



# MEASURING THE CIRCLE 2017

## Emerging Trends in Philanthropy for First Nations, Métis and Inuit Communities in Canada: A Focus on Manitoba

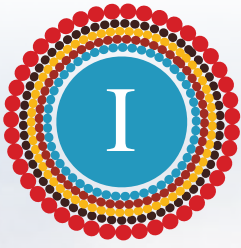


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# Introduction

## ***Measuring the Circle: Emerging Trends in Philanthropy for First Nations, Métis and Inuit Communities in Canada: A Focus on Manitoba.***

This is a two-year collaboration among The Circle on Philanthropy and Aboriginal Peoples in Canada (“The Circle”), United Way Winnipeg, and The Winnipeg Foundation. Data was provided by Powered Data, a Tides Canada project that supports non-profit sector’s access to data.<sup>1</sup> The goal is to build a better understanding of the Indigenous<sup>2</sup> philanthropic sector in Manitoba, in order to help create an enabling environment in which Indigenous philanthropy can flourish.

<sup>1</sup> Powered by Data was started by AJAH, a Montreal-based software company that builds tools for nonprofits. Powered by Data is a project of Tides Canada and The Circle gratefully acknowledges their contribution to this research and to the developing research methodology that helps The Circle and its partners to describe the Indigenous philanthropic sector. <http://poweredbydata.org>

<sup>2</sup> “Indigenous” is used in the place of “Aboriginal” in this report. The term “Aboriginal” includes First Nation, Métis and Inuit peoples under section 35 of the *Constitution Act*. Please see Appendix B for an exploration of these terms. “Indigenous” is a globally recognized term that is codified in international human rights instruments such as United Nations *Declaration on the Rights of Indigenous Peoples*. Special Rapporteur José R. Martínez Cobo in his report on discrimination against Indigenous peoples states that, “Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existences as peoples, in accordance with their own cultural patterns, social institutions and legal systems.” Special Rapporteur Martínez Cobo notes that on an individual basis, an Indigenous person must self-identify as well as receive acceptance from the Indigenous group to which they belong in order to be considered Indigenous. For a more detailed description of the meaning of Indigenous peoples, please refer to: [http://www.un.org/esa/socdev/unpfii/documents/MCS\\_intro\\_1981\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/MCS_intro_1981_en.pdf).

## Indigenous Philanthropy

Indigenous philanthropy refers to the activities of both donors and recipients that are directed to the benefit of Indigenous peoples. The term encompasses charitable foundations, “charities,” non-profit organizations and qualified donees. The term also encompasses contemporary expressions of traditional forms of community sharing. An example is a community freezer used to store meat or fish that is shared among community members from traditional hunting, fishing and gathering activities.

The Circle’s mission is to transform philanthropy and to contribute to positive change with Indigenous communities by creating spaces of learning, innovation, relationship-building, co-creation and activation. United Way Winnipeg’s Council for Indigenous Relations has been exploring the meaning of Indigenous philanthropy through its work and, in partnership with Native Americans in Philanthropy, began developing a Manitoba-specific Art of Reciprocity Model of Indigenous Philanthropy. United Way Winnipeg provides sustained grants, funding core costs through multi-year funding agreements, which allows Indigenous organizations to focus on longer term planning and outcomes. The Winnipeg Foundation has been engaging with Indigenous communities in Manitoba to provide grants responsive to the needs and priorities identified by these communities. The Winnipeg Foundation supports Indigenous-led “charities” by providing both project and multi-year grants in a broad range of areas. The Foundation is a signatory to The Philanthropic Community’s Declaration of Action, signed in June 2015, to support the mandate of the Truth and Reconciliation Commission’s Calls to Action.<sup>3</sup> It identifies and tracks any grant requests and approvals that help fulfill this mandate.

This collaborative project follows up on research completed by The Circle in 2014 entitled, *Measuring the Circle: Emerging Trends in Philanthropy for First Nations, Métis and Inuit Communities in Canada*. *Measuring the Circle*<sup>4</sup> (2014) mapped data from the Canada Revenue Agency (CRA) on the Indigenous funding economy in Canada from 2005 to 2011; undertook key informant interviews with a sample of grant-makers identified in the data mapping exercise; and included a series of case studies to showcase leading funders in the Indigenous funding sphere, specifically those where initiatives were dedicated to supporting Indigenous beneficiaries and causes.

The goal of the current collaborative research project was to build on *Measuring the Circle* (2014), with a specific focus on the province of Manitoba. This examination from a provincial level provides a more in-depth look as to how Indigenous communities are involved in philanthropy to support community initiatives and documents some of that experience. An Advisory Council in Winnipeg and Marilyn Struthers, Research Advisor and member of The Circle, guided the project. The Advisory Council members were: Barb Besner, United Way Winnipeg; Sandra DeLaronde, Consultant; Trina Flett, United Way Winnipeg; Sharon Parenteau, Louis Riel Institute; Alana Squire, The Winnipeg Foundation; and Deborah Young, the University of Manitoba.

Finally thank you to Celeste McKay, Celeste McKay Consulting Inc. who provided overall management of the collaborative research and writing of this report.

<sup>3</sup> United Way Winnipeg also signed the Declaration in November 2015.

<sup>4</sup> This report is available online at: [http://www.philanthropyandaboriginalpeoples.ca/wp-content/uploads/Measuring\\_the\\_Circle\\_Final.pdf](http://www.philanthropyandaboriginalpeoples.ca/wp-content/uploads/Measuring_the_Circle_Final.pdf).

## Methodology

This project relating to Indigenous philanthropy in Manitoba has three research components. First, data drawn from CRA charity records by Powered by Data was reviewed. This work is a continuation of that initiated in *Measuring the Circle* (2014), but takes advantage of newly available data and focuses specifically on “charities”<sup>5</sup> in Manitoba.

Secondly, the project gathered information on the experiences and perspectives of donors and “charities” through formal focus-group interviews and surveys. This focused particularly on the unique characteristics of Indigenous philanthropy;<sup>6</sup> the challenges experienced by both donors and recipients; and the positive examples and recommendations through which the sector can be strengthened. Although time constraints limited the numbers of donor responses to the formal surveys, donors were strongly represented in the focus groups, along with Indigenous Elders, Indigenous Traditional Knowledge Holders, and non-Indigenous and Indigenous “charities.” Advisory Council members facilitated the focus group discussions and assisted in recording the results. Each focus group was asked the same set of 5 questions related to

participants’ views on the concept of Indigenous philanthropy. Each facilitator reviewed a how-to guide provided by Marilyn Struthers.<sup>7</sup> There were six focus group meetings involving 25 participants in total, taking place in March 2016 at United Way Winnipeg offices.

Thirdly, in-depth interviews were conducted with Manitoba Indigenous “charities” and their funders. Case studies sharing the stories and perceptions of funders and recipients interviewed appear throughout this report, helping to illustrate key themes in Indigenous philanthropy as reflected in the lived experiences of Indigenous community members. Case studies were based on key informant interviews conducted in May 2016. Following the interviews, summaries of the key informant’s perspectives were written in the third person. Each key informant had an opportunity to review their story and make any changes to accurately reflect their perspective.

All three research components contribute to building a better understanding of Indigenous philanthropy in Manitoba. Such an understanding is critical to create an enabling environment in which Indigenous philanthropy can flourish.

## Contents of this report

Section II presents a reflection on key terminology with respect to Indigenous peoples in Canada, the philanthropic sector and Indigenous “charities.”<sup>8</sup> Section III provides data and analysis of the Indigenous funding economy in Manitoba, setting out trends that are distinct from those of the rest of Canada. Section IV identifies key issues in the Indigenous philanthropic sector, based on survey and focus group results. Section V describes how Indigenous “charities” and philanthropy are understood from a diverse range of perspectives, including Indigenous Elders and Traditional Knowledge Holders; non-Indigenous and Indigenous donors and Indigenous and non-Indigenous organizations, including “charities.” Recommendations for strengthening the Indigenous philanthropic sector are presented in Section VI. Appendices include a glossary of terms, an explanation of terminology related to Indigenous peoples, and a list of Indigenous “charities” in Manitoba.

<sup>5</sup> The term “charity” is a challenging concept for many people, particularly Indigenous communities, therefore it appears in quotation marks whenever used in this report. For a detailed explanation, please see the section entitled **Charity? Challenging a Core Concept** on page 9.

<sup>6</sup> Indigenous philanthropy refers to the area of work of philanthropists (or donors), “charities” (or recipients of charitable donations) and non-profit organizations (organizations that provide community programs and services without generating a profit, which may or may not be charitable organizations).

<sup>7</sup> Marilyn Struthers & Co. Ltd., “Focus Group Research: A Workshop Guide” (2015).

<sup>8</sup> See Appendix A for a glossary of terms.



# Defining the Indigenous Philanthropic Sector

This project advances the work of developing a robust definition of what we call the Indigenous philanthropic sector. Building consensus on the definition of this sector is one of the ongoing objectives of the *Measuring the Circle* research project series. In addition to clarifying the different types of organizations involved in the sector, it is important to clarify language referring to Indigenous peoples as well as examine the meaning of “charity.”



## Language matters! Indigenous peoples and identity

Any effort to better understand the Indigenous philanthropic sector must grapple with the complexity of language referring to Indigenous peoples in Canada. In part, the number of terms in use reflects the diversity and complexity of Indigenous identities. However, the terms that Indigenous peoples use to define themselves and their own identities are often in conflict with the terms historically imposed by government and settler society. As stated by United Way Winnipeg,

The choice of words is important. All Indigenous Nations have words in their own languages that they use to define themselves. These names are expressions of pride and a symbol of the continued resilience of Indigenous identity. For example, Métis in Manitoba use the term “Le michif ”... In contrast, terms imposed by others, by the Canadian government and by settler society have often had the intent or the effect of disparaging Indigenous peoples or restricting their rights and status. Thus, the question, “What is in a name?” is an important one in this context.<sup>9</sup>

The terminology in this report differs from *Measuring the Circle* (2014), representing shifts in understanding and clarity about the most appropriate language to be used in identifying Indigenous peoples. This report uses the term “Indigenous” rather than “Aboriginal” to refer to First Nations, Métis and Inuit people. “Indigenous” is a globally recognized term that is codified in international human rights instruments such as United Nations *Declaration on the Rights of Indigenous Peoples*. “Indigenous” also has positive associations with self-determination, human rights and Indigenous peoples’ connection to the land. Terminology used by Indigenous peoples has been fluid, as the process of decolonization unfolds and as the identities of Indigenous peoples are re-established and reclaimed, based on Indigenous teachings and understandings.

United Way Winnipeg has developed a clear, up-to-date explanation related to the meaning and use of the terms Indigenous, Aboriginal, First Nations, Métis and Inuit. Please see *Appendix B* for an excerpt from the *Background Information on Terminology* (2015) by United Way Winnipeg.

<sup>9</sup> United Way Winnipeg, “Background Information on Terminology” approved by United Way Winnipeg’s Board of Trustees in November 2015.



## Charity? Challenging a core concept

First, it is important to note that for many Indigenous people and Indigenous organizations, the term **“charity”** itself is problematic. Many participants felt the words “charity” and “charities” connote a deficit model of helping that is not culturally relevant and does not fit within the Indigenous conceptualization of reciprocity. As discussed in greater detail in Section V, the term has connotations of one group acting out of benevolence to assist others who may be incapable of acting for themselves. Too often, such benevolence arises out of a relationship based on power imbalances. This stands in contrast to Indigenous perspectives on philanthropy that instead emphasize mutuality, reciprocity and responsibility.

The term is also contentious in that many charities provide services to Indigenous peoples, which were originally guaranteed by the federal Crown through Treaties. Many argue that inequities need to be addressed at a Nation to Nation level by providing adequate fulfillment of Treaty rights. It also means recognizing that providing services through “charity” undermines reciprocal agreements in the ceding of land and autonomy for education, housing, health and other essential services.

Because this terminology is used by the Canada Revenue Agency to apply to those organizations that receive charitable donations, use of the term “charity” throughout the report is unavoidable. The word has been placed in quotation marks throughout the report, to convey to the reader that there is an understanding of its problematic nature.

## Terminology related to Indigenous philanthropy

This research project required us to create and refine definitions that would bring clarity about aspects of the Indigenous philanthropic sector without falling into outdated concepts about Indigenous organizations and “charity.” Exploring and building consensus about these concepts is one of the objectives of this project, as well as the entire Measuring the Circle research series. The following are working definitions that will continue to evolve over time. For a full glossary of terms related to Indigenous philanthropic sector, please see *Appendix A*.

This report uses the term **“Indigenous-focused charities”** to refer to those organizations that are registered charities with Canada Revenue Agency and have a mandate to serve Indigenous peoples. Indigenous-focused “charities” are a sub-sector of core charities in Canada.

This report suggests an important distinction between an “Indigenous-focused ‘charity’” and an **“Indigenous ‘charity.’”** The distinction here is that an Indigenous “charity” not only serves Indigenous people, but has significant Indigenous leadership and cultural values woven into the fabric of the organization. These factors are discussed in greater detail later in this report.

The term **“charitable funders”** refers to registered Canadian charities that make grants or gifts to other charities. When we speak of **“charitable funders of Indigenous-focused charities,”** we are referring to registered charitable organizations that have been identified in the data as having made one or more grants to an Indigenous-focused charity. In this report, **“active funders of Indigenous-focused charities”** describes a subset of these funders, those that had made twenty-three or more grants or gifts to an Indigenous-focused charity in 2013.



# Mapping the Indigenous Funding Economy in Manitoba

Indigenous-focused “charities” represent an important part of the overall philanthropic sector in Canada. Although there is evidence of growth in the Indigenous philanthropic sector, the sector is not new: research has identified Indigenous-focused “charities” with decades of experience.<sup>10</sup>

This project responds to the need for further research and information relating to Indigenous philanthropy in Canada, as well as information specific to Manitoba. A growing number of philanthropic organizations in Canada want to learn about and deepen their engagement with Indigenous peoples. Lack of information leads to funding gaps, inefficiencies, and other barriers required to fully realizing the potential impact of philanthropy and to add strength to Indigenous communities.

<sup>10</sup> GERALYN KLASSEN and SARA MACNAULL, *Framing Philanthropy: An Analysis of the 2013 Indigenous Charitable Sector in Canada and its Funding Economy*. Capstone Paper submitted in partial fulfillment of the requirements for the degree of Master of Philanthropy and Nonprofit Leadership, Carleton University, Ottawa, Ontario, August 16, 2016.

## A *The Manitoba context*

The need to better understand and support Indigenous philanthropy in Manitoba is particularly important in the context of demographic trends in the province. Indigenous people account for over 17% of Manitoba's population. Indigenous residents in Winnipeg account for 11% of the city's total population. Between 2006 and 2011, the First Nations population in Manitoba rose by 15% while the Métis population increased by 6%, compared to an overall population growth of 5.2% for the province as a whole.<sup>11</sup>

Significantly, there is a segment of Indigenous peoples who are experiencing growing income and education levels, compared to earlier generations. For example, Statistics Canada notes that almost two-thirds of Indigenous people in Winnipeg have completed education at or above the high school level and are employed in all occupational fields.<sup>12</sup> Furthermore, while the median income of Indigenous people in Winnipeg remains below that of the non-Indigenous population, approximately one-third of Indigenous people in Winnipeg had incomes of \$30,000 or more in 2006.<sup>13</sup> This has important implications for the role of Indigenous peoples in both funding and delivery of Indigenous philanthropy.

Indigenous-focused "charities" in Manitoba are diverse, including small-scale neighbourhood-based organizations operated by one or two volunteers, large multi-service organizations responsible for coordinating delivery and services for Indigenous peoples (largely funded by a diverse range of government sources), Indigenous governance institutions and the national broadcaster Aboriginal Peoples Television Network. Indigenous-focused "charities" in Manitoba include cultural and linguistic service organizations, employment services, friendship centres in several urban centres, services for Indigenous people with disabilities, sports associations and family-centred supports and services.



<sup>11</sup> Statistics Canada, Aboriginal Peoples: Fact Sheet for Manitoba, <http://www.statcan.gc.ca/pub/89-656-x/89-656-x2016008-eng.htm>.

<sup>12</sup> United Way Winnipeg, *Eagle's Eye View: An Environmental Scan of the Aboriginal Community in Winnipeg*, 2nd Edition, 2010, p. 10

<sup>13</sup> *Eagle's Eye View*, 2nd Edition, page 26.

## B Sourcing data on Indigenous philanthropy

The analysis in this report draws on data collected by the CRA, which itself does not differentiate between Indigenous-focused “charities” and other “charities.” However, information on Indigenous-focused “charities” can be derived from the CRA data by searching for keywords within the names of these organizations and other information included in their CRA reports, such as their mission statements. An extensive set of keywords was developed for the first *Measuring the Circle* (2014) report, including terms like Aboriginal, First Nations, Inuit and Métis, as well as words associated with Indigenous cultures and histories, including words in Indigenous languages. Nonetheless, there are known gaps in this list. For example, by not including “Louis Riel” as a key term, the database search would miss many Métis organizations. This gap is particularly significant in relation to Indigenous-focused “charities” in Manitoba.

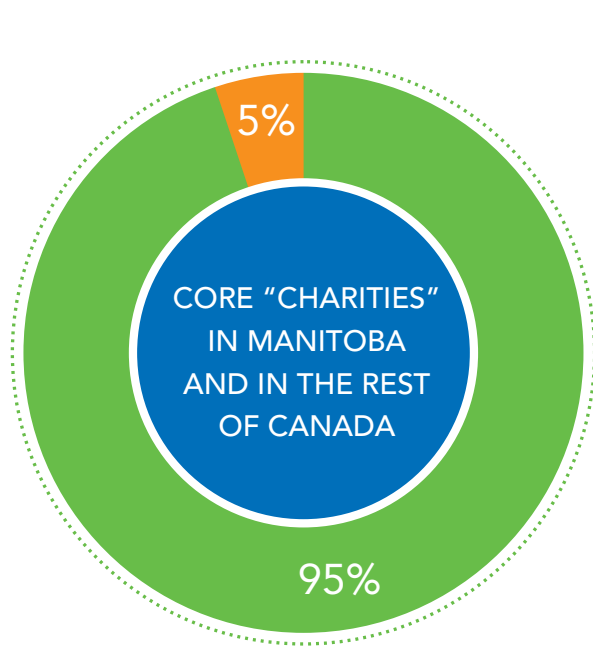
*Measuring the Circle* (2014) identified 1200 Indigenous-focused “charities” in the CRA database. Information on funding for the 1200 Indigenous-focused charities was obtained by the Tides Canada research charities organization, Powered by Data, which worked with The Circle to process the data available through the CRA. The Circle and its Board further refined this list, excluding some organizations that were known not to provide specific services for Indigenous communities. The resulting list of 85 Indigenous-focused “charities” located in Manitoba in this research project, is not exhaustive. Keyword searches will inevitably overlook some Indigenous-focused “charities” because it is not possible to anticipate all the potential terms that organizations use to describe themselves. Nonetheless, the project partners are satisfied that the original list is sufficiently complete to be representative of the Indigenous philanthropic sector in Manitoba as a whole.

The project team, Advisory Council members and focus group participants reviewed the original list of Indigenous-focused charities generated by keyword searches and suggested charities revisions to this list. Appendix C provides the resulting list of 85 Indigenous “charities” in Manitoba. This revised list would be an appropriate basis for future examinations of the Indigenous philanthropic sector in Manitoba.

While this project draws on the data and further develops the methodology used in the original *Measuring the Circle* (2014) report, it is also able to take advantage of newly available data. For *Measuring the Circle* (2014), data from CRA was only available on the top ten largest grants provided by charitable funders. This limitation was remedied as of 2013 as CRA expanded its data collection to include all grants rather than a short sample. As a result, the present research project was able to draw on data for all grants, making the analysis more representative.



## C Findings: Data on Indigenous-focused "charities" in Manitoba

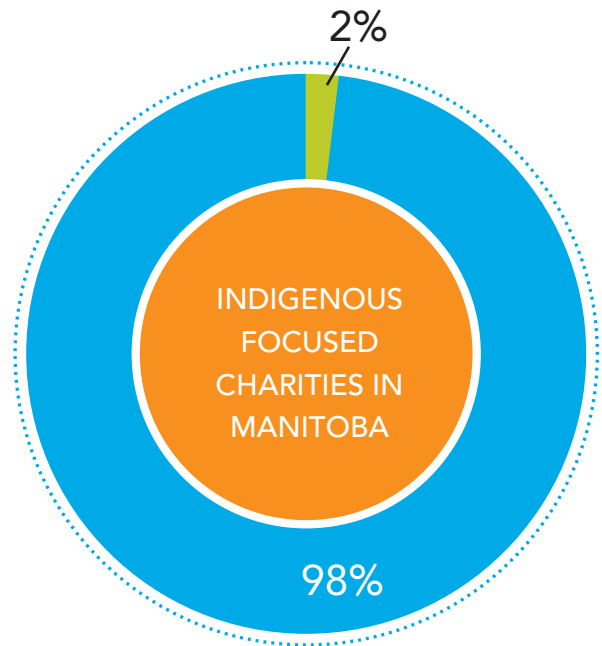


**FIGURE 1**

- Core "Charities" in Manitoba **5%**
- Core "Charities" in Canada **95%**

CRA data shows that there are 81,166 core "charities" in Canada in 2013. Of these, 4,392 or 5.4% are in Manitoba.

Nation-wide, the data identified 847 Indigenous-focused "charities," at least 85 of which are located in Manitoba. The numbers of Indigenous-focused "charities" are potentially higher than indicated because of the challenges in identifying them within CRA data solely based on keywords, as described above. As of June 2013, Indigenous-focused "charities" make up approximately 1% of the total "charities" in Canada. The proportion in Manitoba is nearly double: Indigenous-focused "charities" make up 1.8% of the total number of core "charities" in the province.



**FIGURE 2**

- Indigenous Focused Charities in Manitoba **2%**
- Other Core charities in Manitoba **98%**

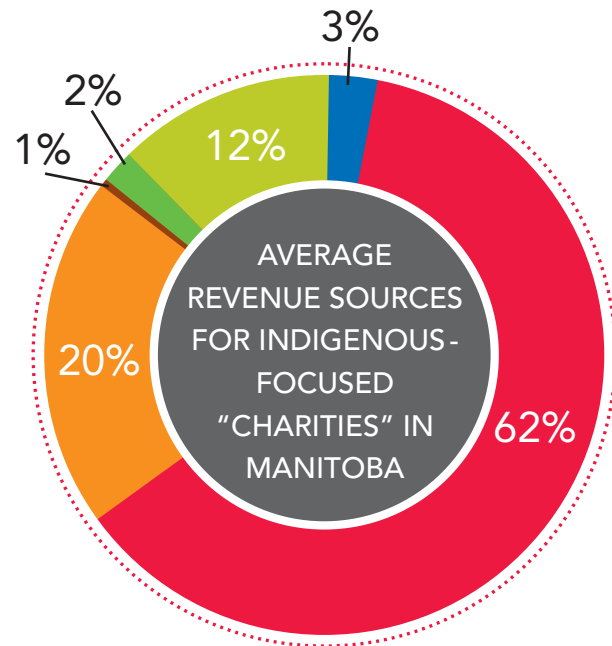
### C1 Charitable funders of Indigenous-focused "charities"

In 2013, a total of 983 charitable organizations across Canada (public and private foundations and other "charities") gave charitable gifts to the 847 Indigenous-focused charities identified nationally. Forty-eight of these charities foundations and donor organizations were located in Manitoba, with thirty-four located in Winnipeg.



## C2 Revenues of Indigenous-focused “charities”

On average, Indigenous-focused “charities” raised more than \$2.7 million in revenues. This is in comparison to the average revenue of all Manitoba charities, which was \$947,377 in 2013. However, it is important to recognize that the range in size of Indigenous-focused “charities,” includes organizations with few if any paid staff, to large institutions that have multi-million dollar budgets, including Native Communications Inc. (NCI FM), the Aboriginal Peoples Television Network and the Ma Mawi Wi Chi Itata Centre. The relatively small number of Indigenous-focused “charities” compared to all other “charities” means that the few large Indigenous “charities” have a disproportionate impact on any data concerning the average revenue of all Indigenous-focused “charities.” Accordingly, these figures must be interpreted with caution. The averages derived from CRA data will not reflect the experiences of all Indigenous-focused “charities” in the province.



**FIGURE 3**

- Gifts including philanthropic foundations **3%**
- Government **62%**
- Sales **20%**
- Investments **1%**
- Fundraising **2%**
- Other **12%**



Figure 3 shows the comparative importance of different revenue streams for Indigenous-focused “charities” in Manitoba.

The majority of revenue for Indigenous-focused “charities” – 62% of total revenue, derives from government funding.

The second largest source of revenue is sales, which on average contributes 19.9% of total revenue of all Indigenous-focused “charities”. Some “charities” derive significant revenue through sale of promotional merchandise or through social enterprises. The fact that “sales” account for nearly 20% of revenue for Indigenous-focused “charities” in Manitoba likely reflects the successful use of the social enterprise model by Indigenous-focused “charities,” although the numbers are also likely influenced by other factors such as the advertising revenue reported by large organizations such as APTN and NCI.

Fundraising accounts for only 1.7% of total revenues and gifts account for 3.1% of revenue for Indigenous-focused “charities” in Manitoba. CRA distinguishes between “fundraising” which covers all individual contributions to a “charity” versus “gifts,” which includes grants from public or private foundations and other registered charities.<sup>14</sup> The low level of gift from foundations and other “charities” is discussed later in this section. It is significant for the reconciliation work of The Circle.

Many registered “charities” maintain investments as a source of ongoing revenue. These investments may have been donated to the “charity” or may have been created to maximize the benefits of large one-time donations. Although organizations registered as “charities” have certain limitations in how they invest and manage these investments, Canadian law does allow “charities” to draw income through investments. According to CRA, investments account for only 1% of income for Indigenous-focused “charities.”

<sup>14</sup> See: <http://www.cra-arc.gc.ca/chrts-gvng/chrts/plcy/cgd/fndrsng-eng.html>.

**FIGURE 4** AVERAGE REVENUE SOURCES (PERCENT): CORE “CHARITIES” AND INDIGENOUS-FOCUSED “CHARITIES” IN MANITOBA

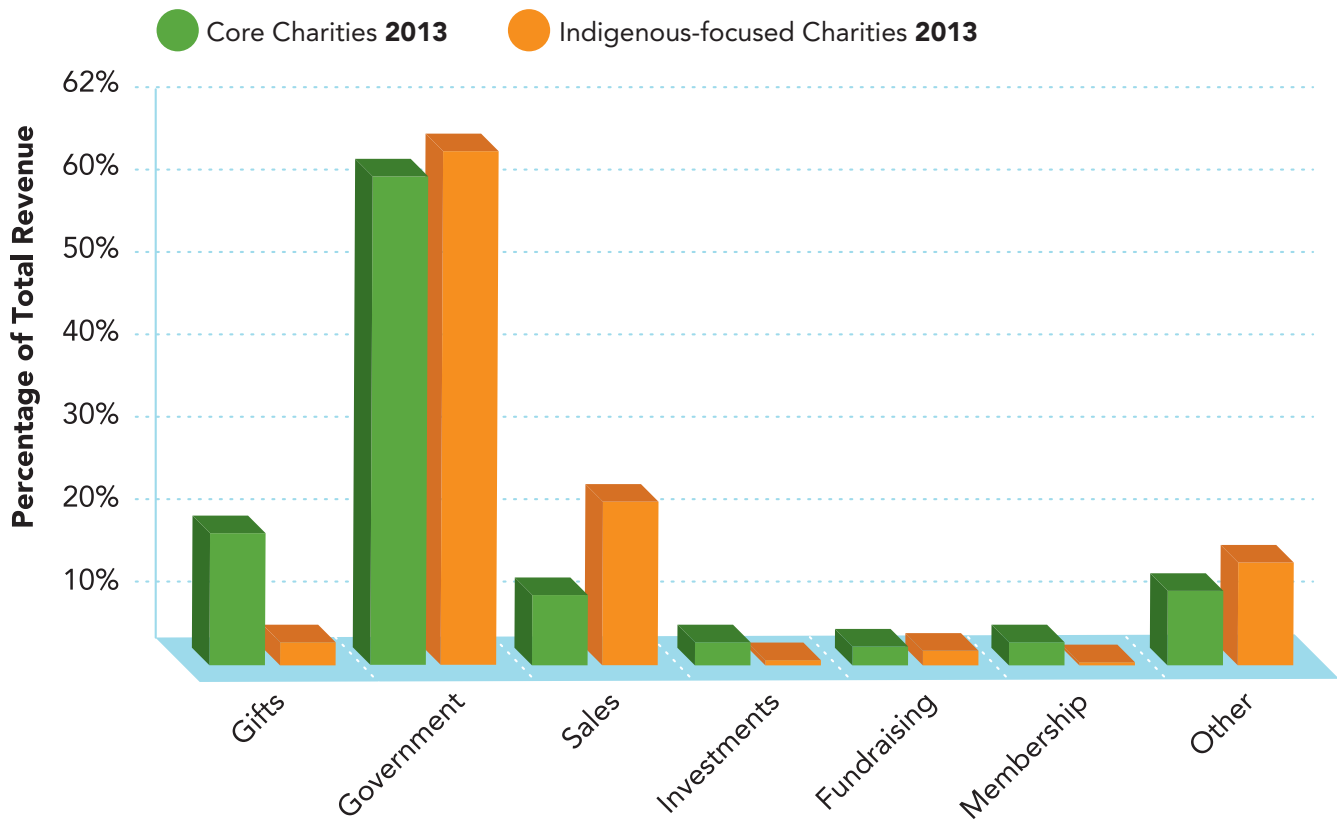
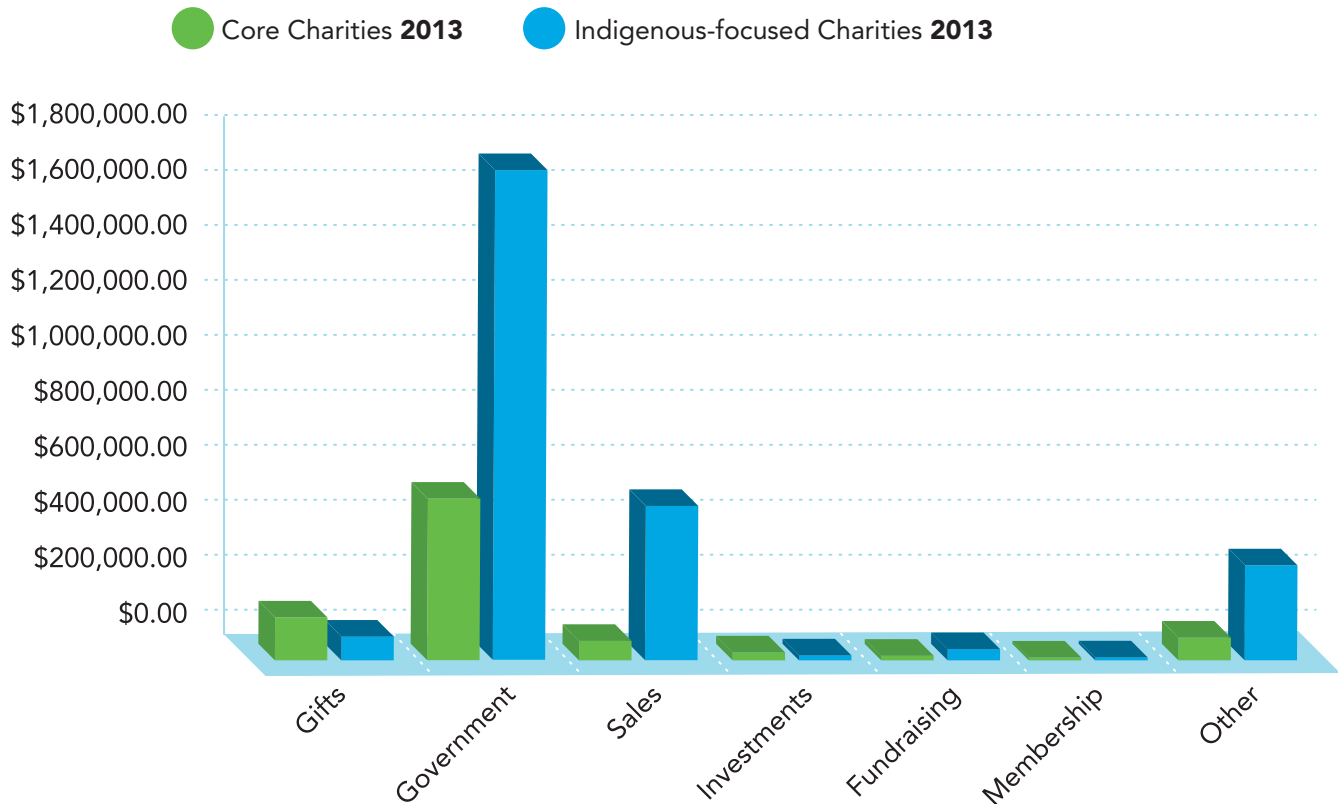


Figure 4 shows some significant differences between Indigenous-focused “charities” and other “charities” in Manitoba. On average, Indigenous-focused “charities” in Manitoba tend to receive a larger proportion of revenue from government and a significantly larger proportion through sales. However, on average, Indigenous-focused “charities” receive a substantially lower proportion of their income from gifts.



**FIGURE 5** AVERAGE REVENUE SOURCES (AMOUNT): CORE “CHARITIES” AND INDIGENOUS-FOCUSED “CHARITIES” IN MANITOBA



The differences between Indigenous-focused “charities” and other “charities” in Manitoba are even more evident in the chart above, which shows the average dollar value of each revenue stream.

### Revenues from government

Indigenous-focused “charities” in Manitoba on average received approximately three times as much income from government (an average of \$1,700,845 for Indigenous-focused “charities” compared to an average of \$560,664 for all “charities” in Manitoba).

As indicated by this data, Indigenous-focused “charities” clearly play a significant role in the delivery of federal, provincial and municipal government programmes and services directed to Indigenous communities. The administration of large amounts of government funds has its own challenges and dynamics. Organizations so extensively engaged in the delivery of government services may have fewer resources available to build and maintain relations with charitable donors or undertake innovative new programs.

### Revenues from sales

Indigenous-focused “charities” in Manitoba also generated much higher sales revenue (an average of \$543,926 for Indigenous-focused “charities” compared to an average sales revenue of \$79,164 for all “charities” in Manitoba). Indigenous-focused “charities” on average also led in revenue received from fundraising (an average of \$46,884 compared to \$20,465 for all “charities”).

The data cannot demonstrate this conclusively but it is also possible that Indigenous-focused “charities” have devoted greater resources to generating income through means such as social enterprises or community-level sales than they have in soliciting donations. Or, there may have been greater opportunity to bring income in through sales rather than donations. This is not necessarily problematic, but indicates an area of strength for Indigenous-focused “charities” as well as an area for future growth. It is also an area for further research.

### Revenues from foundations and other “charities”

The only significant income stream where Indigenous-focused charities fell considerably behind other “charities” was in charities gifts or grants from foundations and “charities.” On average, individual charitable gifts to Indigenous-focused “charities” were larger than gifts to other core charities. In 2013, the average grant from foundations and other “charities” to Indigenous-focused “charities” was \$16,768, compared to an average grant of \$11,354 for all other “charities” in Manitoba. However, the number of such grants to each Indigenous-focused charity was smaller so that on average, Indigenous-focused “charities” brought in \$85,683 from gifts compared to an average of \$150,340 for all “charities” in Manitoba.

Interestingly, despite the disparity in overall charitable gift revenue, the size of individual charitable gifts to Indigenous-focused “charities” is higher on average. In 2013, the average grant from foundations and other “charities” to Indigenous-focused “charities” was \$16,768, compared to an average grant of \$11,354 for all other “charities” in Manitoba.

The focus groups and key informant interviews revealed that there is a sense among many people in the Indigenous philanthropic sector that Indigenous-focused “charities” do not receive an equitable share of charitable donations. If Indigenous-focused “charities” were able to access comparable levels of philanthropic grants and donations to those received by non-Indigenous “charities,” it would clearly increase their resources available to create positive change in their communities.



# Key Issues in the Indigenous Philanthropic Sector

To deepen understanding of Indigenous philanthropy in Manitoba, the research project conducted a survey of Indigenous “charities”<sup>15</sup> and focus groups with Indigenous Elders and Traditional Knowledge Holders, Indigenous and non-Indigenous “charities” and donors. Through this research, the project has identified a number of key issues in the Indigenous philanthropic sector that are of critical importance in creating a funding economy that can best serve Indigenous communities. These themes are set out below.

<sup>15</sup> While donors were invited to complete the survey, completed surveys were not received by a large enough sample.

## Wide range of organizations and experiences in Manitoba

There is a wide range of interaction and experiences between First Nations, Inuit and Métis peoples and charitable organizations in Canada. Indigenous Nations may be partners in the delivery of services central to the mandate of these “charities,” such as environmental conservation or protection of sacred sites. Indigenous peoples may also be represented among the communities receiving the benefits of charitable activities, especially in areas of community development and social justice. Indigenous peoples are increasingly at the forefront of innovation in strategies to serve their own community members.

As described earlier, Indigenous-focused “charities” in Manitoba range in size from very small to very large and include cultural and linguistic service organizations, employment services, friendship centres in several cities, services for Indigenous people with disabilities, sports associations and family-centred supports and services.

## Increasing awareness and commitment to Truth and Reconciliation

In recent years, there has been growing awareness among organizations in the philanthropic sector of their role as important actors in civil society, in support of, or in fostering the work of Truth and Reconciliation. As an expression of this increasing awareness, *The Philanthropic Community’s Declaration of Action*, drafted in response to the *Truth and Reconciliation Commission of Canada’s Calls to Action*, had 74 signatories as of March 2017.<sup>16</sup>

Support for the *Declaration* is reflective of a wider movement among philanthropic “charities” (those that grant to other “charities”) in Canada to build better relations with Indigenous peoples through increased respect and understanding. This is seen, for example, in cultural competency training for staff, provision of culturally relevant programming, efforts to create culturally safe environments for people accessing their services, and direct collaboration with Indigenous peoples’ organizations.

In our survey and focus group discussions, these developments in the philanthropic sector were seen as crucial to providing effective and appropriate delivery of programmes and services and to making an important contribution to Truth and Reconciliation. As such, they were perceived as welcome, positive and indeed overdue.

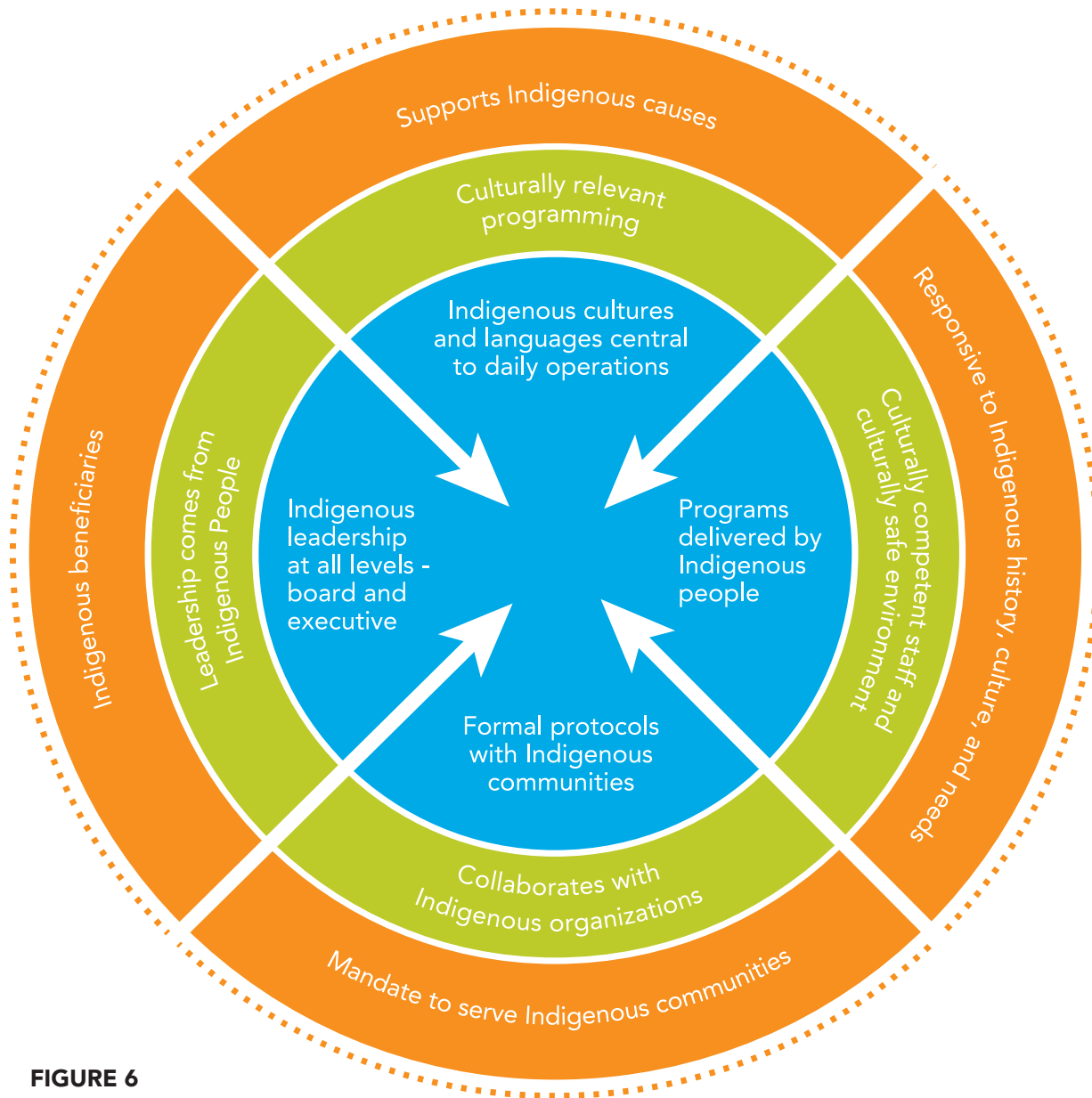
However, there was even more energy and enthusiasm among the participants regarding those organizations that take the paradigm of Indigenous philanthropy a crucial step further. Just what is an Indigenous-focused “charity?” How do we differentiate between Indigenous-led “charities” and those that simply want to help make a difference? Participants identified several aspects by which to assess organizations, including the role of Indigenous peoples in leadership and programme delivery, the importance of Indigenous cultures and languages in daily operations, and the development of formal protocols with the Indigenous communities they serve.

## Characteristics of Indigenous “charities”

The definitional matrix of Indigenous philanthropy provided below depicts the defining characteristics of the range of Indigenous “charities”, in comparison with other “charities” in the Indigenous philanthropy sector. This matrix is built upon the focus group discussions and survey responses.

<sup>16</sup> Available online at: <http://www.philanthropyandaboriginalpeoples.ca/declaration/>.

## Definitional Matrix: What makes a “charity” Indigenous?



**FIGURE 6**

- Indigenous “charities”
- Indigenous-focused “charities”
- “Charities” that have Indigenous beneficiaries

Almost all participants in this project agreed that the majority of staff, board, and management should be Indigenous in order for an organization to be defined as an Indigenous “charity.” Views on the minimum percentage varied from 51% to 70%, the latter of which was suggested by people working within Indigenous “charities” themselves. Organizations that serve the Indigenous community, or have Indigenous beneficiaries, but which are not primarily led and staffed by Indigenous people were not considered to be Indigenous “charities.” One respondent went further to suggest that Indigenous “charities” should be defined by the formal role played by Indigenous Traditional Knowledge Holders such as having an Elders’ Council.

## *The importance of Indigenous values, leadership and self-determination*

Organizations with a primary focus on the needs of Indigenous communities, which are led and staffed primarily by Indigenous people, and incorporate Indigenous knowledge and traditions into their operations both contribute to and model Indigenous self-determination. They foster Indigenous leadership and self-sufficiency and help ensure the continued resilience of Indigenous cultures and languages in new contexts and settings relevant to contemporary Indigenous life.

Self-determination and sovereignty are key themes in Indigenous philanthropy, informing governance and day-to-day operations. Closely related to this is the value of accountability to the community, which leads to promoting community well-being through economic and training opportunities. United Way Winnipeg’s environmental scan of the Indigenous community in Winnipeg cites Indigenous scholars Taiaiake Alfred and Jeff Corntassel for the two interrelated concepts that “all nations have their own way of expressing and asserting self-determination” and respectful relationships are “at the core of Indigenous identity, forming both spiritual and cultural foundations.”<sup>17</sup>

Indigenous models of philanthropy are strengths-based: they respect and foster the resilience and self-reliance of Indigenous communities and individuals. Indigenous models of philanthropy are also rooted in cultural and spiritual practices. They reflect traditional forms of giving, sharing, caring and making a creative difference, based on values of reciprocity and mutual respect. Indigenous philanthropy supports the community as a whole, through offering wrap-around, holistic programs and services, which are culturally proficient, at the grassroots level. Such approaches build a sense of belonging for community members, where people see themselves reflected at every level of the organization.

As noted above, the term “charity” is problematic in relation to the values and practices of Indigenous philanthropy. The term “charity” is seen as connoting those from a powerful group doing *for* or to vulnerable people, in this case, Indigenous peoples. This is antithetical to how Indigenous peoples see themselves and to the relationship between Indigenous organizations and the communities they serve.

<sup>17</sup> Taiaiake Alfred and Jeff Corntassel. “Being Indigenous: Resurgences against Contemporary Colonialism,” *Government and Opposition*, September 2005, cited in United Way Winnipeg, *Eagle’s Eye View: An Environmental Scan of the Aboriginal Community in Winnipeg*, 2nd Edition, 2010.

## *Challenges for Indigenous-focused “charities” to access philanthropic support*

Survey responses indicated that Indigenous-focused “charities” in general and Indigenous “charities” in particular, are at a structural disadvantage in obtaining the funding needed to sustain their work. Because government funding is such an important proportion of revenues of Indigenous-focused “charities,” the staff may be strongly oriented to the specific processes required to obtain and report on public funding – processes that can be extremely onerous - leaving less capacity for engagement with the philanthropic sector. Respondents noted that many government funding programmes do not cover the core operating costs to sustain and grow an organization and specifically, do not allow these funds to be used to fundraise from other sources. Many respondents, including both donors and recipient organizations, noted that staff at Indigenous-focused “charities” often have not had opportunities to develop skills and knowledge specific to cultivating and sustaining relations with other charitable funders. In a very concrete example, one respondent noted that her organization could not afford membership to organizations that provide access to important fundraising lists.

## *Lack of knowledge of Indigenous contexts and cultural proficiency*

Respondents also noted that charitable foundations and other potential donors often lack knowledge of how “charities” may operate in an Indigenous context. They may also lack cultural proficiency in engaging with Indigenous peoples. As a result, cultural practices and traditions central to the success of Indigenous “charities” may not be appreciated or understood.





# Insights from the Focus Groups

To inform this report, focus groups were held from five sectors of Indigenous philanthropy: Indigenous Elders and Traditional Knowledge Holders; Indigenous “charities;” non-Indigenous “charities;” Indigenous donors and non-Indigenous donors.



## Perspectives from Indigenous Elders and Traditional Knowledge Holders

From this focus group, some key themes emerged. First, the term “charity” itself is problematic and implies the opposite of self-determining, community-based ways of being. In particular, spiritually and culturally based relationships based on reciprocity, of giving and receiving among one another, are viewed by the Indigenous Elders and Traditional Knowledge Holders as outside the parameters of “charities” which carry with them confining methods and rules.

Indigenous traditional ways of giving were discussed in this group, highlighting that these are based on cultural and spiritual practices of reciprocity, sharing and healing. Increasing the strength of Indigenous peoples was viewed as being achieved through the promotion of self-determining values rooted in traditional cultural and spiritual practices. The importance of defining the work of philanthropy based on the holistic needs of the community was emphasized.

The participants viewed the system of charitable donations, requiring organizations to apply for charitable status as antithetical to Indigenous philanthropic practices. The most important characteristics of Indigenous “charities” are that they are “Indigenous-led, Indigenous-serving and Indigenous-centred agencies.” These “charities” are grounded in Indigenous spiritual and cultural practices and values. These “charities” can be recognized because they benefit the Indigenous community as a whole, rather than meeting a particular segment of need. The Indigenous Elders and Traditional Knowledge Holders in this group recommended the establishment of Indigenous guidelines of giving, which would provide guiding principles and positively influence accountability.

## Perspectives from Indigenous “Charities”

This group of participants identified community-led Indigenous “charities,” including Families First, Empowering Indigenous Youth in Governance and Leadership, the Louis Riel Institute, Ka Ni Kanichihk and the Ma Mawi Wi Chi Itata Centre. Participants noted that Indigenous organizations add strength to Indigenous peoples in Manitoba through cultural reclamation, walking the walk in all of their work and every aspect of their programming. They also do this by taking a strength-based approach and creating a sense of belonging. The centrality of relationships is key. Indigenous “charities” also create Indigenous economic development by investing in Indigenous staff and operationalizing their work in a self-determining way.

All participants in this focus group agreed that Indigenous “charities” serve the Indigenous community and the majority (anywhere from 70 to 100%) of their staff, board and management are Indigenous. The mandate of the organization may also include educating the general public regarding Indigenous peoples. It was also agreed that Indigenous “charities” are highly responsive to the needs of the communities they serve and will take a flexible approach to their mandates in order to fulfill this responsibility. As a consequence, they are careful not to place categorical restrictions on the work they will or will not do (for example, education but not training).

Participants tended to agree that defining Indigenous “charities” should be based on criteria of governance and accountability to the community as well as cultural competency. Participants in this focus group suggested the establishment of an accreditation process, based on guiding principles that reflect these criteria.

## Perspectives from Non-Indigenous “Charities”

When asked which Indigenous “charities” came to mind, the participants of this focus group identified numerous Indigenous non-profit organizations and “charities.” They identified one of the biggest strengths of Indigenous “charities” is their focus on hiring Indigenous people and offering a wide breadth of service. They are also best placed to provide culturally competent services and programs. Another theme that emerged in this group was the important role played by Indigenous communities in fostering cross-cultural understanding with non-Indigenous “charities” or non-profit organizations.

After some discussion, this group concluded that an Indigenous “charity” is defined as such when its mandate, mission statement, staff, leadership, volunteers and board are *all* Indigenous and the organization is rooted in Indigenous values and origins. If the “charity” has a mandate to serve Indigenous people, but is staffed by non-Indigenous

people, this is not sufficient. Further, even if an organization offers Indigenous-specific cultural programming, is staffed and managed by Indigenous peoples, it still cannot be an Indigenous “charity” if it is rooted in an organization that is non-Indigenous, such as an international organization originating abroad.

The participants discussed an important challenge facing Indigenous “charities” related to their alumni lists. While non-Indigenous “charities” often have relied on constituents who are middle to upper class for many decades, this is often not the case for Indigenous “charities,” where Indigenous peoples have only recently experienced growing income and education levels. Also, there is a stereotype that the Indigenous community does not have the ability to give, which undermines the development of funding campaigns of Indigenous communities.

## Perspectives from Indigenous Donors

The participants of this focus group identified the following Indigenous “charities”: the Louis Riel Heritage Fund; the Manitoba Metis Heritage Fund; Ka Ni Kanichihk and Indspire. This group discussed the problematic nature of the term “charity,” noting that it connotes a one-way street, rather than a relationship built on reciprocity. This group talked about the importance of self-determination as an essential part of the definition of Indigenous “charities,” noting that they exist to provide holistic services to the community, building the capacity of people to be self-determining and to be healthy, active participants in society.

The participants noted that in Indigenous “charities,” a holistic approach is taken. Also, Indigenous “charities” are Indigenous-led, owned, operated and governed (at a minimum, 51% of all parts are Indigenous) and the core philosophies, frameworks, policies and governance models are based on Indigenous knowledge, traditions and values.

## Perspectives from Non-Indigenous Donors

The participants in this focus group identified a number of Indigenous “charities,” such as the Helen Betty Osborne Memorial Foundation; Indspire and Got Bannock Inc., along with the Aboriginal Education Awards (administered by the Business Council of Manitoba) and United Way Winnipeg (its Indigenous components). This focus group discussed the negative connotations of the word “charity” and suggested using alternate language, such as “service” or “collaboration.”

The participants identified the strength of Indigenous “charities” as being that they demonstrate leadership and hold the trust of community members. They provide services that are not conventionally provided elsewhere. These services are responsive to the need identified by the Indigenous community members, rather than providing narrowly focused programs or services.

Key characteristics of these “charities” include a focus on improving the lives of Indigenous peoples, demonstrate traditional values, are representative of Indigenous peoples at the governance and board levels and are mandated to serve Indigenous peoples only.

This group identified barriers facing Indigenous “charities,” noting that they are not as likely to have direct access to large foundations and private corporations. These participants noted that one solution is to provide training in this area to Indigenous “charities” and non-profit organizations, as well as to make concerted efforts to build relationships between non-Indigenous philanthropists and Indigenous peoples. Another solution is to ensure that funding organizations, like United Way Winnipeg and The Winnipeg Foundation provide ongoing organizational training and orientation on cultural competency related to Indigenous peoples.

This group emphasized the importance of respecting the self-determining ways of defining Indigenous “charities.” Some of the key characteristics that they identified included Indigenous organizations rooted in a mission or mandate of meeting an Indigenous cause; operating in a way that protects Indigenous cultures and languages; promoting systemic change; and offering programs and services designed to meet the needs of the community.

It was also noted that in this era of Truth and Reconciliation, it is important to look at outcomes and ensure that organizations led by Indigenous peoples do not face barriers to funding due to non-Indigenous led organizations receiving funding.

There was consensus that the term “charity” is problematic because of its negative connotations.



# Conclusions and Recommendations

This research project reveals an Indigenous philanthropic sector that is vibrant, diverse and distinctive. Two crucial themes emerged from the focus group discussions. First, approaches to Indigenous philanthropy are closely tied to the significance of Indigenous self-determination and sovereignty. Indigenous peoples seek to participate in philanthropy as donors and as recipients based on an understanding of mutual respect. Further, they seek to participate in the philanthropic sector in a way that helps strengthen Indigenous organizations and Indigenous leadership. Second, where Indigenous people are donors or leaders in the delivery of charitable services, they see their actions as grounded in Indigenous cultural values and traditions.

The following recommendations emerged from the data analysis, including the perspectives shared by donors and recipients.

## Define Indigenous “Charities” as those led by Indigenous people, rooted in Indigenous values

Distinctions should be made among the different kinds of “charities” that benefit Indigenous communities: charities that have Indigenous beneficiaries, Indigenous-focused “charities” and Indigenous “charities,” as set out in Figure 6 above.

Indigenous “charities” should be defined as organizations that are led and operated by Indigenous peoples, are rooted in an Indigenous history and values, and are reflective of Indigenous cultures, traditions and spirituality. While they serve similar objectives as the broader body of Indigenous-focused “charities,” they are distinct in their leadership, staffing, methodologies and practices.

## Establish an Indigenous organization accreditation process with guiding principles

Development of an accreditation process with guiding principles is recommended to provide standards and guidelines for Indigenous “charities.” These standards would require that an organization demonstrate a high percentage of Indigenous leadership, management, staff and volunteers, as well as a primary focus on serving the needs of Indigenous communities. Respondents suggested a range of 51 to 70%.

Such an accreditation process could be similar to the existing Imagine Canada Standards Program that awards accreditation to charities and non-profit organizations that demonstrate excellence in board governance; financial accountability and transparency; fundraising; staff management and volunteer involvement. An Indigenous accreditation process would additionally ensure that the programs and services were offered in a culturally proficient way and that the organization had a history of being rooted in the Indigenous community, and that community relevance and connection continues to be maintained.



## Prioritize funding to Indigenous communities and organizations to advance Truth and Reconciliation

To manifest its commitment to Truth and Reconciliation between Indigenous and non-Indigenous peoples, the philanthropic sector is encouraged to provide:

- greater overall funding for “charities” supportive of the needs of Indigenous communities
- priority funding for those “charities” that promote Indigenous leadership, deliver culturally relevant programming, foster culturally safe environments and promote collaboration with Indigenous peoples
- specific resources directed to fostering greater capacity among Indigenous “charities” to engage with the philanthropic community on a more equitable basis.

At the same time as increasing funding to the above priorities, the philanthropic sector should help to hold government accountable for equitable provision of public services in Indigenous communities, as outlined in *The Philanthropic Community's Declaration of Action*.

## Recognize Indigenous philanthropists

There are promising practices arising from Indigenous donors who have applied the values of sharing, caring, giving and making a creative difference within institutional settings that have a positive impact on Indigenous peoples. Increased public exposure and recognition of Indigenous donors can have a positive impact on developing support from Indigenous peoples who are experiencing growth in income and higher education levels.



## Seek out and support guidance from Indigenous Elders and Traditional Knowledge Holders

The guidance of Indigenous Elders and Traditional Knowledge Holders on Indigenous philanthropy is instructive and should be accessed on an ongoing basis in further research and policy developments in Indigenous philanthropy, particularly in the development of standards and guidelines.

## Expand training related to Indigenous philanthropy

There is a need for training opportunities for all involved in Indigenous philanthropy.

Non-Indigenous donors should seek out cultural competency training and other related learning opportunities for their staff and management. This training is necessary to improve understanding about the realities of Indigenous peoples' lives, as well as how to best support the work of Indigenous "charities." Large philanthropic organizations that are in a position to do so should actively support greater engagement and learning about Indigenous peoples among individual donors and other philanthropists.

All "charities" with programs intended to benefit Indigenous people should build greater cultural competency and build culturally safe environments for those they serve and employ. A key aspect of this is the involvement of Indigenous peoples in the training of staff, management, board and volunteers, who may be providing services to the Indigenous community.

For Indigenous "charities," training and capacity building is needed in terms of how to access different types of funders, including private donors and foundations, and how to sustain these relationships. Philanthropic organizations should consider skill sharing and other training opportunities as part of their charitable work.



## Improve funding structures and processes to increase access for Indigenous “charities”

In addition to increased funding overall to support Indigenous “charities,” private and public funders should implement changes to better support the distinct characteristics and needs of Indigenous “charities.” Critical changes would include: fewer restrictions on the use of grants to engage in fundraising activities, creation of specific grants and other supports to help Indigenous organizations obtain charitable status, appropriate approaches to knowledge-gathering and evaluation, and extended time-frames to better correspond to the long-term nature of Indigenous philanthropy.

## Continue to support research on Indigenous philanthropy

Though it is valuable to establish national data on Indigenous philanthropy, analysis at the provincial or territorial level allows for a much more detailed and thorough exploration and is of greater value to communities. Further research at the provincial level, similar to the one undertaken in Manitoba, is recommended. Further research comparing the functioning and funding of Indigenous-focused “charities” and Indigenous “charities” across provinces and territories is also recommended.

Future, more detailed examinations of the Indigenous philanthropic sector in Manitoba would also be useful. To support this effort, a list of 85 Indigenous “charities” in Manitoba has been compiled from CRA data as well as knowledge shared by the project team, Advisory Council members and focus group participants. The list is found in Appendix C.







# Moving Forward

This research project demonstrates that there is much more work to be done to advance Indigenous philanthropy. For Indigenous “charities,” there is a keen interest in gaining knowledge about how to develop stronger partnerships with non-Indigenous donors, particularly large foundations. For non-Indigenous donors, there is a quest to participate in the overall societal movement towards Truth and Reconciliation and to engage in meaningful, equal partnerships with Indigenous peoples. There is also a real opportunity to further integrate Indigenous approaches to community caring and sharing to increase resiliency across all of Canadian society. There are many research opportunities that can build on the findings of this project to the benefit of all those who call this land home.

# Case Studies: Stories of Lived Experiences in Indigenous Philanthropy

*Key Informant: Althea Guiboche*

*Organization: Got Bannock*

Got Bannock is a volunteer organization in Winnipeg that prepares and distributes 200 healthy meals twice a month to people in need. Got Bannock was founded in 2013. Althea Guiboche, an Indigenous woman, is the founder and organizer.

## History of the Organization

The organization grows out of Althea Guiboche's own experience. In 2011, she was homeless due to Government created flooding and a broken sewage line in her neighbourhood in Ochre River, MB. She had ask for help from 10 different social agencies such as: the City of Dauphin, the Regional Municipality of Ochre River, the Friendship Centre, Red Cross and others but was turned away by all with no advocacy, assistance or referrals offered or given. She says, " I was devastated. My mom helped me - no one else."

When she came to Winnipeg she wanted to do something that would help her to come to terms with her experience and to figure out how to heal herself from this experience. She was used to making big meals for her family. When her older kids moved out, she found that she often had leftovers at mealtime. One night when it was - 50 degrees Celsius out, she gave food to a group of homeless people. When she saw them later, they were in tight circle eating and laughing. The fact that they were so happy, in spite of the cold weather, made a big impact on her.

From that day forward, Althea started to prepare big pots of soup or chilli and bannock from her own cupboards. When she ran out of groceries, she put

a post on Facebook and friends brought her more ingredients to cook with. They also brought donations of hats and other clothes, which Althea gave out along with the soup and bannock.

It all grew very quickly. The community she was feeding began calling her the "Bannock Lady." She started going to events and rallies and becoming part of the community. People started asking her to speak. People wanted to know what they could do to help.

She eventually received food handler training, a permit from the City of Winnipeg and a catering licence. In 2015, Got Bannock was incorporated. However, the organization remains entirely staffed by volunteers, funded by the community at large, and led by Althea.

Althea compares what she was doing to the traditional model of the village. When people were responsible to one another. When they saw something that needed to be done, they did something about it. She also talked about responsibilities held by people based on the clan to which they belong. Everyone had a selfless role to the overall sustainability and survival of the village.

## Support for Got Bannock

Althea Guiboche says that donations have ebbed and flowed. They keep costs down by sourcing out food donations and focusing on providing as healthy of a lunch as possible. Meals cost approximately \$2/person. Got Bannock feeds over 200 people every day of action. When they received a small grant from The Winnipeg Foundation they were able to provide 3,000 meals and supported 10 other grassroots organizations. Got Bannock has a regular location on the corner of Main Street and Dufferin Avenue, where the lunch line begins at 3 p.m.

She contrasts the simplicity and transparency of Got Bannock with many large charities. With Got Bannock, she says, "You can see exactly where the

food goes and exactly who gets fed." She said, the smaller the organization, the more efficient and resourceful it has to be. Got Bannock makes donations last and spreads the benefits to a lot of people. "It's incredible what we can do with such little money."

Althea is often paid to be a motivational speaker. For example, she speaks with the men at Stony Mountain Penitentiary. Her speaking is separate from Got Bannock, but she donates her honoraria to support the organization. And people who hear her speak often donate as well. She tells of how lifers at the penitentiary made donations after hearing her speak.

## Concerns about the Portrayal of Indigenous Peoples

There are a lot of negative images about Indigenous peoples and especially about the homeless people that Got Bannock serves. As their work has attracted media attention, Got Bannock, in partnership with other grassroots organizations from the North End, have worked hard to put out a positive image of the community and counteract negative stereotypes. Althea and her collaborators have had to learn to talk to the media and to stay on message. There are certain media outlets that they won't work with because their coverage is so negative.



## Perceptions of Homelessness

Althea talked about the fear that many people have of homeless people or the neighbourhoods where there are a lot of homeless peoples. Perceptions of what is and isn't safe often reflect different world views and experiences. People from Indigenous communities often feel safer in a place like Portage Place rather than surrounded by office buildings and people in suits.

She said she is often asked how she addresses stereotypes and stigmas about who homeless people are. She said it is important to see past these learned perceptions and see that homeless people are often caring family members or protectors of their communities. She said that what others see as loitering is actually 'the village gathering,' that homeless people care about each other and are a very connected community, they are not just strangers roaming around, they are busy getting the task of survival completed.

Got Bannock's work brings people together whose paths might not otherwise cross. She said the experience of volunteering opens people's eyes and challenges stereotypes and stigma.

## Challenges

Small organizations could benefit from offers to provide training, particularly for their volunteers. Not all the support needs to be financial.

She also noted that volunteer organizations are often underestimated and treated poorly both by larger organizations and by potential funders. Althea described how people have treated her in a condescending manner because they assume that because she is not a professional organizer, she does not know what she is doing. She said she had heard stories of similar organizations in other communities also having these problems.

*Key Informant:*  
*Mitch Bourbonniere*  
*Organization:*  
*Bear Clan*

The Bear Clan is a grassroots community group formed in Winnipeg in response to concerns about the safety of Indigenous people, especially Indigenous women, living in the North End of Winnipeg. Mitch Bourbonniere is one of the founders.<sup>18</sup>



## History of the Bear Clan

The Bear Clan was first formed in the early 1990s. A group called the Thunder Eagle Society had formed the Bear Clan along with two schools for Indigenous youth. The Bear Clan was modeled after patrols that were organized in Minneapolis by American Indian Movement (AIM). It received some initial funding to support training, but depended primarily on volunteers. However, the founding organization shut down after a few years.

The Bear Clan was re-established in 2014. Originally, it started as small patrols on a volunteer basis but there was a lot of interest. Thus, the work has expanded and diversified. There are 50 to 60 volunteers with the Bear Clan Patrol itself and with another initiative called the Mama Bear Patrol. They patrol the Dufferin Resident Association's neighbourhood every evening and also patrol two days of the week at North Point Douglas. They are not private police or vigilantes but they help people feel safe and walk safely through their neighbourhoods. They also do searches for missing persons and organize vigils. They have also raised money for families in need.

The Bear Clan operates under the leadership of a Council made up of the three founders, two community representatives from Dufferin Residents Association and one from North Point Douglas. There is also an Elder who is an advisor to the Council. The Council follows traditional models of governances, starting meetings with a prayer and a smudge and holding ceremonies regularly. There is no hierarchy in the Council: they sit as a circle.

Facebook and social media have been critical in getting word out to the community and attracting volunteers.

Although there is growing interest in the Bear Clan, including from the City, they have not yet incorporated and do not have large funders. Mitch said this has given them a certain amount of freedom. The members "only answer to each other and the community that we serve."

<sup>18</sup> Since the time of this interview, the Bear Clan has become incorporated. Mitch Bourbonniere is now affiliated with Mama Bear Clan, which operates separately from the Bear Clan.

## Successes

Mitch said that every day the Bear Clan sees the impact of its work on the people and the community. He describes how people will approach the patrol and ask for a walk home. Mitch also believes the Bear Clan has prevented more than a few serious violent episodes. He describes one incident in which a group of five people were attacking two others with bear mace. The Bear Clan was able to diffuse and control the situation until the police came.

In 2014, the Bear Clan organized a search for a 17 year-old non-Indigenous boy who went missing in the North End. When he was found murdered, the Bear Clan organized a ceremony for him and his family that attended by over 2000 people. The family was later honoured the Bear Clan with a dinner. Mitch says of the relationship with the family that you can have formal talks about reconciliation but you can go much farther by working together at the community level.

## Challenges

Mitch describes the growth of the Bear Clan as organic. They came together first to provide a solution to the community's need. Money came second. However, funding remains a challenge. Volunteers need training, equipment like medical kits and flashlights, and to have their records checked. He would eventually like for the Bear Clan to have a van or mobile unit. The process of incorporation is also expensive.

Mitch is concerned that costs may snowball as the organization becomes more formalized. For example, the more formalized the organization is, the more need there is for insurance.

## Message to Funders

Funders need to know that just because it doesn't look conventionally organized doesn't mean that it is not a successful, well run organization. The Bear Clan and other Indigenous Peoples' organizations in Winnipeg have demonstrated that. He says they are delivering "mainstream type of results but in there own way."

He said it is important for both funders and organizations to take time to understand each other and "meet in the middle." He said that he hopes funders recognize that they have to look outside of conventional model in order to serve the Indigenous community effectively.



## Key Informant: Bruce Miller

### Organization: Indspire

Indspire is a prominent Indigenous charity, now in its third decade, that invests in the education of First Nations, Inuit and Métis students. Its signature event is the national Indspire Awards that honours the achievement of Indigenous peoples in a wide range of fields.

Bruce Miller is a former senior development officer with Indspire, based in Winnipeg.



## History of Indspire

Indspire was founded by John Kimbel in 1985 as the National Aboriginal Achievement Foundation. Its original mandate was to support Indigenous artists and musicians. It changed its focus to instead support Indigenous students in professional and post-secondary education and training.

The change came about through a national consultation about the role of the organization. The national consultation recommended hosting a national gathering on education for Indigenous education –and development of a Kindergarten to Grade 12 institute which looks at reducing educational gap between Indigenous and non-Indigenous from Kindergarten to grade 12. The National Gathering is a place where educators and partners can share their voices

and work together to improve the educational outcomes of K -12 Indigenous students. The 2017 Gathering was hosted in Toronto. Indspire's K-12 Institute connects educators of Indigenous students with programs, resources, information, tools and a Professional Learning Community to improve educational outcomes and increase high school completion rates.

Indspire has given more than \$85 million in supports to 20,000 First Nations, Inuit and Métis students. Indspire is only second to the Federal government in the amount of money granted to Indigenous students in Canada. In the ten years between 2006 and 2016, Indspire has doubled in its donations and staff numbers.

## The Success of Indspire

Indigenous peoples formed Indspire based exclusively on needs identified by the Indigenous community. Indspire has been able to attract significant support from non-Indigenous people, but it has also attracted significant corporate, individual and government support from Indigenous peoples.

The colonial suppression of Indigenous cultures and traditions also suppressed traditional forms of Indigenous philanthropy. With a burgeoning Indigenous middle class, there has been a reinvigoration of Indigenous philanthropy. For example, many First Nations have developed partnership with companies working in their territories. New Indigenous corporations have been formed. Indspire is tapping into them as a source of philanthropy.

In some ways, Indspire provides similar supports such as scholarships and bursaries that other organizations provide. However, in addition to directing these supports to Indigenous students, the methods may vary in small but significant ways. Indspire bases assessment of bursaries off what Bruce describes as a “more real cost-of-living” approach. For example, a disproportionate number of Indigenous students are single parents and this has to be factored in. Travel costs are also important for Indigenous students to maintain their family and cultural ties.

Beyond this, Indspire tries to imbue Indigenous cultural values into its vision and work. The organization is staffed by Indigenous people of diverse backgrounds. The head office is in Six Nations of the Grand River. A lot of Mohawk principles govern the decisions and behaviours of the office.

## Indspire’s Programming in Manitoba

Indspire wants to align with the priorities of Indigenous peoples in Manitoba. There is a very high drop out rate of Indigenous students in Manitoba. The high school graduation rate has changed very little in the last two decades. Indspire would like to make a substantive investment in Indigenous education in Manitoba. The intent is to have more Indigenous students entering and completing post secondary education.

Financial support is the number one reason Indigenous students drop out. Once they are supported they are far more likely to succeed.

Indspire also takes an integrated approach to education. The work includes program support for the transition from high school to university. While in university, Indspire provides students with support through scholarships and bursaries. Peer mentoring programmes support the transition from post-secondary education to the workforce.





## Lessons from Indspire's Success

Indigenous organizations have historically depended primarily on government funding. However, government funding is shrinking. Strategic growth and sustainability can no longer be attained through government funding alone. It is important to develop strong additional sources of funding.

Before seeking corporate investment, it is important to develop the organization, to invest in the individual, organization, and community capacity to manage and steward the relationships with major donors for the long term.

This does not mean that governments shouldn't be contributing. In this regard, Bruce thinks Manitoba is behind other provinces. There have been positive examples such as the Helen Betty Osborne Memorial Foundation. However, he contrasts that with the significant investment in British Columbia under the rubric of building a new relationship. There are significant problems of impoverishment and low education for Indigenous peoples in Manitoba but the government is not investing to the degree required. There is recognition, but no change, in large part because there isn't substantive investment in achieving change. Investment in Indigenous education is a matter of rights. It is also a moral imperative for government.

Funding alone is not enough. There must be must supports available for all aspects of a young person's life, for education, healthcare, housing, child care, etc. The realities of the lives of Indigenous youth need to be integrated.

## Message to Funders

Strategic investment in Indigenous education is very impactful. Developing relationships based on Indigenous reciprocity will be critical to building mutually beneficial relationships. Last, leveraging strategic investments will amplify support for Indigenous forms of philanthropy.



## Key Informant: Karen Harper

### Organization: Families First Foundation

Guided by the principle and intent of putting “Families First” the Assembly of Manitoba Chiefs (AMC) partnered with the Public Interest Law Centre (PILC) to engage Manitoba First Nations families of missing and murdered Indigenous women and girls to get their thoughts on objectives, values and priorities to determine the next steps for action.

Karen Harper is the Community Liaison/Research of the Assembly of Manitoba Chiefs.

One of the priorities was to create a Foundation. The Families First Foundation was established in May 2015 to provide support for families searching for a missing loved one and dealing with the grief of their loss. The Foundation provides, and coordinates a wide range of services and supports to families including religious, spiritual, emotional, cultural and financial support; translation services; media liaison; independent legal advice, community-based mentorship and child-minding.

## Motivation to Establish this Charity

The issue of missing and murdered Indigenous women and girls is one that has been going on for decades. The Assembly of Manitoba Chiefs looked at the families, the children and the communities that have been impacted, and asked how they could be better supported. This is especially important to the National Inquiry.

The journey that the families are on is not easy at all. Many are so impoverished that they do not have basic resources to get back home again, let alone to engage in searches for their missing family members. There are so many needs and demands on them such as the legal aspects, taking care of their family, holding memorials, arranging head stones, and on and on.

As a first step the Families First Foundation met with the families to figure out what they and the communities need. This is the basis of the Foundation.

The Foundation is still in the process of setting up charitable status. It takes a long time. It is necessary because it opens up opportunities for fundraising, which will allow for greater support for family members.

## What Makes the Foundation Unique

Having family members represented on the board itself is something that is unique. The Foundation is at arms length from the AMC and other political or advocacy organizations. It is about families and taking care of the families over everything else.

## How the Foundation is Structured

The Foundation is an organization of Indigenous peoples. The Foundation was created by the Assembly of Manitoba Chiefs but is a separate organization. The Assembly of Manitoba Chiefs, Manitoba Keewatinowi Okimakanak, the Southern Chiefs Organization and Public Interest Law Centre have all worked together to support the Foundation.

In the process of setting up charitable status, the Foundation has received help from Ma Mawi Wi Chi Itata, a long established Indigenous community organization in Winnipeg.

Karen notes that the more we can do together with partners the better we can fulfil the needs of the community in the most cost effective way.



## Success Stories

First, the Assembly of Manitoba Chiefs worked in partnership with Manitoba Research Alliance (MRA) including Manitoba Keewatinowi Okimakanak (MKO), Southern Chiefs' Organization (SCO) and the Public Interest Law Centre (PILC) as part of AMC's Families First Initiative: made in Manitoba Approach to Address the Issue of Missing and Murdered Indigenous Women and Girls. The research title: The Cost of Doing Nothing. The importance of this research was to bring to identify the costs of this tragedy, and if nothing is done, consider the costs to families, government agencies, and society in this region.

MRA contributed to this project by providing funding and human resources support. The funding helped cover expenses such as travel and important support for the families that draw Indigenous traditions and protocols such as feasts and the support of Elders. Researcher, AMC staff and PILC staff went to the families and conducted interviews in the north (Thompson, The Pas) and south (Portage la Prairie, Pinaymootang First Nation (Fairford) and Winnipeg). This is important because so often northerners are forgotten and do not get the opportunity to have their voices heard.

This kind of research has never been done before and we believe that it is time to reveal these costs and send a strong message to the public.

Second, the Families First Foundation held its Blanket Dance in June 2015, which raised \$5000. A Blanket Dance is a traditional way to raise funds to support families in need. Family members came up with the idea of holding a Blanket Dance to support the Foundation. People place money on a blanket held by the dancers. The Blanket Dance started out at the University of Winnipeg and travelled to Oodena Circle at the Forks. People came out make donations along the way. The Foundation had contacted companies in advance asking them to match the donations. It is a good example of how traditional forms of philanthropy can be drawn on today. The Foundation is now organizing a second Blanket Dance for 2016.

A third example is the contribution made by Tracie Leost. She ran from Highway 6 to the Forks in August 2015. She presented the money that she raised - \$6000 - to the Families First Foundation.



## Message to Funders

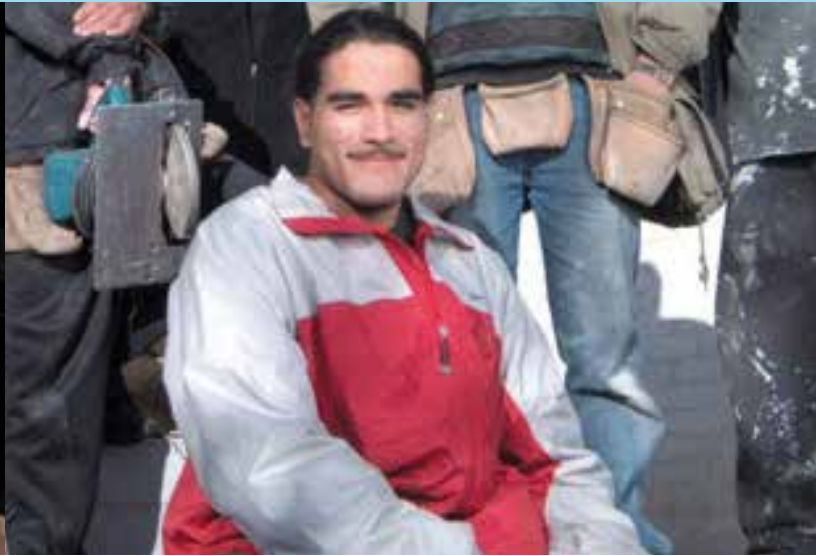
Family members are an inspiration as they continue to face the many challenges in seeking justice and reconciliation for their loved ones. Their stories need to be heard by not only the Indigenous community of citizens but all Canadian citizens.

***There is so much more that needs to be done on the issue of Missing and Murdered Indigenous Women and Girls.***

With a humble heart, families seek your support in giving financially to assist them as they sound their voices to ensure their loved one is honored and not forgotten.

The courage and strength of families demonstrates that together we stand strong in eliminating violence against our Indigenous women and girls.





*Key Informant: Mandi Taylor*  
*Organization: Royal Bank of Canada*

## Current Directions in Philanthropy

2016 was the first year of transitioning towards our new Corporate Citizenship strategy and steady progress was made. The goal of 2017 is to build upon this momentum and get to a position where strategies and guidelines will be solidified and focused. Rather than simply gathering and distributing charitable funds, RBC is looking for greater community input in determining where charitable giving and innovative partnerships could contribute to needed change

Having clarity in 2017 will help us to carefully review our current relationships to ensure they align with our focus and explore new relationships to help us achieve our goals with greater impact.

In March of this year, we announced RBC Future Launch, a 10-year, \$500-million initiative to help young people gain access and opportunity to the skills, job experience and career networks needed for the future world of work.

With young people at the centre, we will strive to bring together community leaders, industry experts, educators, employers, and youth to help design solutions and harness resources for Canada's young people to chart a more prosperous and inclusive future.

RBC employees are significant supporters of charities through volunteerism, board and committee presence, and fundraising. RBC has internal volunteer programs that employees can leverage in their local communities.

RBC prides itself on being a bank that is about more than just money. It is about being connected and involved in the community in meaningful ways from sharing skills and resources to thought leadership.

## Success Stories and Challenges

RBC had funded the very successful Pathways to Education program in the Regent Park neighbourhood in Toronto and wanted to duplicate the model in other regions across Canada. While the Toronto program was a success, local organization Community Education Development Association (CEDA) recognized what works in one region, may not work in another.

Partners from CEDA knew the North End community, its issues, and the barriers faced by youth. They were able to modify the model so that it would work in Winnipeg. For example, they learned that it did not work to only start reaching out to kids in Grade 8. CEDA understood it was better to reach out to kids at an earlier age.

Graduation rates in Winnipeg have increased since the program has started and literacy rates have continued to increase among students who are graduating. There is also increased enrolment in post-secondary education.

## Positive Practices and Models

Collaboration is essential for charities. Fundraising is often competitive, but it is through collaboration that charities can ensure that their work really benefits their community, allowing them to know what is happening on the ground and to see the big picture.

## Challenges and Lessons from the Donor Perspective

Like all organizations, challenges can occur when there is turnover in staff. And some charities have a high turnover rates, making administering a multi-year gift that much more challenging. There may also be gaps in leadership or administrative resources at the charitable partner. This can cause problems in reporting or fulfilling the terms of the agreement. Too much responsibility for stewarding the gift can fall back on the donor.

A common thread among many community organizations is that administration is seen as a lower priority. Staff members are very busy and have a multitude of duties. To address these challenges, Mandi identified that there needs to be more support for professional development to help all charities as well as room for staff to grow and develop their skills.

Reporting is a particularly important aspect of the administration of donations. It is crucial to track the success in order to obtain future funding. If a charity cannot track and show outcomes, then they cannot be funded. Community organizations should recruit board members with reporting skills. Smaller organizations with limited organizational capacity may also need to build support for reporting capacity into their applications for funding to ensure it is managed with the same rigour as all other aspects of application.

Professional fundraisers are rare among charities. For example, it can be so valuable to have Indigenous professional fundraisers who can bring their skill set together with their cultural perspective, key experiences and gained knowledge. For example, it can be so valuable to have Indigenous professional fundraisers who can bring their skill set together with their cultural perspective, key experiences and gained knowledge.

# Appendix A

## Glossary of Terms Related to Indigenous Philanthropy

### **Active funders of Indigenous-focused charities:**

Registered charitable organizations that have been identified in the data that made four or more grants to Indigenous-focused charities in a year.

### **Charitable funders:**

Registered Canadian charities that make grants or gifts to other charities.

### **Charitable funders of Indigenous-focused charities:**

Registered charitable organizations that have been identified in the data as having made one or more grants to an Indigenous-focused charity.

### **Core charities:**

Organizations that are not hospitals, schools, universities or churches that are registered charities under the Canadian Revenue Agency. The term “**core sector**” is a widely accepted term referring to the subset of all Canadian registered charities is often used to discuss charitable activity that represents Canadians’ engagement in civic life, rather than the large public institutions of society.

### **Indigenous:**

A globally recognized term that is codified in international human rights instruments such as United Nations *Declaration on the Rights of Indigenous Peoples*. In a Canadian context, the term is usually used to refer to the collective name for the original people of North America and their descendants, particularly First Nations, Métis and Inuit. These are three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs. The close association of the term “Aboriginal” with the government and Canadian law, and the history of the term as developed by government, has led some others to increasingly use the terms “Indigenous.”

### **Indigenous beneficiaries:**

Indigenous peoples, nations, communities, organizations and individuals who benefit from charitable donations.

### **Indigenous causes:**

Initiatives related to Indigenous heritage, policies, practices and realities.

### **Indigenous charities:**

Registered charities that are led by, operated by and dedicated to Indigenous peoples, that are historically rooted and contemporarily grounded in Indigenous culture and self-determining ways.

### **Indigenous-focused charities:**

organizations that are registered charities with Canada Revenue Agency and serve Indigenous peoples. Indigenous-focused “charities” are a subsector of core charities in Canada.

### **Indigenous-funded or Indigenous donors:**

Benefactors are Indigenous.

### **Indigenous funding economy:**

Support provided by non-governmental funders (private, public and community foundations) dedicated to Indigenous beneficiaries or causes.

### **Indigenous-led:**

Organizations where the majority of the Board members and management are Indigenous people.

### **Indigenous non-profit organizations:**

Organizations that are led, operated and dedicated to Indigenous peoples, that are historically rooted and contemporarily grounded in Indigenous culture and self-determining ways. They are incorporated as non-profit organizations but are not registered to receive charitable donations under the Canada Revenue Agency.



**Indigenous philanthropy:**

The activities of both donors and recipients that are directed to the benefit of Indigenous peoples. The term encompasses philanthropists, “charities,” non-profit organizations and qualified donees. The term also encompasses contemporary expressions of traditional forms of community sharing. An example is a community freezer used to store meat or fish that is shared among community members from traditional hunting, fishing and gathering activities.

**Indigenous-operated charity:**

Organizations where the majority of the staff are Indigenous people.

**Indigenous-represented charity:**

Organizations at which there is some Indigenous representation, but less than 50%.

**Mandated funders:**

Foundations that profess an explicit interest in supporting charities that provide services to Indigenous beneficiaries or causes.

**Qualified donee:**

A status granted by Canada Revenue Agency to an organization that is not a charity though it can issue tax receipts for gifts. Qualified donees may include registered municipal or public body performing a function of government such as First Nations band councils or school boards, registered amateur athletic associations and registered housing corporations constituted exclusively to provide low-cost housing for the aged. Registration for qualified donee status is an option for First Nations and municipalities, which wish to receive charitable gifts but would prefer not to undertake charitable status registration.<sup>20</sup>

**Registered charity:**

A registered charity refers to a charitable organization, public foundation, or private foundation registered with the Canada Revenue Agency. A registered charity is issued a Registration Number once approved. It is exempt from paying income tax, and can issue tax receipts for donations it receives. It must be established and reside in Canada, operate for charitable purposes, and devote its resources to charitable activities.<sup>20</sup>

**Social enterprises:**

Organizations established to generate a revenue but with the purpose of advancing the goals of the social sector. An example is a business established to provide employment opportunities for individuals with limited access to the labour force. Many non-profit organizations include a social enterprise component as a means to generate independent revenue.

**Social sector:**

The sector that includes a variety of organizations dedicated to social goals, including grassroots organizations, nonprofits and registered charities. The best data available suggests that the non-profit or social sector includes roughly equal numbers of non-profit organizations and registered charities.<sup>21</sup>

**Un-mandated Funders:**

Foundations that supported Indigenous beneficiaries or causes because it fit their granting criteria for reasons other than meeting an Indigenous-related priority

<sup>19</sup> This definition is available online at: <http://www.cra-arc.gc.ca/chrts-gvng/qldf-dns/mncplpblcbds-eng.html>.

<sup>20</sup> This document is available online: <http://www.cra-arc.gc.ca/chrts-gvng/chrts/glsry-eng.html>

<sup>21</sup> Statistics Canada, *Cornerstones of Community: Highlights of the National Survey of Non-profit and Voluntary Organizations*, 2003 revised. Ministry of Industry 2005. page 15.

# Appendix B

## Terminology Related to Indigenous Peoples

The following is excerpted with permission from Background Information on Terminology, which was approved by United Way Winnipeg's Board of Trustees in November 2015.

### Aboriginal or Indigenous?

The terms "Aboriginal" and "Indigenous" are both collective terms encompassing all the original peoples of the land in Canada. First Nations, Métis and Inuit (see below) are all Aboriginal or Indigenous peoples.

"Aboriginal" is a term most commonly used in Canada, although it is seldom used in other countries. The term "Aboriginal" came into use in the 1980's when the government of Canada selected it as the term to use to codify the rights of First Nations,<sup>22</sup> Métis and Inuit under section 35 of the *Constitution Act of Canada*. Some organizations and peoples today prefer to use this term for clarity in relation to the law and government policies. At the same time, the close association with the government and Canadian law and the history of the term as developed by government, leads others to rely on different terms, such as "Indigenous."

"Indigenous" is the term that most accurately described Indigenous peoples' relationship to the land. It is also most often used around the world and used in international human rights instruments such as United Nations *Declaration on the Rights of Indigenous Peoples*. In meaning, the term is fully interchangeable with "Aboriginal." One advantage of the term "Indigenous" is that it has no negative connotations or associations. The term does have positive associations with self-determination and human rights more generally and is parallel to other positive terms such as "Indigeniety" which express continued pride and resilience of culture and identity. For these reasons "Indigenous" is increasingly preferred in Canada.

### First Nations

This term encompasses a wide diversity of Indigenous nations or societies across Canada but specifically does not include Inuit and Métis peoples. The term has been adopted as a replacement for the term "Indian" which is both historically inaccurate and offensive to many. One distinction between First Nations as a group and Inuit and Métis peoples is that the provisions of the federal *Indian Act* apply specifically to First Nations. First Nations may have reserves or "status" under the *Indian Act* (see below). Because the term "First Nations" excludes Inuit and Métis peoples it is not interchangeable with "Indigenous" or "Aboriginal."

### Métis

This refers to the distinct society that emerged through the union of Indigenous and non-Indigenous cultures during the period of European expansion in Western Canada. Broader use of the term "Métis" – in reference simply to mixed heritage and not to the distinct culture of the Métis people – may be seen as disrespectful. The Métis National Council has adopted the following definition:

*"Métis" means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation."*

*Similarly, the Supreme Court of Canada has applied the term "Métis" as identifiable on the basis of three components: self-identification as a community, a connection to the historic Métis community and community acceptance.*

<sup>22</sup> The term "Indian" was used in section 35, rather than the term "First Nations."

### **Inuit**

This term refers to the common cultural and linguistic (Inuktitut) identity of distinct groups of Indigenous peoples whose traditional territories are in the Arctic regions of Canada, Alaska and Greenland.

### **Status**

The term “status” or “status Indian” is used to describe those First Nations individuals recognized to be entitled to specific rights and benefits set out in the federal *Indian Act*, including residence on a First Nations reserve. The status provisions of the *Indian Act* impose a model of First Nations identity and citizenship foreign to First Nations. This included the historic denial of status to women who married outside their community. Challenges to the *Indian Act* led by First Nations women have resulted in two major revisions to the status provisions, each resulting in status being restored to large numbers of First Nations women and men. The work of addressing this historic discrimination against First Nations women under the Act is ongoing with tens of thousands of individual still seeking recognition of their status. The term “status” is not synonymous with First Nations identity and should be used carefully, in respect to the complex and still contentious legal, political, economic and social issues surrounding the term. Many individuals without status identify as First Nations and are accepted as such by their communities. However, many people without status also often describe feeling excluded as a consequence of the denial of their status.

### **General Guidelines**

As a general principle, respectful use of terminology means:

- Using the terms that Indigenous peoples chose to use themselves;
- Acknowledging the diversity of Indigenous cultures and societies by using the most specific term appropriate to the circumstances (for example, not using a general term like Indigenous when you are referring specifically if you are actually referring to a specific Indigenous people like the Métis or Cree);
- Avoiding the use of the terms “Aboriginals” or “Natives”; and
- Demonstrating knowledge of the distinct meanings by avoiding erroneous phrases like “Aboriginal and Métis peoples,” which tells the person you are conversing with that you do not understand that “Aboriginal” refers to “First Nations, Inuit and Métis peoples.”

# Appendix C

## *List of Manitoba Indigenous “Charities”*

The following is a list of 85 Indigenous “charities” generated from CRA data as well as knowledge shared by project team, Advisory Council members and participants of the focus groups. This list would be an appropriate basis for further, more detailed examination of the Indigenous philanthropic sector in the province.

\* Identifies which “Charities” which did not appear in the original list from Powered by Data and have been added based on feedback received from the focus groups and Advisory Council.

NAME	CITY/TOWN
*Aboriginal Circle of Educators	Winnipeg
Aboriginal Disabled Self Help Group (a.d.s.h.g.) Inc.	Winnipeg
Aboriginal Health and Wellness Centre of Winnipeg Inc.	Winnipeg
Aboriginal Languages of Manitoba Inc.	Winnipeg
*Aboriginal Media Educational Fund	Winnipeg
Aboriginal Peoples Television Network Incorporated	Winnipeg
Aboriginal Senior Resources Centre (Winnipeg) Inc.	Winnipeg
*Aboriginal Vision for the North End	Winnipeg
ACWI Heritage Corp.	Winnipeg
*Adam Beach Film Institute	Winnipeg
All Native Circle Conference	Winnipeg
Anishnabe Mikinack Kinamakamik Inc.	Pine Falls
Brandon Aboriginal Community Council Inc.	Brandon
Brandon Friendship Centre Inc.	Brandon
(CAHRD) Centre for Aboriginal Human Resource Development Inc.	Winnipeg
Centre for Indigenous Environmental Resources, Inc.	Winnipeg
Dauphin Friendship Centre Inc.	Dauphin
*Dr. Jessie Saulteaux Resource Centre Inc.	Beausejour
*EAGLE Urban Transition Centre	Winnipeg
Empowering Indigenous Youth in Governance and Leadership (EIYGL)	Winnipeg
*Exit Up (Siloam Mission)	Winnipeg

NAME	CITY/TOWN
*Eyaa-Keen Healing Centre	Winnipeg
*Families First	Winnipeg
First Nation Healing Centre Inc.	Kookstatak
Flin Flon Aboriginal Friendship Centre, Inc.	Flin Flon
*Four Feathers Inc.	Winnipeg
* Got Bannock Inc.?	Winnipeg
*Grandmother Moon Lodge	Winnipeg
*Helen Betty Osborne Memorial Foundation	Winnipeg
Ikwe-Widdjiitiwin Inc.	Winnipeg
Indian and Metis Friendship Centre of Winnipeg Inc.	Winnipeg
*Indigenous Family Centre	Winnipeg
Ka Ni Kanichihk Inc.	Winnipeg
*Keewatinowi Awasisak Opi-Ki-Wak Inc.	Thompson
*Kivalliq Inuit Centre	Winnipeg
*Louis Riel Institute	Winnipeg
Lynn Lake Friendship Centre Inc.	Lynn Lake
Ma Mawi Wi Chi Itata Centre Inc.	Winnipeg
Ma-Mow-We-Tak Friendship Centre Inc.	Thompson
*Manitoba Aboriginal Sport and Recreation Council Inc.	Winnipeg
*Manito Ahbee Festival	Winnipeg
*Manitoba Indian Education Association, Inc. (MIEA)	Winnipeg
Manitoba Indigenous Cultural Education Centre Inc.	Peguis
*Manitoba Inuit Association	Winnipeg
*Manitoba Metis Heritage Fund Inc.	Winnipeg
*Manitou Oba Inc.	Winnipeg
National Aboriginal Diabetes Association, Inc.	Winnipeg
Native Communications Inc.	Winnipeg
Native Women's Transition Centre, Inc.	Winnipeg

NAME	CITY/TOWN
Ndinawemaaganag Endaawaad Inc.	Winnipeg
*Neeginan Centre	Winnipeg
Norway House Health Services Inc.	Norway House
*Ogijiita Pimatiswin Kinamatwin (OPK)	Winnipeg
*Onashowewin Justice Circle	Winnipeg
Opaskwayak Educational Authority Inc.	Opaskwayak
*Oshki-Giizhig	Winnipeg
*Ovate Tipi Cumini Yape	Winnipeg
*Peguis First Nations School	Peguis
Peguis Senior Centre Inc.	Peguis
*Pimachiowin Aki (World Heritage Site)	Winnipeg
Project Neecheewam Inc.	Winnipeg
Promoting Aboriginal Student Success Committee (p.a.s.s.)	Selkirk
*Returning to Spirit	Headingly
Riverton & District Friendship Centre Inc.	Riverton
Société métisse historique du Manitoba inc. / Metis Historical society of Manitoba Inc.	Winnipeg
Selkirk Friendship Centre Inc.	Selkirk
Tay Bway Win First Nations Justice Fund Inc.	Winnipeg
*The Aboriginal Council of Winnipeg	Winnipeg
The Aboriginal Education Sui Generis Fund	Winnipeg
The First Nations Education Trust, Inc.	Winnipeg
*The Metis Culture and Heritage Resource Centre	Winnipeg
The Native Addictions Council of Manitoba Inc.	Winnipeg
The Native Clan Organization Inc.	Winnipeg
The Pas Friendship Centre	The Pas
*The Spirit of Giving	Winnipeg
*Urban Circle Training Centre	Winnipeg

NAME	CITY/TOWN
*Urban Indigenous Theatre Company	Winnipeg
*Urban Shaman Inc.	Winnipeg
*Vision Quest Conferences	Winnipeg
Waabanong Anishinaabe Interpretive and Learning Centre Inc.	Wanipigow
Wahbung Abinoonjiiag Inc.	Winnipeg
Whaka Pimadiziiwii Pinaysiiwigamic Inc. (Circle of Life Thunderbird House)	Winnipeg
White Buffalo Spiritual Society Inc.	Winnipeg
Winnipeg Aboriginal Film & Video Festival Inc.	Winnipeg
Winnipeg Aboriginal Sport and Recreation Association Inc.	Winnipeg





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