

**University of Manitoba Research Team Project 2020  
Indigenous Philanthropy Research Project  
Phase 2 Deliverables**

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**Submitted to the Winnipeg Foundation:** Alan Goddard

A Phase 2 report submitted in partial fulfillment  
of the Indigenous Philanthropy Research Project

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## The University of Manitoba Report on Indigenous Philanthropy Phase 2 Deliverables

### Summary

The Indigenous Philanthropy Research Project is finalizing the research program of Phase 2 by undertaking two First Nation communities who are committed to starting community foundations. COVID-19 required we focus early, rather than reach out and visit many First Nations to see their interest in developing community foundations. We have developed a draft road map with each community regarding the research progress towards forming Indigenous-led Community Foundations. The different meeting dates have been confirmed with the two communities, and background research on their community development. To reach out to First Nations regarding their interest, with COVID-19, we had to approach this through dialogue and public education, through Zoom webinars, rather than ten community visits/meetings. This project has commenced an informative series on Indigenous philanthropy with monthly offerings that included a webinar in September 2020. In summary, although delayed by COVID-19, this Indigenous Philanthropy team has found a way to achieve all the goals set out in the deliverables.

### Introduction:

The Indigenous Philanthropy Research Project is in the middle of Phase 2. This report is to update the Winnipeg Foundation on ~~the~~ Phase 2 deliverables. The Indigenous Philanthropy team has some delays ~~that occurred~~ due to COVID-19 but did not prevent us from moving forward to fulfill the deliverables. However, the method was changed to adapt to COVID-19 for safety. Please note that, due to the current COVID19 pandemic, revisions to the approval ethics protocol had to be made for safety to redirect methodologies to an online platform. The Joint-Faculty Research Ethics Board (JFREB) approved the protocol in June 2020 with the methodology focusing on two rural Indigenous communities. Due to COVID and JFREB, no in-person contact is permitted with the rural Indigenous communities. Please find our ethical protocol at this link on our [website](#). We discuss the method framework below and then detail the many accomplishments to date.

**Methodology Framework** - The framework for the methodology is based on both the Solidarity Economy Framework (SEF) (Fig. 1) and the community economic development (CED) principles (Fig. 2). The SEF fits nicely with the CED principles and provides concise, measurable aspects. Also, SEF&CED allows for the integration of Traditional Knowledge.

**Figure 1. Solidarity Economy Framework**

Indicators	Solidarity Enterprise
<b>Economic</b>	<ul style="list-style-type: none"> <li>• Hybridization of economic principles and logic of solidarity</li> <li>• Consistency of the economic, social and environmental commitment</li> <li>• Valorization of work</li> </ul>
<b>Social</b>	<ul style="list-style-type: none"> <li>• Objective of transformation and repair</li> <li>• Democratic solidarity</li> <li>• Autonomy</li> </ul>
<b>Political</b>	<ul style="list-style-type: none"> <li>• Public Dimension</li> <li>• Intermediate public spaces</li> <li>• Institutional entrepreneurship and political embeddedness</li> </ul>

**Figure 2. 5 CED Principles**



**In Phase 2 of the research project, the researchers completed the following deliverables:**

### **Accomplishments of the Research**

1. Created a website - <https://indigenousphilanthropy.wordpress.com/>
2. Created Indigenous Philanthropy Facebook Page - <https://www.facebook.com/Indigenous-Philanthropy-Towards-Self-Determination-111126944025456>
3. Created an Indigenous Philanthropy YouTube page: <https://www.youtube.com/channel/UCKsLNyzkU6IvecSzX1G24g/>
4. Completed Webinar 1 of the Indigenous Philanthropy Webinar series on September 24, 2020. The Webinar series is scheduled monthly with different speakers related to Indigenous philanthropy. See Appendix 1 for Webinar 1 summary, Zoom photos, and Facebook views.
5. A method to work with communities approved by ethics - - <https://indigenousphilanthropy.wordpress.com/> (Protocol and approval is found on the Indigenous Philanthropy website)
6. PowerPoint presentations delivered to Dakota Plains and Brokenhead.
7. Mapping of community foundations of Manitoba - <https://indigenousphilanthropy.wordpress.com/blog/>
8. Engagement with two First Nation communities and various meetings (see description of engagement for each community below and the research findings in Appendix 2 and 3).
9. Writing of Final Report commenced containing the following sections:
  - I. Background of the Study

- II. Community Foundations – International/National/Local
- III. What is Indigenous Philanthropy
- IV. The Benefits of Indigenous Philanthropy
- V. Indian Act
- VI. UNDRIP – International
- VII. TRC Recommendations – National
- VIII. Traditional Knowledge
- IX. Traditional Knowledge in creating community.

### **Accomplishments to date with Community 1 – Dakota Plains Wahpeton Oyate**

1. Researched the resources related to Health, Housing, Education, Employment, and the Environment in each of the Treaty territories in Manitoba (see appendix 1)
2. Determined that Dakota Plains has high interest and is ready to fully participate in the Indigenous Philanthropy research project.
3. Collaboration agreement signed by Chief Smoke as required by JFREB.
4. Community Professionals selected for focus group (Social Assistance, Health, Employment, CEO and Chief Smoke)
5. Zoom meeting with professional's organized for the week of September 23, 2020
6. Community Liaison selected who is identifying community members.
7. Community member Zoom interviews to begin the week of October 15, 2020.

### **Accomplishments to date with Community 2 -- Brokenhead Ojibway Nation**

1. A meeting with Chief and BON Development Officer (October 27, 2020)
2. Discussion with BON economic development in February, July and August.
3. Collaboration letter sent to BON for Chief in Council signature in August
4. A presentation about community foundations at meeting with the Chief and council Brokenhead (September 11, 2020)
5. Research outline sent to BON for Chief in Council review September 13, 2020
6. A second meeting with the Chief scheduled for the week of September 23, 2020
7. Confirmation of participation received from BON on October 5, 2020, with a road map for moving forward.
8. Community Professionals selected for focus group (Education Coordinator, Health, Employment, Community Economic Development Officer)
9. Zoom meeting with professional's organized for the week of October 19, 2020
10. Community Liaison selected who is identifying community members.
11. Community member Zoom interviews to begin the week of October 22, 2020.

### **Next Steps**

The Indigenous Philanthropy Research Project is finalizing the research program of Phase 2 by researching with two First Nation communities who met the project criteria (including nearby non-indigenous rural Community Foundations); and who are committed to starting Indigenous-led Community Foundations. The communities are Dakota Plains Wahpeton Oyate, and Brokenhead Ojibwe Nation. We have developed a draft road map with each community regarding the research to form the framework and vision required for their Indigenous-led Community Foundations. The different meeting dates are confirmed with the two communities and background research on their community development undertaken. To reach out to First Nations regarding their interest, with COVID-19, we had to approach this through dialogue and public education, through Zoom webinars, rather than community visits/meetings. This project has

commenced an informative Webinar series on Indigenous philanthropy with monthly offerings, which began in September 2020. In summary, although delayed by COVID-19, this Indigenous Philanthropy team has found a way to achieve all the goals set out in the deliverables.

WE hope to have all Zoom interviews completed with Dakota Plains and BON by November 2020, and then begin disseminating data. If you have any questions, please email Trea Stormhunter at [stormhut@myumanitoba.ca](mailto:stormhut@myumanitoba.ca) or (780) 655-1449 or Dr. Shirley Thompson at [s.thompson@umantioba.ca](mailto:s.thompson@umantioba.ca) or (204) 291-8413.

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## **Appendix 1**

### **Summary of Webinar on Indigenous Community Foundations**

#### **Webinar on Indigenous Community Foundations: Filling the Void**

What is needed to build Indigenous Community Foundations in Manitoba and Canada? Presently, no Indigenous Community Foundations exist in Manitoba, leaving a void. The potentials and barriers are discussed in this first Webinar hosted by the Indigenous Philanthropy research team called: "Indigenous Community Foundations: Filling the Void" on September 24, 2020. Facilitated by Trea StormHunter, an Anishinaabe Researcher for the Indigenous Philanthropy Project, the webinar speakers were Mr. Alan Goddard, Director of Endow Manitoba, which is part of the Winnipeg Foundation; and Chief Orville Smoke and Mr. Craig Blacksmith, Dakota Plains Wahpeton Oyate.

To start the dialogue on Community Foundations, Alan Goddard defined this term. A Community Foundation is a registered charity created to support a community's well-being as mandated by its vision, mission, and goal, which the community board sets. A community foundation has an endowment fund -and every year, this grows and produces interest, which is spent on priority community projects decided by the board.

Alan noted that despite Manitoba being a leading province in Canada for Community Foundations, there is a delay in reaching out to Indigenous communities. The Impetus now came out of the Truth and Reconciliation Commission of Canada in June 2015. The Declaration of Action (signed by the Winnipeg Foundation) is an organizational commitment to using their philanthropic resources towards reconciliation with Indigenous People in Manitoba. Endow Manitoba is committed to providing support to Indigenous Community Foundations. Endow Manitoba offered to do some initial funding and fundraising to raise a minimum of \$25,000 for each selected Indigenous community.

Chief Smoke and Craig Blacksmith shared a brief history of their Dakota Plains community and how a Community Foundation model can benefit their community. Craig described how Dakota Plains Wahpeton Oyate was displaced in 1911 from its original location in Portage La Prairie through a resolution passed by the City of Portage and how that displacement has changed the community from self-sufficiency to the path of dependence. Craig stated that the "Indian Act, which is still active today, has limited" the community's capacity. However, Craig hoped the Community Foundation model would allow Indigenous communities access to charitable funds; therefore, decreasing their reliance on government funding. The self-funding model is beneficial for Dakota Plains in reinforcing their sovereignty.

Chief Smoke highlighted that Canada's government was a perpetrator of historical genocide and that still today, their bureaucracy causes ongoing colonization. He articulated that Dakota Plains Wahpeton Oyate wants a Community Foundation as a separate entity outside of the Indian Act red tape, so the community can avoid systemic barriers to access funds. Dakota Plains Wahpeton Oyate does not want to engage Indian Affairs in the Community Foundation model. Instead, Chief Smoke and Craig Blacksmith reinforced that the Community Foundation would be created

by and for their community members. They hope the Community Foundation model will protect Dakota Plains against the systemic barriers that the community has been facing since 1911.

The people who attended the Webinar were from most provinces in Canada, from coast to coast. As well, 246 people viewed the Livestream on our Facebook page. Questions raised and discussed during the Webinar included: How do people get appointed to the board of community foundations? How can Indigenous communities get charitable status? The evaluation survey indicated that the participants described the Webinar as Excellent and Very Good. The participants stated they are interested in the future webinars, and one participant offered to be a guest speaker from an Indigenous Foundation in British Columbia,

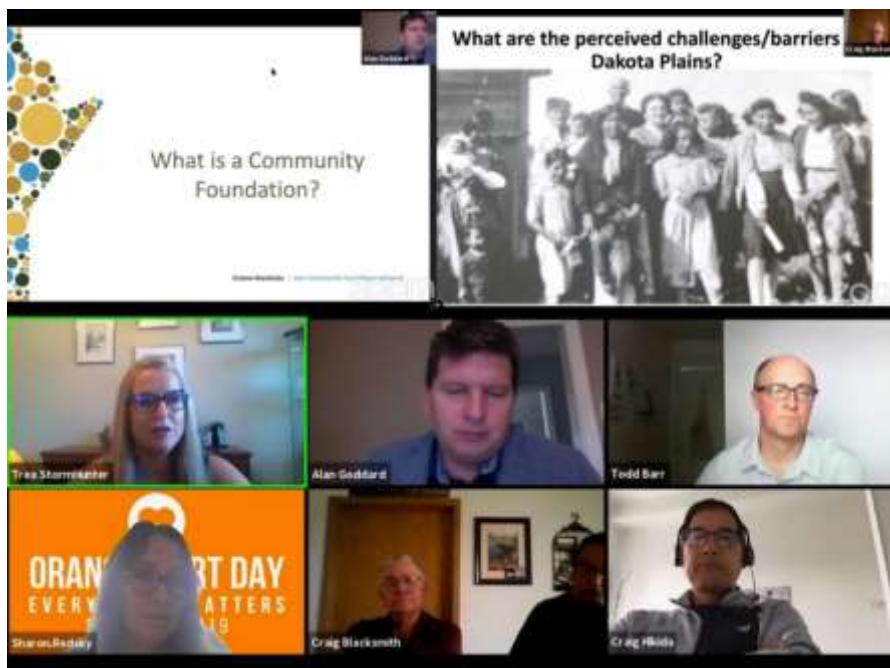
A key challenge identified in the Webinar was 'becoming a Qualified donee' under the Canada Revenue Agency for First Nations. While every settler government level, including towns, villages, cities, municipalities, receives a qualified donee status automatically, under the Income Tax Act, First Nations do not. Thus, First Nations are ineligible to receive donations or proposal funding directly from many organizations without this qualified donee' status. This systemic racism in policies was also a problem for food funding during the COVID-19 pandemic from Community Food Centers, despite the great need with very high food insecurity rates. So, money flowing from the Canadian government to First Nations indirectly through charities is significantly reduced, with these systemic barriers to engage with Indigenous communities.

Sharon Redsky, one of the participants, explained that the Community Foundation model would be a "game-changer." This funding would allow Indigenous-led Community Foundations to apply for a charitable tax number. This tax number is crucial as it allows corporations to fund them. Another option also discussed was to have the Indigenous community become a qualified donee so that the funding can be processed quickly through the Community Foundation model in Indigenous communities.

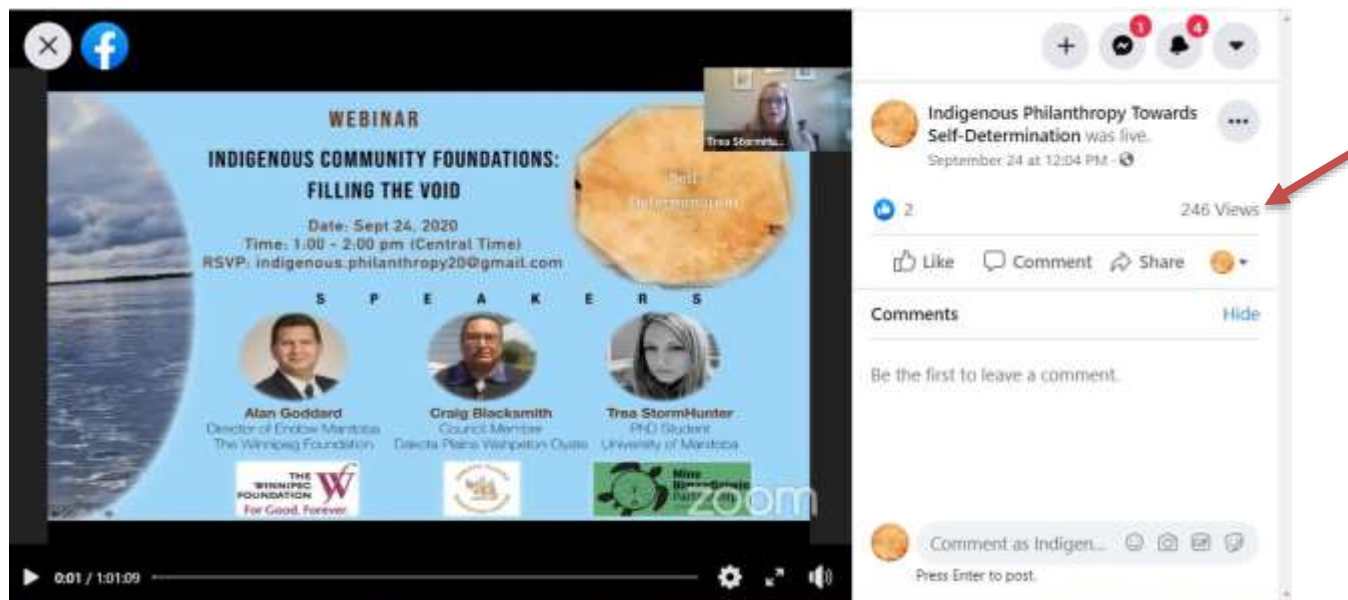
The recording of the Webinar can be accessed [here](#).



### Screenshot from Zoom Webinar September 24, 2020



### Facebook Views (246)





## Appendix 2 – Dakota Plains Wahpeton Oyate

### *Community #1*

#### **Dakota Plains Wahpeton Oyate**

**Population:** 266 members

#### **Governance**

**Chief:** Orville Smoke

**CEO:** Craig Blacksmith

Dakota Plains has no official councils. Instead, the community is considered unofficial council members. Any meetings held are open to the community members, and all are welcome to join.

#### **Current Location**

Dakota Plains Wahpeton First Nation is located in South Central Manitoba, 50 kilometres southwest of Portage La Prairie.

#### **History**

**1920** - The Dakota of this community was relocated due to a motion made by the City Council of Portage La Prairie on March 11, 1920. The Federal Government incorrectly assumed that the Dakota were treaty and acted on this mistaken notion. This mistake resulted in families being moved after negotiating with the Council of Long Plains First Nation.

Before relocation, the Dakota tribe pooled their wages and bought property south of Portage la Prairie. The Dakota people built homes, gardens and other shared infrastructure and governance to create a self-sustaining community before the relocation. Their community was thriving, with no need for help, especially from the government.

Their new location's only means of survival were hunting, trapping and eventually farming; again, they were successful to the point where the Anishinaabe from Long Plains relied on the Dakota to farm producing chickens, cows and turkeys. This success created conflict with the non-indigenous farmers. As a result, the government interfered and appointed an "Indian Agent" in the community next door, took control of the farms and ended the Farmers Free Trade. The outcomes were disastrous for the Dakota Plains Tribe. For example, the private property ended their hunting and trapping rights, the farm could no longer sustain, and now the Dakota tribe, once again, had no survival means.

**The 1950s** – The Government introduced the welfare system to the community. Being a rural community, their outcome resulted in a welfare-dependent based economy.

**1972** – Dakota Plains was officially recognized as one of the lost reserves, and without treaty rights, were not “legally” acknowledge under the Indian Act. Tribal Councils began to emerge during this time, so Dakota Plains joined the Dakota-Ojibway Tribal Council. Due to their small numbers, the Tribal process focused on the communities with large numbers, hence little affiliation was challenging, and that relationship was severed, despite 40 years of participation.

**Situational Analysis Housing, Education, Employment**  
**2019/2020**


Dakota Plains Wahpeton Oyate is the poorest of the poor. Due to their location, they currently have limited opportunities to engage in economic development projects because they are situated inside another reserve and, unintentionally, considered inferior to their neighbours. A joint Water Sewer project left Dakota Plains owing almost a quarter of a million dollars, despite an agreement that their contribution of approximately three million dollars towards the project sufficed.

Most recently, Dakota Plains attempted to exercise their sovereignty by doing trade with another First Nation community but were charged with trade offences. Their trade business had intended to show their sovereignty and build a bridge to begin to finance and sustain essential areas in education, health, housing repair, childcare, youth and elder programs. Chief Orville Smoke and CEO Craig Blacksmith are prepared to build this community foundation so the community can create a revenue source and move towards self-sufficiency and away from the welfare-dependent based economy.

## Appendix 3- Brokenhead Ojibway Nation

### *Community #2*

#### **Brokenhead Ojibway Nation**

**Population:** ~~1758, 630~~ (on reserve) 

**Location:** The reserve is located 64 kilometres (40 mi) northeast of Winnipeg, Manitoba

**Governance** – Chief Deborah Smith

#### **BON Councilors:**

Harvey Olson, Winston Desjarlais, Naomi Nicholas, Shawn Kent

### **Situational Analysis Housing, Education, Employment**

**2004 – BON Housing Authority** Brokenhead Ojibway Nation Housing Authority administers the housing program using the 2004/2005 General Housing Policy and Procedures Manual. They are actively engaging the community to make changes to the manual.

**2009 - BON Peace Officers** patrol the community 24 hours a day, seven days a week.

#### **BON Finance Department**

**BON Organization is made up of 19 departments managed by BON human resource department**

#### **BON Water & Sewer Treatment Plant**

#### **BON Entities**

- Bon Early Child Care Programs
- East Resource Centre
- East – Employment & Training
- East – Income Assistance
- Health Services
- Brighter Futures Program
- Building Healthy Communities Program
- Maternal Child Health Program
- Medical Transportation
- Nnadap Program
- Sergeant Tommy Prince School
- Southeast Child & Family Services

#### **BON Businesses**

- Bon Entertainment Centre
- Bon Pharmacy
- Brokenhead Community Store
- Brokenhead Grocery
- Wavers of Brokenhead

**Analysis**

BON has an active Chief and Council, and the U of M has an excellent relationship with BON. Their community is flourishing with many BON businesses. BON has the capacity and resources to be successful in the Indigenous Philanthropy research project.