Philanthropy, Civil Society, and NGOs in the Caribbean

an overview of the dimensions of the NGO/civil society sector in the insular, English-speaking Caribbean

A Report of the Caribbean Philanthropy Network

Prepared by: Dr. W. Aubrey Webson, DM

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1. Introduction

This brief study is by no means a comprehensive report of the work and operation of nongovernmental organizations (NGOs) in the Caribbean region. Much of the information gathered by the author* is anecdotal or collected from papers presented at conferences and meetings. Some basic historical data has been compiled from stories told by colleagues and friends coupled with the author's experience of working and volunteering at several levels of society—community, national and regional.

The Caribbean, like many other regions of the developing world—Africa for example—has a rich oral history, much of which is not captured in scholarly journals or intellectual text. It is upon that history and tradition that this paper is built. The expectation is that this **preliminary and evolving overview** of nongovernmental organizations and their activities in the English-speaking Caribbean (also described as the "Commonwealth Caribbean") can form a part of the body of intellectual and scholarly material available about the islands of the Caribbean.

BACKGROUND AND CONTEXT

All English-speaking Caribbean islands were British colonies. The islands of the British Caribbean share largely similar histories; similar present day economic, political and social realities; and similar legal systems. Most are now independent, though a few (notably Anguilla, Bermuda, the British Virgin Islands, the Cayman Islands, Montserrat and Turks and Caicos) remain British-administered territories. All share a history of slavery; indentureship; colonialism; multi-ethnic, migrant, and mobile populations; and economic struggle. Today, almost all share the reality of economic underdevelopment, with the most notable exceptions among the independent countries being Trinidad and Tobago, the Bahamas, and Barbados.

The constitutions of the independent, formerly British islands of the Caribbean are almost all identical and are based on the Westminster system of parliamentary democracy (http://ijchr.org/archives/27). These constitutions are written so that power is placed in the hands of a prime minister, chosen by those members of the prime minister's party elected to parliament. The powers granted to the executive head of government gives that leader considerable control over parliament and most of the important appointments.   This structure of government, based on loyalty to the executive from the ruling party's members of parliament, has led to a non-consultative style of governance across the region.

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Caribbean islands have developed proud traditions of democracy such as long-held and significant levels of press freedom. However, authoritarian governance, continuous efforts to fight against poverty and crime, the need to strengthen education and youth development, to provide support for persons with disabilities, and other issues of social development are and have always been fertile soil for the work of the region's NGOs.

NONGOVERNMENTAL ORGANIZATIONS (NGOs)

In the Caribbean the term **nongovernmental organization** (NGO) is interchangeable with **civil society organization** (CSO) or **community-based organization** (CBO). Other terms, linked to the region's historical connections with the British, also describe organizations in the nongovern-mental sector and have found space in Caribbean language, including:

- friendly society,
- charity, and
- welfare organization.

More recently, due to the movement of people among Caribbean islands, the United States, and Canada, coupled with the social, political and economic influence of North America on the Caribbean, other terms have come to embrace a space in discussions about social or community service organizations that operate outside of the influence of government, such as:

- private voluntary organization,
- Third Sector,
- nonprofit organization,
- foundations, and
- philanthropic organization.

In this report, we refer to organizations independent of government that interact in the public space for the benefit of the public and in pursuit of social development objectives as NGOs*.

The term **nongovernmental organization** (NGO) came into use in 1945 because the United Nations required a clear distinction in its charter between the participative rights of inter-governmental agencies and those of international private organizations. At the UN, just about all types of private bodies can be defined and/or recognized as NGOs. These organizations simply need to show their independence from government control, be nonprofit in their objectives and operation, show that they are not seeking to challenge governments either politically or via a narrow focus on human rights, and be non-criminal in their activities (http://web.mit.edu/isg/NGOManagement.pdf).

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* See the Glossary provided at the end of this report for other terms used in the region to describe the organizational form that we are herein calling NGOs.

The NGO community worldwide is significant and growing. Millions of organizations operate in this space. In South Africa, the author of this report was recently informed that in one province, Kwazulu-Natal, there are over 40,000 NGOs. In Kenya, Brazil, and India, it is reported that NGOs are growing at a rate of thousands per day (in some parts of the world, there is no clear distinction between community-based organizations [CBOs] and NGOs and therefore many less formally structured CBOs may be included in this figure). In 2008, the nonprofit or NGO sector in the United States was responsible for combined revenues of approximately $621.4 billion, which represents 6.2% of the nation's economy. An estimated 10.2 million Americans are employed in the sector (www.learingtogive.org).

The current state of NGOs in the Caribbean is very unclear. In the first place, the number of NGOs currently operating in the region is unknown. Several meetings of NGOs held in the first decade of the millennium show that NGOs exist at differing levels across the region. At a meeting held in Grenada in 2001, 55 representatives from NGOs in the Caribbean came together. In 2009, again in Grenada, 40 persons from eleven Caribbean islands attended a meeting on partnership, and a Jamaica meeting organized in 2005 by the University of the West Indies with support from the Kellogg Foundation was attended by more than 200 persons from NGOs in the Caribbean and North America*. In addition, the Association of Caribbean Community Foundations held a gathering of Caribbean foundations attended by more than 30 persons from several islands.

At times it is difficult to clarify the status of institutions in the region when they have an element of government support but function much like NGOs. The University of the West Indies (UWI) is one of those organizations that could be defined as an NGO. However, clarity on its status is doubtful as it is an institution which is government-supported. UWI has been in existence since the 1940s and, as such, is one of the two longest-standing formalized "NGOs" in the region. The other institution is the West Indies Cricket Board (WICB). More research needs to be done to clarify the bona fide NGO status of both the UWI and the WICB.

CIVIL SOCIETY ORGANIZATIONS (CSOs)

Another oft-used term in the context of the nongovernmental sector is **civil society organization** (CSO), which, in discussions about NGOs, is used interchangeably with nongovernmental organization (NGO). In some instances "CSO" has completely replaced "NGO," and it is not unusual to hear both terms in the same presentation whether it is by an official of government or by a member of the nonprofit sector.

There is no clear contemporary definition of **civil society** in the Caribbean, and the concept has different meanings dependent on the context. The Caribbean Charter of Civil Society addresses a broad array of social behavior to guide the relationship between the governments of the region and its people. The drafters of the Charter, obviously unclear about the use of the term or what constituted "civil society organs," began that document with a strange relationship

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* For a discussion of the 2005 conference at UWI-Mona, the first regional conference on Caribbean philanthropy, see chapter 2 of the Caribbean Philanthropy Network report entitled "*Philanthropy, Civil Society, and Law in the Caribbean*" (Towle, *et al.*, 2010).

directed by governments. The preamble begins: "We the People of the Caribbean Community, acting through the assembled representatives of our Governments …."
(http://www.caricom.org).

The confusion of definition surrounding the term "civil society" in the Caribbean is an example of the region catching whatever is thrown into the air from North America. This willingness of Caribbean people to incorporate social and cultural influences from the developed societies around them into their language, local culture, and practices of social behavior exemplifies the unequal relationship between the Caribbean and these more developed countries. The modern day use of the term "civil society" by donors, governments, and others in the development field has now found a nesting place in Caribbean political and social discourse.

Since, as noted above, there are many different and legitimate interpretations of the term "civil society," and since the concept takes on cultural mobility from one context to another, Caribbean NGOs need to agree upon a common set of definitions for such terms. Often, in discussions of foreign aid, the concept of civil society appears, and the region's NGOs should be able to define a working position in such discourses with donors and non-regional players. For example, at the 2004 meeting on "Supporting Civil Society in the Caribbean: Alternatives to Continental Integration," the terms "NGO" and "Civil Society" were used interchangeably when speaking of the role of non-state or government players.

Caribbean Philanthropy

HISTORY OF GIVING AND SHARING IN THE CARIBBEAN

Caribbean people have a long history of community giving, sharing, and participating. This history is defined in many different ways from slave communities to modern society. The practices of post-slavery community sharing, financial savings, and supportive relationships are often recounted and remain an integral part of Caribbean life. The concept of savings, which is described in many terms—"box money" in Antigua, "susu" in the Southern Caribbean, and "hand" in Jamaica—has survived through many generations and even exists today.

Lennox Honychurch, the noted Caribbean historian, described the process of sharing by community members passing around fire from one home to the other. He noted that this concept literally began the phrase the "stick of fire." This simple process of support and sharing was the embodiment of the spirit of cooperation and mutual dependence that existed in many of the islands (Henry, 2008).

"Susu" or box money, as noted above, is a form of savings that takes place in communities, at the workplace, or simply amongst a group of friends. Each member of the group gives a trusted individual the same amount of money weekly, and at the end of each week someone "draws the hand," or, in modern terminology, receives a payout. This network has provided for the development of homes, the purchase of special things for special events, implementation of school projects, etc.

In cases of emergency, the holder of the money or "hands" can work with the rest of the community to assist the person in need even though it is not his or her turn to receive the payout. In other words, if there is a sudden death, accident, or an emergency and the community is aware of the suffering of a member, the leader will negotiate with others to change the time that the individual in need will receive his/her money. This is still a common practice in village communities or amongst persons working on low wages, a pension, or seasonal employment.

Another method of cultural giving and sharing is what is described in Anguilla as "jollification." This is described in Richard Allsopp's *Dictionary of Caribbean English Usage* (1996) as a circumstance "in which a man who wanted some work done invited his friends and neighbors and provided a hot meal and rum but made no other payments" (Barnes- Moorhead, 2005). The idea of helping one's neighbor and being rewarded with a meal and rum is something that Caribbean people can relate to. It gives "meaning" to their actions— something they would not have thought of as "philanthropic." This form of community support still exists in the region, as friends always can pull groups of friends together in support of community action. You see it often when individuals are building homes or responding to a disaster.

THE ROLE OF THE CHURCH

During the mid-eighteenth century churches began to play an active role within the Caribbean community by building schools, training teachers, and securing government contributions. During 1838, churches developed villages (over 100 in Jamaica) and began talking about a new concept of sharing and caring that evolved over time (Barnes-Moorhead, 2005). Churches in Barbados, Antigua, Jamaica, and St Kitts established schools. People got together to provide certain essential services. In Dominica, an infirmary was set up for the indigent that was the precursor to Roseau Hospital (Henry, 2008). Many people also gave to the church to finance pews or altars.

Credit unions provided one of the earliest forms of savings in the region, and there are stories of nuns going door to door and from village to village encouraging and helping individuals to open accounts in credit unions.

The churches were also significant in formalizing services for persons with disabilities and the poor. The Salvation Army and the Episcopalian and Anglican churches built and supported education and training for the blind. The Salvation Army School for the Blind in Jamaica was founded in the 1920s; similar institutions were developed in the Bahamas and Haiti.

Today the role of churches has shifted, but the church continues to be an important institution in social philanthropy in the region.

INDIVIDUAL PHILANTHROPY

Individual philanthropists in the Caribbean began to mobilize friends around different causes in the early twentieth century. Families supported and opened schools, provided support for small-scale agriculture, supplied hot meals to persons who were indigent, and began to address the needs of persons with disabilities. Friendly societies or welfare organizations were formed in response to such needs.

One example of a philanthropist who sought to assist those fellow citizens affected by his own disability was Mr. James Alps. A Guyanese, he formed a friendly society to address the need for the education of children who were blind in Trinidad and Tobago and the eastern Caribbean. It might be said that Mr. Alps was one of the earlier pioneers of the consumer or self-help movement (the author of this report received his early education in the school organized by James Alps more than forty years after its beginning).

The approach of villagers working together to build homes has been wide spread in the region; it evolved as a direct response to hurricanes. For example, in Antigua in the 1950s, after hurricane Janet destroyed the island, entire villages mobilized by the trade unions were rebuilt via community assistance and participation. Today, this spirit of cooperation and neighborly support is widely accepted and practiced throughout the Caribbean. Several times in the 1980s and 1990s, following natural disasters, communities came together in a similar fashion.

Sometimes this even involved individuals crossing island boundaries. This movement of assistance among Caribbean people has always been ahead of regional governments who have been more invested in the concept of the nation state and its protection.

REMITTANCES AND MIGRATION

The role of remittances is significant in Caribbean life, even to today; they form an important part of the GNP of Caribbean economies. Don Mitchell, a lawyer, author, and civically active Anguillan, tells the story of a relative who left Anguilla for Guyana in the 1890s to find work. He never returned to Anguilla but throughout his life sent a portion of his salary back to Anguilla to help support relatives he had left behind. In his later years it amounted to about USD 85.00 per month (Henry, 2008). This practice of sending remittances back home played a crucial role in the survival of many households in all of the Caribbean islands and has prevented further destabilization in many economies.

Out-migration from the Caribbean, which began in earnest in the 1930s and 1940s, has had many effects on the region. Amongst the positive effects is the role that the citizens who went abroad play in contributing to the economies of the Caribbean. In addition to the impact that cash sent back home had on families and communities, just as important was the sending of equipment and materials to the islands for individual or community use.

Many of the individuals who left the region formed island associations in their new home countries. While these associations reinforced bonds and connections for the individuals involved, they also became a source of support for social services in the islands. Association groups often sent back collective donations of goods, equipment, and cash in support of social causes. These goods might be medical equipment for hospitals, drugs for village clinics, books and other supplies for schools and libraries, etc.

2. Development of the NGO Sector

TRADE UNIONS

In any discussion of development in the Caribbean, the role of trade unions must be considered one of the most significant—socially and politically—in the shaping of Caribbean people and societies well into the twentieth century. The trade unions, through strong and very careful organization, replaced the earlier social patterns provided by community support and village groups. The unions brought people together around issues of work, wages, and the domination of the population by British colonialism. This unifying force achieved its success through mass mobilization of people and communities, collective action, strong activism, and skillful organizing.

This movement was absolutely necessary in the social and political transformation of the region's people. Through their structures, the trade unions, especially in the smaller islands, extended their reach into every home in society. They established community activities and social services, responded to disasters, formed sub-groups at community levels, and simply became the spirit of community action. However, despite the success of the trade union movement and the very important role it played in all aspects of Caribbean life, the movement had a negative impact too by effectively stifling community organizing outside of the church and slowing the formation of NGOs.

As the region cycled through several forms of self-determination and governance, unions became political parties and the tight control of community life shifted from trade unions to political parties connected to and/or controlled by the unions. This control over time shaped a brand of politics in the region that promoted a culture of dependency, one that persists to the present day even as the region adjusted to political parties with weaker ties to the trade unions. Not surprisingly, conflict emerged between the political establishment and the quest of the people to form independent social organizations. Any attempt to form social organizations was viewed with suspicion by the unions cum political parties.

This mistrust between government and what we now call NGOs remains today but reached its height in the 1970s and 1980s. We saw Prime Minister Eugenia Charles in Dominica declaring Rastafarians as *personae non grata* and deporting them and others. In many islands even the press was aligned with the unions, and press freedom was threatened. Backward-looking British colonial laws were invoked to suppress collective action and the mass mobilization or organization of people and organizations. For example, in Antigua, a nineteenth century law of "watching and besetting" was invoked to stop the mass mobilization of teachers and professional workers in 1979.

IMPACT OF INTERNATIONAL FUNDING ON THE NGO SECTOR

Increasingly, external assistance became important to the emerging NGO sector in the 1970s and 1980s and continues to be influential to the present time.

There are basically two kinds of foreign support for and participation in NGO work in the Caribbean region. There is **international bilateral and multilateral support** that flows through government and international institutions—the United States Agency for International Development (USAID), Canadian International Development Agency (CIDA), British Overseas Development Aid (ODA), and so on. And there are **philanthropic organizations and individuals**, primarily from the United States, Canada, and the UK, that provided direct input in support of social services in the region.

Whether it was via intergovernmental partnerships or philanthropic contributions by individuals or groups, significant funds came to the region in support of special causes. The 1970s and 1980s were rich years for the emergence of Caribbean NGOs. The people of the region began to build different approaches to address social changes and challenges as island nations began to form and individual expression began to take shape. International funding was mobilized mostly through the work and organization of the Caribbean Conference of Churches, which brought together international funding to support grassroots organizations at economic, cultural, and social developmental levels. This role of the church was now helping to give an expression to the new voices of the region.

Foreign governmental donors worked closely in supporting projects of regional governments. Many of these projects were aimed at infrastructure development. Schools were built as governments took over education. Economic issues were addressed as governments began to shape their economies around new industrial plans. Airports and sea ports were built with international governmental or institutional assistance. Water and electrification programs were also assisted by international funding partnerships. Unfortunately, some of the international partnerships were not gifts but rather loans, and have subsequently led to the accumulation of considerable debt by Caribbean governments and the region's classification as one of the most indebted areas of the world.

On the other hand, philanthropic contributions from international nongovernment donors grew, and flourishing partnerships developed with local groups or NGOs. The cultural sector mushroomed in the 1970s. Theater groups on many islands became significant representatives of the people. Organizations in all forms of cultural life were formed to address the needs of artists and to bring attention to the expression of culture. Some of these groups expanded into sub-regional groupings. Credit unions, with an injection of funds from Canada which extended into the twenty-first century, became a strong and very well-organized body with an impact on the region's economy.

As noted above, the Caribbean Conference of Churches (CCC), born in 1967, has been a major force in the growth and influence of the NGO movement in the region for over thirty years. This organization pulled together regional meetings of NGOs, creating a platform to lead the region on social reform. It became a mouthpiece through its press, built youth structures,

organized cultural groups, and assisted communities and/or individuals to become a, part of the economic structure. The CCC, however, often ran into conflict with the region's governments as it addressed issues of politics and human rights.

Other regional structures were built to address specific needs. The Caribbean Council for the Blind was born in 1968 through the support of the British Royal Commonwealth Society for the Blind (RCSB), a British NGO. The Council was initially formed as a loose group of welfare organizations serving the need of persons who were blind and visually impaired. In 1979 the Council became an executive organ with an office in Antigua and employed staff in Jamaica. In the 1980s it became a strong organization led by consumers, who shaped its objectives on self-determination for persons who are blind and visually impaired in the region. Working through its membership structure, the Council acted primarily as a coordinating body and promoted advocacy services on blindness prevention and blindness services. More than twenty islands of the region, including Haiti, Aruba, and Curacao of the Dutch Antilles, were integrated into the Council by 1983. In the 1980s other attempts to create regional organizations amongst persons with disabilities and other sub-groups came together but, unfortunately, many of these groupings fell away as international funding began to seep away from the region and the NGO growth period began to slowly decline.

A possible weak link in donor support, including the work of the CCC, was the lack of opportunity provided for local NGOs to build capacity for sustainability. This effect was widespread within all sectors of NGO development in the region. As international funding was withdrawn from these organizations, no significant period of capacity building for sustainable development was insured for their continued growth. Leadership succession plans were never defined and/or developed. No sources of sustained income to maintain these organizations were identified or put in place.

IMPACT OF INTERNATIONAL NGOs IN THE CARIBBEAN

Many international NGOs have supported activities in the Caribbean. Many worked through the CCC while others worked directly with groups of organizations or specific-to-island communities. The Canadian Institute (CISO) of Canada, Oxfam, Christian Children's Fund, Save the Children, Royal Commonwealth Society for the Blind, Christophel Blinden Mission, and others were significant players in health and welfare aspects of Caribbean development. The Nature Conservancy (USA), Fauna and Flora International (UK), World Wildlife Fund (US and UK), and the Royal Society for the Protection of Birds (UK) are some of the international environmental NGOs that have worked on conservation and sustainable development issues in the Caribbean.

Expatriates resident in the islands also formed themselves into groups and made contributions to national development. In Antigua the Mill Reef Club, a community of wealthy Americans, made significant contributions to improve the life of Antiguans. They provided scholarships, supported welfare programs, and contributed to the social services activities of the government.

Local arms of service clubs with international linkages (*i.e.*, Lions, Rotary, and Kiwanis) were formed. These clubs took up specific causes. In many instances the causes they addressed locally were guided by the international mandate of the service club. For example, many Lions chapters in the Caribbean supported work connected to blindness prevention and services to the blind, in part because the prevention of blindness and/or support to persons who are blind was the mandate of Lions International. However, all of these clubs seemed to put a Caribbean spin on their methods of raising funds as well as on their approach to service delivery.

There is little or no formal record of the financial contributions of the NGO sector during any specific time period. As noted from the discussion in sections above, generally speaking, philanthropic contributions for the nonprofit or NGO sector in the Caribbean can be broken down into the following categories:

- Local or community sharing
- Churches
- Local organizations
- Service clubs
- International nongovernmental donors
- Remittances to families
- Remittances to communities
- Support from expatriates.

4. Challenges and Opportunities

The fruitful period for NGO development in the insular Caribbean was the 1970s and 1980s when the region was a priority for governments, foundations and NGOs from the US, UK, and Canada seeking to help the islands in the early days of independence and nation building. These were times of mutual trust and collaboration in partnerships that were forged between local people and organizations with ideas and vision and the organizations and governments from outside the region who encouraged and supported those ideas and vision.

Those rich decades for NGOs were also times that provided fertile ground for the development of leaders in the region, despite the fact that this same timeframe marked the highest increases of migration of Caribbean citizens to North America and Britain. Whether the region was too small to sustain its people (as this author was told once by a senior Caribbean government officer) or whether there were political and/or economic reasons for the "brain drain" is still a matter of discussion. This drain of the region's trained human resources, however, took away the natural flow of leadership succession to guide development during a period of economic and political growth.

Unwittingly, the work of NGOs began to fill the leadership gap by providing opportunities to shape a new kind of Caribbean leader—one who was shaped by academic training in the region and grounded in social and community sharing. The organizing of young people, the organizing of farmers and rural people into the economic sector, and the development of the cultural sectors became in themselves a training ground for new leaders, many of whom began to move into political and economic leadership. This breeding ground of leadership is itself a testimony to the important role and contribution that the NGO community can play in the development of small nations.

As the region moved into the decade of the 1990s and the early years of the new century, it experienced a decline in NGOs that seemed to coincide with a more general decline in leadership in the region. As the twentieth century drew to a close, continuous struggles emerged in the Caribbean to combat an increase in crime, drug abuse, and HIV/AIDS (in which the region reportedly has the second highest rate in the world), the frequent occurrence of natural disasters, and increasing evidence of environmental degradation.

Yet, as we move into the second decade of the twenty-first century, community organizations are having a rebirth. Community voices once again are heard across the region—in part, through the advantages afforded us by new technology and communication tools—and the NGO sector is having a revival with input from Caribbean partners in and out of the region.

For much of the twentieth century, Caribbean economic and social development included a partnership of Caribbean communities with "philanthropic" activity (which was not always recognized as "philanthropy"). Solutions, many of which were Caribbean by design, were created by these partnerships, where answers came from Caribbean people in or outside of the region. It is now time again for those who care about the Caribbean, as in the decades of the 1970s and 1980s, to chart a new course of partnership between Caribbean communities and philanthropists (intra- or extra-regional), while at the same time taking advantage of Caribbean

traditions of community, family relationships, and institutions formed through commitment to social development.

The challenge is to assemble historical information from earlier decades and build on the experiences from these traditions of citizen support and community partnership. We must use this information and these experiences to find solutions that are Caribbean in nature. Additionally, our efforts must build on knowledge and experiences in other parts of the world—where partnerships have been forged between local citizens, the Diaspora, and philanthropists—and use that knowledge to create new sustained partnerships in development for the Caribbean.

The region can offer—both itself and the world—lessons in how it sustained itself and developed leaders, despite a significant drain on its human resources for several decades. These lessons are the tools to be used in forging the new citizen partnerships in Caribbean development.

THE WAY FORWARD

The current situation is troubled. The Caribbean finds itself an orphan in the world of globalization, which in itself is confounded by new financial challenges. While at some level the Caribbean has escaped the worst, the region is well aware of the effect that the current international financial crisis has had on remittances from Caribbean people abroad, as the flow of these payments has slowed. Tourism, the key industry for the Caribbean, has been hurt, and international aid has substantially diminished, while crime, drug abuse, HIV/AIDS, environmental degradation, and increased natural disasters create lasting impacts on the quality of life of persons in the region and beyond.

The Honorable Owen Arthur, the former Barbados Prime Minister, stated in a recent speech that "crisis is no stranger to the Caribbean, and we have always lived a difficult and hazardous existence." He points to the existence and survival of Caribbean people through slavery and indentured servitude, colonial domination, exploitation, and private pillage (Arthur, 2009). Through innovative solutions by ordinary people, our economy and society have survived these setbacks. We, as Caribbean people, have been forced to find these solutions ourselves, not via governance or political strategies, but simply for our own survival as a people.

The people of the Caribbean are once again at that point when the answer to the question, "what are the next steps forward?" will be found from amongst our own people. This is important because the region has already lost and is steadily losing more international aid and philanthropic funding to other regions, such as Africa, the Middle East, and Southeast Asia.

The region's problems, even though they echo those of the rest of the world (for example, the HIV/AIDS crisis), are too small to pose a threat to the world's social and/or economic order. There is a sense in which the contemporary challenges facing the world—be they economic and/or social—merely heighten and more sharply define for the Caribbean its usual, long-standing, and very familiar circumstances. Caribbean people have lived and accepted challenges, they have sought and found local solutions, and now they must call on their

resilience, which has evolved and enabled them to bear up and face the most severe vicissitudes. It is this resolve that once again must come to the fore.

A NEW CULTURE OF PHILANTHROPY

> The way towards a new model of philanthropy lies with our ability to harness the past with an innovative approach to guide the future.

The big question facing Caribbean governments, NGOs, philanthropists, and Caribbean people is how to regain the spirit of the Caribbean populace to share and move towards rebuilding communities, shaping a new Caribbean out of the current world economic crisis. In other words, is there a philanthropic model with room for the role of NGOs that can be developed or built on that moves us toward improving philanthropic engagement in the Caribbean?

Several efforts at local levels to raise money have had a range of successes. The concept and the practice of raising funds by institutions and community organizations are not new to the people of the region. Schools, community organizations and groups of all kinds are consistently organizing activities to raise funds for a variety of causes. Many of these fundraising efforts might be classified as "special events." Many of these activities raise large sums of money. Some of the events have become institutionalized.

In some islands—Trinidad and Barbados, for example—small foundations and/or corporations make contributions to support causes and services. Recently, organizations have begun to recruit fund raisers and are attempting to increase resources, by the conventional approaches used in organizations in the United States.

The twentieth century showed us many models of joint partnership between the people of the region and formal institutions. The way towards a new model lies with our ability to harness the past with an innovative approach to guide the future. The developmental approach relies on a new social model which must take from the traditions of the Caribbean, harness these with the technological utility of modern society in a social movement that will bring all of the talents of the Caribbean people, wherever they are, towards a social contribution in regional development.

A structure might be carved out from the following:

– Establishment of a careful structure to account for remittances from the Diaspora.

– Utilization of the knowledge and skills of the Diaspora.

- Provision of mechanisms to build trust and partnership with corporations and government.

- Establishment of a friendly legal atmosphere for individuals and businesses at the local level to encourage contribution towards causes, while local efforts of fetes, dinners, etc. will continue, as these events have both a cultural and "feel good" atmosphere about them.

- Action at the organizational level to professionalize fund development and create a process guided by policies and ethics that build confidence.

Governments are not in a position to fully provide and respond to the social service needs of Caribbean communities. They will have to develop approaches to strengthen partnerships with the community and NGOs. Legal systems must be put in place to assist in making such partnerships uncomplicated in execution and sustainable by all.

Further, current efforts that use existing formal structures to support fund development and the work of NGOs should be examined. For example:

(1) The effort in some islands of establishing quasi-governmental organizations that operate as foundations and distribute funds in support of social services is worth looking into and pursuing.

(2) The approach in some islands for funds to be paid from social security programs into a social development fund is an example that also might be investigated.

(3) A similar strategy to establish an entity to attract and track Diaspora support, aimed at harnessing both financial contributions and individual/institutional knowledge and skills as a social model to support development.

Technology today does not require face-to-face involvement; talent can be extracted for the region from its people wherever they sit. Non-monetary contributions need to be accounted for, and a legal structure needs to be defined for recognizing contributions from regional citizens living outside of the Caribbean. The new philanthropic approach should not be based only on gifts of cash but also include an analysis and definition of in-kind and knowledge contributions from a "resource bank" of the region's people.

Significant talent exists within the region, and the exchange and use of this talent should be encouraged and developed. The work at the UWI Center on Philanthropy is a good beginning. Training modules from other parts of the world (*e.g.*, Africa) should be widely adapted in order to build leadership and to assist regional organizations, national NGOs, and community groups in increasing their participation in development and their response to development needs in the Caribbean region.

At the extra-regional level, the Diaspora should be brought together in the formation of a "center of philanthropy" that could harness both cash and talent towards building a socially

responsible environment for the region and its people. The goal of this center would be to create a source of financing and a knowledge-generating "bank" for social development activities in the Caribbean. A key role of such a center would be to identify and use individuals from the Diaspora and shuttle them to the region in a manner not dissimilar to the U.S. Peace Corps.

Such a center in the Diaspora would be aimed at fundraising, grant-making, endowment management, networking, talent identification, and training, thus fostering an enabling environment for the Diaspora to make a targeted contribution to the region. Such contributions will not simply be directed at local aims, but will be focused at broader development objectives in the Caribbean.

CONCLUSION

The author recognizes that the final thoughts in this report are unpolished. Additional ideas will need to be brought to the table in order to amplify and expand on this paper in a realistic way forward. Several steps however are possible and can be further explored and/or developed.

(1) The identification and development of a resource in the Diaspora to harness knowledge and funding for regional social, economic and environmental development.

(2) The development of regional networks for training, research, and organizational strengthening, drawing upon existing resources at the UWI Center on Philanthropy, the Caribbean Philanthropy Network, regional institutions of higher education, and others.

(3) Further study on patterns of giving and philanthropy in the region, combining such analysis with an attempt to formalize identified patterns for community and national development.

(4) Research to learn more about and understand better the success of family remittance support in the Caribbean and its dynamic in furthering social and economic development goals in the region.

(5) Analysis of the ability of the region to sustain the development of leaders in the face of a significant brain drain of human resources and apply these "lessons learned" to the NGO sector.

(6) Further analyses to identify contributions and sources of funding in the region.

Glossary of Terms

Charitable Organization

A charity, or charitable organization, in England and Wales is a particular type of voluntary organization incorporated or non-incorporated as a tax exempt body which (1) is created and operated for charitable purposes, (2) employs all its resources to those charitable activities that are under its direct control, (3) does not distribute any part of the income generated for the benefit of any trustee, trustor, member, or other private individual, and (4) does not contribute to or associate with political organizations.

Civil Society

Civil society is composed of the totality of voluntary civic and social organizations and institutions that form the basis of a functioning society as opposed to the force-backed structures of a state.

There is no clear contemporary definition of civil society. The concept has different meanings dependent on the context. From an historical prospective the actual meaning of "civil society" has changed twice from its original, classical form. The first change occurred after the French revolution and the second after the fall of communism in Europe (www.wikipedia.org).

Michael Edwards, working with information from several sources, noted that "civil society" means (http://fpc.org.uk/fsblob/195.pdf):

- "fundamentally reducing the role of politics in society by expanding free markets and individual liberty" (the Cato Institute),

- "the single most viable alternative to the authoritarian state and the tyrannical market" (the World Social Forum),

- "the missing link in the success of social democracy" (New Labor),

- the "chicken soup of the social sciences," and

- "the new analytic key that will unlock the mysteries of the social order."

Civil Society Organization (CSO)

In the context of the nongovernmental sector, civil society organization (CSO) is used interchangeably with nongovernmental organization (NGO). In some instances "CSO" has completely replaced "NGO," and it is not unusual to hear both terms in the same presentation whether it is by an official of government or by a member of the nonprofit sector.

Friendly Society

A friendly society (sometimes called a mutual society, benevolent society or fraternal organization) is a mutual association for mutual benefit (http://en.wikipedia.org/wiki/Friendly_society). Additionally, a friendly society is a form of corporate structure in the United Kingdom for the conduct of life or health insurance, pension funds or education-related businesses (www.duhaime.org).

Nongovernmental Organization (NGO)

A nongovernmental organization (NGO) is a legally constituted organization created with no participation by or representation of government. Unlike the term "intergovernmental organization", "nongovernmental organization" is a term in general use but is not a legal definition. In many jurisdictions, these types of organization are defined as "civil society organizations" (http://en.wikipedia.org/wiki/Ngo).

NGOs can be divided into two main groups:

(1) service provision organizations and

(2) advocacy organizations.

An advocacy organization often has a membership structure comprised of constituents who seek change in the cause for which the organization was established. Advocacy groups may differ dependent on whether they seek small-scale change—achieved directly through project implementation—or large-scale change, promoted indirectly through influence on the political system.

Service provision or operational organizations have to mobilize resources, in the form of financial donations, materials, or volunteer labor, in order to sustain their projects and programs. This process may require quite complex organizational structures. Funding obtained via grants or contracts from governments, foundations, or private-sector companies require time and expertise spent on planning, preparing applications, budgeting, accounting, and reporting. Major fund raising events require skills in advertising, media relations, and motivating supporters.

Therefore, service provision NGOs need an efficient operational bureaucracy as well as program staff in the field. Advocacy NGOs carry out much the same functions but with a different balance between them. Fund raising is still necessary, though often on a smaller scale, and it can serve a symbolic function by strengthening donors' identification with a cause. Persuading people to donate their time is necessary, but, in addition to a small number of people giving a great deal of time, it is also necessary to mobilize large numbers for brief periods.

Although the two seem to have distinct structures, current practices indicate that the differences might not be so clear. Service NGOs often move into advocacy when projects face or call for collective action to bring attention to problems. Advocacy NGOs implement defined projects when addressing specific challenges affecting their constituencies.

Organizations of persons with disabilities are an example of advocacy groups that often carry out projects and programs to assist their membership.

It may be that the distinction between advocacy and service organizations is of more concern in the United States. In Europe and Africa, advocacy organizations, such as those comprised of persons with disabilities, are engaged in both advocacy and service delivery.

Nonprofit Organization

A nonprofit organization (abbreviated as NPO, also known as a not-for-profit organization) is an organization that does not distribute its surplus funds to owners or shareholders, but instead uses them to help pursue its goals. Examples of NPOs include charities (*i.e.*, charitable organizations), trade unions, and public arts organizations. Most governments and government agencies meet this definition, but in most countries they are considered a separate type of organization and not counted as NPOs. NPOs are in most countries exempt from income and property taxation (http://en.wikipedia.org/wiki/Nonprofit_organizations).

Private Voluntary Organizations

The U.S. Agency for International Development refers to NGOs as private voluntary organizations.

Third Sector

The third sector refers to the voluntary or nonprofit sector of an economy (www.businessdictionary.com/definition/third-sector.html).

Voluntary Sector

The voluntary sector or community sector (also nonprofit sector) is the sphere of social activity undertaken by organizations that are nonprofit and nongovernmental. This sector is also called the third sector, as opposed to the public sector or the private sector. Civic sector is another term for voluntary sector, emphasizing the sector's relationship to civil society.

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