Prairies, and Northern Ontario Node: A Database of Funding Opportunities

Brodie Metcalfe

The Urban Aboriginal Strategy (UAS) Funding Database was created to both synthesize and make accessible the various funding opportunities available to Indigenous communities in key urban centres of Saskatoon. Rising from a demand for a more responsive and transparent process for programs and funding, the UAS developed a database to support community-driven initiatives and collaborative partnerships by coordinating the mandates and programs of several organizational bodies.

The academic partners involved with this initiative were Isobel M. Findlay, Karen Lynch and Cara Spence; all three are part of the Community University Institute for Social Research (CUISR) run out of the University of Saskatchewan. The community partners involved were Dwayne Docken, the UAS Coordinator, and members of the UAS. Collectively they gathered information on funding and program op-

portunities for Indigenous people in Saskatoon and coordinated them into five priority pillars: health, justice, youth, economic development and capacity building.

The funding database is part of a larger UAS initiative to develop a Sustainable Collaborative Community Model. The basic principles of this model are poverty elimination and capacity building; in sum, working to improve the socio-economic status of Indigenous people in Saskatoon. Researchers identified various structures of urban funding centres already being used as prototypes for the Aboriginal Funding Database. In addition, researchers identified the funding body, type of funding opportunity, organizational mandate, funding history and criteria, program description, contact information, and application deadlines and links to on-line application forms for as many funding sources as were available. Information was then compiled into a da-

tabase to increase awareness and encourage access to and the use of available funding.

After the completion of the database, the UAS underwent a review and revitalizing phase where they re-assessed their goals and objectives. Due to a shifting response from the community, the funding database was set aside for the time being. Presently, the UAS is working, in conjunction with the City of Saskatoon and United Way, on research into the projects that have received funding in the past to measure their successes and challenges versus trends of needs.

Visit this link to see the 2007 report drafted on the Aboriginal Funding Database:
http://www.usaskstudies.coop/socialeconomy/files/ LLL_Final_Reports/Report_CL1_14_SK.pdf

Atlantic Node: Indigenous Community Development on Chiloe Island, Chilie

Brodie Metcalfe

This is the second pahse of a larger project focusing on microenterprise on Chiloe lisland, off the coast of Chile. Research was conducted at the Institute of Island Studies in PEI by Irene Novaczek and Kim D'Ambrogi, in partnership with the Williche Council of Chiefs (WCC) and Bosque Modelo, both located in Chiloe. Bosque Modelo is part of the international Model Forest movement; it recognizes that people cannot simply desist from overcutting forests if there are not meaningful, sustainable alternatives to livelihood. They have set up both a microloan program and Biodiversity Store. The WCC is the tribal council for Indigenous Williche people on Chiloe. They work with twenty-five traditional leaders on issues such as land titles negotiations; they also run the Williche Health Centre, which has attracted national fame for its incorporation of traditional knowledge.

The purpose of this research project was to highlight the benefits and challenges of being a microentrepreneur when one is also on an island, rural, female and/or Indigenous; to discover what models of micro-

enterprise are most suited for marginalized people in these contexts; and to compile what advice that can be offered to social economy organizations based on the experiences of Chilote microentrepreneurs.

D'Ambrogi used an ethnographic approach to data collection and analysis. She lived in Castro for five months, taking regular trips to rural areas and conducting interviews on site of at home-based small businesses. Participants were identified using a snowball method, whereby the search for contacts began with the head of Tourism and the Biodiversity Fair, which led to a number of interview contacts. All interviews were conducted with small scale business owners producing craft-like products.

Research determined that microenterprise as a strategy for income generation is much more complex than is assumed. Small business owners of Chiloe showed that monetary gain is not the only measure of wealth and success; less "tangible" benefits such as cultural preservation, independence, creativity, identity, community, and empowerment are all intricately

woven into the businesses, from the structure of the enterprise to the production of goods and services, being produced to the final customer. marketed audience. This research project clearly shows the necessity for local support organizations and agencies to work with, and not for, the communities they hope to affect change in. Since the 1980's there has been industrial aquaculture in Chiloe, which looked like a good move from an external perspective for its economic incentives; however, many people in Chilote's have expressed concern that the impetus for large-scale salaried work is detrimental to the self-sustainability and the cultural preservation of Chiloe. For instance, it is now harder to pass knowledge intergenerationally, because microenterprise is not valued in the context of global capitalism; therefore young people are looking to salary work for higher and more secure wages.

For more information on this project visit:
http://www.msvu.ca/socialeconomyatlantic/English/ SN2E.asp#Project%202.7

Regional Research Centres

Social Economy and Sustainability Research Network
www.msvu.ca/socialeconomyatlantic

L'Alliance de recherche universités-communautés en économie sociale (ARUC-ÉS) et le Réseau québécois de recherche partenariale en économie sociale (RQRP-ÉS)
www.aruc-es.ca

Social Economy Centre
sec.oise.utoronto.ca

Linking, Learning, Leveraging: Social Enterprises, Knowledgeable Economies and Sustainable Communities
www.usaskstudies.coop/socialeconomy

Social Economy Research Network of Northern Canada
dl1.yukoncollege.yk.ca/sernnoca

BC-Alberta Research Alliance on the Social Economy
www.socialeconomy-bcalberta.ca

The Canadian Social Economy Hub
www.socialeconomyhub.ca

The Canadian Social Economy Hub (CSEHub) is located at the University of Victoria and is co-directed by Ian MacPherson and Rupert Downing. CSEHub undertakes research in order to understand and promote the Social Economy tradition within Canada and as a subject of academic enquiry within universities.

CSEHub is a Community-University Research Alliance (CURA) between the University of Victoria, represented by its principal investigator, and the Canadian Community Economic Development Network (CCEDNet), represented by the designated co-director. CSEHub is directed by the two principal investigators and their representatives, with the advice and input of a board of representatives of regional nodes and national partners of the Canadian Social Economy Research Partnerships (CSERP).

Questions? Please Contact Us!

Annie McKitrick, Manager
(250) 472-4976
secoord@uvic.ca
www.socialeconomyhub.ca

Canadian Social Economy Hub
University of Victoria, TEF 214
2300 McKenzie Avenue
Victoria, BC V8P 5C2

The Social Economy in Canada: Indigenous Communities

WWW.SOCIALECONOMYHUB.CA

What is the Social Economy?

There are many definitions used by practitioners and others interested in the Social Economy. The Canadian Community Economic Development Network (CCEDNet) National Policy Council has the following definition:

"The Social Economy consists of association-based economic initiatives founded on values of:

- Service to members of community rather than generating profits
- Autonomous management (not government or market controlled)
- Democratic decision making
- Primacy of persons and work over capital
- Based on principles of participation, empowerment.

The Social Economy includes: social assets (housing, childcare, etc), social enterprises including co-operatives, credit unions, equity and debt capital for community investment, social purpose businesses, community training and skills development, integrated social and economic planning, and capacity building and community empowerment. The Social Economy is a continuum that goes from one end of totally voluntary organizations to the other end, where the economic activity (social enterprise) blurs the line with the private sector."

To provide a context for studying the Social Economy, the Social Sciences and Humanities Research Council of Canada introduces the Social Economy as follows:

"In recent years, in both North America and Europe, there has been increasing interest in what is known as the 'Social Economy,' for which some authorities use the term 'community economic development.'

The social economy refers to those enterprises and organizations which use the tools and some of the methods of business, on a not-for-profit basis, to provide social, cultural, economic and health services to communities that need them. The social economy is characterized by cooperative enterprises, based on principles of community solidarity that respond to new needs in social and health services, typically at the community or regional level.

Social economy enterprises exhibit distinctive forms of organization and governance such as worker co-operatives and non-profit organizations. Such organizations produce goods for and deliver services to the public."

The organizations and stories featured in this publication all share in common an understanding of how a Social Economy organization has both social and economic goals.

Through the Candian Social Economy Research Partnerships researchers and indigenous community members across the country have had the opportunity to work together to explore potiential of the social economy to stimulate locally directed, positive change in diverse cultural and socio-economic contexts.

This newsletter highlights some of this work, while providing a starting point for further study.

Excerpt from Cliff Atleo, Jr. "From Indigenous Nationhood to Neoliberal Aboriginal Economic Development: Charting the Evolution of Indigenous-Settler Relations in Canada, " Canadian Social Economy Hub, October 2008.

"While the Social Economy may be a challenge to define, this does not preclude potential links with Indigenous views on community resurgence. In fact, the blurred lines are consistent with the fluid, non-hierarchical views of Indigeneity and anarchism. This flexibility is critical to any alliance building with Indigenous peoples, weary from centuries of external religious, scientific, liberal, and Marxist-inspired dogmas.

Where Social Economy academics and practitioners may require additional understanding is in the complexity of Indigenous worldviews and contemporary efforts at community revitalization. Social Economy advocates must remain critical of their own potentially oppressive actions given their status as Settlers on Indigenous lands, as well as being mindful of who they choose to cooperate with in Indigenous communities. My contention here is that not all Indigenous "community-based enterprises" exemplify Social Economy values. Many Aboriginal community-based businesses are community-based out of jurisdictional and fiscal necessity, but are run on strictly corporatist values.

...

The basis for cooperation with non-Indigenous people, be they of a Social Economy persuasion or not, is the respect for, and recognition of, Indigenous territories and jurisdiction. Failure to address these issues will only perpetuate the legacy of neocolonialism that has been carried out for centuries by Settlers in Canada. For Indigenous peoples, economic social justice is preceded by restitution – a giving back of what was stolen.

Granted, these aspirations are long-term, if not considered totally unrealistic by some. Others believe that while long-term efforts must be encouraged, much can be done in the present, not merely as building blocks for a more just society, but in shaping a more just society today. Gayle Broad and Lou Hammond Ketilson have documented some successful links between Indigenous peoples and the co-operative movement, particularly in the north amongst the Inuit. They cite approximately 140 co-operatives in the northern regions of the Arctic that provide a variety of services including, "food, supplies, post offices, cable television, internet, hotels, adventure tourism; marketing of arts and crafts, wild rice, fish products; housing; and financial services." These successes can be learned from and built upon. Again, it is important to fully understand that Indigenous community resurgence requires a radical shift in thinking that goes beyond platitudes and attempts to make colonialism nicer. If Indigenous-Settler relations are to become re-imagined on the basis of justice and respect, then Settler society will have to examine the true colonial history and present reality of Canada and be prepared to make amends. There are indications that the Social Economy can play a role in reconfiguring economic relations, but both Social Economy advocates and Indigenous communities must commit to further work, theoretically and in practice."

Find the Full paper at: *http://www.socialeconomyhub.ca/hub/wp-content/uploads/2009/01/catleocsehu-bpaperoct2008v2.pdf*

Southern Ontario Node: Knowing Traditional Territory

Brodie Metcalfe

Knowing Traditional Territory is an ongoing research project that began in 2007, involving Fort Albany First Nation, Economic Development Officer, Chris Metatawabin, Ontario Institute of Studies in Education (OISE/UT) and Algoma University researcher, Sheila Gruner, and Jean-Paul Restoule a First Nation Assistant Professor at OISE/UT. Originally, the project's purpose was to create and support meaningful spaces for intergenerational dialogue concerning the importance of relationships to both the land and Albany River for Fort Albany First Nation. Gruner and Metatawabin worked together to develop a community based research strategy for the project, which has grown significantly in scope in the past year.

A community advisory group formed, representing people from diverse social organizations in the Fort Albany First Nation community, to develop directions and activities for the project that would benefit the community in specific ways. Two major projects were supported by the advisory committee. The first project stemmed from an idea to teach research skills to young people to carry out their own research on issues important to them and their community. Youth were supplied with audio recorders and basic training in research protocols. The youth involved conducted a series of interviews, engaging peers, adults and elders to share their personal stories, knowledge and perspectives on the Albany River. Subsequently, an audio documentary was produced; it was aired on Wawatay Radio.

The second project youth were interested in and the advisory group wanted to see carried out was an organized river excursion with community members, as a means to carry out meaningful research in an applied way. The goal of the excursion was to do 'community mapping' of the sites and stories of elders and others with knowledge of the river by documenting these stories through written, audio and visual representation; interested participants took part in a training session on community based research before their departure. Fourteen people took part in the community mapping river excursion just this past June 2009. One of the participants brought a film camera along with him and documented the trip, which will be developed into a documentary.

During the process of this research project, it was renamed the "Paquataskimik Project." Paquataskimik is an Innnowuk (Cree) word that refers to the natural environment and makes reference to the whole of traditional territory. Gruner explains that this name is important because it reminds the community and others that traditional land goes far beyond forced reserve boundaries; the historical relationships the Mushkegowuk people have to this land must be recognized as crucial to their identity and well-being.

For more information about this project visit:
http://sec.oise.utoronto.ca/english/project_pages/project_32.php

Prairies, and Northern Ontario Node: Performing the Social Economy

Meghan Channell

One of the main objectives of this finished project, in league with community partners Batchewana First Nation, Garden River First Nation, and the Garden River Arts Committee, was to create two scripts; a modern adaptation of Henry Longfellow's 1855 poem "The Song of Hiawatha"; and one based on the Robinson-Huron Treaty signing of 1850, which resulted in the creation of several reserves. Conferences held between the director, actor, and playwright Floyd Favel, the playwright Alanis King, the Garden River Arts Committee, and Anishinaabe youth artists and elders shaped the new edition of the poem. Another goal of the project was to scour the original sources for Hiawatha, which is comprised of interviews, stories and legends and First Nations history, as well as Longfellow's poem for major themes to tackle in the contemporary script. Finally, the information collected from the research was to be inducted into the curriculum of elementary and high school students.

The academic partners behind Garden River First Nation Performance of Hiawatha are Alice Corbiere, the Community Economic and Social Development (CESD) Research Institute Program Coordinator at Algoma University and member of Garden River Arts Committee, and Karl Hele, director of First Nations history at the University of Western Ontario. Hele first became acquainted with this vein of study while serving as a summer student at the Garden River First Nation band office in the 1990s. As he spent time with the elders, Hele noticed that stories about the Hiawatha play kept coming up. This play, performed customarily from 1900 to 1967, had immense cultural importance for the Garden River community, even though the tradition was started by Indian agents as a ploy to get tourists and settlers into Northern Ontario.

Hele sees the play as a good learning tool because students gain more knowledge when participating in the educational process, instead of just watching. As a part of the project, Hele taught a series of lectures at Algoma University that were hosted by Dr. Gayle Broad and the university's Department of Community Economic and Social Development. In these lectures, Hele studied the political, cultural, economic, and community influence of the Hiawatha performance to the Garden River First Nation over the last century. Alice Corbiere, another academic researcher, drove the production of the play in 2006.

Garden River First Nation is about ten miles long and ten miles inland with a population of 2,313 registered band members (as of June, 2009, Indian and Northern Affairs Canada). According to Statistics Canada's 2001 census, a whopping 93% of the on-reserve population spoke English as their only mother tongue, and over 56% of them considered themselves Catholics, while 28% defined themselves as Protestant. Looking at these statistics, the significance of the revival of the Hiawatha play can be clearly seen. The play can be used to infuse the diminishing sense of cultural pride within the community by following the same method that the Ojibwa have used in the past to cultivate knowledge of their culture in the following generations.

Lyle Sayers, the Garden River First Nation chief sees the resurrection of the play as positive, quoted as saying "It's great to see the whole community getting involved in this project. It's important for younger generations to know stories and learn their history," in "Garden River's

For more information on this project visit:
http://usaskstudies.coop/socialeconomy/?page_id=169#

'Hiawatha play studied by scholar Dr. Karle Hele,' by Sandra Hodge:
http://www.saultthisweek.com/ArticleDisplayGenContent.aspx?e=6725

Atlantic Node: Climate Change Adaptation Strategies for Medicine Gatherers

Meghan Channell

Extending from July 2007 to March 2008, this project was designed to help develop forms of protection for traditional medicinal plants against climate change. Through visits and interviews with First Nation people educated in traditional medicinal healing (many of whom were Elders) from the eastern New Brunswick Mi'kmaq communities Elsipogtog (Big Cove) and Ugpiganjig (Eel River Bar), the researchers were able to come up with two adaptive strategies. The first being the support of the Aboriginal Heritage Garden (AHG) that was constructed in Ugpiganjig to help reclaim the green space taken by development and the second being the protection of habitats. While each of these strategies would be helpful on its own for the preservation of traditional medicine, the combination of the two would definitely have a greater ability to increase the adaptive scope of these areas.

Omer Chouinard and Nadine Gauvin were the two academic researchers on the case. Chouinard works as a Sociology professor and as Director of the Master's program in Environmental Studies at the Université de Moncton in New Brunswick, and Gauvin is the coordinator for the St. Lawrence Coalition on Sustainability (SLCS). The SLCS' working group Traditional Ecological Knowledge had submitted the project at the request of Indian and Northern Affairs Canada and funding was supplied by the Canadian Climate Change Impacts and Adaptation Program of Natural Resources Canada.

Ugpiganjig has a population of about 600 people, half of which live on the reserve, and is positioned in coastal north eastern New Brunswick. Elsipogtog, on the other hand, is the largest First Nation community in New Brunswick, with about 2,100 people who call the reserve home.

The project was led by a primary investigator from Halifax and two secondary investigators from each community. The secondary researchers individually interviewed ten participants in each community about the struggles they are facing. The interviews were based on a questionnaire compiled from discussions between the first and secondary investigators. In addition the researchers held two gatherings in which all of the participants were present.

From this project, the researchers discovered that, although confronted with unique challenges because of their different locations, the participants from the two communities shared similar concerns. Some of these anxieties included apathy from youth regarding the holistic medicine approach; skepticism from outside as well as within their communities relating to climate change, and technology's overpowering role in society. In order to effectively protect the habitat of medicinal plants and to promote traditional knowledge, the participants need the government and political structures to take on a greater role.

"I know that our Knowledge is not accepted as Fact, only as observation, in fact even by our own first nations," an Elder of Elsipogtog was quoted as saying in the report. "It is sad to know this, is all I can say."

For more information on this project visit:
http://www.msvu.ca/socialeconomyatlantic/English/SN4E.asp#Project%204.7

For the project report visit: http://coalition-sgsl.ca/webcura/files/358.pdf

Resources

Urban Aboriginal Strategy:
A community-based initiative developed by the Government of Canada to improve social and economic opportunities of Aboriginal people living in urban centres.
http://www.ainc-inac.gc.ca/ai/ofi/uas/index-eng.asp

SSHRC Aborginal Research Pilot Program:
Application Deadline: Sept 30, 2009
The Aboriginal Research pilot program seeks to build Canada's capacity, at the postsecondary level, to engage research questions and capitalize on knowledge, experience and traditions developed among and in partnership with Aboriginal peoples.
http://www.sshrc.ca/site/apply-demande/program_descriptions-descriptions_de_programmes/aboriginal-autochtone-eng.aspx

Linda Clarkson, Vern Morrissette and Gabriel Règallet, "Our Responsibility to The Seventh Generation: Indigenous Peoples and Sustainable Development" International Institute for Sustainable Development, Winnipeg, 1992
www.iisd.org/pdf/seventh_gen.pdf

Stacia Kean and Raimi Osseni, "Aboriginal Youth and CED in Canada," CCEDNet Emerging Leaders Committee, Online Slideshow, 2009
http://www.slideshare.net/titoun/aboriginal-youth-and-ced-may-28-2009

Wanda Wuttûnee. "Aboriginal Perspectives on the Social Economy" in J.J McMurtry ed. *Living Economics: Canadian Perspectives on the Social Economy, Co-operatives, and Community Economic Development.* Emond Montgomery Publication Limited, Toronto, 2010.

Prairies, and Northern Ontario Node: Getting Tough on Policy: Investing in the Successful Reintegration of Aboriginal Peoples Returning from Incarceration

Meghan Channell

Of all the Canadian major cities, Saskatoon has the largest proportion of First Nations people, making up almost 9% of its population of 225, 927, according to Statistics Canada's 2001 Census. This region formed the basis of the research behind "Investing in the Successful Reintegration of Aboriginal Peoples Returning from Incarceration," which had support from community partners the Saskatchewan Economic Development Association, and the Urban Aboriginal Strategy.

Isobel Findlay, Darlene Lanceley, and Gloria Lee were the academic research partners involved in the recently finished project that aimed to supply a literature review as well as an environmental scan of programs and support available for Aboriginal people coming back from incarceration in federal, provincial, and

youth institutions. Isobel Findlay is an associate professor in the Department of Management and Marketing and a scholar for the Centre for Study of Co-operatives at the University of Saskatchewan. She has written many essays on Aboriginal justice and economic development issues for various journals. Darlene Lanceley also works for the University of Saskatchewan in the sociology department as a professor for the indigenous peoples' justice program. For the past twenty-five years Gloria Lee has been immersed in social justice and community development issues and now serves on the Prince Albert Grand Council as Justice Director. She is of Cree ancestry and works as a researcher and curriculum developer at the Saskatchewan Indian Institute of Technologies.

By examining the available support for recently incarcerated Aboriginals, the researchers were able to detect the gaps in the services and come up with

possible solutions, including searching for potential employers who might be willing to help facilitate skills training and work placements.

Saskatoon is currently experiencing an extreme lack of affordable housing as well as labour shortages, conditions which dispoertionaly impact the city's Aboriginal community. Organizations and service providers contacted through this research have voiced frustration with the housing shortage because it is forcing lower-income people to take drastic measures. Families who can't afford their rent are seeking shelter in parks and some people who have just come out of institutions are simply returning to them because they have nowhere else to go. This situation fundamentally weakens the will of individuals to keep with their probation requirements. In 2007, the City of Saskatoon estimated that they were short by 3,500 units of affordable housing.

While this report concentrated mainly on employment, education, and training opportunities, the researchers ran into the need for shelter and support for recently incarcerated individuals repeatedly. They concluded that success relies primarily on access to housing and safety and that the policies, support, and institutions in place right now constrain any meaningful attempts to help the Aboriginal communities. To address the complicated needs of these Aboriginals, organizations need to broaden their mandates and get a little bit more creative, according to the suggestions of the Aboriginal target group.

For more information on this project visit:
http://usaskstudies.coop/socialeconomy/?page_id=204