tax personal income in 2023						
Less than \$40,000 ^(r)	59	37.3%	33.9%	33.9%	32.2 %	25.4%
\$40,000–\$59,999	44	56.8%	34.0%	29.6%	27.3%	34.1%
\$60,000–\$79,999	32	50.0%	43.8%	62.5%	31.3%	50.0%
\$80,000–\$99,999	26	53.9%	50.0%	42.3%	34.65%	26.9%
\$100,000+	43	58.1%	53.5%	48.8%	34.9%	27.9%
Language spoken most often						
French ^(r)	207	48.3%	37.2%	41.1%	32.4%	31.9%
English	23	60.9%	73.9%	17.4%	43.5%	13.0%
Other	14	28.6%	14.3%	42.9%	14.3%	28.6%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

The interviews added nuance to these results, highlighting the deep-seated desire on the part of some respondents to contribute to the sustainable development of communities in Quebec, especially Black communities.

“ I would say that what has become the most important thing for me over time is supporting those who truly recognize this need for inclusion, representation and equity and who do something concrete about it on an ongoing basis [...]. When I decided to continue this family tradition, which had begun with my parents, to support things like the Black Theatre Workshop, since it's an organization that was founded and primarily led by Black people. So that too became, as I mentioned, part of my plan as a philanthropist to ensure that I was giving to organizations like this because the reality is that often it can be harder for this type of organization to get the support it hopes to get, and at the frequency it hopes to get.

— A female respondent

Well, my experience at the school service centre, my philanthropy, has an impact on all communities, but the goal behind that is also to show that Black communities, something good will come out of it. My position won't ever change, that we can sit at the table, that we can have representation. So even I work with other communities, it's really to show that in the palette of inclusion, there are Black communities who show up.

— A female respondent

For example, there is [name of a foundation], which is one of the few foundations that approached me to make a donation. I didn't know anyone in the organization, but it's a cause I chose to support. Why did I pick it? Because sickle cell anemia is a disease that mostly affects Black people, and in Quebec it's an organization that doesn't get the kind of funding that other foundations get for other diseases. ”

— A male respondent

These respondents made the same observation: the diversity of Quebec society is an asset, but it comes with challenges, especially for some communities, including Black communities. A few donors noted that, of these challenges, Black-led or Black-serving initiatives often get less support. In reaction to this, and over and above their commitment to serving the common good, these individuals opted to give their money, time or expertise to these causes.

ORGANIZATIONAL PROFILE

Association des Guinéens de l'Estrie

Based in Sherbrooke, the Association des Guinéens de l'Estrie supports newcomers to the region and creates a space of solidarity and socialization for Guineans in Canada in general and specifically for those living in the Eastern Townships.



Reasons for giving

In addition to identifying the causes supported by donors, the study sought to understand their reasons for giving. According to the survey results, there were five main reasons respondents chose to give in the previous 12 months (Table 13): i) help others (61.4%); ii) contribute to positive social change (57.7%); iii) support members of their community (53.3%); iv) support a cause or organization they believe in (53.3%); and v) because giving is the right thing to do (52.4%).

Table 13

WHICH OF THESE STATEMENTS BEST DESCRIBES YOUR REASONS FOR GIVING?

Reasons for giving: I give... ⁶	n = 246
To help others	61.4%
To contribute to positive social change	57.7%
To support members of my community	53.3%
To support a cause/an organization I believe in	53.3%
Because it's the right thing to do	52.4%
Because of my religious beliefs or obligations	39.8%
To do my part in a specific situation (emergency, crisis)	30.1%
Because of my social obligations	28.5%
Because a family member or friend asked me to	26.8%
To feel useful	25.6%
To help solve a problem that directly impacts me/affects my loved ones	23.6%
To set an example	15.9%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

The interviews complemented the survey information, with several respondents providing further explanations about the motivations underlying their philanthropic engagement. Some mentioned the role of their upbringing and the values of sharing, community support and solidarity they were taught. For these individuals, helping other people is something they are naturally inclined to do. These values are instilled from an early age, either by family or the broader community. The result is a deeply ingrained culture of giving. In the case of immigrants, this mindset was shaped long before they arrived in Quebec.

6. To simplify the presentation of the results, the following items with a lower response rate were omitted from the table: to give back to an organization that directly helped me or my loved ones (10.2%); because of the tax credits I am entitled to through my donations (9.4%); for the recognition or visibility my donation affords me (2.4%).

“ I’d say that giving to others is something that was instilled in me by my parents. In our family history, not only my generation or my parents’ generation, but I think it’s in the DNA of both sides of my family, my mother’s and my father’s: involvement, civic engagement.

— A female respondent

I think like the way I was raised, I was very much raised that it was. It’s important to help other people and yeah, that was kind of really instilled in my childhood. So as I grew up like it was something that I was really passionate about and like I did a lot of it in high school. And then when I was in college, when I figured out that it was like an opportunity for me to kind of make it into a career, that’s when I was, like, really passionate, like, even more passionate about it. So I think it, yeah, it stems from like having parents who are really like who really instilled that like we should be caring about other people and helping people as much as we can and yeah.

— A female respondent

But people of African descent like me, we.. we are altruistic. We often tend to give, everywhere and to everything.

— A male respondent

In our society, in the country we were born, it’s.. philanthropy is just natural for everyone, because we’re taught as young children at church or at school that we have to give to other people, share our love, even during tough times. I’ve been donating some of the money I make for 12 years now. And there’s also family who helps out when things are hard, and with what we believe, we learned that you have to help others if you want to be helped yourself. ”

— A male respondent

PHILANTHROPIST PROFILE

Naïka Champaïne

Multidisciplinary artist, musician, model and personal trainer Naïka Champaïne Boissinotte-Alexis has experience as a networking, administration and project manager and coordinator. She co-founded the Black Healing Fund (BHF) and the alternative chill-soul duo Strange Fruits. She draws from her expertise in multiple communities to organize cultural, educational and creative services as well as social, physical and mental well-being services that are accessible to marginalized communities and specifically to Queer, Black, Indigenous and People of Colour (QBIPOC).

What Naïka loves about these spaces is their sense of community, how they lend themselves to the present moment, and the importance they place on sharing, education and mutual support. These spaces also allow people to build non-capitalist and non-imperialist tools, resources, and paths to prosperity — core work that must be rooted in intersectionality, anti-colonialism, and equity.



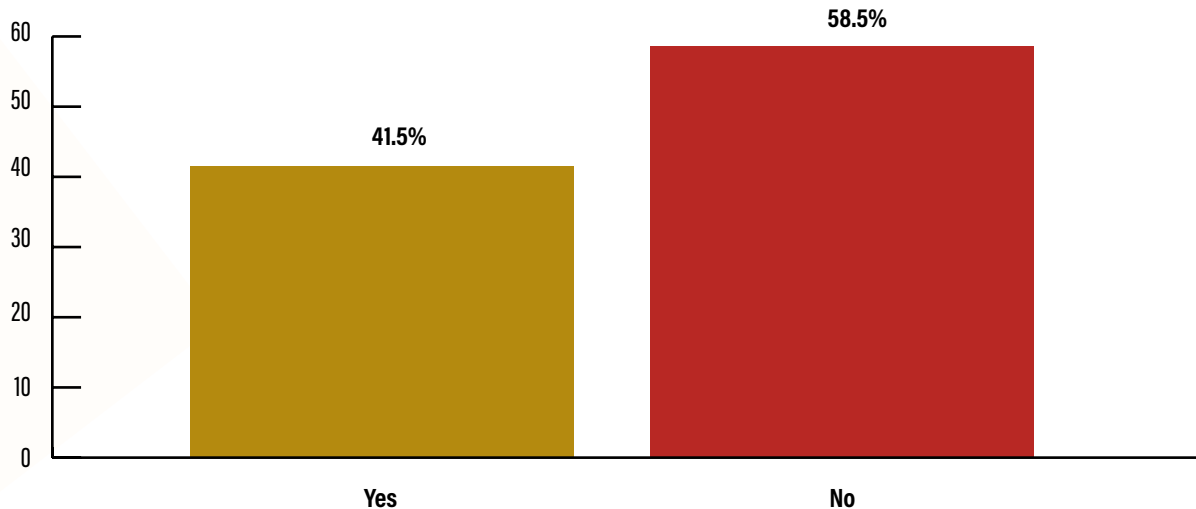
Who benefits?

As we saw earlier, giving can be directed to causes in Canada or other countries. In this section, we will distinguish between gifts given directly to individuals and donations made to organizations.

Direct giving

Most of the donors who answered the survey said they gave direct help to people in need. About 6 out of 10 respondents (58.5%) said they had given to someone in need, whom they may or may not have known, in the previous 12 months (Figure 4).

Figure 4
I GAVE DIRECTLY TO PEOPLE IN NEED:



Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

The proportion of donors in the 45–59 age group who said they had made a direct donation to people in need was significantly higher than in the 25–44 age group. And those in the 25–44 age group were more likely to have made this type of donation than respondents aged 15 to 24 (Table 14).

A higher proportion of donors with an income between \$60,000 and \$79,999 gave directly to someone in need than those with an income under \$40,000.

Table 14
GIVING DIRECTLY TO PEOPLE IN NEED, BY SOCIODEMOGRAPHIC INDICATORS

	n	I gave directly to people in need (people I know or people I don't know) (Yes)
Gender		
Male	103	59.2%
Female ^(r)	139	58.3%
Age range		
15–24	24	33.3%
25–44 ^(r)	155	56.8%
45–59	57	75.4%
60+	10	50.0%
Religion		
Religious ^(r)	203	57.6%
Not religious	26	69.2%
Birth locale		
In Canada	55	52.7%
Elsewhere ^(r)	189	60.9%
Before-tax personal income in 2023		
Less than \$40,000 ^(r)	59	49.1%
\$40,000–\$59,999	44	52.3%
\$60,000–\$79,999	32	71.9%
\$80,000–\$99,999	26	61.5%
\$100,000+	43	67.4% [†]
Language spoken most often		
French ^(r)	207	57.5%
English	23	65.2%
Other	14	64.3%

Note: [†] The *p*-value is less than 10%.

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

The results of the study show that many Black Quebecers contribute by giving their time, in particular via volunteering. In the section “Types of donations,” we indicated that nearly half of respondents (49.6%) donated their time by volunteering or lending their expertise (Figure 3). This statistic does not differentiate between donations of time through organizations and time spent directly helping someone in need. A specific question in the survey (“direct donation of time) helped shed more light on this practice of giving time directly to individuals in need. For the purposes of this study, direct donations of time therefore refer to forms of assistance — regular or occasional — provided without compensation to people the donor may or may not know personally.

The figure that caught our attention is the one concerning help with administrative tasks. More than half of the respondents (51.2%) said they had provided this type of support to one or more people in the previous 12 months (Table 15).

Table 15
TYPES OF DIRECT DONATIONS MADE TO INDIVIDUALS

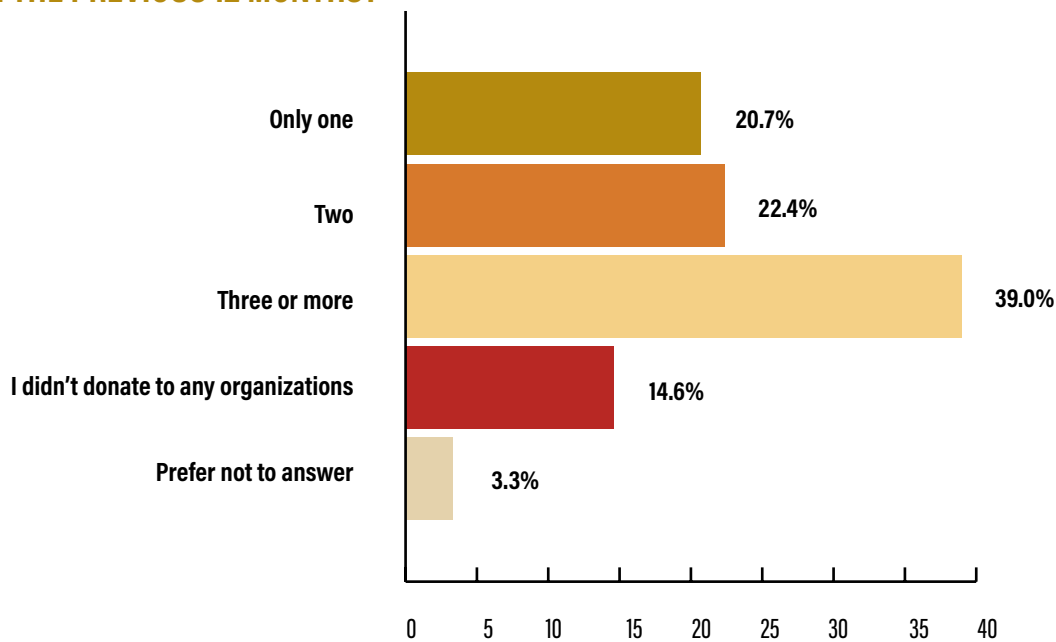
Direct donations	n = 246
Providing help (unpaid) to someone by performing administrative tasks such as writing letters, preparing tax returns, filling out forms, conducting banking transactions, paying bills or searching for information	51.2%
Providing help (unpaid) to someone by running errands for them, driving them or going with them to a store or an appointment	36.2%
Providing health care or personal care such as giving emotional support or advice, visiting older adults or babysitting children (unpaid)	33.3%
Providing help (unpaid) to someone by helping around the house such as cooking meals, cleaning, gardening, making home or automotive repairs, painting or shovelling snow	31.7%
Housing/hosting someone from outside Canada	24.8%
Providing help (unpaid) to someone by teaching, coaching or tutoring them or helping them to read	22.4%
Housing/hosting someone from another city/province in Canada	19.9%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Donations to organizations

The findings of the survey show that a large majority of donors had made a donation to an organization in the previous 12 months. Figure 5 shows that nearly 82.1% of respondents had donated to one or more organizations. And these donors tend to support more than one organization: 61.4% said they had donated to at least two organizations during this same period.

Figure 5
HOW MANY DIFFERENT ORGANIZATIONS DID YOU DONATE TO IN THE PREVIOUS 12 MONTHS?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Financial contributions to organizations

The vast majority of those who donated money did so through organizations. Figure 6 shows that nearly 79.5% of respondents made a monetary donation to one or more organizations. This breaks down to 24.9% who said all of their donations were given to organizations and 54.6% who said they gave to both individuals and organizations.

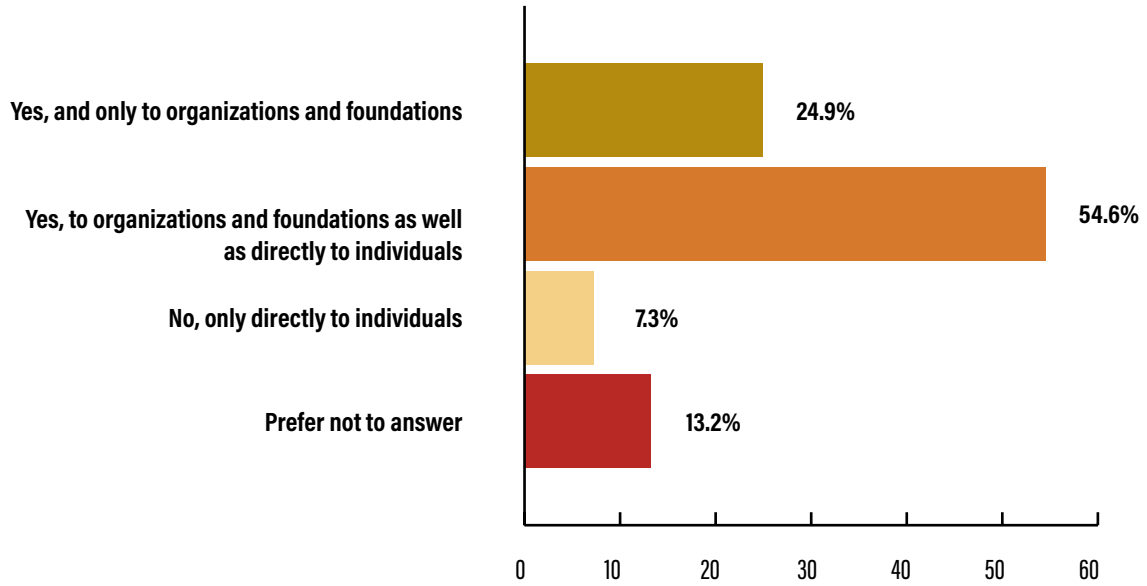
ORGANIZATIONAL PROFILE

CDNBCA

The mission of the Côte-des-Neiges Black Community Association (CDNBCA) is to create opportunities for social, cultural, wellness, educational and economic development for the Black English-speaking community of Quebec and, by extension, other racialized and marginalized groups to address the unique challenges they face as a double minority.



Figure 6
DO YOU DONATE MONEY TO ORGANIZATIONS/FOUNDATIONS?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

PHILANTHROPIST PROFILE

Duha Elmardi

Duha Elmardi is a Sudanese-Canadian non-profit professional with 15 years of experience in education, program coordination, and organizational development across Sudan, Malaysia, the U.S., and Canada. She arrived in Canada in 2018 as an asylum seeker and has since supported organizations such as the Welcome Collective, SHIFT Centre for Social Transformation and Sustainable Concordia. She currently serves as Executive Director of the Sustainability Action Fund and Education Coordinator at the Canadian Council of Muslim Women (CCMW). Committed to anti-oppression and social change, she emphasizes community organizing, facilitation, and collective action in her work. She views mutual aid as a liberatory practice and supports Sudanese refugees and internally displaced people through her own initiatives and as an organizer with the Sudan Solidarity Collective. Duha holds a BA in Environmental Studies from The National Ribat University in Sudan. She also has a GrDip in Community Economic Development and an MA in Human Systems Intervention from Concordia University.



Excerpts from our interviews indicate that financial contributions were made to a wide range of organizations such as grassroots organizations, churches and foundations based in Canada or another country, including the donor's country of origin.

“ I belong to [organization name], a group of donors who contribute financially to a collective fund that supports Montreal-based women's and girls' charities [...] I give to the foundation of my son's high school. I donate to the [hospital name] where I got help and treatment [...] And, in the last section, I donate to arts and cultural organizations that invest in diversity, equity and inclusion.

— A female respondent

I contribute through an organization that provides financial support to help children in the country get an education. They're here, and the money goes to helping children: you can sponsor them or just pay for school, something like that, but we're all helping the organization create a space for them. [...] Like for example, the association holds a sort of fundraiser. I go to the fundraiser and if there's a specific activity we need to get money for, I try to see how I can help out in my own way, that's about it. Is there anything else? It's mostly the transfers I send to the fundraisers to fund some of the activities run by the association, which is in Haiti.

— A female respondent

I belong to a church and I do my part to help it grow. That's one way because I know the church will have an impact on people's well-being. So that's why I help keep the church running smoothly. And the church has an organization that helps newcomers and people in need send their children to school. I help out with both causes: the church and the organization affiliated with the church. ”

— A male respondent

Regardless of their geographic destination, these donations all transit through organized structures such as foundations, churches and community organizations, which oversee their redistribution to the target populations. They are used to fund efforts in various sectors, chief among them health care, education, social inclusion and emergency aid for people experiencing vulnerability.

Volunteering through organizations

The interviews highlight the role played by community and religious organizations in directly supporting vulnerable people. Volunteering within the structure of an association was seen by respondents as a way of helping others, working to strengthen social and cultural identity within a diverse environment and contributing to the development of their community. This type of engagement can take the form of participating in planned activities as a leader or a helper, or it can involve sharing skills.

“ I give talks to organizations for free. Talks on budgets, credit, retirement, how to protect yourself, how to protect your family. So, on financial planning, taxes. My goal in giving these talks is always anything that can improve people's quality of life and well-being because very often, when people don't have the right information, they... get into, can get into complicated situations. But a little training and financial literacy can improve people's lives.

— A male respondent

Yes, I donate my time and sometimes I volunteer for the community. And for myself, I've been volunteering for the community for more than three years in different, in different ways [...] When you volunteer somewhere, when you get involved, when you give back, when you help other people or you are there for an activity, but you're there to welcome other people. I think that's another kind of giving. It's not giving money, but it's giving time to make the activity a success.

— A female respondent

One thing I'm involved is I do photography, so specifically I aim to showcase Caribbean and African activities in Montreal, so I don't know if that really consists in philanthropy, but in some sense, I think it would be [...] I aim to benefit that community or to showcase that communities to then grow it a little more. So that's why I would say it falls into. [...] Hum, currently it's just more voluntary than a job. I've done maybe two or three events where I have been paid, but generally I tend to volunteer and just it's good exposure for myself. But my aim is really to just, grow the, grow the community base so... Most of the time now it's just volunteering, and you know, I go and give my time and that's it. ”

— A male respondent

It should be emphasized that this solidarity-based approach to volunteering is pragmatic in its focus in that the act of volunteering is also a means of social and professional integration. Respondents perceived volunteering as a socially valued and strategically useful path to job opportunities, especially in fields where there are ongoing barriers to employment.

“ So here in Quebec, well, I keep hearing “be a volunteer, it’ll open lots of doors.” I’m not too sure how that works. There are a few benefits, according to what I’ve been told, because I’ve never been in that situation myself, when you volunteer at some places, you can easily find a good job.

— A female respondent

Volunteering, I started doing that pretty early on, I’d say when I was still a student. . I would volunteer as a way of getting my foot in the door for paid opportunities.

— A female respondent

Let’s say I wanted to fit in, do some volunteering in the beginning, and then I started to get involved in some activities. People noticed how eager I was and that’s when a few organizations asked me to help out. ”

— A female respondent

Gifts in kind

Some of the people we interviewed said they donated gifts in kind — clothes, furniture and food — through religious and community initiatives. These donations are often made to meet urgent needs, particularly for immigrant and newcomer families. This is evidenced by the following remarks:

“ In our church, there are several groups, each group is involved in activities related to this, and there are groups that donate clothes, there are groups that fill fridges, there are groups that make donations.

— A male respondent

I mostly donate materials goods to help young people because I really want to help boys, these days, who are left to fend for themselves, boys of African descent. So I could help them by giving them suits, things like that. ”

— A male respondent

These practices qualify as a type of more immediate support and a structured form of mutual aid. They are made possible through local initiatives led by loosely structured organizations that collect specific types of goods from individuals and redistribute them to households in need.

How?

Giving methods

There are many different channels and opportunities available to make monetary donations. Our survey shows that the main methods used are the following (Table 16): attendance of fundraising events (35.6%), donations made through grocery or other stores as part of a fundraising campaign (26.8%) and online donations after performing an internet search for a specific organization or cause (24.9%).

Table 16
IN THE PREVIOUS 12 MONTHS, WHAT METHODS DID YOU USE WHEN DONATING MONEY?

Methods used to donate money ⁷	n = 205
Through attendance at a fundraising event	35.6%
At a grocery or other store as part of a fundraising campaign	26.8%
Online, after performing an internet search on an organization or cause that I selected	24.9%
Through automatic payments to an organization	20.5%
By going to where the organization operates	20.5%
Was approached by a volunteer in a public spot	20.5%
Over the phone (credit card)	19.0%
Through a workplace giving program/payroll deductions	17.6%
Online, through social media	14.2%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

We observed a few trends based on the profile of the survey respondents (Table 17):

- Respondents with higher incomes — \$80,000 or more — and those aged 45 to 59 were significantly more likely to donate through fundraising events than those with an income of less than \$40,000 and those under 45 years of age, respectively.
- A higher proportion of Canadian-born respondents, respondents aged 45 and over and respondents who earn \$100,000 or more were likely to make online donations after performing an internet search on a specific organization or cause than those born outside Canada, those under 45 years of age and those who earn less than \$40,000, respectively.

7. To simplify the presentation of the results, the following items with a lower proportion were omitted from Table 16: was approached by a volunteer at my home (door to door canvassing) (5.4%); by mail (2.4%).

Table 17

DISTRIBUTION OF DONORS ACCORDING TO METHODS USED TO DONATE MONEY IN THE PREVIOUS 12 MONTHS, BY GENDER, AGE RANGE, RELIGION, BIRTH LOCALE, INCOME AND LANGUAGE SPOKEN MOST OFTEN

	n	Methods used to donate money		
		Attendance at a fundraising event	At a grocery or other store as part of a fundraising campaign	Online, after performing an internet search on a selected organization or cause
Gender				
Male	103	35.9%	20.4%	21.4%
Female ^(r)	139	25.9%	24.5%	20.9%
Age range				
15–24	24	8.3%	4.2%	16.7%
25–44 ^(r)	155	23.9%	22.6%	13.6%
45–59	57	54.4%	26.3%	38.6%
60+	10	30.0%	40.0%	40.0%
Religion				
Religious ^(r)	203	28.1%	22.7%	20.2%
Not religious	26	30.8%	23.1%	30.8%
Birth locale				
In Canada	55	29.1%	18.2%	32.7%
Elsewhere ^(r)	189	30.2%	23.8%	17.5%
Before-tax personal income in 2023				
Less than \$40,000 ^(r)	59	18.6%	15.3%	15.3%
\$40,000–\$59,999	44	27.3%	25.0%	9.1%
\$60,000–\$79,999	32	28.1%	25.0%	25.0%
\$80,000–\$99,999	26	53.9%	23.1%	30.8%
\$100,000+	43	48.8%	30.2%	39.5%
Language spoken most often				
French ^(r)	207	29.0%	22.2%	20.3%
English	23	39.1%	26.1%	30.4%
Other	14	21.4%	21.4%	7.1%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Giving habits

Overall, the donors in our survey were quite consistent in their financial support for organizations. Some 43.3% of them said they gave systematically to the same organizations. Added to this were another 18.1% who demonstrated a similar degree of consistency, only they occasionally gave to another organization or organizations (Table 18).

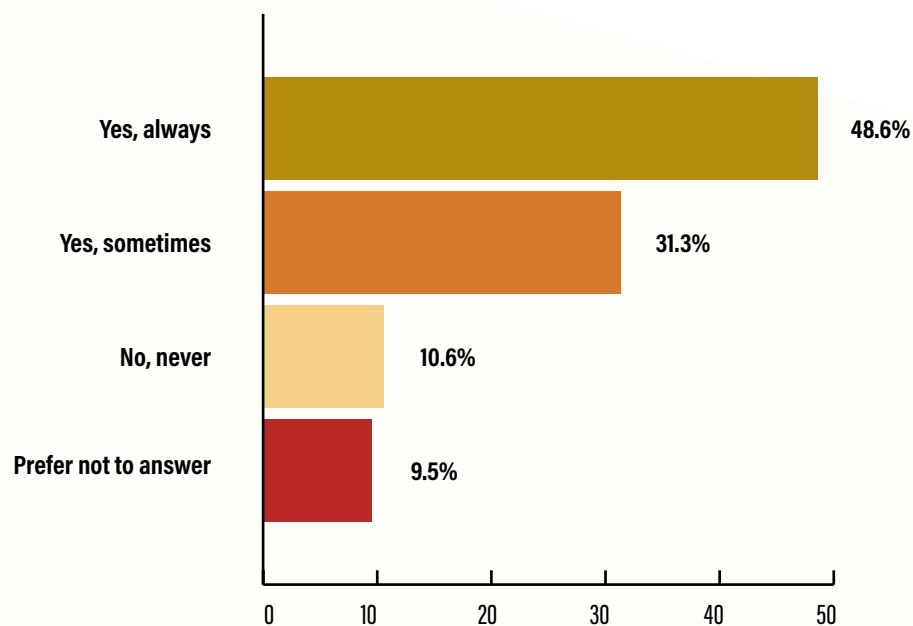
Table 18
HABITS WHEN DONATING TO ORGANIZATIONS

Giving habits	n = 210
I always give to a specific set of organizations	43.3%
I give to the same organizations but with the occasional donation to another organization or organizations	18.1%
I vary my choice of charities depending on my motivations and prevailing needs	31.0%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Nearly half (48.6%) of those who gave money to organizations said they systemically do research on them prior to their first donation. If they decide to diversify their donations, the decision is based not only on their belief in the cause but also on their confidence in the performance and credibility of the organization (Figure 7).

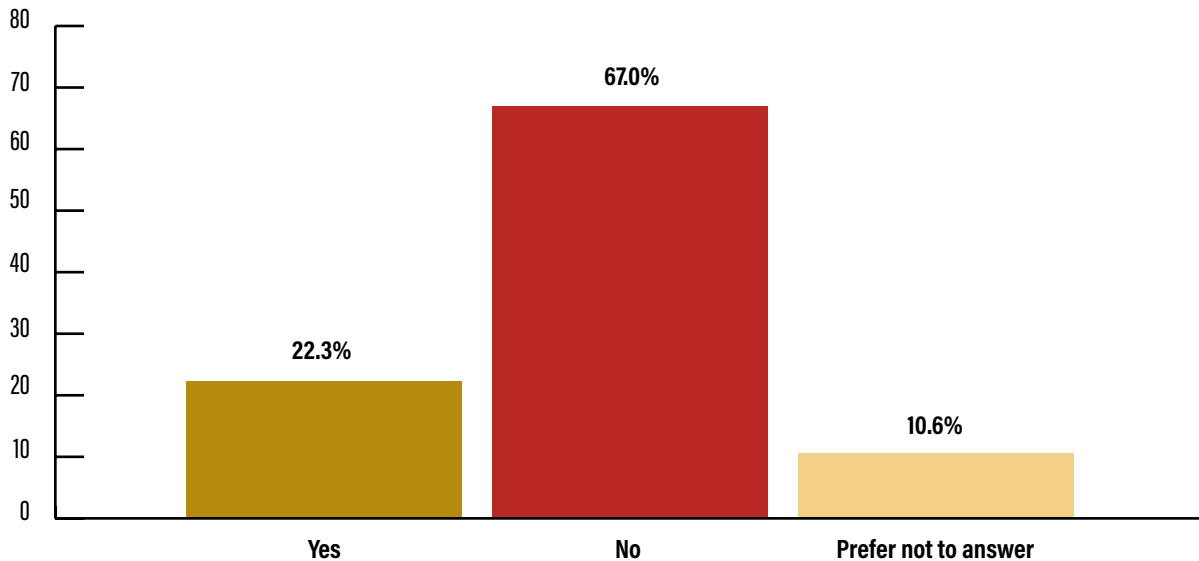
Figure 7
NEVER GIVEN TO BEFORE, DO YOU DO ANY RESEARCH ON IT BEFORE YOU MAKE YOUR DONATION?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Note that the majority of monetary donations given by respondents had been made spontaneously. About two thirds of donors who gave money (67.0%) said they did not set a budget in advance for what they planned to donate during the year.

Figure 8
DO YOU DECIDE IN ADVANCE HOW MUCH YOU WILL DONATE TO ORGANIZATIONS/ FOUNDATIONS DURING THE YEAR?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

According to the results in Table 19, none of the respondents under 25 years of age budgeted their donations in advance, compared to other age groups where at least some respondents did. Proportionally, more individuals with an income of \$100,000 or more planned their annual donations than those who make less than \$40,000 (35.9% versus 15.4%).

ORGANIZATIONAL PROFILE

Fondation Jeunesse et Perspectives

Fondation Jeunesse et Perspectives supports the education of young people in vulnerable communities by providing parents with free school supplies and workshops on mental health and academic success. Young people can also join social and learning activities, receive digital literacy support and access a listening, support and referral service.



Table 19
DISTRIBUTION OF DONORS WHO DECIDED IN ADVANCE HOW MUCH THEY WOULD GIVE,
BY SOCIODEMOGRAPHIC INDICATORS

	n	Do you decide in advance how much you will donate to organizations/foundations over the year? (Yes)
Gender		
Male	73	23.3%
Female ^(r)	103	22.3%
Age range		
15–24	17	0.0%
25–44 ^(r)	103	26.2%
45–59	51	19.6%
60+	8	37.5%
Religion		
Religious ^(r)	151	23.8%
Not religious	19	21.1%
Birth locale		
In Canada	41	29.3%
Elsewhere ^(r)	137	20.4%
Before-tax personal income in 2023		
Less than \$40,000 ^(r)	39	15.4%
\$40,000–\$59,999	32	15.6%
\$60,000–\$79,999	27	22.2%
\$80,000–\$99,999	23	17.4%
\$100,000+	39	35.9%
Language spoken most often		
French ^(r)	155	22.6%
English	15	13.3%
Other	7	14.3%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

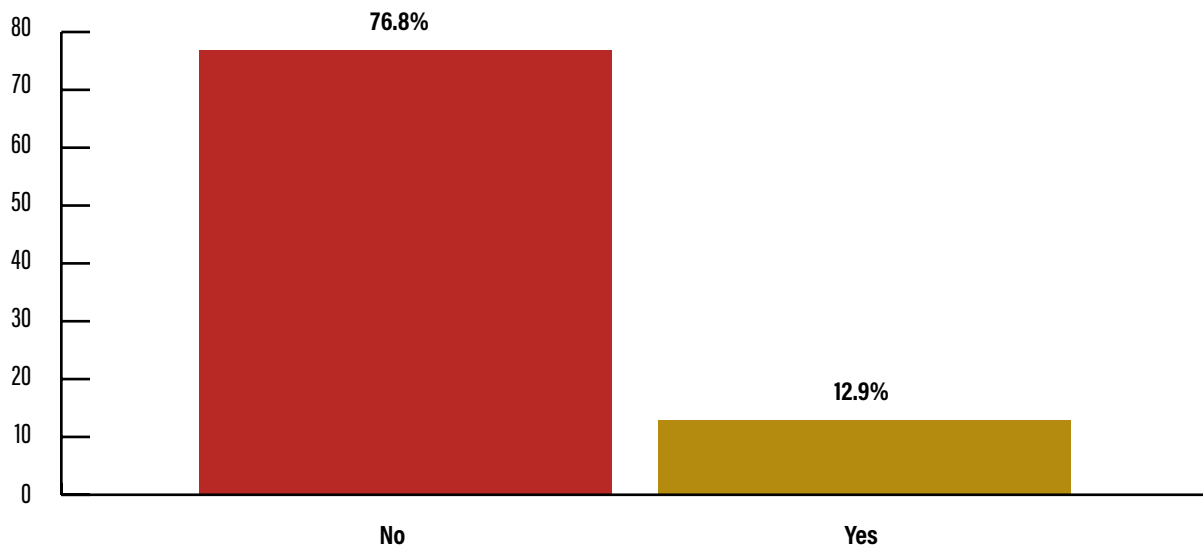
Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Focus on contributions by Black-led organizations

This section takes a closer look at the data provided by respondents who said they were a leader of a philanthropic organization. Roughly one out of eight respondents (12.9%) reported that they currently held a leadership position in an organization of this nature.

Figure 9

WOULD YOU DESCRIBE YOURSELF AS A LEADER OF A PHILANTHROPIC ORGANIZATION?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Who are these leaders?

Several observations could be made in this regard:

- Respondents aged 45 to 59 were significantly more likely to self-identify as leaders of philanthropic organizations than respondents aged 25 to 44.
- Respondents born in Canada were significantly more likely to lead a philanthropic organization than those born outside the country.
- Participants with an income of \$80,000 or more were more likely to self-identify as a leader of a philanthropic organization compared to those earning less than \$40,000.
- The proportion of individuals self-identifying as a leader of a philanthropic organization was significantly higher among English-speaking respondents than among their French-speaking counterparts.

Table 20
DISTRIBUTION OF PHILANTHROPIC ORGANIZATION LEADERS,
BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	n	Self-identifies as a leader of a philanthropic organization (Yes)
Gender		
Male	123	13.0%
Female ^(r)	152	13.2%
Age range		
15–24	29	13.8%
25–44 ^(r)	181	9.4%
45–59	59	23.7%
60+	11	9.1%
Religion		
Religious ^(r)	227	11.5%
Not religious	31	12.9%
Birth locale		
In Canada	59	22.0%
Elsewhere ^(r)	217	10.6%
Before-tax personal income in 2023		
Less than \$40,000 ^(r)	70	5.7%
\$40,000–\$59,999	50	12.0%
\$60,000–\$79,999	35	17.1%
\$80,000–\$99,999	27	25.9%
\$100,000+	45	24.4%
Language spoken most often		
French ^(r)	231	11.3%
English	24	33.3%
Other	23	8.7%

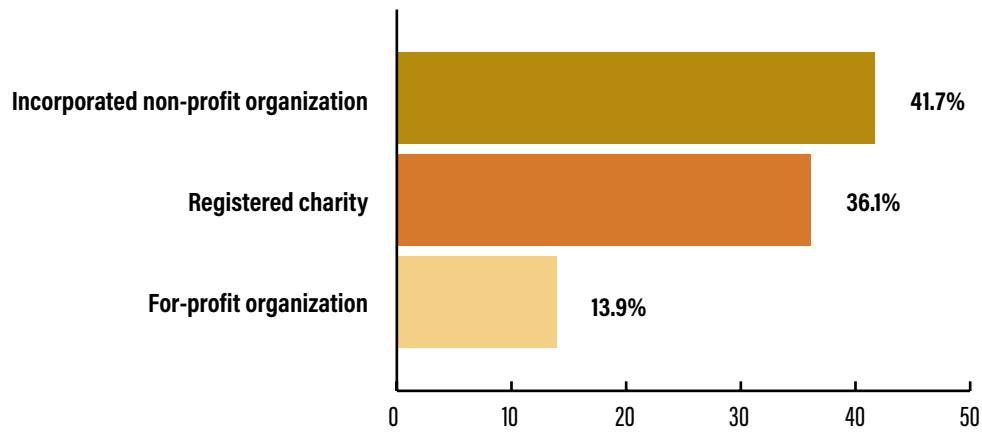
Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Legal status of organizations

Nearly 8 self-identified leaders out of 10 said they worked at the head of a non-profit organization (NPO) or a charitable organization. The two proportions are similar, 41.7% and 36.1%, respectively, although a majority said the organization they led was an NPO.

Figure 10
IS YOUR ORGANIZATION A REGISTERED CHARITY, AN INCORPORATED NON-PROFIT ORGANIZATION OR A FOR-PROFIT ORGANIZATION?

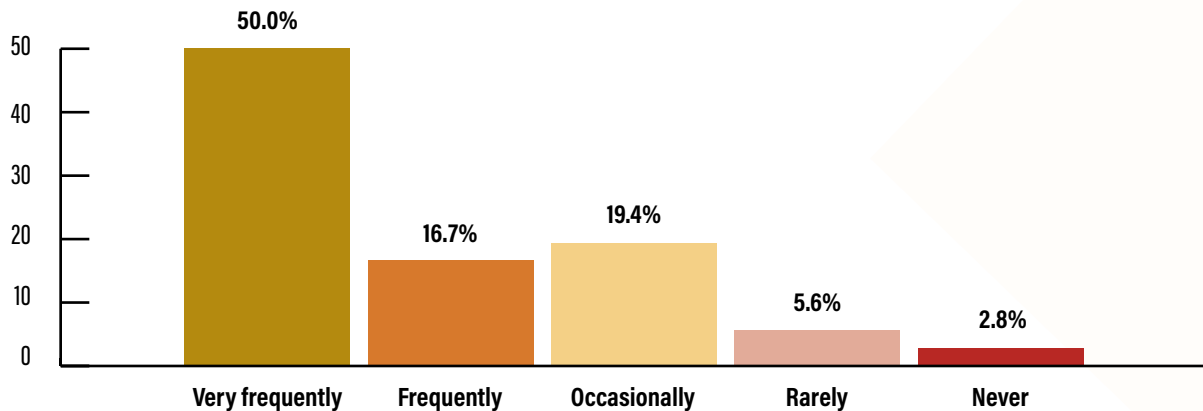


Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Communication channels

Half of the leaders (50%) said they used media and social media very frequently to communicate with the public. Only 2.8% said they never used these channels (Figure 11).

Figure 11
DOES THE PHILANTHROPIC ORGANIZATION YOU LEAD USE MEDIA AND SOCIAL MEDIA TO COMMUNICATE WITH THE PUBLIC ABOUT YOUR ACTIVITIES, ACHIEVEMENTS AND PUBLICATIONS?



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

These results highlight the diversity, scale and scope of the philanthropic contributions of individuals and organizations in Quebec’s Black communities. Although these efforts are often carried out behind the scenes, they are an active expression of solidarity, demonstrate a profound sense of collective responsibility and exemplify a deep commitment to helping people, networks and causes that are important to respondents. This can serve as a powerful catalyst for developing more inclusive strategies to support philanthropic engagement.

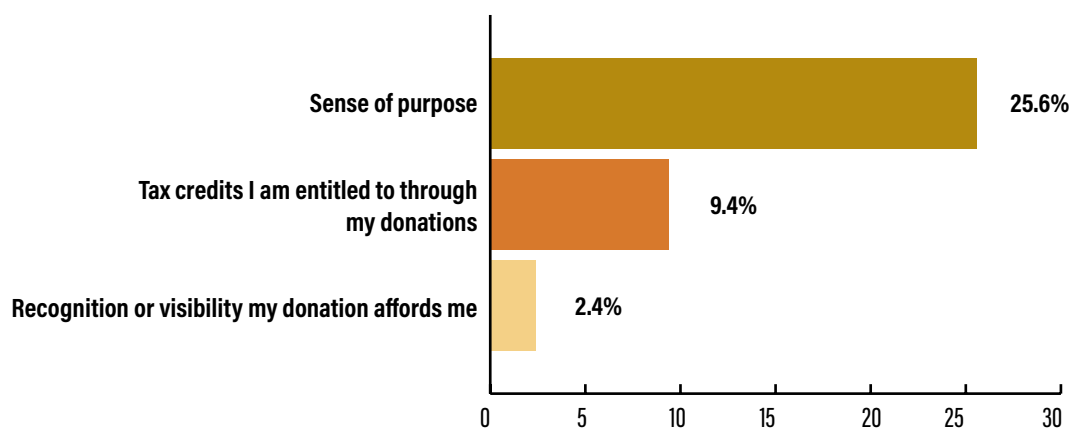
Black philanthropy in Quebec: Opportunities, limitations and prospects

The philanthropic engagement of black Quebecers through donations of money and time is driven by a desire to contribute to positive change in Quebec communities. The satisfaction that comes with doing good and being useful is what motivates the vast majority of Black philanthropists. However, there are many challenges that can limit philanthropists from delivering on the full potential of their engagement. These limitations include financial and time constraints as well as a philanthropic organizations' lack of visibility. There are nevertheless several courses of action that philanthropic stakeholders can explore to overcome these obstacles.

Giving: At the crossroads of moral satisfaction and religious convictions

In terms of the perceived benefits of philanthropic engagement within Black communities, the data points to a predominance of intangible benefits. One out of four donors surveyed said making a donation gave them a sense of purpose (25.6%), whereas only 9.4% considered the corresponding tax credits as a benefit (Figure 12).

Figure 12
PERCEIVED BENEFITS



Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

For some of the interviewees, the mere knowledge that they had contributed, even modestly, to someone else's well-being or happiness was its own reward. This altruistic act, perceived as a contribution to the common good, was a source of personal satisfaction.

“ When I see people are happy, it makes me happy. It's that simple! People tell me they think I'm strange, but it's really as simple as that, seeing a close-knit community, a strong community, people who are doing well, for me, that's like a dream, especially for Black communities. When I help out and I can see even the slightest step forward, it makes me feel good; I think... I feel like the world is a better place for a few seconds. ”

— A female respondent

This viewpoint may be rooted in moral convictions that uphold the virtue and value of giving. These convictions are closely related to the satisfaction resulting from being aligned with the religious beliefs that define giving is an act of goodness.

Building on the idea of moral satisfaction, a few of the people interviewed clearly indicated that their philanthropic engagement was indeed an extension of their religious beliefs. For them, giving was first and foremost an act of faith performed in accordance with divine will, as the following excerpt shows.

“ we’re told that there are things we have to do. We have to put ourselves in other people’s shoes, you know, put ourselves in their position... If I had to beg, what would I beg for? Food, clothing, money... So that’s what we have to do for others. That’s what it’s really about, and God sees it. And I think it’s natural for us, it’s what the Bible commands [...] We do things and we do it in a way that nobody else knows about it, otherwise it’s just to make ourselves look good. In our country, we don’t ever ask for credit for our actions, you see, you have to keep what you private. Food is the only exception [...] ”

— A male respondent

This spiritual perspective helps to explain why some donors give discreetly: anonymity and modesty are seen as ways of honouring the sincerity of the intention behind the donation. Any satisfaction derived from giving can therefore not be social or public in nature. It needs to be an inner feeling of having done a “good” and “right” thing that is consistent with religious values.

Other interviewees felt differently, however, saying they appreciated being recognized for their donation. This point will be discussed further in the next section.

Importance of recognition and visibility in breaking down stereotypes

Although the proportion is low, it is worth noting that 2.4% of the survey respondents considered that the recognition or visibility afforded to them through their donation was a benefit (see Figure 12 in the previous section). This acknowledgement can be used to leverage community engagement and break down certain stereotypes.

The survey results on the perceived benefits of giving show that trends vary according to age, birth locale and income (Table 21):

- Donors who are in the 45–59 age group, are born in Canada or have an income of over \$100,000 were proportionally more likely to consider donation tax credits as a benefit, compared to respondents who are in the 25–44 age group, are born outside Canada or earn less than \$40,000 a year, respectively.
- Donors in the 45–59 age group and those with an income of \$100,000+ were proportionally more likely to see public recognition and visibility for their donations as a benefit, compared to 25-to-44-year-olds and lower-income earners, respectively.

Table 21
PERCEIVED BENEFITS, BY SOCIODEMOGRAPHIC INDICATORS

	n	Perceived benefits		
		Tax credits I am entitled to through my donations (Yes)	Sense of purpose (Yes)	Recognition or visibility my donation affords me (Yes)
Gender				
Male	103	9.7%	21.4%	1.9%
Female ^(r)	139	9.4%	28.8%	2.9%
Age range				
15–24	24	0.0%	29.2%	0.0%
25–44 ^(r)	155	7.1%	27.1%	1.3%
45–59	57	19.3%	22.8%	7.0%
60+	10	10.0%	10.0%	0.0%
Religion				
Religious ^(r)	203	8.9%	24.1%	2.0%
Not religious	26	15.4%	19.2%	3.9%
Birth locale				
In Canada	55	20.0%	29.1%	5.5%
Elsewhere ^(r)	189	6.4%	24.9%	1.6%
Before-tax personal income in 2023				
Less than \$40,000 ^(r)	59	3.4%	32.2%	0.0%
\$40,000–\$59,999	44	6.8%	22.7%	2.3%
\$60,000–\$79,999	32	6.3%	25.0%	3.1%
\$80,000–\$99,999	26	7.7%	15.4%	0.0%
\$100,000+	43	30.2%	32.6%	9.3%
Language spoken most often				
French ^(r)	207	9.7%	26.1%	1.5%
English	23	8.7%	21.7%	4.4%
Other	14	0.0%	21.4%	7.1%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Given some of the stereotypes that portray Black people as always being on the receiving end of philanthropy, rather than donors and agents of positive change, public recognition was particularly important for many of the respondents. They deemed it necessary to challenge this image, which unfortunately continues to be widespread in some philanthropic circles, that results in the ongoing underrecognition and underappreciation of Black contributions.

“ There have been moments when, as a philanthropist, I’ve been invited to events with other philanthropists. When they met me, they assumed I was a recipient of their generosity. So what I told myself, what I worked out, was like, “Ah right, interesting, OK,” So this person doesn’t see me as a donor, a philanthropist, this person automatically seems me as a, uh, an employee of the organization that is holding the event, or a beneficiary [...] I didn’t continue giving to them. Because I thought that if my presence and my involvement aren’t important to you because of your unconscious bias, well then, why should I keep supporting you? ”

— A female respondent

Publicly recognizing donations from Black communities may encourage Black donors to see themselves as philanthropists and highlight the value of their contributions, even though these contributions are often informal. Recognition for Black philanthropy is contingent on affirming the value of the financial contributions and charitable actions by individuals and communities— often in the context of addressing inequality and systemic racism. But even when their commitment is firm, Black philanthropists indicate that there are several obstacles to fully developing their philanthropic potential.

The challenge of visibility for organizations in Black communities

The issue of visibility isn’t restricted to individual philanthropy. It is just as relevant at the organizational level. Many respondents remarked that members of Black communities, whether they are beneficiaries or potential donors, are not always aware of the existence of philanthropic organizations or the services they offer. The lack of communication about what these organizations do is unquestionably a barrier with regard to community engagement, as these comments make clear:

“ In the communities themselves, people who aren’t involved don’t necessarily know that this aspect exists. The people who are involved, for sure, they’ll need that resource, they’ll know a little bit about what’s happening in that area. [...] So if you’re not really looking for organizations that are operating right now, well, Instagram is definitely not where you’ll find them. So maybe find a way to reach out to the part of the population that isn’t necessarily involved. It would help to see a poster or a banner perhaps for a Black organization that’s doing something or other. I haven’t seen anything — a poster on a bus with philanthropy or something, or you know an ad on a bus or a bus stop, stuff like that. Other foundations do it. ”

— A female respondent

Several of the respondents indicated that this lack of visibility leads to another type of invisibility, saying that organizations from Black communities are largely absent from the broader philanthropic ecosystem, where other, better-known players get all the attention and recognition. This imbalance only reinforces the stereotype that Black people are on the receiving end of the equation but don't donate or play an active role in championing change.

“ It's like, as it were, philanthropy isn't made for Black people because clearly I'm looking or I don't recall ever having seen anything, in the media or on social media, something to get people's attention about philanthropy in Black communities. We don't see that. I think there is a lack of visibility, but it's up to the community, I think, to promote their own philanthropic initiatives. ”

— A male respondent

According to most of the survey respondents, giving more visibility to these organizations would make Black voices heard and recognize the philanthropic engagement of Black communities. It would also help in breaking down certain stereotypes and encourage others to get involved.

As for philanthropic organizations, they too are up against a number of challenges, as is evidenced in Table 22. Some 38.9% of the leaders of these organizations said that securing funding from government, foundation, corporate and other sources was a major obstacle in fulfilling their mission or achieving their objectives. In close second is the difficulty in generating own-source revenue, specifically through the sale of goods and services or through membership dues (36.1%).

Table 22
STATEMENTS ABOUT PROBLEMS THAT MIGHT STAND IN THE WAY OF FULFILLING YOUR ORGANIZATION'S MISSION OR ACHIEVING YOUR OBJECTIVES

Would you say that your organization:	Level of severity			
	It's a serious problem	It's a moderate problem	It's a minor problem	It's not a problem
Has difficulty obtaining funding from governments, foundations, corporations or other organizations?	38.9%	19.4%	19.4%	5.6%
Has difficulty generating funds from the sale of goods and services or membership dues?	36.1%	22.2%	16.7%	8.3%
Has difficulty obtaining funds from individuals?	30.6%	27.8%	13.9%	5.6%
Has to compete with other organizations to obtain funds and generate revenue?	30.6%	27.8%	16.8%	8.3%
Is seeing growth in the demand for the goods and services you provide?	22.2%	30.6%	19.4%	11.1%
Is experiencing other types of difficulties	13.9%	19.4%	13.9%	5.6%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024-2025.

Barriers to philanthropic engagement

There are two main reasons Black Quebecers may limit their donations or philanthropic support: financial constraints and the lack of time, which is often due to work demands, family responsibilities and other commitments.

The desire to give versus financial constraints

Here we are referring to the barriers keeping donors from Black communities from contributing more (i.e., giving more money) due to limited financial resources. More than half (55.2%) of the survey respondents who had made a donation to an organization in the previous 12 months said they could not give more than what they were currently giving (Table 23). Some 36.2% said they were satisfied with the amount they had given, and 27.6% said they would prefer to donate their time instead of money.

Table 23

REASONS PREVENTING DONORS FROM GIVING MORE TO ONE OR MORE ORGANIZATIONS

What are the reasons that kept you from giving more money to one or more organizations in the previous 12 months?	n = 163
I couldn't afford to give any more	55.2%
I'm satisfied with what I already gave	36.2%
I donated my time instead of money	27.6%
I'm wary of how money is managed by these organizations/ lack of financial transparency	7.4%
Nobody ever asked me to give more	5.5%
I don't like how I was asked to give more	3.7%
I didn't find any other causes worthy of my support	2.5%
The tax credit for the donation was too low	2.5%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Among those who had not made any donations in the 12 months prior to the study, the majority (58.8%) explained that their lack of contribution was due to a shortage of funds (Table 24). For 20.6%, the only reason they hadn't given to an organization was because nobody had asked them.

Table 24
REASONS PREVENTING PEOPLE FROM MAKING A DONATION
IN THE PREVIOUS 12 MONTHS

In the previous 12 months, what stopped you from making a monetary donation?	n = 34
My financial resources are limited	58.8%
Nobody asked me for a donation	20.6%
I don't know where to make a donation	8.8%
I don't want to commit to anything long-term	5.9%
I'd rather give in other ways	5.9%
I can't find an organization that suits me	2.9%
The needs aren't urgent enough	2.9%
Lack of motivation or interest	2.9%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Time and personal responsibilities: Major barriers to giving

Respondents explained that their personal and work-related responsibilities often crowded out other forms of engagement, even if they wanted to do more. The comments we received during the interviews clearly show this.

“ I think for me personally, like as much as like I would love to like volunteer for different stuff more I think finding the time to do like more philanthropic things is hard, especially nowadays when people are like having to work a little bit more because of like, everything that's going on like inflation and like the housing crisis or whatever. And like trying to just pay your rent.

— A female respondent

You have to find the time too, free some time up, and that's another challenge in all of this. Where there's time, there's always money that comes with it (laughter), not too far behind. And where there's money, there's always time not too far behind. So that's one of these challenges: time. Being able to put the time into it, find the time you need. So that's it, sometimes, with kids we have pretty busy schedules, and the like. We try to give that as much time as we can. That's the other challenge, I would say, yeah. ”

— A male respondent

Time is considered to be a precious resource, especially when so much of it is spent earning an income. For many families, especially those with heavy financial burdens, work is the number-one priority to ensure a certain financial stability. This reality is often exacerbated for immigrants who need to focus on integrating into society and the workplace in their first few years in Canada.

It is entirely understandable that the integration process is a time of stabilization on both the personal and family fronts and that this tends to limit philanthropic engagement, whether that takes the form of monetary donations or volunteer work. In other words, even if people want to help out, other priorities related to getting settled in Canada, working and balancing daily tasks can limit how practical it is to get involved.

Visibility, recognition and trust: Drivers of engagement

Recognition and public visibility as incentives to donate

Recognition and public visibility can serve as incentives for some people to donate, but that was not the case of the majority of survey respondents (Table 25). Only 12.3% who had donated money to an organization in the previous 12 months said that greater recognition or public visibility for their donations would prompt them to give more. As for respondents who had not made donations in the previous 12 months, about 2 out of 10 (17.7%) said recognition or public visibility would encourage them to give.

Table 25
INCENTIVES FOR CURRENT DONORS AND POTENTIAL DONORS

Incentives for donors	n	Proportion
Greater recognition or public visibility for my monetary donations would be an incentive to give more to organizations [question for donors]	163	12.3%
Greater recognition or public visibility for donations would be an incentive to donate [question for potential donors]	34	17.7%

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Income plays a considerable role with regard to the perceived importance of recognition and public visibility as a donation incentive (Table 26). This was a motivation for 25.9% of respondents with an income of \$40,000 to \$59,999 \$ (25.9%), compared to only 5.7% of respondents who make less than \$40,000 a year.

Table 26
DISTRIBUTION OF PARTICIPANTS WHO CONSIDER RECOGNITION AND VISIBILITY AS A DONATION INCENTIVE, BY SOCIODEMOGRAPHIC AND SOCIOECONOMIC PROFILE

	n	Greater recognition or public visibility for my donations would be an incentive to give more (Yes)
Gender		
Male	62	17.7%
Female ^(r)	99	9.1%
Age range		
15–24	14	14.3%
25–44 ^(r)	93	9.7%
45–59	48	18.8%
60+	8	0.0%
Religion		
Religious ^(r)	135	13.3%
Not religious	19	5.3%
Birth locale		
In Canada	40	15.0%
Elsewhere ^(r)	122	11.5%
Before-tax personal income in 2023		
Less than \$40,000 ^(r)	35	5.7%
\$40,000–\$59,999	27	25.9%
\$60,000–\$79,999	24	8.3%
\$80,000–\$99,999	21	9.5%
\$100,000+	39	12.8%
Language spoken most often		
French ^(r)	139	11.5%
English	15	20.0%
Other	7	0.0%

Note: the (r)-index indicates the reference group. The proportions and medians in green indicate that the difference observed with the reference group is statistically significant (5% or over), based on the statistical testing.

Source: Quebec Black Communities Observatory, Philanthropy survey 2024–2025.

Diversification of communication approaches to increase organizations' visibility

Respondents put forward three main recommendations to help improve the visibility of philanthropic organizations.

The first recommendation was to diversify communication channels by combining traditional media and digital platforms. The objective would be to connect with a wider audience, beyond Black communities, to better highlight the diversity of the forms of engagement supported by these organizations.

The second was to increase the number of opportunities to bring together and mobilize people, including fundraising campaigns, networking breakfasts for Black philanthropists and active participation in festivals and public events.

“ Spread the word more, attend more activities and festivals. It could be interesting to see these organizations as sponsors, as partners. That would help make them better know, yeah. ”

— A male respondent

The third recommendation was to reach out to Black community members and ask them to be ambassadors for these organizations. By spreading the word about these initiatives within their circle of contacts and at events, these ambassadors would contribute to a greater sense of belonging and increase the visibility of community engagement.

“ Then there's also maybe word of mouth. Because I started my project... just by word of mouth. Often, the people around us, when they found out about my project, they'd say, can I have a link to make a donation? You just have to talk about it. People would ask me for the link to go make a donation. So word of mouth still works. ”

— A female respondent

ORGANIZATIONAL PROFILE

Black History Month Roundtable

The Black History Month Roundtable is a non-profit organization that promotes activities highlighting both the history and the contemporary situation of Black communities in Quebec. It does so through promotion support and historical-centred events.



Building trust to foster engagement

This next set of observations addresses the need to build trust within Black communities to better mobilize support for philanthropic causes. Several participants suggested that there is a certain reluctance, even wariness, within Black communities when it comes to giving to fundraising initiatives.

“ I think there has been so much trauma behind this in the past. We've done a lot to hurt each other, but we've also been hurt by other people. And that stays in our subconscious, it's there. It's hard to make the first step toward people, to trust someone who approaches you. But if you think the idea is a good one, then there's the challenge of "how can I know that I'm not being reeled in. .to another scam? How can I avoid getting ripped off?". ”

— A female respondent

This distrust can be explained by past experiences in Quebec and elsewhere, including many of the countries people have emigrated from. These experiences can sometimes fuel doubts about how funds are managed or what they are being used for, thus acting as a barrier to engagement.

The recommendations in this report are all aimed at promoting inclusion and belonging, and increasing the visibility of philanthropic engagement within Black communities. In other words, it is a matter of encouraging people to give and bringing attention to it when they do so that we can change the narrative and inspire others to follow in their footsteps.

ORGANIZATIONAL PROFILE

Un itinéraire pour tous

Un itinéraire pour tous (UIPT) is a non-profit community organization based in Montréal-Nord that empowers people by giving them tools to improve their quality of life. UIPT's overall mission is to foster social development and fight poverty.



Impact of sociodemographic and socioeconomic profiles on perceptions of philanthropic practices

The findings of the survey provide insight into how sociodemographic and socioeconomic characteristics influenced the manner in which members of Black communities perceive and practise philanthropy. Although giving practices were widespread and multifaceted, their nature, frequency and approach varied depending on gender, age, migration background, language, religious beliefs and income.

A first key observation concerns the very definition of philanthropy. For a majority of respondents, this concept was not limited to monetary donations. Donating time, expertise and material goods and providing direct support to people in need were considered to be acts of philanthropy. This inclusive conception of philanthropy transcends sociodemographic categories, but some nuances emerge when the data was analyzed more thoroughly. For example, 15-to-24-year-olds were much less likely to self-identify as philanthropists than older adults, even though they both gave. Respondents with higher incomes, on the other hand, were much more inclined to embrace the philanthropist identity, which may point to stronger adherence to dominant strategic philanthropy norms.

The data also shows that gender had a significant impact on philanthropic giving. Across the board, women gave more than men in terms of material goods, time and money. Women's philanthropic engagement was often at the local level, rooted in relational and community dynamics.

Age also played a decisive role. People aged 45 to 59 gave more frequently and were more active in supporting causes, especially causes related to Black communities, education and poverty relief. Philanthropic engagement also seemed to grow with time, as financial and social capital increased.

Migration background and language were also important variables. Non-Canadian-born people were notable for the importance they attach to sending donations to their country of origin. Nearly 80% provided financial support to family who still live in the country where they were born. This support often went toward helping cover essential needs related to education, health care and emergencies. These giving practices, though rooted in family and diasporic solidarity, fully aligned with a philanthropic rationale and, in their own way, contributed to the social and economic development of respondents' countries of origin.

In terms of language, a greater proportion of English-speaking respondents donated time or material goods and supported causes related to Black communities. This may reflect a different rapport with community engagement, which is linked to different migrant experiences, social networks and cultural frameworks for collective action than those of French-speaking respondents.

Religious beliefs also influenced people's motivations. More people who consider themselves religious gave food and were more inclined to credit their faith for their philanthropic engagement. These survey trends are further supported by the individual interviews. For many respondents, giving is a value that was instilled in them early in life through family or a religious upbringing and a key part of a cultural tradition of solidarity.

Income, in last place, is another factor that was highly correlated to donation frequency and amount. Survey respondents who earned \$100,000 or more a year were not only more likely to give, but the amounts given were also higher. They also tended to plan out their contributions on an annual basis. Conversely, respondents with the lowest income (under \$40,000), although they were active in their giving practices, were proportionally less likely to donate in a structured way over time or to embrace philanthropy as part of their social identity.

Ultimately, the study revealed that the giving practices of Black Quebecers cannot be fully understood without taking into account the diverse sociodemographic and socioeconomic profiles at play. These profiles influence not only the types of donations made but also how they are perceived, embraced and channelled. These findings underscore the need to recognize and elevate the diversity of giving practices, in particular those associated with informal, community and diasporic giving that often fall outside the conventional definitions of philanthropy.

Decoding philanthropy through established frames of reference

How can we analyze the perceptions of philanthropy and the giving practices of Black Quebecers using existing philanthropy frameworks?

The findings of this study show that philanthropy in Quebec's Black communities is at the intersection of three main approaches outlined in the first part of the study — **charitable philanthropy**, **strategic philanthropy** and **community philanthropy** — all shaped by legacies and constraints unique to the Quebec experience, while reflecting certain traditions of the African American diaspora.

Charitable philanthropy: Front-line solidarity

In Quebec, charitable philanthropy is rooted in the heritage of the Catholic Church and the welfare state (Bergeron, 2017; Ferretti, 2013; Lamoureux, 2002). Historically, the Church played the role of intermediary between the bourgeois elite and the most vulnerable members of society (Lambelet, 2017; Chamberland, 2012). Today, this reasoning underpins a culture of spontaneous giving: more than 67% of the donors we surveyed in our study said they did not plan the total amount of their annual donations. Donations of this kind tend to be given to meet a need perceived as urgent and are motivated by the values of charity and civic virtue (Barman, 2017; Leglaive-Perani, 2011).

Our study also revealed that, for a majority respondents, “being a philanthropist” means giving time, moral support or material goods, which extends beyond the definition of monetary donations. However, giving capacity is limited by financial constraints: 58.8% of respondents who had not donated cited a lack of funds as the reason.

This dynamic mirrors African American traditions, where charitable mutual aid centred in Black churches long served as a safety net in serving essential needs against a backdrop of systemic exclusion (Fortin, 2019; Center on Philanthropy and Civil Society, 2003). Unlike in Quebec, these networks are often more institutionalized and recognized as central community hubs (Dorsey et al., 2020).

Strategic philanthropy: Thoughtful resource allocation and diasporic giving

Although there are few high-net-worth individuals in Quebec with the resources to develop “philanthrocapitalism” at the level it exists in the U.S. (McGoey et al., 2018; Barman, 2017), the study showed that a strategic approach to philanthropy was being used by some participants. At the heart of this are **diasporic remittances**: 27.2% of respondents born outside Canada said they regularly sent money to family still living in their country of origin. This is in sharp contrast to the 7% of Canadian-born respondents who do so. These remittances are used to send children to school, promote access to health care and food security, and make up for gaps in public services. As indicated by Ratha and Tchouassi, these funds are vital to the economic resilience of local communities and often exceed official development assistance (Ratha, 2024; Tchouassi, 2010). Some of the remarks made during the interviews also indicated that these donations are seen as a family and community responsibility, which is consistent with findings related to diaspora philanthropy (Center on Philanthropy and Civil Society, 2003).

The survey also revealed a clear sensitivity to the effectiveness and impact of donations: 7.4% expressed limited trust in how organizations manage their finances, and more than a third said they were satisfied with the amount they had already donated, suggesting a thoughtful, strategic approach to giving.

In the African American model, strategic philanthropy is expressed through the organization of community funds, neighbourhood foundations and influential churches that use resources for education or social justice purposes (Fortin, 2019; Doan, 2019). In Quebec, these strategic practices remain rather informal, sidestepping more structured philanthropic pathways, which continue to be dominated by a small number of prominent private foundations, many of which are difficult for Black communities to access (Pereira et al., 2020).

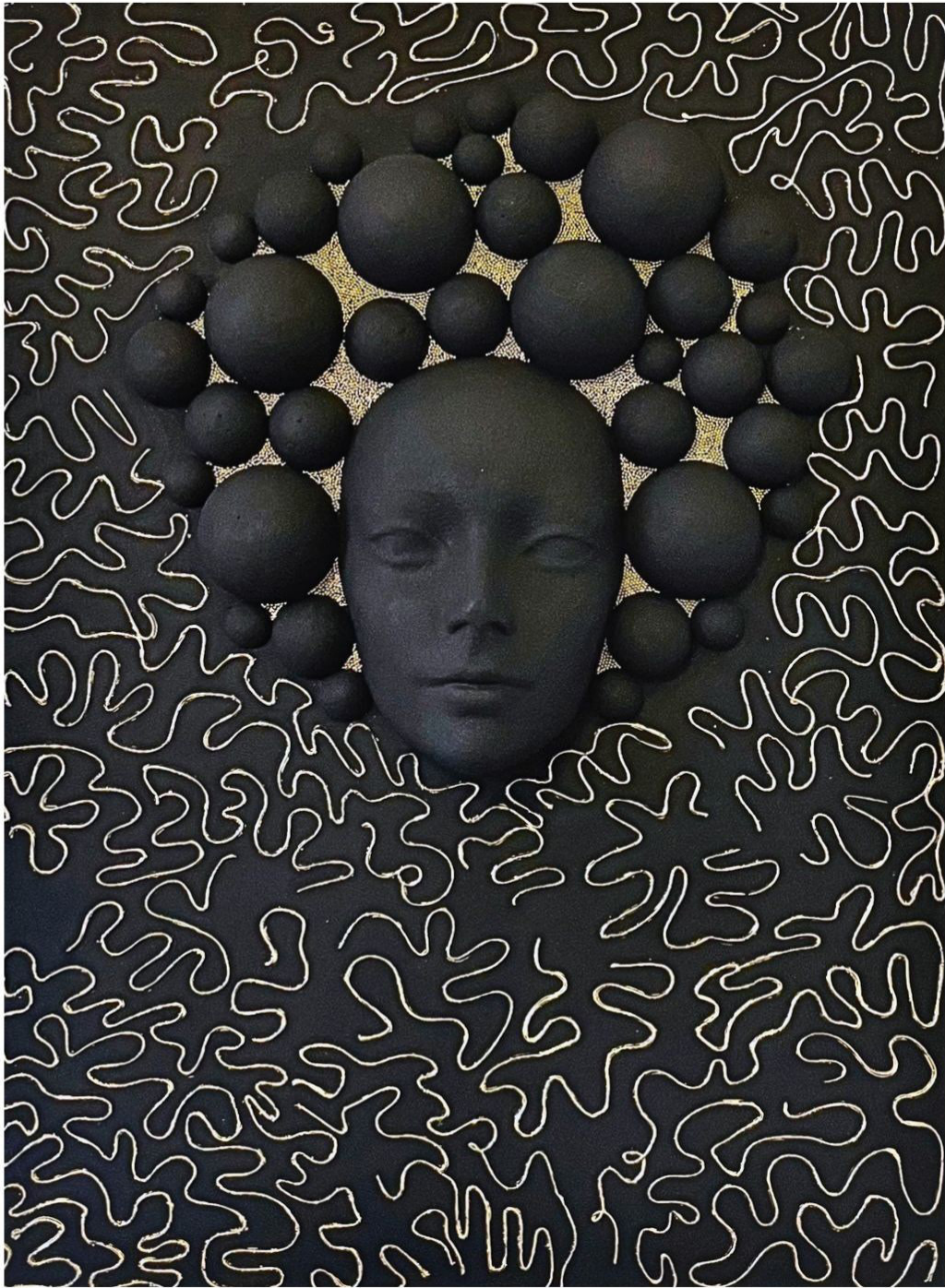
Community philanthropy: A platform for collective self-determination

The study data confirmed that a large proportion of respondents felt that Black-led organizations have access to less support. This is reflected in the structural issues observations made by Pereira et al. (2020) to the effect that fewer than 0.1% of Canadian philanthropic grants were allocated to Black-led organizations.

Some of the respondents indicated that they dedicated their money, time and expertise to supporting initiatives led “by and for” their communities, which is consistent with the principles of community philanthropy and its core principles of mutual aid, self-reliance and collective capacity (Ahmad and Khadse, 2022; Doan, 2019). The high volunteering rate among respondents confirms this dynamic: for many immigrants, volunteer work is a social integration strategy (Chapdelaine-Daoust, 2019; Réseau de l’action bénévole du Québec, 2018). In this regard, according to a survey conducted in Quebec in 2018, 77% of non-Canadian-born people said their volunteer engagement was essential in developing skills, and nearly half indicated that it put them in contact with potential employers (Réseau de l’action bénévole du Québec, 2018).

This approach aligns with African American traditions where community philanthropy is the foundation for collective resistance strategies formed around churches and fraternal networks to combat exclusion (Dorsey et al., 2020; Center on Philanthropy and Civil Society, 2003). In Quebec, it reflects a context where communities are accepted as partners of the state (Fortin, 2019; Bergeron, 2017), although Black-led organizations remain largely underfunded and underrepresented in decision-making spaces (Cukier et al., 2025).

In conclusion, based on the data from this exploratory study, the philanthropic practices of Black communities in Quebec combine elements from other charitable frames of reference with a strategic dimension, integrating a decidedly community-oriented component. They bear the hallmark of a style of philanthropy specific to Quebec, while echoing the expressions of solidarity that are typical of African American philanthropy, suggesting an influence from our neighbours to the south, and reflecting the shared dynamics of African descent. Recognizing these multiple influences, which remain all but invisible in dominant indicators, will require funding and governance frameworks to be adapted in order to sustainably support philanthropy in a way that is truly “by and for” Black communities, grounded in a vision of collective transformation and social justice. The final section of the report contains a set of recommendations based on our research.



RECOGNIZING THE PHILANTHROPIC CONTRIBUTIONS OF BLACK COMMUNITIES: A CALL TO ACTION FOR AN INCLUSIVE AND PROSPEROUS QUEBEC

Although 87.9% of our survey respondents said they had made at least one donation in the previous 12 months, only 52.9% self-identified as philanthropists. This gap raises a fundamental question: Why do people who engage in giving not see themselves as philanthropic stakeholders? Part of the answer inevitably lies in how the word philanthropy is perceived. It tends to be associated with substantial gifts of money or “major donors.” This widespread view overshadows the broad diversity of philanthropic engagement found in Black communities. The fact that 25% of respondents are not aware that they are indeed philanthropists says volumes about this ambivalence. It demonstrates a need to challenge the stereotypes around philanthropy and call attention to practices that, while informal and modest, embrace the same spirit of solidarity, sharing and collective responsibility.

The following recommendations have been made with this in mind. They aim to take into account the specific nature of the philanthropic practices of Black communities, strengthen their legitimacy within Quebec’s philanthropic ecosystem, and promote their full integration into public policies and existing support structures.

Recommendation 1 Advocacy efforts

Stand up for greater institutional and political recognition

The main objective of this study was to understand how stakeholders in Quebec’s Black communities perceive, practice and experience philanthropy in order to guide efforts to enhance collective well-being. It is important that Black philanthropy be acknowledged as a vital component in Quebec’s philanthropic ecosystem and to incorporate the corresponding issues into public policies on systemic racism, support for non-profit organizations and community development. This requires a **coordinated advocacy campaign**, backed by public players that are directly concerned by the issue (Ministère de la Santé et des Services sociaux, the lead for the Programme de soutien aux organismes communautaires [PSOC] and the Minister Responsible for the Fight Against Racism. These stakeholders can help open up spaces for dialogue, call for the integration of Black philanthropy into ministerial action plans and actively work toward achieving official recognition for the role of Black philanthropy in Quebec’s social fabric. Local and provincial politicians could also be enlisted to bring these issues to the National Assembly and work them into municipal policies.

Recognition of diaspora remittances as pathways to international development and solidarity: A special challenge, a clear recommendation

In order to sufficiently recognize the transnational contributions made by Quebec's Black communities, it is recommended that **financial remittances sent by the diaspora to their countries of origin** — for education, health care, family support, community development and other purposes — be considered **philanthropic giving and eligible for tax incentives**, tax credits in particular, when they are sent via recognized organizations or accredited partners. This official acknowledgement would cement the legitimacy of diaspora philanthropy and encourage individual donations to be made through formal, structured channels. Vigorous advocacy efforts by Black community organizations and diaspora organizations could target the Canada Revenue Agency (CRA), the Ministère de l'Immigration, de la Francisation et de l'Intégration (MIFI) and the Ministère des Finances du Québec to have them look into the feasibility of a special tax framework. Meanwhile, community stakeholders are encouraged to develop tracking mechanisms for remittances and strengthen ties with entities that are recognized for tax purposes. This approach would not only promote global diaspora engagement but it would also ensure this role is integrated more effectively into public policies on international cooperation and tax justice.

Recommendation 2

Data disaggregation

Strengthen the production and dissemination of data on Black philanthropy to make the philanthropic contributions and practices of Black communities more visible

Introducing a meaningful and impactful public initiative to recognize the value of Black giving is contingent on strengthening the production and dissemination of data on philanthropy in Black communities. This study is the first step. Political lobbying for a more inclusive approach to philanthropy requires the regular production and dissemination of **specific, disaggregated data on Black philanthropy practices, obstacles and impacts**. Collaborations between key players such as the Quebec Black Communities Observatory, the Institut de la statistique du Québec or Statistics Canada would make it possible to craft indicators suitable for gathering large amounts of quantitative data. The philanthropic ecosystem could then leverage this data to secure targeted financial support and thereby promote fairness in allocating resources.

Recommendation 3

Dedicated resources

Strengthen and improve the structure of Black community organizations

To expand the credibility and impact of Black-led community organizations, including organizations that are less visible, will take simultaneous investments in organizational capacity-building and access to formal financial resources. From an organizational perspective, community foundations and specialty NPOs (e.g., Centraide, the Foundation of Greater Montréal, the Pathy Foundation, Community Foundations of Canada) could play a key role in moving this forward. Working in partnership with Black organizations, they could help develop **context-specific training related to governance, financial management, fundraising and communication**, provide a turnkey set of tools and implement tailor-made guidance and support (mentoring, kind audit, strategic coaching) for leadership teams.

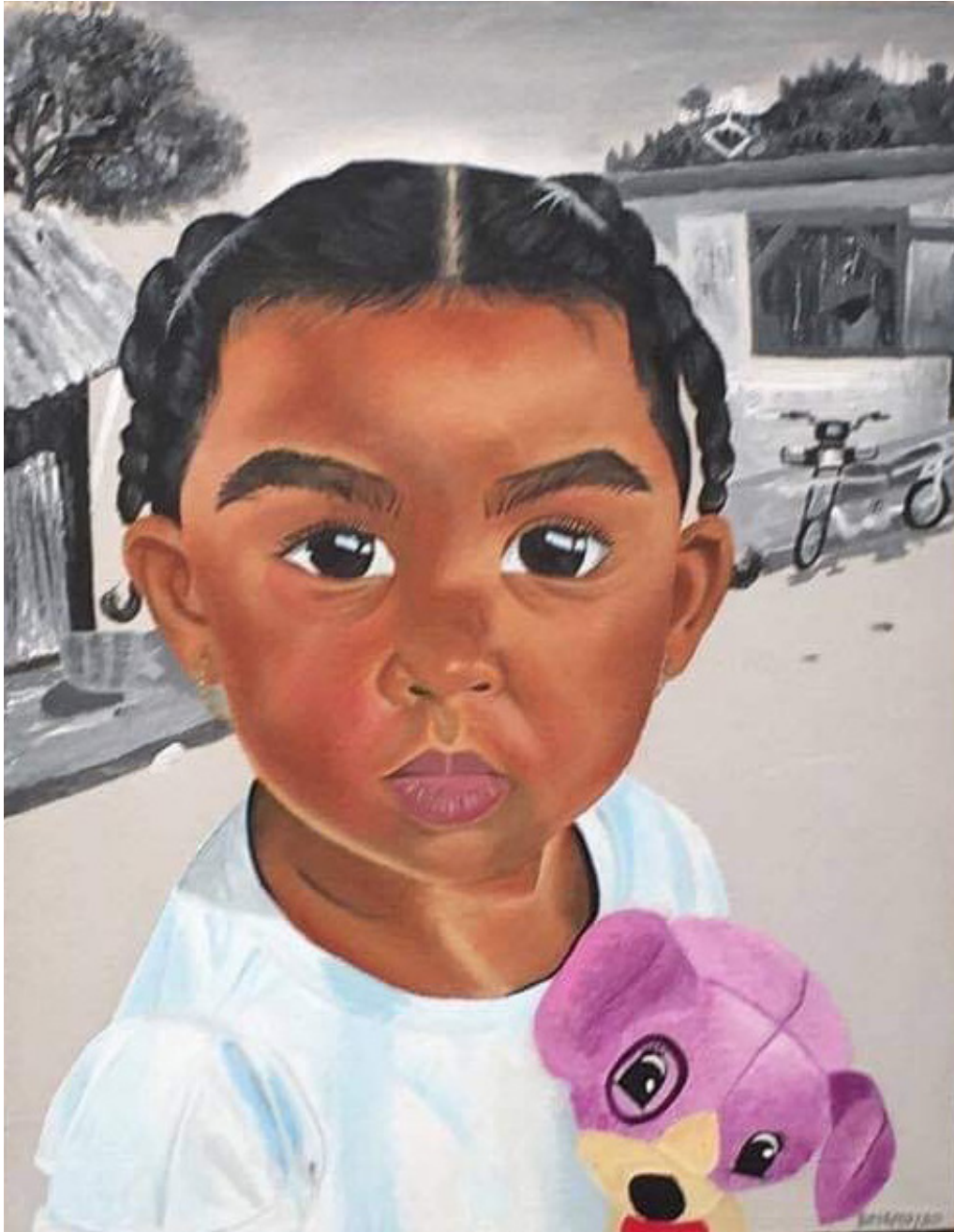
From a financial standpoint, the lack of structural funding remains a fundamental roadblock. Major private foundations could **set aside specific budgets and streamline their grantmaking processes to better accommodate the realities of small organizations** and work with community leaders to develop selection criteria. They could also sponsor community fundraising events and ensure flexible, yet transparent, reporting in line with the needs of non-profit organizations with smaller administrative teams. These philanthropic organizations could position themselves more strategically and continue to embrace an approach of « trust-based philanthropy ». It is a matter of making it a point to build good, solid relationships with donors and recipient organizations where trust can flourish. This would translate to a better approach to sharing powers among the various actors, greater flexibility in fund use and recognition of the expertise of organizations operating on the ground (Pole and Rey, 2022).

Recommendation 4

Space for long-term collaboration

Create a strong, sustainable philanthropic ecosystem that can be leveraged to track and acknowledge the societal contributions of Black communities

The importance of working together to build a structured, interconnected network of Black philanthropy players in Quebec is, more than ever, a necessity in a society that seeks to operate inclusively and equitably. This **space for long-term collaboration** would have to bring together community organizations, Black-led foundations, citizens' groups, universities, research institutions, grantmakers and Black philanthropy leaders. In this space, the various players in the Black-led philanthropic ecosystem could be more collaborative and strategic in facilitating the sharing of expertise, mentoring, the pooling of resources and the creation of collective initiatives. Organizations such as the Foundation of Greater Montréal (FGM) and the Foundation for Black Communities (FFBC) and community leaders working under the aegis of an organization like the Afro Youth Summit could play a decisive role in providing support to create the network, funding its operation and serving as a platform to liaise with public institutions and other philanthropic organizations in Quebec and elsewhere in Canada.



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ACKNOWLEDGEMENTS

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Ce rapport est aussi disponible en français.

ISBN : 978-2-924893-47-0

For more information about the Vital Signs across Canada:

communityfoundations.ca/initiatives/vital-signs



VitalSigns.

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Foundation of Greater Montréal

THE FOUNDATION OF GREATER MONTRÉAL, A COMMUNITY FOUNDATION

Community foundations are charitable organizations that devote themselves to improving living conditions in communities sharing specific geographical areas by attracting and pooling charitable gifts from donors to create philanthropic and endowment funds, investing the collected sums, and redistributing the income from those investments in the community in the form of grants. Community foundations also play a key social role by monitoring the quality of life in their area, and matching people, groups, ideas and resources so as to build stronger and more resilient communities.

OUR MISSION

The Foundation of Greater Montréal is committed to serving and listening to our community. In collaboration with our partners, we deploy philanthropic resources, disseminate knowledge, spark initiatives, and support the community, all while advancing the Sustainable Development Goals in Greater Montreal.

OUR VISION

The Foundation of Greater Montréal aspires to build a community free from poverty and discrimination, where everyone can fulfill their potential in a healthy environment—today and into the future.

OUR VALUES

- **JUSTICE, EQUITY, DIVERSITY, INCLUSION:** Work to eliminate all forms of discrimination. Amplify the voices of underrepresented groups and ensure that every individual feels included, valued, and respected.
- **COLLABORATION:** Facilitate the sharing of skills and ideas and pool the community's strengths.
- **LISTENING:** Be attentive to the needs and solutions identified by the community, and nurture relationships based on trust.
- **CREATIVITY AND INNOVATION:** Experiment with and adopt innovative approaches to increase our agility as well as our impact in the community.
- **INTEGRITY:** Demonstrate honesty, transparency, high ethical standards, humility, accountability, and professionalism.

Below are the other paintings that are shown throughout this *Vital Signs* report on philanthropy in Quebec's Black communities. They are reproduced here with the artists' permission. Thank you to each of them for their submissions.



Inner Lights – The Body, 2022

by **Malvina Barra (Edzin)**

Oil on canvas, 60 cm x 50 cm



Inner Lights — The Body is the third painting in a triptych of chiaroscuro figures, along with *The Mind* and *The Heart*. The *Inner Lights* series is an ode to hope and self-love. It is an invitation to value our individual strengths and tap into our unique qualities when times are tough, and a reminder that even in the darkest nights, there is always a light to be found.



Haiti isn't the same as you left it / Haïti n'est plus ce qu'elle était, 2016

by **Aschbel Joseph**

Acrylic and wall paint, 40.6 cm x 50.8 cm



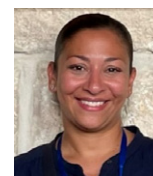
This painting depicts my return to Haiti after I left, years after fleeing the earthquake. The little girl represents naivety in the face of the poverty in Haiti. In her arms is a teddy bear, the only pop of colour, symbolizing the innocence of the bittersweet memories of the past. She is walking forward, ready to face a world of stark realities divided into black and white.



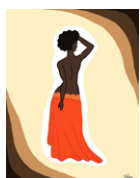
As vendedoras no mercado de Praia, Cabo Verde (Vendors at the Praia market, Cabo Verde), 2008

by **Claudia Sabbagh**

Oil on canvas, 100 cm x 80 cm



This painting captures a lively day at a vibrant Cabo Verde market. The composition features three women: two seated selling bananas and oranges, and one standing in a white apron selling corn, suggesting an active role. The atmosphere is a tribute to the vital community hubs that are African markets and the women merchants who are their heart and soul.



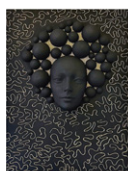
Posed, 2022

by **Sheena Kirichu**

Digital painting, 25 cm x 20 cm



"This strong Black woman who is both posing and imposing, is the embodiment of beauty, a beauty that is divine."



Un bout de moi (A Piece of Me), 2025

by **Rosette Vodounou**

Acrylic paint, collage with polystyrene and small gold beads, gold leaf on plaster, 45.5 cm x 61 cm

My origins, like these gold beads, are woven into the texture of my life: some shine brightly, some are concealed under the surface, but they are always there in the most visible and real thing about me: my afro.



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