Wìdjìwàgan – Share our Stories:
A Traditional and Modern Knowledge Exchange

Indigenous Innovation and Social Innovation in Canada

CONGRÈS DES PEUPLES AUTOCHTONES
CONGRESS OF ABORIGINAL PEOPLES

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EXECUTIVE SUMMARY

Indigenous social innovation is an opportunity to promote social justice, reconciliation, intercultural dialogue, environmental sustainability, and to build community resilience. The practice and study of Social innovation (SI) can have a healing impact on Canadian society and the planet, but only if all people are empowered with the knowledge and the resources to be successful in their social innovation projects.

There is scepticism around Social Innovation and we heard that Social Innovation may be perceived as another passing buzzword, or lip service to a cause. We heard from Indigenous people that they did not feel invited to participate in funding processes due to the inaccessible and unrelatable nature of the process. Enabling greater inclusion for Indigenous Innovation within the Social Innovation and Social Finance ecosystem in Canada, requires making room for Traditional Knowledge – the foundation of Indigenous Innovation – to be respected and treated with equal validity. Until the unique aspects of Indigenous Innovation are understood, it will be difficult for Western practices and policies to accommodate it and promote its success as well.

Through the Wìdjìwàgan project, the Congress of Aboriginal Peoples (CAP) seeks to build knowledge and resources to inform and empower their membership and the public with a comprehensive, basic understanding of social innovation and social finance concepts so that they may become eligible, access and leverage the funds available from Canada's Social Finance Fund. To inform and support access, we asked: What are the most fundamental concepts within Social Innovation and Traditional Knowledge that can inspire and empower Indigenous people to access opportunities provided by the Government of Canada and the Canadian Social Innovation ecosystem?

To overcome the existing challenges of access and education, the Wìdjìwàgan project gathers the information most crucial to the success of Indigenous social innovation and delivers it in a culturally-relevant way – through language, stories, and themes that are a part of Indigenous life. By focusing on building capacity we can prevent common pitfalls and build flourishing ecosystems that will support and sustain social innovation in the long-term. This report

1) identifies key social innovation and social finance concepts needed for individuals to form a strong base of foundational knowledge – the knowledge needed to do the practical work of forming, planning, and accessing resources to grow a social purpose organization (SPO) and

2) explores how Traditional Knowledge which consists in cultural practices, beliefs, and experiences can provide alternative understandings, enrich existing concepts, and provide reconciliatory power to existing Western SI concepts and approaches.

Social innovation, at its core, is an Indigenous concept. For this reason, Indigenous social innovation is referred to as Indigenous Innovation throughout this report. Traditional Knowledge has always promoted the tenets of what the Western world calls "social innovation" by putting care for the whole person, communities, and the planet at the forefront of all activity. In this report, we honor this legacy and remind the reader of Indigenous achievements and ideas old and new through examples of Indigenous social innovation.

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Nature of our research

Our research focus is the relationships between Indigenous and non-Indigenous peoples and Social Innovation in Canada, in order to foster new, responsible, reciprocal and respectful relationships in place of old conflicts. The approach was exploratory as the questions we examined evolved with our formative findings and shed light on new opportunities and directions to explore. This research is not an exhaustive account of any of the main concepts it addresses namely, Social Innovation, Indigenous Innovation, or Traditional Knowledge and should be referred to for this purpose or outside of the context for which it was developed. This is an opportunity to explore how we can foster more inclusive practices through intercultural understanding and knowledge exchange. Additionally, as the context around social innovation in Canada is evolving rapidly, we recognize that by prioritizing the immediate utility of this work we sacrifice the longevity of its pertinence. However, in some ways Social Innovation and Social Finance is not evolving quickly enough and this is the source of our motivation.

Methodology

As non-Indigenous researchers and authors of this report it is important that we provide due time in listening and learning from Indigenous voices first. Our research engages primarily with the work of Andrea Johnston, an Indigenous researcher, who conducted interviews with Elders and Knowledge Keepers and produced the report "Wìdjìwàgan: Sharing our Stories" as a first step in this knowledge mobilization and investment readiness effort. Informed by this work and by conversations with our working group including, Andrea Johnston and members of the Congress of Aboriginal People, we set out to conduct supplementary research that might inform Indigenous and non-indigenous people doing social innovation work about social innovation (SI) and social finance (SF) concepts. We set out to identify how Indigenous Innovation is or is not aligned with SI/SF concepts and practices and how Traditional Knowledge might promote inclusivity in social innovation and social finance in Canada.

This research consisted of a literature review of SI/SF research conducted within the past 8 years, with a focus on the Canadian context and Indigenous researchers when and where possible. To fill gaps found in the literature, we conducted 15 interviews with members of the SI/SF community, including people who have "on-the-ground" experience working in this field, including Indigenous innovators, entrepreneurs, community organizers and funders. Learning from this practical experience enabled us to filter the massive amount of conceptual information down to those concepts that are most crucial to the success of social innovation projects in Canada today. These concepts are the ones that can be found in this report and in the learning resources.

Situating the Research Team

The Pure & Applied team members collaborating on this public policy and education research are Nikitasha Kapoor and Roxanne Desforges. We are both non-Indigenous and acknowledge our limitations with respect to this. We count ourselves as allies working to earn trust one day at a time. Each of us brings a needed area of expertise to this project. Nikitasha has worked in the area of Social Innovation in Quebec and Ontario, with a specific focus on community empowerment, capacity building for social and collective entrepreneurs, values-aligned partnership development and ecosystem building. Roxanne has worked to build and scale a Canadian Social-Purpose Organization (SPO) from the ground up which focused on serving Indigenous youth nationwide. Over the past three years, we have worked together as Pure & Applied to support conscious leaders in building impactful SPOs.

As a research team, we are hopeful that the social and environmental injustices that we, as settler Canadians, have propagated and continue to propagate on our indigenous brothers and sisters can be more effectively acknowledged and addressed through a critical Indigenous and social innovation lens. And by integrating Traditional Knowledge into our approaches and models for social innovation we can implement more aggressive strategies toward reconciliation. We believe that the kind of systemic and structural change needed to address injustices in Canada is possible and begins with us striving to learn from and alongside Indigenous peoples.

Today you cannot even do good unless you are prepared to exert your share of power, take your share of responsibility, make your share of mistakes, and assume your share of risks.

George Kennan, quoted in Joshua Cooper Ramo,
The Age of the Unthinkable, 2009

A Turning Point for Innovation in Canada

Canada is at a turning point in its development. The population is more aware of the economic inequality, environmental degradation and political conflicts that we increasingly face. On this trajectory, our future risks being even more complex than our present. Tackling these global challenges begins at home. In order to successfully overcome these challenges as a nation, we will require evidence-informed, community-based, and bold solutions.

Canada is in a position to lead a deeply needed initiative to ensure the quality of life of all generations today and in the future are prioritized. The Canadian population is diverse and skilled, holds strong social values, and has access to an abundance of resources. The country can take a leadership and facilitation role to enable an ecosystem that allows for both large-scale and community-based innovation to flourish (Chunilall & Sataar, 2018).

On a global level, we see joint efforts by both local and global leaders to share resources – research, people, money, materials, trade, policy development, governance – and align priorities in order to address the broad range of issues that society is facing. Notably, the adoption of the United Nations Sustainable Development Goals (Goals) in 2012 provides a set of objectives on which countries may base their initiatives. Working together, global leaders assert that "ending poverty must go hand-in-hand with strategies that build economic growth and address a range of social needs" (United Nations, 2016). There are 17 interconnected goals developed by the United Nations that serve as a "blueprint to achieve a better and more sustainable future for all. [...] In order to leave no one behind, it is important that [nations] achieve them all by 2030." (United Nations, 2016).

What is Sustainable Development according to the United Nations?

- Sustainable development has been defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.
- Sustainable development calls for concerted efforts towards building an inclusive, sustainable and resilient future for people and the planet.
- For sustainable development to be achieved, it is crucial to harmonize three core elements: economic growth, social inclusion and environmental protection. These elements are interconnected and all are crucial for the well-being of individuals and societies.
- Eradicating poverty in all its forms and dimensions is an indispensable requirement for sustainable development. To this end, there must be promotion of sustainable, inclusive and equitable economic growth, creating greater opportunities for all, reducing inequalities, raising basic standards of living, fostering equitable social development and inclusion, and promoting integrated and sustainable management of natural resources and ecosystems.

Table 1.0: United Nations definition of Sustainable Development, Source: United Nations, 2016.

The Government of Canada has publicly embraced "the universality of the 2030 Agenda and is committed to supporting the implementation of the SDGs in Canada and internationally" (2018). The Canadian Government is supporting initiatives tied to Canada's existing local challenges in housing, refugee integration, climate change, reconciliation, access to clean water, the opioid epidemic, and more.

Goal 1: No poverty
Goal 2: Zero hunger
Goal 3: Good health and well-being
Goal 5: Gender equality
Goal 8: Decent work and economic growth
Goal 10: Reduced inequalities
Goal 11: Sustainable cities and communities
Goal 17: Partnerships for the goals

Table 2.0: SDG Goals & commitments by the Canadian Government.
Source: the Employment and Social Development Canada, 2018.

It is increasingly clear that progress can only be made by integrating "new concepts, strategies, initiatives, products, services, processes, or organizations that meet pressing social needs and profoundly change the basic routines, resource and authority flows, or values and beliefs within the social system in which they arise" (McCarthy et al, 2014). We currently have a "narrow view" of who and how society contributes to wealth and well-being – by focusing on economic growth and innovation primarily within the private sector, to the exclusion of the charitable and non-profit sectors. Today, Employment and Social Development Canada (ESDC) invites Canadians and allies to take action: "Society will be best served when all sectors work together and when governments recognize the contribution that charities, nonprofits and cooperatives make to economic growth, growth that is inclusive and improves outcomes in communities" (2018).

New efforts to address social challenges will depart from the old ways of innovating and respond to the current demands of the public, such as the demand for transparency, progress and accountability. Prioritizing profit above social and environmental impact has failed to inspire trust between people and innovation. New efforts to address social challenges will depart from the old ways of innovating and respond to the current demands of the public, such as the demand for transparency, progress and accountability. Prioritizing profit above social and environmental impact has failed to inspire trust between people and innovation. Today's citizens and consumers are more conscious and knowledgeable than ever. They want to see their own values mirrored in the organization in which they invest, and which in turn support them. Our youngest generations are notably the most decisive and determined generations in the fight for justice, equality and global prosperity.

Mutually beneficial relationships between entities and individuals are no longer pre-determined by the organization's legal structure – for profit, non-profit, mutual, cooperative, etc. – rather, it is the commitments, the transparency, and the way in which organizations hold themselves accountable to the governance model they have created and the people they serve is what matters. Increasingly, private companies are realizing that they too can help address social, economic, and environmental challenges while generating or increasing profits. Charities and nonprofits are investing in research and development, and creating sustainable businesses to grow the impact of their missions. Society will be best served when all sectors work together and when governments and financial investors recognize the contribution that charities, nonprofits and cooperatives make through social development.

We need to apply different tools and mindsets to help us achieve our new goals. In order to facilitate a shift in priorities and approaches to innovation, people – adults and youth alike – must be aware that there are alternatives to the status quo. Social innovation is the term used to describe the shift in approach from profit-driven and marginalizing innovation and business practices to those that work to meet social goals.

Social innovation is about developing new solutions to social or economic challenges. It can improve people's quality of life through collaborating with new partners, testing creative ideas and measuring their impact.

Table 3.0: Definition of Social Innovation
Source: Employment and Social Development Canada, 2019.

Social innovation, as an approach, "puts capacity to harness innovation at the core of public service. As a field, social innovation is new, practice-led and under-theorized. It should be considered more of a movement than a particular methodology" (United Nations Development Programme, 2016).

Shared language is one of the most fundamental tools put to work when times need changing as it works to socialize a concept, to make room for learning, and for alliances to be built. By increasingly mobilizing 'Social Innovation' as a term and a field of study around the world, communities, leaders, and practitioners can set their own priorities and collaborate based on values and social purpose.

While the definition of 'social innovation' varies and has different connotations depending on the community, organization or individual in which it is used– we use the Government of Canada's definition of "social innovation" in this report (refer to table 3.0) to mark both an individual mindset shift as well as an ideological shift in broader society.

The Social Finance Fund

The Government of Canada has launched the Social Finance Fund to encourage the active participation from communities, organizations and individuals to address complex social challenges with the support of new Government-led financing tools in 2020.

> "To encourage innovative approaches to persistent and complex social challenges, the Government of Canada is creating a Social Finance Fund. This will give charitable, non-profit and social purpose organizations access to new financing to implement their innovative ideas, and will connect them with non-government investors seeking to support projects that will drive positive social change. To help accelerate that change, the Government proposes to make available up to $755 million on a cash basis over the next 10 years for a new Social Finance Fund and an additional $50 million over two years for social purpose organizations to improve their ability to successfully participate in the social finance market The proposed Social Finance Fund could generate up to $2 billion in economic activity, and help create as many as 100,000 jobs over the next decade. In addition to these measures, the Government will continue to work on exploring other recommendations from the Steering Group's report." (Government of Canada, 2019).

The Social Finance Fund can enable organizations to access financial support with a view to furthering their impact. The Social Finance Fund can enable organizations to access financial support with a view to furthering their impact.

The Government of Canada has the role of mobilizing and investing in efforts to increase the amount of social financing available in Canada. The Canadian Government (2019) describes social finance on it's website as:

> A tool that seeks to mobilize private capital for the public good. [Social finance] creates opportunities for investors to finance projects that benefit society and for community organizations to access new sources of funds. Social finance investments: involve access to capital that has a positive impact not only financially but also on society as a whole; can be made by different types of investors. These include charitable foundations, retail investors, credit unions, chartered banks, governments and institutional investors such as pension funds; can be made to a variety of organizations that seek to have a positive impact in their communities.
>
> These include registered charities, non-profit organizations, co-operatives and businesses that consider the social effects of their activities can be made using a variety of financial tools, including loans, community bonds, equity investments and social impact bonds; and can help non-profit organizations and charities become more successful. Though it does not replace traditional government funding, social finance can help organizations attract new financial resources to help them address social issues.

These living conditions are both an unjust and unnecessary reality for Indigenous people living in Canada. Their very existence is proof that any efforts to dismantle the systems, processes, and dynamics of exclusion at play in our modern society are grossly inadequate.

Goal		SDG 2030 target	National	Indigenous	Non-Indigenous
1	**Child poverty, 2010** % of children aged 0 to 17	Cut by 1/2	18%	38%	17%
2	**Food insecurity, 2012** Moderate + severe, % of population aged 12+	0%	7.8%	18.0%[1]	
3	**Tuberculosis incidence rate, 2015** New & re-treatment, per 100,000 people	End epidemic[6]	4.6	15.1 First Nations 166.2 Inuit 2.2 Métis	0.6[2]
	Has regular medical doctor, 2014, Indigenous data from 2012[3] % of population aged 12+	100%	85%	76%[4]	
4	**Literacy, 2012**[5] Age 16-65, % of population scoring 2+ on PIAAC	100%	84%	76%	84%
	Numeracy, 2012[5] Age 16-65, % of population scoring 2+ on PIAAC	100%	77%	65%	78%
5	**Females who experienced violent victimization, 2014** Self-reported violent victimization incidents, per 1,000 people aged 15+	0		220‡‡‡	81
	Males who experienced violent victimization, 2014 Self-reported violent victimization incidents, per 1,000 people aged 15+	0		110‡‡‡	66
16	**Public confidence in justice system and courts, 2013** % of population aged 15+		57%	43%	58%

Table 3.0: Indigenous people – status assessment on select SDG targets.
Source: Brookings Institute, 2017, p.28.

Indigenous Innovation: A source of pride and empowerment

First Nations, Inuit, and Metis cultures have always pursued what the Western tradition calls "social innovation". Innovation is an Indigenous value, as is a sense of responsibility towards one's peers as well as to the planet (Goodchild, 2020).

While the impulse for innovation is natural, and the opportunity for development is considerable within Indigenous communities, access to the capital and other resources needed to build capacity is sometimes scarce. While the Social Innovation and Social Finance ecosystem in Canada holds great potential, the risk of epistemological ethnocentrism – when actors in an ecosystem privilege dominant Western worldview and values over all others – is real (Chouinards & Cousins, 2007). The structural tendency to exclude Indigenous perspectives and voices has contributed to the existing disparities between Canadians and Indigenous peoples of Canada. Facilitating greater inclusion for Indigenous Innovation within the Social Innovation and Social Finance ecosystem in Canada requires making room for Traditional Knowledge – the foundation of Indigenous Innovation – to be respected and treated as valid.

Making room for Traditional Knowledge within the Social Innovation ecosystem in Canada is an important way to ensure access and inclusion for Indigenous peoples. The Turtle Island Institute has produced an informative video called, *Gikendaasowin Storytelling*, in which Melanie Goodchild explains that the ability to use Traditional Knowledge results in a "reawakening the spirit of our ancestral ways of knowing, speaking, doing and being" and that this is "the most effective pathway for changemakers to realize systems change" (Turtle Island Institute). Goodchild goes on to characterize Social Innovation as being about "systems thinking, complexity, and large scale transformative change" (Turtle Island Institute). It is to these ends that Indigenous people have always, and continue to pursue innovation for the betterment of Indigenous life. As Indigenous Innovator, Jodi Calahoo-Stonehouse, says:

> Social innovation can be a tool that we can use in our communities to talk about the words that have meanings to our families, so we can bring those back so that we can love together, live together, be in relation together and live that good life together. (Turtle Island Institute)

Currently, the Social Innovation ecosystem in Canada is informed by a dominant Western perspective which has resulted in the exclusion of Indigenous people from opportunities and communities they might benefit from. These opportunities include access to funding, to markets, to networks, and capacity building, as well. An industry-wide understanding and appreciation of Indigenous Innovation as it is explained by Knowledge Keepers and Indigenous Innovators is needed within the national Social Innovation ecosystem. An understanding of the definitions, concepts, and themes unique to Indigenous Innovation is necessary in order to fairly and accurately evaluate the potential of Indigenous innovation projects.

By providing an overview of some important Indigenous concepts, we hope that a better understanding of Traditional Knowledge and its value for Indigenous Innovation can become more widely understood within the global social innovation ecosystem, and in turn be used by leaders to promote inclusion.

Traditional Knowledge. Traditional Knowledge is sometimes referred to as Aboriginal Knowledge, Indigenous Knowledge, Indigenous ways of knowing, Indigenous epistemology, Original ways of knowing.

Characteristics of Traditional Knowledge System. According to Johnston (2020), Traditional Knowledge is:

> 1. Local: It is rooted to a particular set of experiences and generated by people living in those places. It has been said that transferring that knowledge to other places runs the risk of dislocating it.
>
> 2. Orally transmitted or transmitted through imitation and demonstration. Writing it down changes some of its fundamental properties.
>
> 3. The consequence of practical engagement in everyday life and is constantly reinforced by experience and trial and error. This experience is characteristically the product of many generations of intelligent reasoning, and since its failure has immediate consequence for the lives of its practitioners its success is very often a good measure of Darwinian fitness. It is, as Hunn (1993:13) neatly puts it, "tested in the rigorous laboratory of survival".
>
> 4. Characteristically shared to a much greater degree than other forms of knowledge, including global science. This is why it is sometimes called "people's science", an appellation which also arises from its generation in contexts of everyday production. However, its distribution is still, segmentary, that is socially clustered (Hobart 1993). It is usually asymmetrically distributed within a population, by gender and age, for example, and preserved through distribution in the memories of different individuals. Specialists may exist by virtue of experience, but also by virtue of ritual or political authority.
>
> 5. Focused on particular individuals and may achieve a degree of coherence in rituals and other symbolic constructs, its distribution is always fragmentary: it does not exist in its totality or individual. Indeed, to a considerable extent it is devolved not in individuals at all, but in the practices and interactions in which people engage themselves (Herald (2015). (p.6)

Additionally, we have heard that Traditional Knowledge is often sacred and therefore not always meant to be shared. Traditional Knowledge is also not eligible for copyrights, patents, or other forms of legal protection as it is not owned by any individual person or persons. For these reasons, while a knowledge exchange and an appreciation of Traditional Knowledge is needed for understanding and inclusion to be nurtured on the part of non-Indigenous people within the Social Innovation ecosystem, it will need to be granted on the basis a desire for inclusion, reconciliation, and good faith without full knowledge of it.

What is Indigenous Innovation?

As mentioned above, the Government of Canada describes social innovation as being about:

> Developing new solutions to social or economic challenges. It can improve people's quality of life through collaborating with new partners, testing creative ideas and measuring their impact. Social innovation often involves collaboration across different levels of government, charities, the not-for-profit and private sectors to act on a common social issue.
>
> By innovating socially, community organizations can find new solutions to enduring problems and share them with others across the country and around the world. (Employment and Social Development Canada, 2020)

Indigenous Innovation, on the other hand, is "a unique type of social innovation continually informed by the application of indigenous knowledge to promote the resurgence of indigenous knowledge and practices, as guided by the wisdom of the ancestors" (Waterloo Institute for Social Innovation and Resilience, 2020).

Indigenous Innovation aligns with Canada's definition of Social Innovation above, however, Indigenous Innovation is rightfully unique as it is rooted in and born from Traditional Knowledge. Indigenous Innovation is characterized as being based on Traditional Knowledge because of the culturally-specific values, worldviews, and practices it embodies from Traditional Knowledge.

Indigenous Innovation includes, but is not limited to the elements of Traditional Knowledge listed below. Each element has been identified by an Indigenous researcher, organization, association, or case study.

However, it is important to keep in mind that this is a non-exhaustive list, and that each of these concepts are ever-evolving and can vary from community to community.

Elements of Traditional Knowledge in Indigenous Innovation

1. Indigenous Leadership
2. Community- and context-based
3. Indigenous concept of time
4. Wholistic definition of impact
5. Collaboration
6. Intergenerational knowledge transfer
7. Oral knowledge transfer
8. Storytelling
9. Two-eyed seeing
10. Holistic measurement

1. Indigenous leadership

Indigenous Innovation is always led by Indigenous people and, if social innovation is operating as a business, it should be owned by Indigenous people. Indigenous leadership is a way of ensuring that Indigenous innovation enables self-determination and cultural-relevance, and never results in non-Indigenous entrepreneurs capitalizing on the colonial history they seek to repair. It is recommended that Indigenous Innovation and social financing tools be Indigenous-led and that "Government should commit to engaging Indigenous organizations in supporting and partnering in Indigenous-led processes on social innovation and social finance, at a pace determined by Indigenous communities and under the guidance of community leaders." (Employment and Social Development Canada, 2019, p.4). Indigenous innovation must be a means to decolonization and reconciliation, and being Indigenous-led is one way to ensure this.

Being able to develop and deliver a culturally-relevant solution to an Indigenous problem requires an Indigenous positionality. Indeed, "Indigenous innovation projects do not need an outsider or technique or discipline to 'respond' to what they are creating within their own knowledge base" (Johnston, 2020, p. 21). Prioritizing capacity building internally over outsourcing expertise to non-Indigenous people can contribute to the overall sustainability of social innovation within Indigenous communities.

The Indigenous concept of leadership is different from dominant Western governance models. Indigenous leadership is distributed across the group and invites all voices to contribute. There is not one leader, but rather many people engaged in leadership. In fact, Indigenous Innovators, like Diane Roussin, will ask themselves "How do we come together and have the conversations about what our roles are? And when are those roles appropriate? When do you take the lead, when do I take the lead because I do fundamentally believe that we do need each other" (Turtle Island Institute). The success or failure of an Indigenous Innovation is felt by all within their respective community, and for this reason the risk is also shared by all. For example, an entire community stands to gain from the success of a local day care. Parents are able to work and educate themselves, and children benefit from social interactions. Therefore the entire community is incentivized to support the daycare's success.

2. Community and context

To characterize Indigenous innovation as "local" and "community-based" may mean different things to different people and communities. Indigenous social innovation is often sparked and driven by local, immediate, and felt needs within a group or community. Examples of Indigenous Innovations that reflect this community based meaning include daycares, community gardens, language education programs, producing regalia for ceremonies, and water filtration technologies, to name a few. In developing these solutions to social challenges the voices of the community are those that matter in Indigenous Innovation at every step in the process. As the Aboriginal Ways Tried and True Framework explains, "the concept of community-based intervention is defined by the degree to which Aboriginal stakeholders (community members, service providers, community leaders, Elders) are involved in the identification of the need, planning, design, delivery, adaptation and evaluation of an intervention" (Public Health Agency of Canada, 2015, p. 11).

3. Indigenous concept of time

When people inherently value collaboration above other dominant Western values such as efficiency, time naturally becomes a less critical indicator of success or failure. What is more important is the process. The Indigenous Innovation process ("Process") is designed to admit many different points of views. The Process is one that makes sufficient space for reflection and conversation, and favors care and respect over efficiency. The Process itself supports healing as much as the field of Social Innovation might – Jodi Calahoo-Stonehouse explains that, "Social Innovation is a way to plant seeds of hope and in those processes it's really important that we bring back our language, that we bring back our culture, and our ceremonies. Because those are the ways in which we will heal. Those are the ways in which we nurture our spirits, and our ancestors, and those children yet to come" (Turtle Island Institute website).

When innovators adopt the Indigenous concept of time

as a mindset, it becomes evident that Indigenous Innovation can improve the quality of life of those involved in it. Rather than relying on the output of work – money, products – the process and experience itself, which includes all voices rather than excluding many, provides time for careful thought rather than pressure. That in turn enables personal and professional values to be aligned, contributing to an improved quality of life. Furthermore, the Indigenous concept of time as a mindset produces the kind of results Indigenous people are striving for. When time is conceived to include voices, views, moments for reflection and more, the journey becomes the destination.

4. Wholistic definition of impact

Western conceptions of Social Innovation in Canada frame social and environmental impacts as those improving the quality of life of individuals as this is interpreted by economic principles, as well as communities, and the planet. In contrast, Indigenous Innovation incorporates the individual's holistic well-being as well, one that extends beyond the quality of life provided by financial security, for example. Traditional Knowledge teaches individuals about connectedness of the mind, body, community, and planet. As Indigenous researcher Melissa Herman (2018) explains, "we believe that what affects one person will eventually affect another, and we keep this in mind with every decision" (p.2). Traditional Knowledge teaches individuals to broaden the concept of social and environmental impact to include aspects of the whole individual and life.

Indigenous researcher, Andrea Johnston (2020), explains that her manual *Honouring Reconciliation in Evaluation* speaks about "measurement of social, economic, and, environmental conditions as aligning factors with Indigenous knowledge; however, so are: self, family, and community as agents of change, and spirit, mind, emotion and body as manifestations of "illness" and "good health", and immediate, extended and ancestral family members as influencing agents on our actions today and tomorrow. The personal factors that are also considered by Indigenous knowledge is: lifestyle, education, health services, and housing" (Johnston, 2020, p. 11).

This holistic definition of impact broadens the scope of care from the Western perspective; creating room for more indicators of health and success than might be traditionally identified by widely-used impact measurement practices in Canada. Additionally, in taking a holistic approach, Indigenous Innovation also places great importance on understanding outcomes that may not be desired or expected – such as benefits and outcomes that may not have been planned for but experienced just the same. These are considered a part of the innovation process or experience and not to be presumed negative at face value (Herman, 2018).

5. Intergenerational knowledge transfer

As Canadian Senator Murray Sinclair expressed in the opening speech at the Indigenous Innovation Conference in 2015, "Innovation isn't always about creating new things or creating new ways of doing." Rather, "sometimes it involves looking back at our old ways and bringing them forward to this new situation" (Johnston, 2020, p.9). The tradition of looking back on old ways is deeply embedded in Indigenous life. As we have shared, Traditional Knowledge itself is created and evolves by being passed down from generation to generation. A blockage in the ability to do so is therefore means of cultural destruction.

According to Lisa Belnkinsop (2017), "Through daily interactions, oral storytelling, visions, ceremonies, observation and experiential one-to-one activities with Elders, children learn their language, their

relationship to others and the natural world, to respect and learn to live on the land, as well as their spiritual identity. Activities with Elders including harvesting, hunting, food sharing, and ceremonial meals teach children about the knowledge of their community" (Ball, 2012; Getty, 2010, Loppie, 2007) (p.14).

6. Collaboration

Leadership is a shared responsibility held by all members of a team.within the context of Indigenous innovation.Collaboration, as a mindset, also goes beyond the bounds of a given team to include the wider community, notably to other members of the local and global ecosystem, and even to competitors. For example, Animikii, an Inidgenous-led digital agency explains what collaboration means to them, "The Animikii team is remote-first and distributed. This means we work with teammates, contractors, and clients throughout Turtle Island. We see our clients as partners on a shared journey, not just a transactional relationship. As a company, Animikii promotes collaboration, not competition. If you're an Indigenous technologist or innovator in a similar space we want to find a way to work with you, not compete against you" (Animikii).

At the heart of collaboration is a fundamental belief about human partnership and the care that should be given to the environment and the world in which we live. Partnerships that stem from collaboration imply that partners share responsibility and goals. Shared understanding is the basis of all great partnerships in business and in life, including partnership with non-indigenous people and with the government.

Another example of collaboration at work in Indigenous innovation is from Timmins, Ontario, where traditional Practitioner Martin Millen, Indigenous Community Relations Manager Mary Boyden, and a number of Indigenous Knowledge Guardians from across the country, have formed **Anishanaabe Maamwaye Aki Kiigayewin**. This Ojibwe phrase that means "all people coming together to heal the Earth". This emerging partnership is the result of approximately three years of meaningful collaboration between Indigenous Knowledge Guardians from across Canada" (Waterloo Institute for Social Innovation and Resilience).

7. Storytelling

First Nations, Inuit, and Metis cultures have long passed on knowledge from generation to generation through oral traditions, including narrative communications such as storytelling. Storytelling is a traditional method used to teach about cultural beliefs, values, customs, rituals, history, practices, relationships, and ways of life. Blenkinsop (2017) describes storytelling as "the use of stories, myths and legends to transmit community values, **knowledge and guidelines for behaviour from generation to generation**. These stories are dynamic, highly contextual and evolve based on circumstances" [emphasis added] (p.15). Storytelling is a foundation for holistic learning, relationship building, and experiential learning and decision making:

> The most important qualities of our culture are our language and our stories. In oral traditions such as ours, telling stories is how we pass on the history and the teachings of our ancestors. Without these stories, we would have to rely on other people for guidance and information about our past. Teachings in the form of stories are an integral part of our identity as a people and as a nation. If we lose these stories, we will do a disservice to our ancestors – those who gave us the responsibility to keep our culture alive (Blenkinsop, 2017, p.15).

Engaging in storytelling in Indigenous life as a storyteller or listener is a regular activity and a skill that is valued and honed over the course of one's lifetime. Storytelling and listening are also both crucial to social innovation. Listening produces insights related to problems, processes and solutions, and results from listening to stakeholders and reflecting on their perspective. Storytelling is valuable for building community around social innovation, engaging stakeholders, identifying opportunities, decision making and obtaining investment or funding of different kinds. The ability to communicate clearly, succinctly, and compellingly about one's social innovation is essential, and storytelling – a model that lends itself to communicating a past, present, and future or beginning, middle and end – is well-suited to this end. All great movements start with storytelling.

8. Oral knowledge transfer

Traditional Knowledge is in large part an oral tradition. As Johnston (2020) explains, Traditional Knowledge can be "orally transmitted or transmitted through imitation and demonstration. Writing [Traditional Knowledge] down changes some of its fundamental properties" (p.6). Traditional Knowledge lives in many forms, and does not always follow common record or archival practices used in Canada.

Battiste and Henderson (2000) share that:

> Indigenous Knowledge evolves as it is shared with each successive generation: In each generation, individuals make observations, compare their experiences by what they have been told by their teachers, conduct experiments to test the reliability of their knowledge, and exchange their findings with others. Everything that pertains to tradition, including cosmology and oral literature, is continually being revised at the individual and community levels. (p.45)

Constant testing and iteration or ongoing improvement of Traditional Knowledge ensures that it is always relevant to the individuals and communities as the world around them evolves (Blenkinsop, 2017, p.15).

Oral traditions are inherently iterative. The tradition enables the speaker and the listeners to engage in real-time changes that can better reflect the present need for reflection, motivation, and learning. The flexibility of oral knowledge transfer is practical and allows for opportunities to be quickly and easily seized. For example, when sharing knowledge orally, we can adapt and update it based on the feedback from our interactions and conversations with others on the spot. This takes place on an ongoing basis. Oral knowledge sharing also trains the mind to understand that what is true can change, and so too can the individual in order to achieve their goals.

Indigenous Innovators support their communities with the guidance of Traditional Knowledge mindsets, approaches and instruments. Indigenous Innovators rely on oral knowledge transfer as a source of wisdom and a formal source of information for decision making and leadership. When participating in the Social Innovation ecosystem and Social Finance sector, Western expectations for well-documented impact reporting and risk evaluations, for example, make insufficient room for Indigenous Innovators to self-assess their needs and form of evaluations that can be informed through oral knowledge.

9. Two-eyed seeing

Two-eyed Seeing is an instrument of inquiry that is used when there is a need to manage tensions between worldviews that exist. Two-eyed Seeing is used to hold different worldviews at once in order to solve real-world problems. The instrument enables the individual to see points of view respectfully without

having to adopt them and to engage in an examination of each viewpoint for strategic purposes (Peltier, 2018). In the words of Mi'kmaw Elder Albert Marshall, Two-Eyed Seeing is: "To see from one eye with the strengths of Indigenous ways of knowing, and to see from the other eye with the strengths of Western ways of knowing, and to use both of these eyes together" (Bartlett et al, 2012, p. 335).

Two-eyed Seeing is about "bringing Indigenous and non-Indigenous views together, in balance with each other [...] to the benefit of all" (Congress of Aboriginal Peoples, DATE, p.2). Two-Eyed Seeing is an instrument that promotes inclusive and measured thinking practices enabling the seer to form judgments and make decisions with as much sight and clarity as possible – a skill that is especially useful for untangling the inherent complexities of social innovation.

10. Holistic measurement

Holistic measurement will be covered in section D including the alignment and misalignment within the practice along with our recommendations on how it can be used to support Indigenous social innovation.

Living in Harmony

Each of these elements is interconnected and overlapping. Indigenous Innovation is based on a coherent and complimentary set of cultural values that make it easy for individuals to not only innovate but to live in harmony with the planet and each other. It is important to remember that Traditional Knowledge is not a canon, and thus can change over time and differ from community to community.

Until the unique aspects of Indigenous Innovation are understood, it will be difficult for Western practices and policies to accommodate it and promote its success.

Social Innovation in Canada

We live in systems, on a planet, in a country, in a region, city, town, neighborhood, family. We have created systems to help us succeed – notably governments, the justice system, education, health, economy, transportation. Many have benefited from these systems, but several individuals and groups have been left out.

Social innovation refers to new ideas that work to meet social goals. A social innovation approach puts the capacity to harness innovation at the core of public service. According to the United Nations Development Programme (UNDP), Social Innovation should be considered more of a movement than a particular methodology (2016). As a field, social innovation is practice-led and under-theorized. The study of Social Innovation offers individuals a glimpse, as well as helpful examples of process, agency and perspective, as well as of the entire lifecycle of the innovation process. A feature of social innovation is that it combines multiple disciplines, types of actors and sectors. Social innovation is also more than just invention; it describes a process from initial prompt through to scale and systemic change (UNDP, 2016).

Practices, approaches and the meaning of Social Innovation vary across nations and organizations. Social Innovation Generation (SiG), for example, is an organization whose purpose is "to nurture the conditions for transformative change in Canada, in the face of the growing urgency and complexity of our social and ecological challenges. [The organization calls] this kind of transformative change, which targets the root causes of an entrenched complex problem, social innovation.

The weight of "Social Innovation" for communities

The desire and need for social innovations vary depending on local contexts. The way in which "Social innovation" is defined also varies across nations, organizations, academics and practitioners like social entrepreneurs. The subtleties found in definitions claimed by organization, for example, can provide context as to what their mission, values and purpose is for participating in the Social Innovation ecosystem in Canada and around the world.

Reference	Definition of Social Innovation
Native Women's Association of Canada (NWAC) Social and Cultural Innovation Center	Social and cultural innovation is a tool to empower our women and communities. When we give women the tools they need to achieve economic stability, security and independence, our communities and Nations thrive.
The Government of Canada	Social innovation is about developing new solutions to social or economic challenges. It can improve people's quality of life through collaborating with new partners, testing creative ideas and measuring their impact. Social innovation often involves collaboration across different levels of government, charities, the not-for-profit and private sectors to act on a common social issue. By innovating socially, community organizations can find new solutions to enduring problems and share them with others across the country and around the world.
Social Innovation Generation (SiG) - J. W. McConnell Family Foundation, Waterloo Institute of SI and Resilience, MarS and PLAN Institute	Social Innovation assumes a world where ultimate good in society can be not only imagined, but also created. It is an initiative, product or process that profoundly changes beliefs, basic routines, resource and authority flows of any social system in the direction of greater resilience. Successful social innovations have durability, impact and scale.
Center for Social Innovation (CSI)	Social innovation refers to the creation, development, adoption, and integration of new and renewed concepts, systems, and practices that put people and planet first. Members of the Centre for Social Innovation work across sectors to create a better world. We accelerate their success and amplify their impact through the power of coworking, community and collaboration.
The United Nations (UNDP) Global Center for Public Excellence Services	Governments around the world are grappling with a set of social challenges that are acting as a break on sustainable economic growth, leading to inequality and instability in society, and impinging upon the general well-being of their populations. Social innovation is a response to these challenges that offers considerable promise for public managers. It offers new solutions, new methodologies and new conceptual frameworks. Social innovation refers to new ideas that work in meeting social goals. A social innovation approach puts capacity to harness innovation at the core of public service. As a field, social innovation is emergent, practice-led and under theorised. It should be considered more of a movement than a particular methodology, as might be the case for design thinking. Indeed, a feature of social innovation is that it combines multiple disciplines, types of actors and sectors. It combines design thinking, systems thinking and entrepreneurial action.

Social Innovation concepts and approaches are increasingly being used across Canada (Westley, 2016). This increased use and reference to new or renewed Social Innovation concepts and approaches can be tied to the need for allyship across Canada, as well as the need for shared language.

Allyship and commitments across all levels

Societal transformations require collaboration, knowledge transfer, access to individuals and capacity. Clearly communicated commitments by the Government, business, charities, non-profits, and individuals allow for greater cooperation and collaboration (Employment and Social Development Canada, 2018). Collaboration comes from organizations leading with values, allyship, formal commitments and open communication.

> Commitments: Government
> "Break out of historically defined roles established by the Government. Encouraging the ecosystem to merge profit with purpose by providing investment opportunities of Social Financing. Investing in social innovation and social finance to "move the needle on complex social, economic and environment problems"
>
> Commitments: Individual
> "Individual citizens are using their purchasing dollars to find products and investment opportunities that create greater social value."
>
> Commitments: Businesses
> "Private companies are realizing that they too can help address social, economic, and environmental challenges while making or increasing profits."
>
> Commitments: Charities and non-profits "Charities and non-profits are investing in research and development and creating sustainable businesses to grow the impact of their missions" (ESDC, 2018).

Shared language

On a systems-level, shared language is crucial to the advancement of collective societies (Cahill, 2010). The increased investment in Social Innovation research and development has allowed for the testing, observation, as well as the development of tools, methods, and best practices.

Over the past decades, organizations have increased their exposure to foreign markets and to addressing world issues. This has resulted in increased levels of globally distributed work and cross-national collaboration (Hinds et al., 2011), whose effectiveness and social or environmental impact is contingent on the exchange of locally held knowledge from one context to another (Bhagat et al., 2002). Because a large part of the knowledge in organizations is contextual and tacit in nature, the transfer of knowledge depends on actors adequately conveying and making sense of its meaning (Gupta & Govindarajan, 2000),

Reich et al (2018). explain that, "shared language [leads] to significant improvements in communication, coordination and control, and in turn performance (Harzing & Pudelko, 2014; Neeley, 2012)." (, p.209). The establishment of shared language around social issues, goals and Social Innovation has allowed the Government of Canada to develop new social financing instruments like the Social Finance Fund that can be accessed by individuals and Organizations across Canada who are structured to provide solutions to social challenges prevalent in Canada.

A Need for Stronger Ties between Social Innovation and Indigenous Innovation in Canada

After years of being a leader in Social Innovation, Canada has made a coordinated effort to promote this burgeoning economic and social development vehicle more broadly. With local centers, institutes, foundations, activists, entrepreneurs, researchers, policy makers and students getting involved in social innovation, a national effort and injection of resources has the potential to build ties within and across the provinces. The ability for so many innovative individuals and groups to work together toward shared goals is what makes Social Innovation a powerful means for creating systemic and sustainable change. A national effort to date, on the part of the Government of Canada, is the Social Finance Fund"

> This will give charitable, non-profit and social purpose organizations access to new financing to implement their innovative ideas, and will connect them with non-government investors seeking to support projects that will drive positive social change.
>
> ...[The]Social Finance Fund [will]help close the capital financing gap faced by organizations that deliver positive social outcomes, and to help accelerate the growth of the existing social finance market in Canada. (Economic and Social Development Canada, 2019)

Partners of the Social Finance Fund mobilization effort aim to inform and prepare their membership and the public for how to access the Social Finance Fund in support of their socially innovative projects across Canada. The Government support is intended for organizations ranging from non-profit charities to for-profit enterprises, such as startups. The Congress of Aboriginal Peoples (CAP) seeks to build knowledge and resources to inform and empower their membership and the public with a basic but comprehensive understanding of social innovation and social finance (SI/SF) concepts so that they may access and leverage the Social Finance Fund funds. To inform and support access, we asked: What are the most fundamental concepts within Social Innovation and Traditional Knowledge that can inspire and empower Indigenous people to access opportunities provided by the Government of Canada and the Canadian Social Innovation ecosystem?

Given the history of exclusion of Indigeneous Innovation in resources, capacity, and connections needed to pursue social innovation, a culturally-relevant lens is needed within the Canadian ecosystem. We have heard in our interviews with Indigenous Innovators and allies that the process and touch points for engaging in Social Innovation can feel unwelcoming and uninviting – as though it was not designed with Indigenous people, use cases, or values in mind. The differences between Social Innovation and Indigenous Innovation have created blindspots, and allow for these inequities to persist.

While Social Innovation presents a number of opportunities, until those who have been historically excluded from market opportunities and society feel invited to collaborate, Indigenous innovators may continue to be sceptical. We have heard that there is scepticism around Social Innovation, that it may be perceived as another passing buzzword, or seen as lip service to a cause. Additionally, our interviews reveal that Indigenous people do not feel invited to participate in funding processes due to the inaccessible and unrelatable nature of the process, that insufficient support is being provided for capacity building for Indigenous people, that the types of support available is unsuited to the needs of

Indigenous Innovation projects, and that more small-scale non-repayable funding opportunities are needed. Without inclusion, Social Innovation can easily be perceived as a wolf in sheep's clothing – an opportunity for non-Indigenous entrepreneurs to capitalize on Indigenous market opportunities, social capital, and engage in 'social washing' for their benefit.

Social Washing
"Social washing can be defined as the use of misleading marketing messages that create the perception that a company's policies, products or services are based on creating a social value where in reality they are not" (Stender & Walter, 2019, p. 4).

Understanding and collaboration are essential to the success of Social Innovation, and to reconciliation in Canada. The spirit of social innovation is based on principles such as inclusion, co-creation, multidisciplinarity, and cross-culturalism. Social innovation can only truly happen when all voices are heard and all experiences are accounted for. Social innovation, by definition, never engages in that which it seeks to correct – systemic exclusion or inequity. Consideration must be given to the improvements and mindshifts that must be made in order for the existing gaps to be filled within the ecosystem as a whole. Projects like this one – focused on knowledge mobilization and education – are one way to fill the gaps:

> Shifting an ecosystem towards innovation for systemic social change involves moving beyond transactional collaboration and towards transformational collaboration. Fostering a shared strategy throughout the ecosystem distributes risk and builds a shared sense of collective higher purpose and ambition. (Cahill & Spitz, 2017, p.156)

Social innovation asks innovators to work together based on shared goals and shared values to create systemic change that would otherwise be impossible and to create win-win scenarios for all stakeholders. Indigenous innovators must play a role in this burgeoning ecosystem. The opportunity to create the change, on a policy level, that is needed to support Indigenous flourishing is too great an opportunity to ignore.

As Tim Draimin, Social Innovation Group's national director, explains, exemplary relationships will likely be those "that enable power sharing by using an asset-based approach and drawing on the tools of co-production that help create collaborative and trusting relationships that give people the risk-friendly space they need to engage and behave in different ways" (Cahill & Spitz, 2017, p.156). *Power sharing*, *co-production*, *trust*, *risk-friendly space* – these are all elements that can be incorporated in order to support greater inclusion of Indigenous Innovation, to ensure more win-win scenarios for all social innovators, and to allow for fruitful policy changes to take place.

The Social Innovation ecosystem will benefit from the participation of Indigenous Innovators. Similarly, Indigenous Innovation requires access to markets, financing, partnership, an exchange of knowledge, informal learning opportunities, networking, a platform to share stories, and support from different social innovation groups that can offer certifications, resources, and community. These are all things that the Social Innovation ecosystem at large has to offer. If Indigenous innovators are extended the opportunity to come as they are, and are invited and welcomed into the Social Innovation ecosystem, the experience of all participants stands to be enriched.

Social Innovation: An Evolving Field of Study

The adoption of Social Innovation in National governance and policy has led to a significant expansion and investment in scholarly literature. On a national level, the purpose of Social Innovation in Canada is to nurture culture, enable access to new markets, provide new social financing instruments and develop inclusive policies.

Social Innovation is advancing in its development of theory and empirical research, as well as in its application to practice. In the simplest terms, social innovation is about thinking beyond pre-established boundaries and "doing differently" in order to prioritize the advancement of social goals (Cukier & Gagnon, 2017). Social Innovation has recognizable stages, processes, strategies and tactics that are increasingly used by practitioners and governments. However, a the definition of Social Innovation is in constant flux, as the word is perceived and weighed differently depending on the individual or group's viewpoint and local context (Westley & McGowan, 2015).

The purpose of Social Innovation is societal transformation – a dramatic improvement in the systems, and services provided to citizens, notably health services, education, housing, transportation, market access and safety. In the field of Social Innovation, societal transformations stem from a deep learning of felt challenges, change and complexity theories, human behavior, from understanding worldviews. Social innovations lead to fundamental changes in dominant understandings, values, institutions and social relationships through which society is organised and defined; how environments are "interpreted, (re)constructed, contested and dealt with" (Avelino et al, 2014).

The Government of Canada has publicly embraced "the universality of the 2030 Agenda and is committed to supporting the implementation of the SDGs in Canada and internationally" (2018). The Canadian Government is supporting initiatives tied to Canada's existing local challenges in housing, refugee integration, climate change, reconciliation, access to clean water, the opioid epidemic, and more.

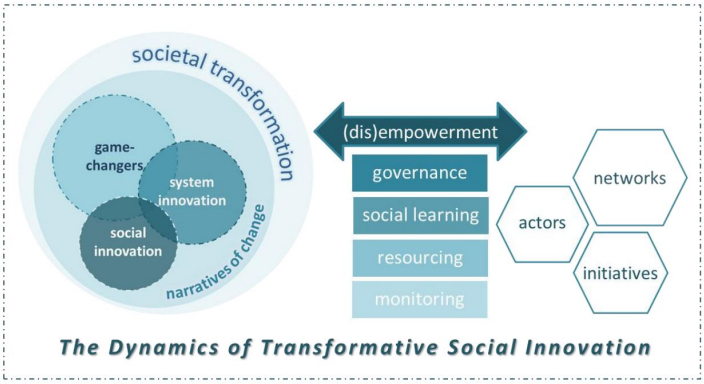

Table 4: Conceptual Heuristic to Explore the Dynamics of Transformative Social Innovation. Source: Avelino et al., 2014.

Leading academic Dr. Westley, a leading academic in the field of Social Innovation from the Waterloo Institute for Social Innovation and Resilience asserts that social innovation must be systems changing (Social Innovation Lab Guide, 2015). Many practitioners in Canada emphasize the importance of "not only imagining high potential interventions but also gaining systems sight, redefining problems, and identifying opportunities in the broader context with the potential to tip systems in positive directions" (Westley & Laban, 2015, p.1).

Mindsets, Approaches and Instruments

Social Innovation includes, but is not limited to, the mindsets, instruments and approaches in the table below. Each of the mindsets, approaches and instruments listed below has been identified by a Social Innovation researcher, social entrepreneur, social purpose organization, association, or case study. It is important to keep in mind that this is a non-exhaustive list and that each of these concepts are ever-evolving and can vary from community to community.

1.0 Mindsets	
A mindset is an intentional way of thinking, or attitude, with which an individual chooses to guide their thinking and lead their decision making process. Mindsets are adopted by an individual based on their values to ensure all decisions and actions are aligned. Mindsets can be developed and nurtured within an individual from their experiences and from what the kinds of instruments and approaches they choose to use in both their life and work.	• Reconciliation mindset • Capacity building mindset • Flourishing mindset • Systems thinking mindset • Inclusive mindset • Resilience mindset • Collaborative mindset • Empathetic mindset • Solutions-based mindset • Outcomes-based mindset • Service-based mindset
2.0 Approaches	
An approach is a specific way by which to navigate or deal with a situation or opportunity. An approach can be applied by an individual or group to serve a specific purpose.	• Cross-sectoral partnerships • Social entrepreneurship • Co-creation • Social R&D • Policy development • Process development • Knowledge transfer • Skills development • Cross-cultural knowledge exchange • Intergenerational knowledge exchange • Multidisciplinary knowledge exchange • Independance from Government
3.0 Instruments	
An instrument is a tool used by innovators to achieve an intended goal in a specific context. Instruments stem from Approaches.	• Mission development • Social finance • Monitor and evaluation • Community-based programming • Logic modelling • Data collection • Data measurement • Design thinking • Storytelling • Socioeconomic modelling • Social awareness / Communications • Disruptive technologies

1. Mindsets

Reconciliation Mindset

Reconciliation is a goal that Indigenous and non-Indigenous people should strive for together as a matter of social justice. Reconciliation means that the state accepts responsibility for ensuring Indigenous engagement, education, and equity for the colonization and cultural compromisation of Indigenous peoples and the social repair needed to counter present racism, discrimination, and economic exclusion Indigenous people face across Canada. Reconciliation requires a systemic cultural shift in society – a transformation that takes time, attention, and resources if it is to reach all people Indigenous and non-Inidgenous across Canada. All innovators, insofar as they create change and have influence within their communities, have an important role to play in promoting reconciliation. The Truth and Reconciliation Commission (TRC) of Canada calls the corporate sector to action to ensure that operations and practices are in-line with the recommendations of the TRC (TRC, Number 92).

The Congress of Aboriginal Peoples write in the Reconciliation Toolkit for Business Leaders, "Reconciliation is a journey of reflection and action...It means asking yourself and others to listen, reflect and challenge personal assumptions about Indigenous peoples. Only through this kind of meaningful reflection can we begin to overcome the biases that put barriers in the way of progress. When people are moving forward together, with mutual respect and understanding, reconciliation and a shared future become possible."(p.2)

The reconciliation mindset means that all economic efforts inherently also serve a social-justice purpose as well. In this sense, social innovation is an act of cultural preservation for Indigenous peoples.

Systems Thinking Mindset

Systems thinking is a mindset and useful way to make sense of the complexity that surrounds us. Systems thinking is a way individuals observe the interconnectedness of existing systems – policies, services, communication, funding, education, health and more – in order to make sense of the deep-rooted challenges, opportunities that exist in communities today. The Social Innovation Generation website explains, "when you take a systems view of a situation, it helps you to identify relationships, frame problems more accurately and to understand what interventions have the best chance of positive impact" (Social Innovation Generation, 2013). Social Innovation Generation further offers a quote by Donella H. Meadows (2013), author of Thinking in Systems: A Primer, to offer perspective on the importance of working with and in a system for true Social Innovation: "We can't impose our will on a system. We can listen to what the system tells us, and discover how its properties and our values can work together to bring forth something much better than could ever be produced by our will alone" (2013).

Flourishing Mindset

Flourishing, in positive psychology, is a measurement of well-being. Flourishing rests on five pillars: positive emotion, engagement, relationships, meaning and accomplishment (Selgman, 2011). In the context of Social Innovation, flourishing is both a mindset and a pursuit of balance, well-being and thrivability in systems, communities and individuals. Flourishing, as a mindset, is necessary for sustainable, impactful social innovation. Flourishing in practice, however, is debated and ever-evolving. Antonio Damasio and Geoff Mulgan argue that:

> The wellness of any society is the fundamental concept of 'biological value' is prior to either economic or social value. Damasio identifies this

as the value of survival and flourishing. Survival homeostasis, preserving the conditions of our bodies to live, with the right temperature, food and water and physical safety. Flourishing depends on wellness and wellbeing across a society, not just for a minority but equally for all. As Mulgan notes this approach brings "the field of social innovation into the controversial debates about the relationship between wellbeing, economic growth, democracy and different forms of capitalism" (Mulgan, 2012, p.39). (Anderson et al., 2014, p. 26)

2. Approaches

Capacity Building

Strategic skill-building efforts for individuals to ensure a team's collective ability to achieve their goals, mission, and vision. Capacity building can come from formal educational experiences such as courses and training, or through self-directed and/or informal learning opportunities, as is often the case with mentorship. An investment in capacity building is an investment in people and organizations alike; it is a form of empowerment that individuals take with them and build upon throughout the course of their careers and lives. When individuals within an organization learn, grow, and have the opportunity to apply their skills in their work, they develop a sense of personal satisfaction. Capacity building is one way that leaders can support their teams and promote well-being. Social Innovation tends to attract people who are driven by a social purpose and desire to solve problems and make the world a better place. Being prepared to take on such challenges requires a constant and ongoing commitment to learning, and effective social innovators know this. As the world becomes even more complex, people need to be as informed and skilled as possible.

Social Entrepreneurship

Social entrepreneurship is both a movement and a mindset that can be harnessed by individuals and groups to develop, fund, and implement for-profit solutions to improve our social, cultural, or environmental standing in the world. Based on its departure from traditional corporations, social entrepreneurship places greater value on social and environmental impact and justice; these values mediate its drive for profit. In other words, profit is never pursued at the expense of impact or of core values upon which the organization is based. Today, as the field has developed, social entrepreneurs have unique channels for accessing resources, investment – from impact investors – capacity building, and they have the ability to attract employees, customers, and partners, based on shared values and goals.

Social entrepreneurship, as a mindset for doing business, is also a departure from corporations in that social entrepreneurs prioritize and commit to transparency and accountability, as both are understood to benefit the organization. For example, social enterprises, which are a for-profit form of social purpose organization, post their impact reports publicly each year in order to promote transparency. They share their progress in order to remain accountable to their stakeholders.

Co-Creation

Co-creation is a method that invites stakeholders to play an active and collaborative role in the development and delivery of social innovations to create more robust, effective, and inclusive solutions. As participants in the social innovation process, stakeholders not only provide feedback occasionally or periodically, they are treated as essential to the design process (Voorberg, 2014). By bringing people together to solve problems, and creating space for voices to be heard, co creation is a method that adds value to social innovation even before the outcome or output is

produced. The outcome as well is enriched by including local perspectives, which themselves will be impacted by the social innovation, to the table. In doing so, innovations can be developed with greater specificity to the need or the cause at hand within the local context.

3. Instruments

Mission Development

Missions can sum up an organization's objectives, strategies, and values, acting as a north star guiding a team in the right direction. evelopping the mission of a social purpose organization happens collaboratively, and solidifies the individual purposes of the members of a team as well as their shared commitment to achieve a specific impact. This shared commitment works to guide the organization forward over time and creates an objective rationale for all members of the team to rely on when making strategic decisions and driving action for the organization. A mission is also a key element of storytelling and communication internally – the team and stakeholders – and externally – to the world – for the social purpose organization. This values-based communication of mission is a way for social purpose organizations can attract the right employees, investors, and customers, and build community around their offering.

Social Finance

Social finance is a financial instrument used to enable organizations to access funding to further their impact. Social finance is repayable investment made to fund civil society and/or support measurably positive social, environmental, and/or cultural impact. The definition we use for social finance is "the practice of investing capital to generate a positive social and/or environmental impact while also generating a financial return." (Webb, p.3).

Innoweave, an organization funded by the McConnell Foundation to develop practical tools for social innovation, describes social finance as a way for organizations to "complement grants, donations, contracts and other forms of earned income with repayable social finance like loans and equity investments. These investments are used by organizations to carry out activities that advance their mission and to generate savings or income that they can use to repay investors" (Innoweave, Social Finance Investment Readiness Program).

The availability of Social Finance in an economy marks an important opportunity for other forms of organizations to participate in the advancement of markets, policies and society. As mentioned earlier in this report, alternative ways of financing and providing access to previously unreachable markets allows leaders and communities to actively participate in reshaping systems that were not designed to support them and in addressing social challenges in Canada.

The Road to Inclusion: Social Innovation and Indigenous Innovation

Above we asked, "What are the most fundamental concepts within Social Innovation and Traditional Knowledge that can inspire and empower Indigenous people to access opportunities provided by the Government of Canada, and the Canadian Social Innovation ecosystem?" In this section, we aim to provide guidelines for promoting the inclusion of Indigenous innovators by adopting a more culturally-relevant lens.

The purpose of social innovation is to improve the lives of individuals and the world they live in. Canada's investment in social innovation marks an important commitment to ways of thinking that diverge from the traditional capitalist approach. As we set out to change the world together, we have the opportunity to ensure new systems, approaches, services, innovations and opportunities are more inclusive and equitable than those that came before them. We must ensure all voices are heard and that different ways of thinking are actively taken into account. As Our country's recent Inclusive Innovation: New ideas and new partnerships for stronger communities (Inclusive Innovation report) report reminds us that, "Canada will not make meaningful progress on the deeply entrenched social and environmental issues we face solely by using traditional tools and approaches" (Economic and Social Development Canada, 2018, p.7). We have heard from Canadian and Indigenous stakeholders that inclusion is needed, but precisely how this inclusion will be fostered remains unclear.

Indigenous innovation has already shaped Canadian development, and stands to make an even greater impact if the Social Finance Fund investment can successfully reach Indigenous people – on-reserve, off-reserve, urban and rural alike. In order for resources from government to make their way into social innovation projects, people need to have the knowledge, capacity, and interest to pursue social innovation; they need to have means and ability to request and apply for funding; they need to be able to obtain approval by financial intermediaries; and finally, they need ongoing innovation and entrepreneurial support. Systemic gaps or blockages created by the design of the Social Finance Fund's application and evaluation process can hinder the inclusiveness of the fund.

Historically, the difference in cultural views and practices has created a divide between Indigenous development and Western Canadian society and bureaucracy. While Social Innovation holds great promise, there is also a great risk of 'epistemological ethnocentrism,' which privileges the dominant worldview and prevents Traditional Knowledge from informing Social Innovation and Social Finance practices. With a view to including Indigenous people as well as Indigenous innovation, we seek to enable greater knowledge exchange and perspective-taking in this section of the report. We also seek to inform those serving the Social Innovation process and ecosystem in Canada as to how they may close existing gaps or remove blockages that hinder the potential of Indigenous Innovation.

This work builds upon the many worthwhile recommendations for improvement that have already been made by the Social Innovation and Social Finance Co-Creation Steering Group published in Inclusive innovation: New ideas and new partnerships for stronger communities. All recommendations for creating opportunities and reducing risk for Indigenous peoples interested in social innovation found within the Inclusive Innovation report have been developed in conversation with First Nations, Inuit, and Metis groups.

The Social Finance Co-Creation Steering Group calls for a "transformative improvement" (p.43) and to this end, we elaborate on recommendations offered by Indigenous Researcher and Entrepreneur, Andrea Johnston, as to how members of the Canadian Social Innovation ecosystem can support Indigenous Innovation. We include recommendations that support a more holistic approach, speaking directly to different Social Innovation stakeholders, with a view to promoting more inclusive, culturally-relevant Social Innovation and Social Finance practices for those seeking to innovate and enrich the ecosystem in Canada.

How the Social Innovation ecosystem can promote inclusion

What does Indigenous Innovation need to thrive in Canada? The answer to this question is complex and multi-layered, but fundamentally inclusion and equity are essential. Equity cannot be realized without an understanding of how to promote inclusion. Inclusion is achieved when all members of an ecosystem actively choose to work towards flourishing together. As we have mentioned, an understanding and appreciation of Traditional Knowledge is one way for non-Indigenous people to promote inclusion within Social Innovation. The following section highlights Andrea Johnston's (2020)recommendations of five non-exhaustive skills to support the incorporation of Traditional Knowledge in social innovation projects. We supplement Johnston's recommendations with insights collected through our literature review and interviews with Indigenous Innovators and their ally stakeholders when and where applicable. These five skills can serve to inform anyone working in the Social Innovation ecosystem – innovation leaders, financial intermediaries, researchers, community organizers, coaches – as to how they can, both individually as a member of teams and networks, do their part to ensure the ecosystem invites in and supports all members.

Five skills for integrating Indigenous Knowledge into Social Innovation

1. Self-Assessment

Indigenous Innovation requires first and foremost a reflective mindset. This mindset comes from intentional work on an individual level, through thinking about how our choices and behaviors promote inclusion and reconciliation, how they affect others, and to what extent they are aligned with set purposes and goals. This self-assessment must become a daily practice. As Elder Jacqui Lavalley of the Chippewas of Nawash explains, "You have to be really aware and honest with your own personal self – you cannot reconcile out here if you have not reconciled within yourself" (Johnston, 2020, p.4).

Actively checking-in with one's self, especially as we conduct our day-to-day work, which most often goes unquestioned, is an important practice of self-assessment. Start to ask yourself, "does my [decision or behavior] promote inclusion?"

Data collection and analysis is a modern day task, and example of where we can exercise a reflective mindset. Many different jobs today involve data collection and analysis. But how often do we interrogate the nature of the data we are collecting, borrowing, and/or analyzing to ensure that it reflects the views or experiences of Indigenous people before we make ethical inferences based on this data? Failure to do so can have unintended negative consequences. Building self-assessment or reflection into our processes, and developing regular habits of mind to promote inclusion, should be a workplace priority.

2. Input from Communities

There are many frameworks and resources designed and available for non-Indigenous people to learn about the ethical procedures to engage with and promote the inclusion of Indigenous people. While these frameworks and resources are useful, they do not trump the need to engage directly with Indigenous people and communities in order to learn from the most relevant input possible. There are no shortcuts to understanding how best to engage and work with Indigenous people – a check-box approach is to be avoided at all costs. We must not make pan-Indigenous assumptions across cultures or communities based on research or resources, no matter how credible the source appears to be. Instead, we must go directly to the source – the people and the community – and ask questions. We must welcome the ideas and stories shared in response, and accept them as they are.

Input from Indigenous and all other marginalized communities should be gathered both prior to and during the design of Social Innovation and Social Finance systems, services and processes:

The potential for social innovation and social finance to give meaningful effect to the Government's commitments to reconciliation and a renewed relationship with Indigenous peoples. Indigenous communities must be engaged in the design of and benefit from the new programs and measures resulting from these recommendations, particularly in the areas of building capacity and skills, funding and capital, and knowledge sharing and mobilization. (Economic and Social Development Canada, 2018, p.44)

Another example of where input from communities is invaluable is in the area of communication. Indigenous innovators are engaging in many forms of social innovation. However, Indigenous innovators are not always familiar with the formal concepts, terms and definitions that rightfully classify their projects as social innovations in Canada's growing Social Innovation ecosystem. Without the promotion of a shared language, Indigenous innovators participating in the Canadian market may not be aware of the financing and market opportunities that come with identifying their work as a form of social innovation.

Lastly, and perhaps most importantly, input from communities needs not only to be conducted in

the research phases of work. In order to ensure that the Indigenous perspective is being considered on an ongoing basis, developing strong partnerships with Indigenous people, notably by hiring Inidgenous people to work within the Social Innovation ecosystem's core and governing bodies, is essential. Those governing bodies make decisions and policies that affect the entire ecosystem, and the ongoing participation of Indigenous people in these decisions is invaluable to inclusion..

3. Non-Indigenous Champions to Take Risks

The journey toward inclusion cannot be travelled by Indigenous people alone. Inclusion requires allyship – the support of those with more privilege and greater access to advocate and protect Indigenous interests. Allyship is needed when Indigenous people do not have a seat at the table and when they do. Indeed, "Settler allies within governments and industry can help build capacity within these institutions for intercultural understanding, contributing to the durability and impact of emerging Indigenous innovations" (Alexiuk, 2013, p. iv). Allies can do a tremendous amount of work towards indigenizing the standard Social Innovation practices, policies, and approaches with the use of Traditional Knowledge. As well, making inclusion a part of visioning strategies can ensure that inclusion is

always considered when strategic decisions are being made.

Certain points within the Social Innovation process are less compatible with Traditional Knowledge, largely because insufficient numbers of Indigenous people inform the process. Social finance is a particular area of need. Areas where there is an absence of Indigenous stakeholders, or where there is a great demand for change are simultaneously where allyship is the most important, and where the ally bears a greater risk. For example, in order to ensure the inclusion of Indigenous voices and actors in the Social Innovation ecosystem, significant changes are required in both the funding application process as well as in impact evaluations. These required changes mark a distinct departure from standard Western approaches. Allies will need to go out on a limb and, based on what we have heard, be willing to provide views that counter the existing paradigm and those who seek to reinforce it. Allies can be the first in their workplaces or working groups to acknowledge Traditional Knowledge as valid, and to model openness to learning and changing. This can be a tremendous personal challenge, but finding ways to make progress for inclusion, despite this challenge is precisely what makes an ally or a champion. The impact of the acts of allies can be transformative, "allies within governments and industry can help build capacity within these institutions for intercultural understanding, contributing to the durability and impact of emerging Indigenous innovations" (Alexiuk, 2013 p. iv).

4. Respecting Indigenous Rights

Traditional Knowledge in Social Innovation cannot be valued in the absence of respect for Indigenous rights. Indigenous Rights are those held by "Indigenous peoples" – "a collective name for the original peoples of North America and their descendants. The Canadian Constitution recognizes three distinct groups of Indigenous (Aboriginal) peoples: Indians (referred to as First Nations), Métis and Inuit" (Government of Canada, Indigenous People and communities). The government now acknowledges that for many decades, First Nations people were not provided with full access to human rights protection – due in part to section 67 of the Canadian Human Rights Act. The legislation was finally repealed in 2008; this means that First Nations individuals can now make complaints of discrimination to the Canadian Human Rights Commission. (Government of Canada, Indigenous Peoples and human rights).

Johnston (2020) provides a checklist that can support the development of healthy relationships between Indigenous peoples and non-Indigenous people – based on a foundation of respect for Indigenous Peoples rights:

> These are meant to inform decisions when thinking about building relationships with partners and to act as fuel for conversations that are not being held currently. There is a need to build this dialogue and strengthen its application. This list is meant to help in creating one's own opportunity and not waiting for things to be figured out.
>
> Some questions to address in developing parameters and guidelines for respecting Indigenous rights (such as for a new version of PAR):

1. How do you embed cultural safety training and adapt it for business tools and checklists in a culturally safe way?

2. How do ensure the processes employed under the PAR recognize the impacts of colonization and respect Indigenous rights and PAR privy to a PAR rating learn about Indigenous worldviews?

3. How do we get the message across that this burden of do processes does not fall on the backs of Indigenous communities?

4. How do ensure pitfalls and slack actions are avoided, such as thinking, "Okay, I hired one Indigenous staff, now I can go to this person to come up with everything Indigenous we need." Too often this does not factor in over-time and other off duty protocols the person must engage upon.

5. How do we pay people for the consultations we ask them to do? (Johnston, 2020, p. 18)

Inclusion is nurtured by acknowledging human integrity, by respecting Indigenous rights, by behaving in a manner that supports reconciliation, and by treating Traditional Knowledge as valid. When non-Indigenous people respect Indigenous rights and build relationships based on this respect, they promote safe spaces for inclusion.

5. Properly Measuring the Sustainability of Social Innovation Projects

Insufficient attention is payed to cultural and social values in social innovation projects. Efforts to improve sustainability with social innovations will often focus on improving 'life quality' as an indicator of success.. However, while the concept of 'life quality' is culturally relative, in the context of Social Innovation it is often conceived around notions of citizenship, living standards, resilience, or responsibility, to the exclusion of many Indigenous values (Piccarozzi, 2017).

Traditional Knowledge conceives of life quality and of impact more holistically; success is understood on an individual, social and ecological level. In the Honouring Reconciliation in Evaluation curriculum manual (Johnston, 2016), social, economic, and, environmental conditions of social innovation projects are aligned with Traditional Knowledge along with:

> Self, family, and community as agents of change, and spirit, mind, emotion and body as manifestations of "illness" and "good health", and immediate, extended and ancestral family members as influencing agents on our actions today and tomorrow. The personal factors that are also considered by Indigenous knowledge are: lifestyle, education, health services, and housing. (p. 19)

Additionally, from the perspective of Traditional Knowledge, social impact on an individual level includes the wellbeing of the mind, body and spirit. This broader and more holistic definition of impact can be used by evaluators of innovation projects to better understand and support the vision of Indigenous Innovators.

Innovations that are informed by Traditional Knowledge will dive deeply into causal relationships, experiences, and touchpoints within their activities to reveal process, output and outcome related value that is being delivered for all stakeholders, including those working within the innovation project, such as employees and volunteers. Evaluations that are informed by Traditional Knowledge will factor in all these types of value. As Johnston (2020) explains, Indigenous social innovations require an evaluation model which "captures the Indigenous perspective but one that is also understandable to western evaluation practice. By bringing the two worldviews through reconciliation, a stronger nation can emerge" (p.20).

Concrete Recommendations

Based on what we heard from stakeholder interviews

To government:

1. Funding must be distributed locally in the aim of supporting context-relevant needs. This directive for more widespread distribution of funding must come from the government and inform financial intermediaries if it is to be implemented quickly, effectively and consistently.
2. Until recommendations 1 and 3 have been implemented, non-repayable investments are needed to support social innovations that may not yet be eligible for funding from financial intermediaries based on current application and risk evaluation processes.

To financial intermediaries:

3. Risk and impact evaluations need to be adapted to meet the cultural requirements of Indigenous peoples.
4. All employees must have an understanding and appreciation of the role Traditional Knowledge plays in Indigenous-led social innovation.
5. When possible, Indigenous employees should conduct due diligence, review funding application submissions, perform impact evaluations, and consult with Indigenous community leaders to promote iteration and improvement over time.

To National Indigenous organizations:

6. Collaboration between the five National Indigenous organizations and partners involved in the Social Finance Fund needs to be nurtured. Lines of regular communication need to be opened and learning needs to be disseminated throughout the organizations. Having a collective position as well as ensuring that public messages, reports, and recommendations all support one another is essential.

To Indigenous community leaders:

7. Social innovation represents an opportunity for greater market access and for development. The challenges of capacity, skills, and capital still exist, and these are not met as quickly as funds are being released. This challenge of limited capacity and skills will present a delay in Indigenous innovators' ability and readiness to seize the Social Finance Fund. The need for additional investment readiness opportunities with a focus on capacity building must be voiced. Leverage storytelling, social media, and other public and free communication channels to apply pressure and bring greater awareness to the time and support Indigenous organizations need to become investment ready.

Indigenous Innovation requires an investment in education

We are approaching a version of "innovation" that can appeal to all people living in Canada. Real change requires that people and systems be aligned and working together towards shared goals. The Inclusion Report explains that some Indigenous people described social innovation as "the 'flavour of the month,' or a reallocation of existing program dollars which could add to burdensome application and reporting processes for federal grants. When questioning Social Innovation, the Indigenous community members we spoke with expressed their hope that the Government will in fact demonstrate its commitment and undertake formal engagement in this area" (Economic and Social Development Canada, 2018, p. 44).

Mobilizing knowledge and education play an important role in laying the foundation for mindsets and concepts like 'Social Innovation', 'Indigenous Innovation' and 'Traditional Knowledge' to spread and gain momentum. Capacity building opportunities like knowledge mobilization and education begin for youth in school and with educational opportunities for adults that may include formal and informal knowledge and skills development. Social change requires an investment in laying a foundational understanding and in getting influential members of society to understand the value of Traditional Knowledge.

The move from having a conceptual understanding to taking action requires competence and confidence building, both can be developed through knowledge, skills, and community. The call for capacity building within Social Innovation can be found across reports, recommendations, and research nationwide. Indigenous peoples have long expressed their need to fill skills gaps pertaining to innovation and business (ESDC, 2012). While the social innovation mindset is not novel to Indigenous peoples, the skills and knowledge required to pursue it in Western-dominant ecosystems necessitates support. Similarly, Western institutions – especially financial ones – need to adopt the social innovation mindset in order to be able to effectively support Indigenous people who pursue social innovation. To support these learning and capacity building goals, we are creating two freely available online learning modules:

Purpose of Module 1

To form an understanding of what the fundamental concepts of SI/SF are for Indigenous people looking to learn about Social Purpose Organizations (SPOs) and the Social Finance Fund.

To connect these fundamental concepts to traditional knowledge insofar as it can enable indigenous people to connect with and see themselves in the field of SI/SF.

Purpose of Module 2

To share information about traditional knowledge and its connection to SI/SF with indigenous and non-indigenous people involved in SPOs, and to provide non-indigenous people with a new lens of analysis through which they can come to understand SI/SF.

Social innovation is an effective mindset as it can appeal to people whose values and beliefs do not align with profit-only driven innovation. Based on our knowledge exchange research, Indigenous peoples, for example, will find social innovation to have more in common with Traditional Knowledge and values than they might expect – seeing a connection with ways in which Indigenous people had already been thinking and operating for generations. Putting resources, like capital and capacity building behind a mindset that actually aligns with the culturally-relevant perspectives of Indigenous peoples stands to enable meaningful change Canada-wide.

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