

Measuring the Circle: Emerging Trends in Philanthropy for First Nations, Métis and Inuit Communities in Canada.

The Circle on Philanthropy and
Aboriginal Peoples in Canada
April, 2014

Acknowledgements

The Circle on Philanthropy and Aboriginal Peoples in Canada (The Circle) wishes to acknowledge the authors of this research paper: Mario R. Gravelle and Marilyn Struthers, supported by Stephen Couchman. Mario R. Gravelle is with The Counselling Foundation of Canada and a past Director of the Governing Circle.

We would also like to acknowledge Ajah, a Montreal company that provides leading edge online services to the non-profit sector, for its contribution to the primary research for this project.

We thank the Directors of the Governing Circle of the The Circle on Philanthropy and Aboriginal Peoples in Canada for their participation and leadership towards this research initiative. The Circle is also deeply indebted to the Key Informants who agreed to be interviewed as well as representatives from initiatives showcased in the Case Studies who provided insight into their activities. Your contribution was invaluable!

Anishinabeg Communications provided design, layout and final edit. Miigwetch, for your professionalism, knowledge and creativity.

We wish to thank Valerie Courtois for allowing us to use her landscape photographs.

Finally, this project would not have been possible without the contributions of the following organizations:

THE J.W. McCONNELL
FAMILY FOUNDATION

LA FONDATION DE LA
FAMILLE J.W. McCONNELL

Ontario
Trillium Foundation



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The Counselling
Foundation of Canada

TABLE OF CONTENTS

Introduction	2-3
Mapping the Aboriginal Funding Economy in Canada	
A. An Emerging Landscape of Aboriginal-dedicated Charities	4-7
B. Funders that Support Aboriginal-dedicated Charities	8-16
Key Informant Interview Findings	
A. Outlook on the Transformation of the Aboriginal Funding Economy .	17-22
B. Inclusion of Aboriginal People in the Sphere	22-25
Appendices	
I. Terms of Reference	26
II. Research Process	27-28
III. Caveats about the Findings	28
IV. Online Resources.....	28

INTRODUCTION

The Circle on Philanthropy and Aboriginal Peoples in Canada (the “Circle”) is an open network to promote giving, sharing, and philanthropy in Aboriginal communities across the country. The groundwork for the Circle was set at a gathering in 2007 in Winnipeg, Manitoba which brought together foundations with the purpose of better understanding Aboriginal peoples, nations, communities and the issues that touch them in Canada.¹ This get-together proved to be a catalyst for better understanding how philanthropic organizations could enhance their support of First Nations, Métis and Inuit (FN/M/I) beneficiaries and causes in the country, what could be learned from traditional approaches to philanthropy as well as how communities can build capacity for giving and sharing. Those who met in Winnipeg supported this initiative over the next few years by bringing more stakeholders into the movement. The momentum ultimately led to the launch of The Circle on Philanthropy and Aboriginal Peoples in Canada in 2012. The goal of the Circle is to connect with and support the empowerment of First Nations, Inuit and Métis nations, communities, and individuals in building a stronger, healthier future. It strives to do so by promoting awareness, supporting education, fostering engagement, encouraging reconciliation and encouraging alliances.²

¹ The term Aboriginal is the collective name for the original people of North America and their descendants. The Canadian Constitution (the Constitution Act, 1982) recognizes three groups of Aboriginal peoples — Indian (commonly referred to as First Nation), Métis and Inuit. Although other terms are commonly used (for instance, Indigenous people or First Peoples), we will use the terms Aboriginal and First Nation, Métis and Inuit (FN/M/I) in this document.

² Most of its work happens within its Collaborative Circle on Education and Youth Leadership as well as the Collaborative Circle on Land and Peoples. The aim of these Collaborative Circles is to bring together members of the Circle and others, government representatives, and for-profit businesses and organizations to connect with and support the empowerment of Aboriginal peoples in Canada. Please visit <http://philanthropyandaboriginalpeoples.ca/> for a detailed explanation of the Circle’s mandate and activities.

Since its inception the Circle has convened several gatherings to showcase the work that is being done in the Aboriginal funding economy in Canada. It has also promoted knowledge transfer by sponsoring webinars and drafting information documents to encourage a more robust understanding of the challenges Métis, Inuit and First Nations face in Canada. It is important to note that those behind the Circle began the latter process a few years before the organization officially launched in a partnership with United Way of Winnipeg in 2010 to commission a study about Aboriginal-dedicated non-governmental funding in Canada. The resultant *Aboriginal Philanthropy in Canada: A Foundation for Understanding* (2010) “provided an overview of data, stories, perceptions, grant-making models and new opportunities and ways of thinking related to Aboriginal-focused philanthropy.”³ The report’s findings offered a benchmark explanation of the Aboriginal funding economy in Canada.

An opportunity emerged in 2013 to get a more current and fulsome picture of the Aboriginal funding economy in Canada by accessing Canada Revenue Agency (CRA) data about Canadian charities and philanthropies. Specifically, the Circle had the opportunity to mine information from the tax forms that these organization complete yearly. The Circle undertook a multi-part research project to gain a more robust understanding of non-governmental funding to Aboriginal beneficiaries and causes in Canada over the past few years. The year-long knowledge gathering process included three inter-related activities: (a) mining Canada Revenue Agency data to map the Aboriginal funding economy in Canada from 2005 to 2011⁴; (b) a set of Key Informant interviews with representatives from a sample of grantmakers surfaced through the mapping activity; and (c) a series of case studies to showcase some leading funders in the Aboriginal funding sphere or initiatives dedicated to building community capacity as well as supporting Aboriginal beneficiaries and causes. This report contains the key findings from the Circle’s three-part research initiative. The following material shines a light on this particular sector, delves into key questions which emerged as a consequence of the information gathered and pinpoints potential future research opportunities to gain further insight into the scope, state and trends in the Aboriginal funding economy in Canada.

³ *Aboriginal Philanthropy in Canada: A Foundation for Understanding*, p.5 See Online Resources Appendix for access to this report.

⁴ The Circle commissioned Ajah, a Montreal-based company that builds tools for the Canadian non-profit sector, to extract related information from Canada Revenue Agency databases.

MAPPING THE ABORIGINAL FUNDING ECONOMY IN CANADA

A) An Emerging Landscape of Aboriginal-dedicated Charities

Our research identified 823 registered charities that delivered programs focused on First Nation, Métis and Inuit (FN/M/I) issues and peoples. These charities represent about 1% of the 85,000 charities in Canada. If we assume that the proportions are similar to the Canadian sector as a whole, there are likely an equal number of unregistered but incorporated Aboriginal non-profit organizations that were not represented in this study. It is important to recognize that these are also grant-seeking organizations. Almost half of the Aboriginal-dedicated charities identified in this study (45%) provide services for First Nations, Métis and Inuit people. Like the rest of the charitable sector, Aboriginal-dedicated organizations also create a wide range of other charitable initiatives including environmental activities, museums, Friendship Centres, child welfare, healing lodges, food banks and churches. Some Inuit and First Nations municipal or public bodies are also included in the list. As Aboriginal governments take advantage of the opportunity to register as “qualified donees”, First Nations and Inuit municipal or public bodies will become more visible in CRA records.⁵

Our research did not allow us to tell with any certainty which charities are FN/M/I organizations in the sense of being founded by Aboriginal communities and/or controlled by Aboriginal board members. These types of organizations include the First Nations Child and Caring Society, created by First Nations and accountable to them, Aboriginal Peoples Television Network (APTN) licensed by the Canadian Radio-television and Telecommunications Commission (CRTC) to distribute programming through cable systems across Canada and earn subscriber fees, local churches accountable to their dioceses and the Circle – an organization deliberately created to span the Aboriginal and non-Aboriginal community.

⁵ Today, to be considered a qualified donee a First Nation or Inuit municipal or public body can either apply for registration as a charity or it can show that it qualifies as a “public service body performing a function of government in Canada.” For more information see <http://www.cra-arc.gc.ca/chrts-gvng/qlfd-dns/mncplpblcbds-eng.html>

FN/M/I charities grew faster than the sector as a whole

The charitable sector in Canada grew between 2005 and 2008 with the number of new organizations rising steeply and then reaching a plateau following the 2008 financial crisis that touched off a recessionary period. The number of Aboriginal-dedicated charities grew slightly faster than other charities (12% compared to 9%) over the six years of the study. The growth in revenues of Aboriginal-dedicated charities also rose faster than other charities, with revenue increasing by 75% between 2005 and 2011. The revenues of other “core” (excluding hospitals, colleges and universities)⁶ charities rose by 44%. The data suggests that Aboriginal-dedicated charities as a subsector grew larger and financially healthier over the study period, slightly out-pacing the rest of the core charity sector in Canada.

Canada’s charitable sector grew between 2005 and 2008 with the number of new organizations rising steeply and then reaching a plateau after the 2008 financial crisis that sparked a recessionary period.

Looking at the most recent available CRA data provides a snapshot of current conditions. Collectively, total revenues of charities dedicated to supporting Aboriginal activity in 2011 alone was close to \$1.6B. When we compare the revenue of Aboriginal-dedicated charities to that of the core charity sector for the same year, we see that their revenues were about 1.6% of the total raised by core charities, while their numbers represented about 1% of all charities. On average, Aboriginal-dedicated charities raised revenues of \$2.1M in 2011, significantly more than the average of core charities (\$1.4M). Aboriginal-dedicated charities show a revenue mix that is similar to revenue sources of core charities over all. They received a slightly higher percentage of funds from government and a slightly lower percentage from gifts and fundraising. (See Figure 1)

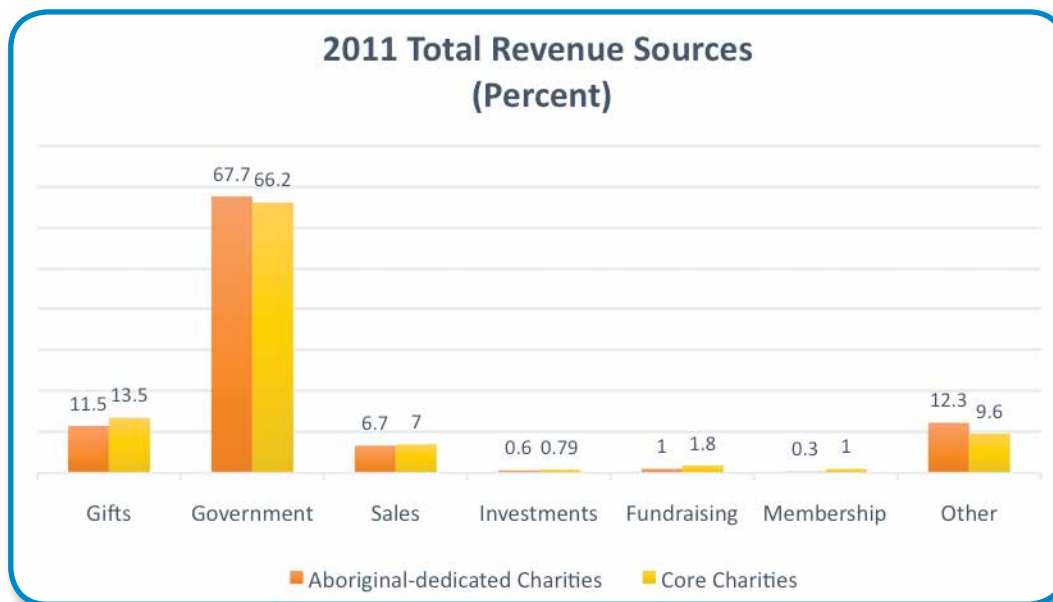


Figure 1

Aboriginal-dedicated charities employed slightly fewer staff than the core charities in 2011. Almost 12,000 full time and 8,500 part time people work for these organizations for an average of 16 full-time and 11.5 part time positions. In the core charity sector as a whole, the average employment was 18 full time and 15 part time staff in 2011.

⁶ References to “core charities” excludes the 1% of Canadian charities that are hospitals, colleges and universities as they have a significantly higher revenue than the rest of the charitable sector.

Wide regional variety in Aboriginal-dedicated charities

While the Aboriginal-dedicated charities may look relatively similar to their counterparts in the rest of the charitable sector, we see much more variety when we look at the characteristics of these organizations across the provinces and territories. For instance, the pattern of resourcing varies dramatically. Specifically, much higher proportions of average revenue from governments are found in Nunavut core charities; Aboriginal-dedicated charities in Manitoba and Alberta show higher revenues from sales; those in Nunavut and the Northwest Territories have higher investment revenue; and only Ontario core charities show any significant fundraising revenue (revenues from events and donations). Fundraising was much lower than the provincial averages for the core charity sector in all provinces.

As we will see in other areas of this report, patterns of differences exist between Aboriginal-dedicated charities and core charities that catch the eye and invite further investigation. A closer study of Aboriginal-dedicated charities by province could offer insight into the diversity of purpose reflected in their ability to generate revenue. It could also help to pin-point where philanthropic investment could best be focused.

Spending is focused on charitable purpose with very little political activity

Like the rest of the core charitable sector, Aboriginal-dedicated charities spent almost all of the revenues they raised on charitable programs (96%). (See Figure 2)

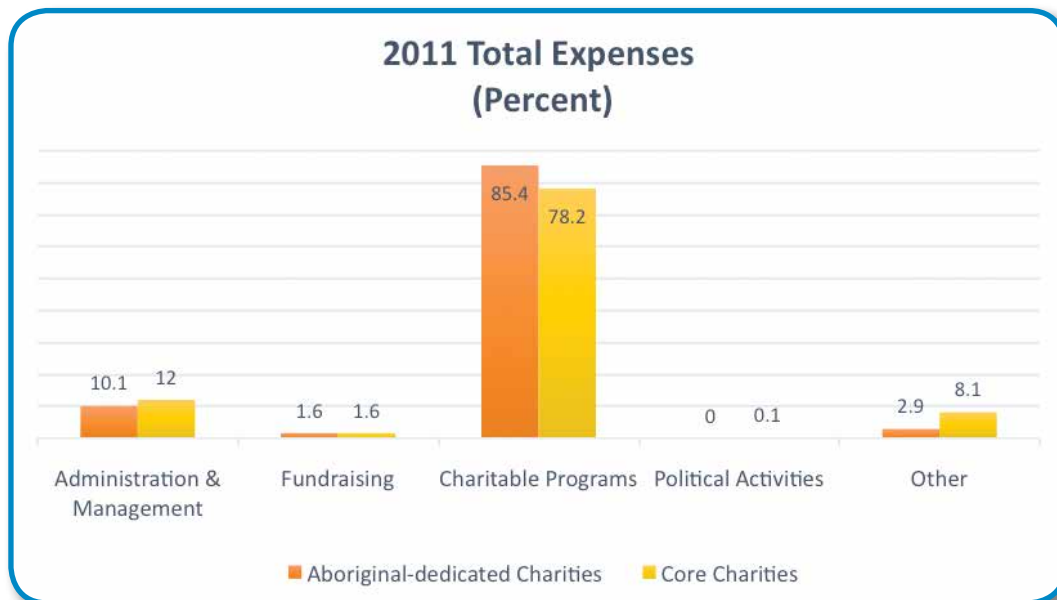


Figure 2

Administration and management costs were slightly lower than other core charities and did not grow proportionate to revenues over the study period, as one might expect. This suggests that Aboriginal-focused charities may be struggling disproportionately with “hollowing cores” - a loss of core administrative capacity that results from directing available revenue to service at the expense of administrative function.⁷ Too small to register on Figure 2, expenditures for political activity is considerably lower in Aboriginal-dedicated charities than in the core charities as a whole. In most provinces, FN/M/I charities report no political activity with British Columbia and Ontario showing much lower expenditures than their core counterparts. When expenditures are viewed province-by-province there is again a much wider variance in practice, suggesting that the purpose of the charities may vary widely, shaping diverse revenue-generating practices.

⁷ References to “core charities” excludes the 1% of Canadian charities that are hospitals, colleges and universities as they have a significantly higher revenue than the rest of the charitable sector.

Case Study:***Ashoka Changemakers Initiative-Inspiring Approaches to First Nations, Métis and Inuit Learning.***

In 2011 Ashoka Canada with partners The Counseling Foundation of Canada, the J.W. McConnell Family Foundation, Martin Aboriginal Education Initiative, and several other funding and community stakeholders, launched an initiative focused on surfacing leading First Nation, Inuit and Métis learning initiatives. Changemakers convenes and connects high-potential individuals and organizations involved in innovative, system-changing social enterprise activities. This initiative included a search for untapped ideas in the field of Aboriginal learning, provided awards to innovators, and culminated in a Summit in April 2012. Here are a few details about this initiative:

- 20 organizations and foundations collaborated;
- 266 entries were submitted from every province and territory in Canada;
- 33 award winners were selected;
- Nearly \$100,000 was awarded.

In addition to providing recognition to, and raising the profile of numerous successful community-based programs, the Changemaker Initiative helped to build connections between organizations, many of which operate in remote communities. Equally, the process brought together philanthropic and community partners which had not previously worked together, and created a framework for future collaboration. Four information documents were developed as a consequence of this Changemakers Initiative:

- Pre-competition Discovery Framework: An Analysis of the issues facing First Nations, Métis and Inuit learners. <http://www.counselling.net/jnew/pdfs/Grant%20Story,%20Ashoka%20Canada%20Pre%20Competition%20Discovery%20Framework.pdf>
- Post-Competition Discovery Framework. This document maps the innovations surfaced in the Changemakers Initiative into a “grid” to identify patterns, gaps, cluster and opportunities. <http://www.counselling.net/jnew/pdfs/Grant%20Story,%20Ashoka%20Canada%20Post%20Competition%20Discovery%20Framework.pdf>
- Follow-up Survey Findings: Impacts of the Changemakers Initiative. Two online surveys were undertaken to determine if/how this initiative influenced project participants. <http://www.counselling.net/jnew/pdfs/Grant%20Story,%20Ashoka%20Canada%20Follow%20Up%20Survey%20Findings.pdf>
- The Road to the Summit: Inspiring Approaches to First Nations, Métis and Inuit Learning. The Ontario Trillium Foundation funded a developmental evaluation of the Changemakers Initiative. <http://www.counselling.net/jnew/pdfs/Grant%20Story,%20Ashoka%20Canada%20Road%20to%20the%20Summit.pdf>

B) Funders that Support Aboriginal-dedicated Charities

The study identified 599 philanthropic funders as having given one or more grants to Aboriginal-dedicated charities in 2011. This group, representing about 6% of Canadian foundations, includes both public and private foundations, and any United Ways that are registered as foundations. It does not include any governmental or quasi-governmental foundations, as these do not have charitable status. Together this group of nearly 600 foundations accounted for more than \$12B, or 26%, of Canadian foundation assets and almost 20% of all philanthropic granting in 2011. An important limitation in this study is that the data is derived from incomplete CRA granting records, which at the time of the study included only ten grants from each Canadian foundation.⁸ Reporting requirements for CRA have recently changed, which will enable a more robust view of the philanthropic sector engaged in supporting Aboriginal-dedicated charities. This portion of the study can be seen as a preliminary sketch of the Canadian philanthropic sector’s engagement with Aboriginal-dedicated charities – a picture that will become clearer as the Circle builds on this research in the coming years.

The largest group of these foundations financing Aboriginal-dedicated charities are located in Ontario (267). The second largest concentrations are in Alberta (100) and British Columbia (96) with a significant number in Quebec (57) and Manitoba (30). The lowest number of foundations are located in the Yukon (1) and Nunavut (2). This geographic distribution is in line with the overall dispersal of funders in Canada. While not all foundations reported on the geographic scope of their funding activities, it is clear that many funders with a national mandate are located in Ontario (199, or 52%, of all identified foundations with a national mandate).

According to available grant records, the average grant size from a foundation that gave one or more grants to an Aboriginal-dedicated charity in 2011 was \$58,000, about 62% of the average grant size given by Canadian foundations. Overall grant sizes (based on the grants reported) vary considerably between foundations located in different provinces or territories. Funders in Ontario (\$76K) and Manitoba (\$55K) provided the largest average grants in 2011.⁹ Lowest average grant sizes are found in and the Yukon (\$8K), Newfoundland-Labrador (\$5K) and Saskatchewan (\$4K). (See Figure 3)

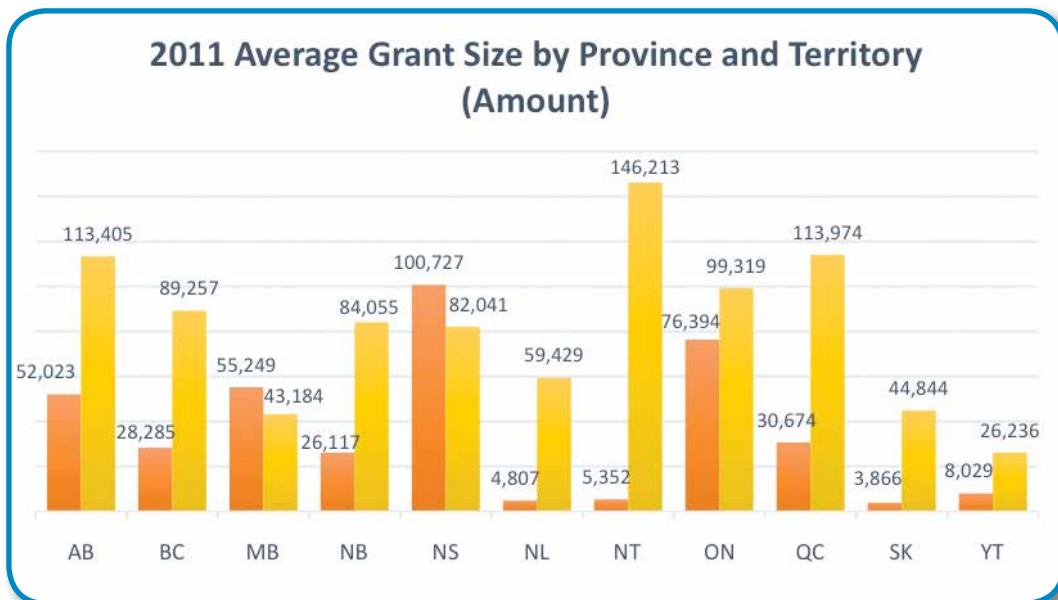


Figure 3

⁸ Please see the Appendices Research Process and Caveats about the Findings for an overview of other research limitations.

⁹ The data actually suggests that Nova Scotia issued the largest grants on average (\$100K), however, this figure was deemed to reflect a major donation to the Glooscap Heritage Society. The Society had its charitable status revoked in October 2012. As such it can be understood as an anomaly in the data.

Looking across all provinces, funders gave about average or smaller grants to Aboriginal-dedicated charities than they gave to other grant recipients. More generally, funders that gave to Aboriginal-dedicated charities tended to make smaller grants when compared to other foundations by province. Both regional distribution of granting foundations and the varieties in size of grants suggests that access to capital for FN/M/I organizations varies widely depending on where they are headquartered.

113 “active” funders identified

Of the 599 foundations that granted to Aboriginal-dedicated charities in 2011, the study identified 105 that made four or more grants to Aboriginal-focused charities in that year. The Circle surfaced a further eight from within its membership bringing the total to 113 foundations that we label “active” funders. These active foundations held combined assets of \$6.4B or about 15% of total foundation assets in Canada in 2011. This amount is about half of the assets of the full group of foundations identified as funding Aboriginal-dedicated charities. Overall, this group of 113 active foundations account for 6% of total philanthropic granting in Canada and include some of the largest as well as the smallest foundations in the country.

Inuit, First Nations and Métis people live in all parts of Canada, but the latest Statistics Canada data show the highest concentrations are in Ontario (301K), British Columbia (232K) Alberta (221K), Manitoba (196K) followed by Saskatchewan (158K) and Quebec (142K). Other Canadian provinces and territories have Aboriginal populations of less than fifty thousand people.¹⁰ Taking this demographic information into consideration allows us to identify funding per Aboriginal capita in the respective provinces and territories. As is revealed, Quebec and Manitoba far exceeded giving per Aboriginal capita in 2011. (See Figure 4)

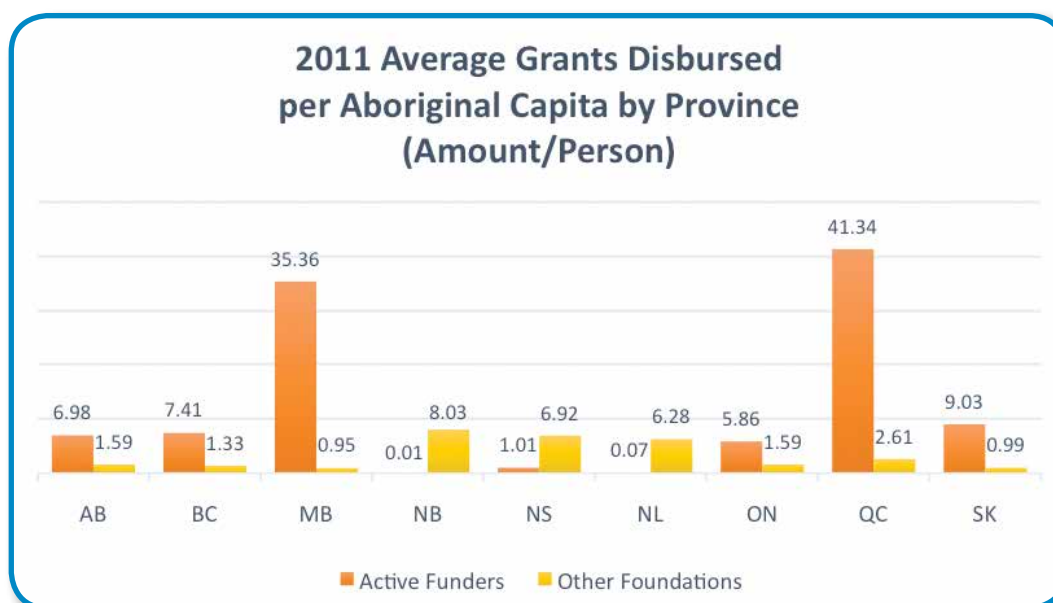


Figure 4

However when we factor in average foundation assets by province, as a representation of grant-making capacity, we see a striking anomaly. Ontario, with the highest asset base amongst active foundations and the highest number of Métis, First Nations and Inuit people combined, granted considerably under its capacity. (See Figure 5)

¹⁰ Statistics Canada. 2013. National Household Survey Profile Statistics Canada Catalogue no. 99-004-XWE. Ottawa, Ontario. May 8 13. <http://www12.statcan.gc.ca/nhs-enm/2011/dp-pd/prof/index.cfm> (accessed July 4, 2013). It is an important note that many FN/M/I people do not complete the census for political or personal reasons and so this data may well misrepresent the actual size and distribution of populations.

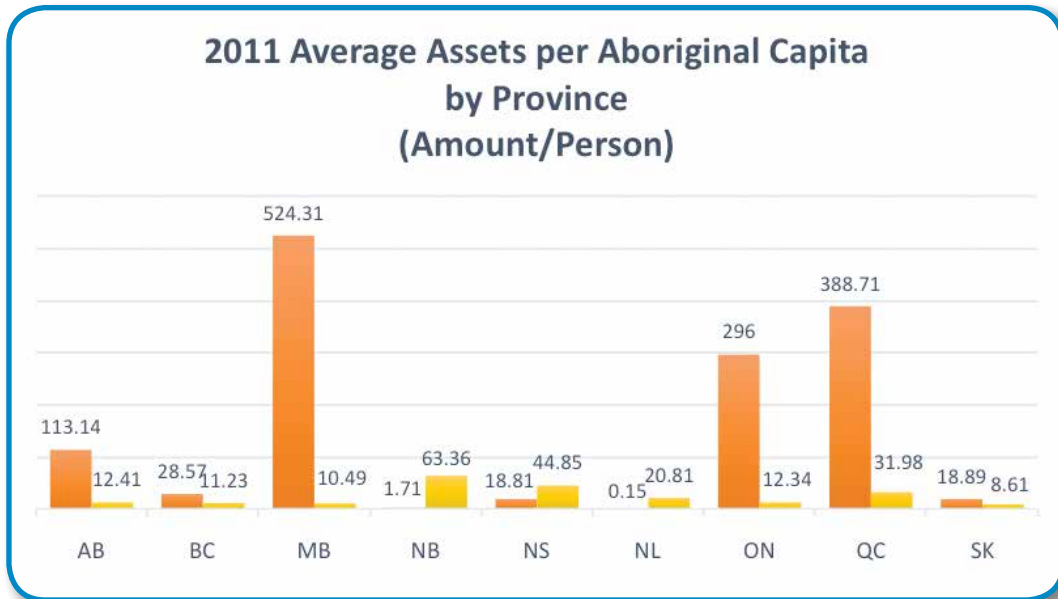


Figure 5

33 foundation are “mandated” to fund First Nations, Métis and Inuit peoples.

We further subdivided the 113 active funders using a web and telephone scan to determine which were funding Aboriginal-dedicated charities as a point of focus – that is, as part of meeting mission or granting priority. In this subdivision, we found that only a narrow group of 33 of the active foundations were explicit about their intention to support Aboriginal beneficiaries or causes. We refer to them as “mandated” funders. These mandated funders held a total of more than \$1.5B in assets in 2011 and accounted for 4% of total foundation assets in Canada. Mandated foundations are most often located in Ontario, British Columbia, Alberta, Manitoba and Quebec, with the majority of assets in Quebec, Alberta and Ontario (36%, 32% and 26% respectively). (See Figure 6, 7, 8 and 9).

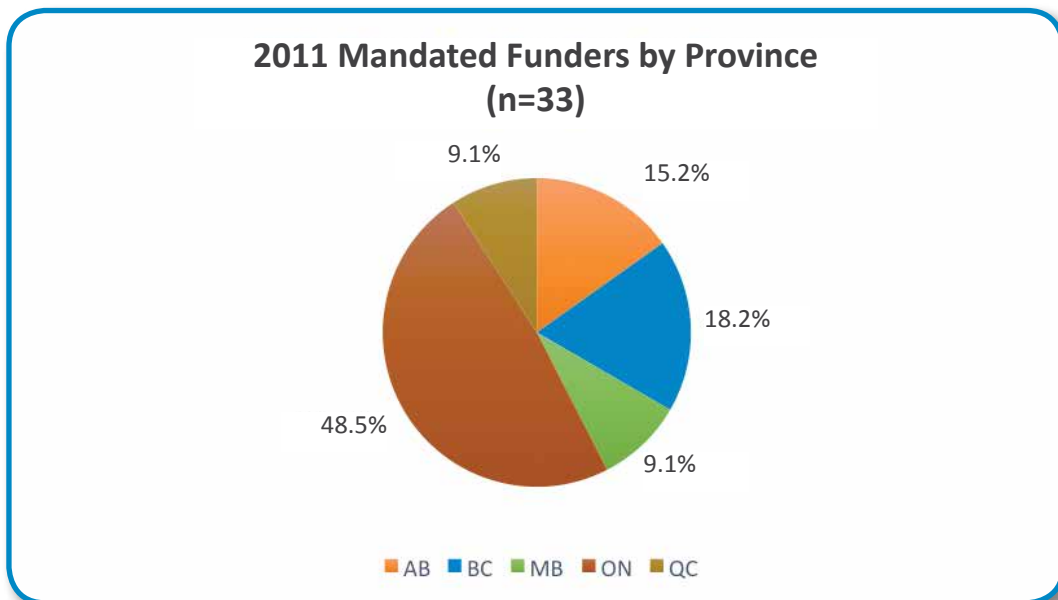


Figure 6

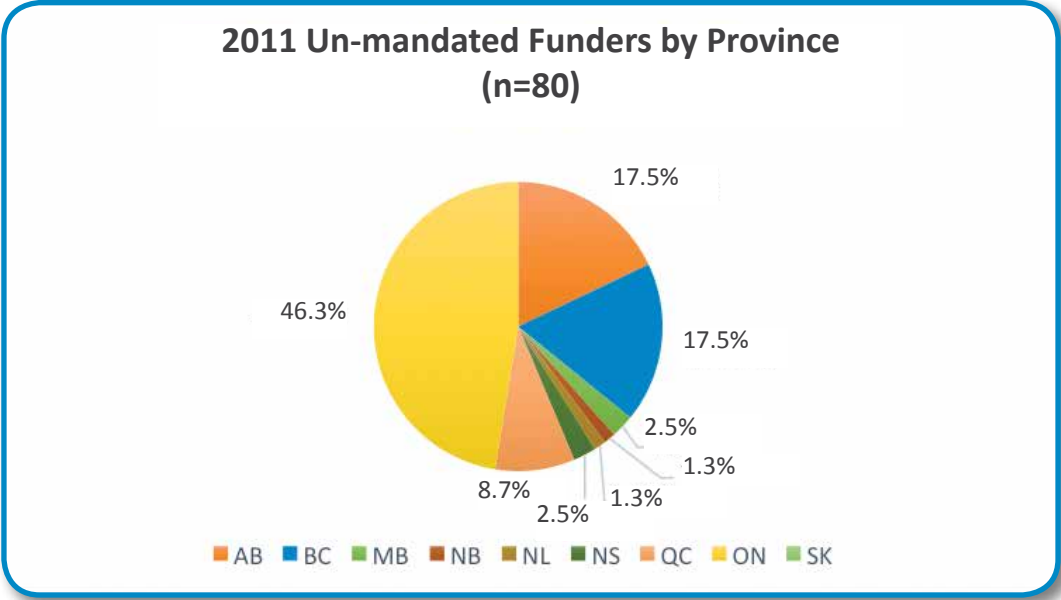


Figure 7

The majority of assets of mandated funders is in Quebec, Alberta and Ontario.

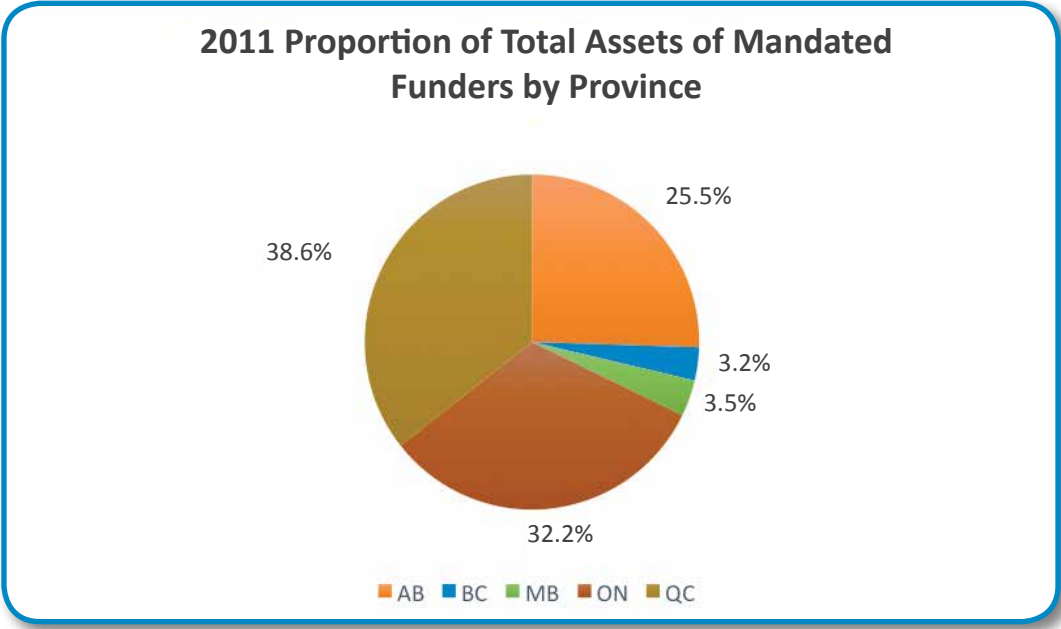


Figure 8

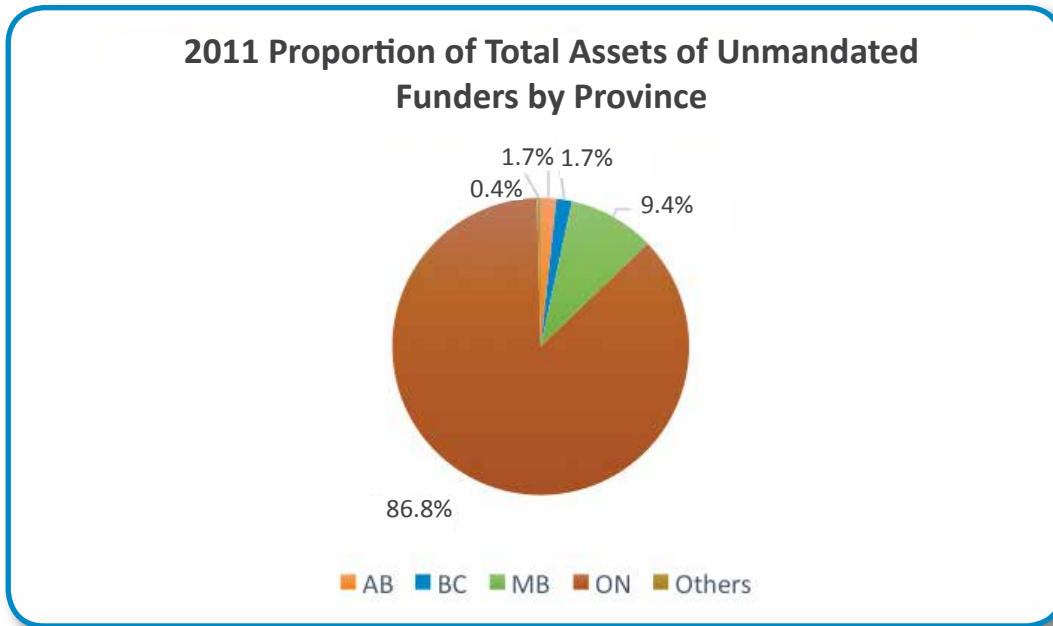


Figure 9

Among the mandated foundations were two of the largest 10 funders in Canada in 2011. The 10 largest mandated foundations included:

Top 10 Mandated Funders	2011 Assets	Foundation Rank by Assets
The J.W. McConnell Family Foundation	\$483,688,276	6
The Calgary Foundation	\$382,142,205	8
Hamilton Community Foundation	\$125,155,888	42
Ivey Foundation	\$69,818,260	95
The Atkinson Charitable Foundation	\$59,871,258	107
Centraide of Greater Montreal	\$59,357,527	108
The Counselling Foundation of Canada	\$53,415,832	120
Walter and Duncan Gordon Foundation	\$50,367,724	132
Jackman Foundation	\$47,643,735	144
United Way of Winnipeg	\$46,047,810	151

Using the whole of the granting records of mandated funders (not just FN/M/I grants), we discovered that they tended to give the most grants to support education, health, social service endeavors, and the least to religious activity. They also tended to fund local projects to the largest extent, national projects secondly but provide much less support to provincial projects.

When we look at the characteristics of mandated and un-mandated foundations, the un-mandated group of active funders are equally interesting. They include two of the top 10 foundations and two of the top 100. This group includes the MasterCard Foundation with almost \$4B in assets in 2011 is the largest foundation in Canada. While its mission is global and its interest is in youth in developing countries, its website shows grant-making activity across the U.S.A. but its Canadian activity is only along the remote northwest coast of British Columbia. The second largest of the un-mandated but actively funding foundations is the Winnipeg Foundation, a community foundation with assets of \$455M. This Foundation has a very strong track record of FN/M/I funding, but a more general mandate. As an example, it highlights the importance of the flexibility the philanthropic funder have to scan their own landscapes of interest and play a pivotal role in the emergence of new areas of concern

Granting differently from mandated foundations, un-mandated foundations tend to support international development as a highest priority followed by education, social services and health. They fund national projects most often, followed by local projects, and then provincial programs. Un-mandated foundations are also geographically more evenly distributed than mandated foundations. They are located in every province except Prince Edward Island, Nunavut and Northwest Territories. However, the vast majority (87%) of un-mandated foundation assets were held in Ontario. A further examination of the funding records of un-mandated but active funders could reveal considerable activity and engagement which may provide an opportunity to increase their Aboriginal-dedicated funding potential.

Case Study:

The J.W. McConnell Family Foundation-Partnership Between the Philanthropic Sector and Indigenous Youth.

What does it mean to have true partnerships? It means when two parties enter into a relationship, they enter it on equal footing. The J.W. McConnell Family Foundation has been supporting the efforts of charities across Canada who wish to enter into partnerships with Indigenous communities and organizations, many of which have been captured in the publication of *Leading Together: Indigenous Youth in Community Partnership* <http://www.mcconnellfoundation.ca/assets/Media%20Library/Publications/Leading%20Together%20final%20updated.pdf>. This publication profiles 15 partnership stories between the non-profit and philanthropic sector and indigenous youth. From these, the Foundation has drawn learnings that detail the ideal conditions for partnerships. These include:

- approaching each other with mutual respect and understanding;
- reducing the emphasis on transactional relationships;
- allowing ample time for relationship building; and
- consulting with community members when developing programming.

Over the past 5 years, a principal focus of the J.W. McConnell Family Foundation's Indigenous-focused granting stream has been supporting Indigenous youth – the fastest growing segment of Canada's population. The Foundation's efforts have focused on raising awareness with deliberate and considerate action and innovation in partnership with Indigenous communities and others. Recently, the Foundation has also further developed its granting to include a truth and reconciliation initiative.

For more information see:

<http://www.mcconnellfoundation.ca/en/programs/indigenous-focused-philanthropy>

Case Study:
***Temagami Community Foundation – Collaboration
between Communities.***

Community Foundations offer a model for increasing philanthropic capacity for First Nations, Inuit and Métis people. The geographically specific, open, convening and collaborative approach of Community Foundations, along with their ability to pool funds, manage endowments and service donor-advised granting, is a well-tested model. Examples of successful foundations can also be found in large and small communities.

Many Community Foundations have demonstrated leadership in their collaboration with First Nations, Inuit and Métis people. For example, the Winnipeg Foundation has long been a leader in supporting programs both in Winnipeg and surrounding communities and provided one of the first grants in the establishment of The Circle on Philanthropy and Aboriginal Peoples in Canada. Others, such as the Victoria Foundation, administer advised funds for communities. Finally, some Community Foundations have forged true collaborations between Aboriginal and non-Aboriginal communities.

Temagami Community Foundation offers an example of a collaboration between the permanent residents, seasonal lake community and the First Nation in the region North of North Bay, Ontario. The Foundation funds a variety of programs including a summer art camp, development of regional canoe routes, local history and community enhancement projects. The Foundation also administers awards for local student volunteers.

Temagami Community Foundation and others offer a model for how existing community foundation infrastructure can be utilized and how even small communities can develop philanthropic capacity.

For more information see:

<http://www.temagamicommunityfoundation.com/> and <http://www.cfc-fcc.ca/>

Shifts and changes in the funding landscape

Tracking activity across the 2005 to 2011 study period suggests shifts in the pattern of funding to Aboriginal-dedicated charities that are worth watching. While mandated funders maintained a steady level of granting, un-mandated funders increased their granting with the majority of that growth taking place between 2009 and 2011. This was, of course, a period of heightened public interest as national awareness grew about the politics of Aboriginal education, high youth suicide rates, land claims and the impact of residential schools on First Nations, Métis and Inuit communities. Prime Minister Stephen Harper's June, 2008 apology to victims of the residential schools, the work of the Truth and Reconciliation Commission of Canada and the additional \$125M federal funding to the Aboriginal Healing Foundation (2007) marked a turning point at least in Canadian awareness of the issues facing Inuit, First Nations and Métis communities.

The picture that emerges from our mapping research activity is of a small group of Canadian foundations with Métis, First Nations and Inuit issues on their 'radars' and a larger group of foundations with diverse interests responding to Aboriginal issues as they rise in public concern – or as Aboriginal-focused charities make requests. Three provinces stand out as sites for further investigation when we look at regional distribution of funds. While Quebec has the highest per capita investment from mandated foundations, Manitoba has the highest per capita investment from un-mandated funders. Although Ontario has the largest asset base and largest FN/M/I population base, its funders have comparatively low rates of investment to Aboriginal beneficiaries or causes. A provincially focused "drill down" and comparison of philanthropic funding to FN/M/I communities in Quebec, Ontario and Manitoba could tell us much about the creation of a funding environment that supports FN/M/I investment and how to better mobilize the capital available in Ontario. Another potential area of study would be the examination of existing philanthropic funding to communities in Nunavut from foundations outside of the territory and if there is merit or potential in development of more locally-based philanthropic structures.

The past 5-7 years has been a period of heightened public interest as national awareness grew about the politics of Aboriginal education, high suicide rates, land claims and the impact of residential schools on First Nations, Métis and Inuit communities. Prime Minister Stephen Harper's 2008 apology to victims of the residential schools, the work of the Truth and Reconciliation Commission of Canada and the \$125m federal funding to the Aboriginal Healing Foundation marked a turning point at least in Canadian awareness of the issues facing Inuit, First Nations and Métis communities.

Case Study:

Walter and Duncan Gordon Foundation – The Impact Benefit Agreement (IBA) Community Toolkit: Working with Communities for Positive Results.

Commissioned by the Walter and Duncan Gordon Foundation, the IBA Community Toolkit, is a free resource for First Nations, Inuit and Métis communities in Canada considering impact and benefit agreements. Launched in March 2010 with the endorsement of National Assembly of First Nations Chief Shawn A-in-Chut Atleo, the IBA Community Toolkit helps community leaders and negotiators to develop skills in negotiation and implementation, gain and maintain leverage with companies and government, build strong community engagement and unity, match an agreement type with community needs and maintain relationships over time.

Authors Ginger Gibson and Ciaran O’Faircheallaigh, leading experts in the field, designed the Toolkit after extensive consultation and input from First Nations and Inuit communities. While the Toolkit focuses primarily on the mining industry, many of the issues and processes addressed in the Toolkit are relevant to the making of agreements in other industry sectors and contexts, including protected areas, oil and gas, hydro and forestry.

The Gordon Foundation provides support and training in the use of the Toolkit. The training team consists of professionals across Canada with experience in community based negotiations. To date, over 20 workshops have been facilitated, and over 3,000 copies of the printed Toolkit have been distributed. Printed copies of the IBA Toolkit are available free-of-charge to First Nation, Inuit and Métis communities in Canada. Printed copies for other users are \$75. In 2013 the Gordon Foundation partnered with the First Nations Human Resources Development Commission of Quebec to secure federal funding to translate the Toolkit for use in French-speaking communities. In 2014, the Foundation will support the training of French-language workshop facilitators.

“I am tired but it’s a good tired – two days of learning. Saw teamwork, laughter captured my attention. We can work together. I feel good inside. I am proud of all of you. We are doing what our grandparents were doing.”

Workshop Participant

For more information on the IBA toolkit see:
<http://gordonfoundation.ca/north/iba-community-toolkit>



KEY INFORMANT INTERVIEW FINDINGS

As mentioned in the introduction, the Circle's research initiative included completing a set of Key Informant interviews with funders identified through the Aboriginal funding economy mapping activity.¹¹ This research activity was devised to allow the Circle to surface information beyond the Canada Revenue Agency data. More specifically, it was hoped that speaking with stakeholders within the Aboriginal funding economy would provide an opportunity to delve into factors that have influenced changes in this funding sector as well as perceived needs/opportunities. These interviews permitted the Circle to explore the state of capacity-building and professional development in the Aboriginal funding economy. This information provides a view of successful strategies that enhance the presence and influence of Aboriginal people in this field at the staff and Board levels.¹²

“A lot of foundations who did not take part have been drawn into (the Aboriginal funding economy).” Key Informant

¹¹ Telephone interviews were completed in September, 2013 with nine Key Informants from funding organizations identified in the CRA findings. The Research Process Appendix provides a detailed overview of the investigative approach undertaken in the Key Informant interview activity.

¹² Those who took part were informed that their responses would be confidential and findings would only be presented in an aggregate fashion.

Case Study:
**Canadian Women's Foundation – Rites of Passage:
Aboriginal Girls Groups.**

Provide young girls with a safe environment and caring and thoughtful trained facilitator, and elders, and the girls will do the rest. Launched in 2009, Rites of Passage Girls Groups provide programs for Aboriginal/First Nations girls in fifteen Kamloops and surrounding areas schools. The program provides an opportunity for the girls to explore their experiences and challenges in a safe and non-threatening environment, and develop healthy definitions of themselves as Aboriginal/First Nations girls.

Rites of Passage relies on a group model in which facilitators work with groups of Aboriginal girls age 9-13 in a school-based setting. The program also involves seven senior groups of girls in grades 9-12. In addition to their own learning experience, older girls are sometimes engaged as peer mentors with younger girls. All groups are supported by elders in the community through the Grandmothers Council. This connection reinforces traditional teaching and learning models and tightens bonds within the community.

Annual third party evaluation shows program participants demonstrate improvements in self-confidence, decision-making, resiliency and a strengthened cultural identity. Anecdotally, several participants have shown improvements in academics and attendance along with continuation on to post-secondary studies. Organizers are currently working to quantify this academic impact. Interestingly the program has also spurred the parallel creation of eight boys groups. Unfortunately, demand for the program has outstripped resources and there is no stable funding available for the boys program or further expansion of the girls' initiative.

Critical to the success of this program is the fact that it is driven by local organizations. The program is offered in partnership between Kamloops Aboriginal Friendship Society, School District #73, the First Nations Education Council and Thompson Rivers University. Women's Foundation involvement has matched contributions from several other funders which has made it possible to expand the program and distribute the investment.

For more information see: <http://www.canadianwomen.org/girls-fund-resources>

A) Outlook on the Transformation of the Aboriginal Funding Economy

The first section of the Key Informant interviews included 10 questions dedicated to exploring the evolution of the Aboriginal funding economy in Canada in the recent past. The opening part of this segment focused mainly on identifying funding priorities and trends. For instance, participants were asked if their organization has an explicit mandate to support Aboriginal beneficiaries or causes in Canada. Almost all—eight out of nine—stated that their organization does not include this stipulation in their objects or mission. Having the opportunity to fund initiatives on a needs-basis was mentioned as the main barrier to adopting an Aboriginal-specific granting mandate. These eight respondents were then asked under what circumstance they could envision their organization adopting an explicit mandate to support Aboriginal beneficiaries or causes. A few commented that this could likely occur as a result of a generational change at the Board or leadership level since “(those in the younger generation) are more likely to understand the importance of supporting Aboriginal peoples needs and why.”

The next set of questions delved into funding targets. Seven of the nine respondents noted that their organization funds Métis, First Nations and Inuit dedicated initiatives. The two who mentioned that they have not as of yet supported Inuit-dedicated programs explained that this was simply because they had not yet been approached to support a project for Inuit beneficiaries or causes. This query was followed by an open-ended question which asked “in what areas are you currently funding Métis, Inuit or First Nations projects?” The answers provided were certainly not mutually exclusive. That being said, children (early learning, education and food security), youth (education and leadership), community support (promoting cross cultural dialogue, economic development and community inclusion), and social services (providing basic and urgent health needs) appeared to be the most popular thematic funding categories of the funders we interviewed.

New players and more partnerships in the sphere

We also sought to surface perceptions about trends in the Aboriginal funding economy in Canada over the recent past. We opened this line of questioning by asking the respondents if they “...had witnessed any changes (for instance, positive/negative, thematic, funding target— Inuit, First Nations or Métis, length and amounts of grants) in funding to Aboriginal beneficiaries and causes in the past five years?” A few mentioned similarly that there appears to be a broader spectrum of funders—private, community and public—working in this space than previously when public/government funders provided the majority of funding. Moreover, it was noted by many that in the past few years funders that had never, or hardly ever, worked in this sphere had become very active in supporting projects for Aboriginal beneficiaries or causes. As one respondent mentioned “a lot of foundations who did not take part have been drawn into (the Aboriginal funding economy)”. An increase in the proportion of employees working at foundations with an eye to supporting Aboriginal-dedicated projects is seen as the main reason for this change.

The Key Informants mentioned several other factors as having contributed to this attitudinal change at funders including: (a) the greater profile that the Truth and Reconciliation Commission has given to Aboriginal issues/opportunities; (b) awareness of the Aboriginal reconciliation movement; (c) recent resource exploration efforts that spotlight Aboriginal rights; (d) and changing demographic realities which have increased the proportion of Aboriginal people in Canada overall and in urban settings specifically. These factors are seen as playing a role in making those who work at grantmakers champions of initiatives that support Aboriginal peoples, nations, communities and individuals in Canada.

Four Key Informants also suggested that an increasing proportion of Aboriginal-dedicated projects are supported by a collaboration of funders. This was seen as different from a few years ago as initiatives were less likely to have multiple funding stakeholders. A greater openness to partnerships by funders overall was noted as the main reason for this change. Lastly, a few Key Informants stated that they had witnessed an important attitudinal change in the Aboriginal funding sphere. The transformation was best captured by the statement that grantmakers have seemingly “gone a long way from using a *doing to*, to a *doing with* approach to supporting (initiatives).” This highlights the fact that supporting Aboriginal beneficiaries and causes has gained traction with more foundations in recent years. These funders see the value of collaborating with each other to meet this specific programmatic aim. Routinely surfacing and highlighting these types of initiatives serves to promote the very encouraging momentum that the Aboriginal funding economy is experiencing of late.

Capacity-building and learning opportunities

The closing questions in the section about funding priorities and trends in the Aboriginal funding economy focused upon identifying characteristics that pose a challenge to those working in this sphere. Respondents were asked what they thought are the “greatest challenges facing Aboriginal-dedicated charities in Canada” and to identify the “greatest challenges facing funders of Aboriginal beneficiaries and causes in Canada.” The answers in both cases can be grouped into internal and external characteristics. Specifically, the majority of Key Informants asserted that Aboriginal-dedicated charities often have difficulty meeting the application, reporting and accountability requirements of grantmakers. A couple of these respondents mentioned that their organization consequently have to spend more resources tracking grants made to Aboriginal-dedicated charities than to core charities. They felt that this capacity issue might sometimes influences funding decisions as grantmakers need to ensure they have the means to support these organizations in administering their grants efficiently and effectively. Two external characteristics emerged as the most common responses to this question. First, a majority—five out of nine—noted that they believe a lack of understanding by many grantmakers of the severity of conditions that oftentimes afflicts Aboriginal peoples, nations, communities and individuals limits granting and, as a result, the revenue base of Aboriginal-dedicated charities. The restricted ability to build relationships with funders was the second most important external factor mentioned by the Key Informants. Some of this was attributed to the fact that few Aboriginal-dedicated charities are situated near funders who are typically located in large urban centers.

A lack of understanding by many grantmakers of the severity of conditions that oftentimes afflicts Aboriginal peoples, nations, communities and individuals limits granting and, as a result, the revenue base of Aboriginal-dedicated charities.

According to respondents, those funders who work within the Aboriginal funding economy face one main internal challenge. In brief, most mentioned that grantmakers were hampered by a lack of cultural competency when collaborating with Aboriginal-dedicated charities on initiatives for Aboriginal beneficiaries and causes. They describe a lack of in-depth knowledge of conceptual differences in ideals, mores and traditions amongst and between Aboriginal groups as well as between non-Aboriginal and Aboriginal communities in Canada.

Case Study:
Tides Canada Foundation-Helping Build Philanthropic Capacity from Coast to Coast to Coast.

Tides Canada Foundation has steadily increased Aboriginal philanthropy in its strategic grantmaking across Canada. This trend builds on Tides Canada's decade-plus history on the Central and North Coast of BC, a region known as the Great Bear Rainforest. This work has contributed to large-scale Aboriginal land stewardship and human well-being outcomes under a unique ecosystem-based management framework. However, *implementation* of such frameworks is crucial, and the need to support Aboriginal aspirations at the community level was initially underestimated. Tides Canada's approach on the BC Coast, made possible by a mix of legacy and emerging funders, has shifted to focus on communities, Aboriginal non-governmental organizations, and integrated outcomes that incorporate culture, conservation knowledge, social wellness and community development. An example of this evolution from regional to local solutions is Qqs Projects Society. Qqs is a charitable Heiltsuk First Nation organization at the heart of the community of Bella Bella, with programs addressing environmental stewardship, cultural reconnection, at-risk youth, and community-driven scientific research partnerships.

Such initiatives in BC have inspired Tides Canada to seek similar constellations of grantees driving integrated solutions in other parts of the country, including Northern Canada from Yukon to Labrador. For example, by combining the tools of strategic grantmaking and its shared administrative platform, Tides Canada supports Dene Nahjo, a group of emerging leaders in the Northwest Territories developing citizen-led initiatives that complement the government and corporate institutions dominant in the region.

Tides Canada is committed to continuously improving how it leverages philanthropy to improve outcomes for Aboriginal people, lands and waters. Emerging lessons include the importance of local leaders and institutions, integrated environmental and socio-economic solutions, deep place-based relationships between foundation staff and grantees, direct grantmaking to Aboriginal organizations, more transparent grantmaking processes, and building a robust "third sector" as a key to resilience in Aboriginal Canada from coast to coast to coast.

For more information see: <http://tidescanada.org/>

The issue of reconciling traditional reciprocity with western philanthropic practices was brought up as an especially significant factor that contributes to the lack of understanding.¹³ The complexity of the issues that need to be addressed was singled-out as the primary external challenge of funders of Aboriginal beneficiaries and causes in Canada. The Key Informants stated that understanding the root causes of the very complex problems that need to be addressed was oftentimes “overwhelming for funders who want to help (Aboriginal people).” Unpacking various jurisdictional issues—federal, provincial, territorial, reserve and settlement—was noted as a contributing factor that oftentimes makes funding in the Aboriginal sphere very complicated. The answers provided to these questions clearly demonstrate that much work remains to be done to inform funders about the conditions faced by Aboriginal communities and how they can support them. Providing more learning opportunities for those who work in the Aboriginal funding economy would certainly go a long way to filling this understanding gap.

The segment of the Key Informant interviews about funding priorities and trends in the Aboriginal funding economy closed with the question “From your perspective, do you see the Aboriginal funding economy changing over the near future? If so, what factors may promote or inhibit this process?” Almost all of the respondents said that they expected more resources to flow into this particular sphere in the next few years. As one noted, “opportunities for funding will improve as the emerging Aboriginal middle class increasingly spearheads the process and redefines philanthropy to support their own people.” Filling the capacity-gap within Aboriginal-dedicated charities and promoting the cultural competency of funders were seen as the most important factors that could influence this process. In short, increasing the education of both parties is essential to promoting the impact of Canada’s Aboriginal funding economy.

B) Inclusion of Aboriginal People in the Sphere

The second half of the Key Informant interviews focused on exploring the state of Aboriginal capacity-building and professional development in the Aboriginal funding economy. This line of inquiry began by asking the participants how many of their employees and board members identify as Aboriginal compared to non-Aboriginal. Although Aboriginal representation was slightly higher in the latter than the former, both were relatively nominal (eight percent and seven percent). Respondents then had to answer whether their organization has “any policies in place to ensure (it) includes Aboriginal people (staff and Board)? If so, what are they?” While only four have a staff and volunteer diversity policy, just one of them includes an explicit declaration encouraging the inclusion of Aboriginal people. As such, none of the organizations canvassed in this exercise has any benchmarks for Aboriginal inclusion at either levels. The limited size of the organization was mentioned most often by the Key Informants—five out of nine—as the reason for not having an explicit Aboriginal-inclusion policy. In short, they found it difficult to set any Aboriginal-specific inclusion benchmarks when grantmakers typically have fewer than ten staff and trustees respectively. The challenge of increasing the participation of Aboriginal people within this sphere therefore appears to be due in some measure to the structural characteristics of philanthropic organizations.

¹³ Two respondents noted that the power dynamics that are seemingly inherent in a funding relationship only seem to compound the colonialist preconceptions.

Case Study: ***United Way of Winnipeg - Eagle Eye View.***

The United Way of Winnipeg serves a diverse community including long-time city residents, new immigrants, multi-lingual groups (including a significant francophone population) and the largest urban aboriginal population in Canada.¹⁴ To serve this important and growing demographic, in 2003, a small team embarked on a multi-year project to develop the Eagle's Eye View environmental scan under the direction of the United Way's Aboriginal Task Group. The scan was designed to provide the following benefits:

- build knowledge, understanding, trust, connections and relationships within and between the Aboriginal community, United Way and the broader community; and
- inform and influence policy in the public, private, and voluntary sectors.

Eagles' Eye View was neither a study nor a commentary on the Aboriginal community. Instead, it was a first-of-its-kind, comprehensive, and integrated snapshot of the Aboriginal community in Winnipeg today. The scan presents this information without analysis using the holistic, culturally grounded Aboriginal Life Promotion Framework©, which is grounded in an Aboriginal understanding about the interdependence of all elements of living.

Outcomes from this initiative since its launch are wide-ranging. There are many examples of increased integration with the community including increased volunteer, board and staff positions at the United Way. As well, there has been an increase in partnerships, funding and fund-raising activities within the community. Finally the Winnipeg United Way has created a full-time Aboriginal Relations position and will invest an additional \$200,000 in core and other funding for organizations that are governed and staffed by Aboriginal people and that work primarily with the Aboriginal community.

The eighty-page Eagle's Eye View report can be viewed at:
www.unitedwaywinnipeg.mb.ca

¹⁴ Within the Winnipeg CMA, 68,380 people identified as Aboriginal during the 2006 Census, representing 10% of the Winnipeg population. This is the largest density in Canada. 60% identified as Métis, 38% as First Nations, and less than 1% as Inuit. The Aboriginal population is the fastest growing segment of the city's population and is projected to increase from 10% to 13% of the population over the next decade.

Case Study:
***The Gwaii Trust – Local Control for
Maximum Community Benefit.***

There is an estimated \$200 billion dollars of trust assets and investments being managed on behalf of Aboriginal communities across Canada. These assets come from different sources including settlements, resource extraction agreements, grants, community owned businesses and investments. Use of this important resource can be broad including investment in strategic businesses, community improvement and infrastructure and a range of programs and services.¹⁵

By way of an example, the Gwaii Trust was established in 1994 to enhance environmentally sustainable social and economic benefits to Haida Gwaii/Queen Charlotte Islands. Locally controlled, the Trust provides criteria for applications including education, community innovation, governance, promotion of Haida culture, value and vision, arts programs and community events. The Trust also sets aside funds for major projects in economic development and environmental sustainability.

The Gwaii Trust has placed particular emphasis on opportunities for youth. Recent grants include contributions towards Haida language education, in-school nutrition programs and post-secondary scholarships. The Trust has also provided funding for several recreation programs, sporting equipment, summer camp, wilderness and experiential education opportunities. Many of these initiatives require matching funds and sweat equity on behalf of beneficiaries; instilling ownership and ensuring that young people contribute as well as benefit.

Finally, by maintaining autonomy and local accountability, Trusts are well-positioned to identify needs and opportunities while ensuring that the majority of resources remain in the community.

For more information on the Gwaii Trust see: <http://www.gwaiitrust.com/>

¹⁵ It is worth noting that as Trusts are different from charitable foundations, they have greater flexibility and control as to how funds are used and reported. They are also not governed by the Charities Act. Most are not required to disclose charitable gifts. As such, much of their contribution to the sector is not included in this report.

Using networks to find appropriate personnel

The next few questions were dedicated to exploring how funders recruit Aboriginal employees and Board members and whether these efforts are fruitful. The greater majority of Key Informants—seven out of nine—asserted that they tap into their internal networks when seeking to fill positions with Aboriginal candidates. The respondents were then asked “How successful are you at attracting Aboriginal people to join your organization (staff and Board)?” Almost all of those mentioned having recruited Aboriginal candidates to fill staff and Board positions stated that filling these positions had been quite difficult (five out of six). It was explained by a couple of Key Informants that the issue may be partly due to the fact that “Aboriginal people still do not see themselves in the grantmaking world” resulting in very few qualified candidates for the positions. Key Informants were then asked what could be done to ensure that Aboriginal applicants are available to fill staff and Board positions. Seven out of nine explained that capacity-building opportunities—including Aboriginal-dedicated internships and volunteer opportunities in funding organizations as well as non-profit management and governance training—would attract more Aboriginal people to seek employment or to participate as a volunteer Board member within the Aboriginal funding economy. Promoting stories of those who work in the sector as a means of showcasing role models/leaders was also mentioned as a potential way to entice Aboriginal people to consider supporting this funding sphere. It certainly goes without saying that increasing the representation of First Nation, Métis and Inuit in the Aboriginal funding economy would help build strong ties between funders and Aboriginal-dedicated charities. Doing so could encourage the transfer of more resources to Aboriginal beneficiaries and causes in a manner that is culturally appropriate and respectful of the philanthropic histories and expectations of Aboriginal and non-Aboriginal communities.

Case Study: *Indspire-Building Brighter Futures.*

Indspire is a national charity that is dedicated to delivering programs and providing the necessary tools for Aboriginal people, especially youth, to achieve their potential through education. Indspire provides scholarships for First Nation, Inuit and Métis students, career conferences for high school students, and programs that promote K-12 student success.

Through its *Building Brighter Futures: Bursaries and Scholarship Awards* program, Indspire has awarded more than \$54 million in bursaries and scholarships to 16,000 First Nation, Inuit, and Métis students.

Students like Tyson Bull have benefitted from the program. Tyson is in the Juris Doctor program at the University of Saskatchewan and shares some inspiring words: “In becoming a lawyer I hope to serve as an example to other young Aboriginal people that higher education and academic achievement is possible. I know it sounds cliché, but this year I discovered that if I put in the effort, I can do better than I ever dreamed possible.”

With more support, Indspire can do more. In March 2013, the Government of Canada announced a new two-year commitment of \$5 million a year for two years for a total of \$10 million in support of the *Building Brighter Futures* program. In partnership with the private sector, Indspire will raise funds to match the government support dollar for dollar so that over the next several years, an additional \$20 million will be available for disbursement to deserving Aboriginal students.

To learn more about the Building Brighter Futures program and how you can get involved in advancing Aboriginal education in Canada see: indspire.ca.

Appendices

APPENDIX I: TERMS OF REFERENCE

Aboriginal and/or Aboriginal peoples: The term Aboriginal is the collective name for the original people of North America and their descendants. The Canadian Constitution (the Constitution Act, 1982) recognizes three groups of Aboriginal peoples — Indian (commonly referred to as First Nation), Métis and Inuit. These are three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs.

Aboriginal beneficiaries: peoples, nations, communities, organizations and individuals.

Aboriginal causes: initiatives related to Aboriginal heritage or policies.

Aboriginal-dedicated charities: organizations with a mandate specifically dedicated to offering program for Aboriginal clients.

Aboriginal funding economy: support provided by non-governmental grantmakers (private, public and community foundations) dedicated to Aboriginal beneficiaries or causes.

Active funders: Foundations that made four or more grants to Aboriginal-dedicated charities in 2011.

Core charities: organizations who do not have a mandate that includes offering programs to Aboriginal clients specifically.

Identified funders: foundations that made at least one grant to Aboriginal-dedicated charities in 2011.

Mandated funders: foundations that profess an explicit interest in supporting charities that provide services to Aboriginal beneficiaries or causes.

Un-mandated funders: foundations that supported Aboriginal beneficiaries or causes because it fit its granting criteria for reasons other than meeting an Aboriginal-related priority.

APPENDIX II: RESEARCH PROCESS

A) Mapping the Aboriginal Funding Economy in Canada

The Circle commissioned Ajah, a Montreal-based company that builds tools for the Canadian non-profit sector, to extract related information from Canada Revenue Agency databases (CRA). Ajah drew data primarily from the collection of charity and foundation tax returns collected by the Canada Revenue Agency, with the addition of online research and direct contact with funders themselves. This process aimed to develop a comprehensive list of funders that supported Aboriginal beneficiaries or causes using historical grant information as well as self-declared mission statements and granting priorities. In the first stage of the study, Ajah used a thesaurus of search terms related to Aboriginal peoples in Canada to identify a set of charities that could be labeled as “Aboriginal-serving” or “Aboriginal-related” for the purposes of this study. Certain terms were excluded to prevent the inclusion of a charity that should not be captured (for example, the use of the word Kwantlen was excluded to avoid confusion, as it refers to both a university and a specific Aboriginal group). Each term was individually verified to eliminate any charities that could conclusively be excluded as not Aboriginal-dedicated or related. In addition, Ajah included all those charities that declared “Services for Aboriginal people” as one of their program areas in their annual tax returns. Finally, organizations that were identified by Circle stakeholders that had programs dedicated to serving Aboriginal beneficiaries or causes were added. Of those, larger organizations such as universities and hospitals were omitted, as their much greater number of funders (who would fund them for reasons other than the particular program) and greater financial stature would skew the results upwards.

Using this list of identified charities, Ajah was able to isolate foundations registered in Canada that reported contributions to Aboriginal-dedicated charities at least once between 2005 and 2011. The foundations consist of all public and private foundations registered with the Canada Revenue Agency. This group includes United Ways registered with the CRA under those designations, but does not include any government entities, such as the Ontario Trillium Foundation, as these organizations represent government giving, and the data on them is not similar enough to philanthropic foundations. This identification was done using the qualified donees data made available by the Canada Revenue Agency. These foundations were used as the base set of funders upon which to begin analysis. Ajah also included funders identified through its own ongoing research that have declared an interest in supporting Aboriginal beneficiaries or causes.

Using online research and direct contact, Ajah divided the list of active funders into two categories: “mandated” and “un-mandated” funders. Mandated funders are those that profess an explicit interest in supporting charities that provided funding to Aboriginal beneficiaries. Un-mandated funders are those that granted to Aboriginal beneficiaries or causes coincidentally, because they fit the foundation’s granting criteria for reasons other than their support for Aboriginal beneficiaries. To make this distinction, Ajah’s researchers studied the foundations’ websites and any available documentation they provided to determine whether support for Aboriginal beneficiaries or causes arose from an intentional mandate or a coincidental overlap in missions. Those that did not have a website were contacted directly by telephone to determine the nature of their interest in granting to Aboriginal beneficiaries or causes. The small minority of funders that did not respond to multiple inquiries by email or phone were determined to be uninterested in Aboriginal philanthropy, and therefore were included with un-mandated funders. Having finalized the list of relevant charities and funders, Ajah researched the financial information disclosed in their annual tax returns.

To compare the charities identified as Aboriginal-dedicated and the “core” charitable sector, Ajah excluded charities that declared “Universities & Colleges” or “Hospitals” as one of their programming areas.

B) Key Informant Interviews

The 118 funders identified through the mapping research process formed the basis of the Key Informant Sample. The final list of twenty Key Informant Targets was derived by taking into consideration the following variables: funder types (community, private and public); geography; funders with an Aboriginal mandate and those without. The Circle reached out to 20 potential Key Informants via email explaining its multi-part research initiative and the aims of this particular activity. Nine representatives (either Grant Program Managers or Executive Directors) agree to provide their input. Telephone interviews were undertaken in September, 2013. The participants received the questionnaire a few days before their interview to allow them to consider the questions and their responses. The survey instrument included a total of 19 close- and open-ended questions that touched upon the Aboriginal funding economy as well as capacity-building and professional development in this sphere.

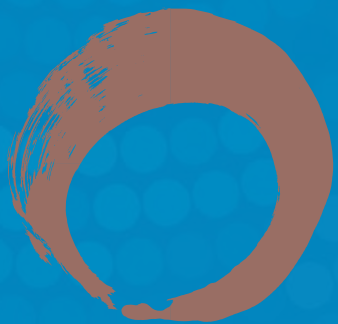
APPENDIX III: CAVEATS ABOUT THE FINDINGS

Readers should recognize that data source limitations hampers our ability to precisely map Canada's Aboriginal funding economy. Specifically, data drawn from the T3010 forms collected by the Canada Revenue Agency likely contains some errors and gaps due to the fact that the information declared therein is self-reported and largely unaudited. It is therefore fair to expect clerical errors within the financial fields of the T3010 forms charities must complete. Moreover, grant program areas are not always properly filled out when grant makers complete these returns. Most importantly, researchers have to work with incomplete grant records as the Canada Revenue Agency accounts are based only on the largest 10 or 25 gifts (The agency will be providing complete grant records as of 2013). Having incomplete grant records likely caused an upward bias in the granting data this study is based upon: the figures presented here are probably higher than the actual complete grant record would yield. In addition, as grants were used to determine the funders connected to the identified charities, not all the possible funders of these organizations could be included in this study. It is important to keep in mind that some charitable organizations in fact provide funding to sustain programs and projects. As such, the findings we have presented do not capture all non-government funding sources that fund Aboriginal-dedicated initiatives. That being said, the research did not explore much of the important work undertaken by the many Community Trusts. These Trusts, established as a result of land claim agreements, court settlements and resource extractions arrangements, among others, conduct their own philanthropic and community-building activities which may, or may not, appear in federal charitable activities records. For an example of Community Trust activities, see the case study on Gwaii Trust. The work that is accomplished by international foundations in Canada was also not captured in this study along with support provided by religious institutions dedicated to Aboriginal beneficiaries or causes.

APPENDIX IV: ONLINE RESOURCES

- Mapping Exercise Charity List:
<http://philanthropyandaboriginalpeoples.ca/info-bank/publications-reports/>
- Mapping Exercise Funder List:
<http://philanthropyandaboriginalpeoples.ca/info-bank/publications-reports/>
- Aboriginal Philanthropy in Canada: A Foundation for Understanding (2010):
<http://philanthropyandaboriginalpeoples.ca/wp-content/uploads/2013/03/ABORIGINAL-PHILANTHROPY-IN-CANADA-A-Foundation-for-Understanding.pdf>





THE CIRCLE | LE CERCLE

ON PHILANTHROPY AND ABORIGINAL PEOPLES IN CANADA
SUR LA PHILANTHROPIE ET LES PEUPLES AUTOCHTONES AU CANADA