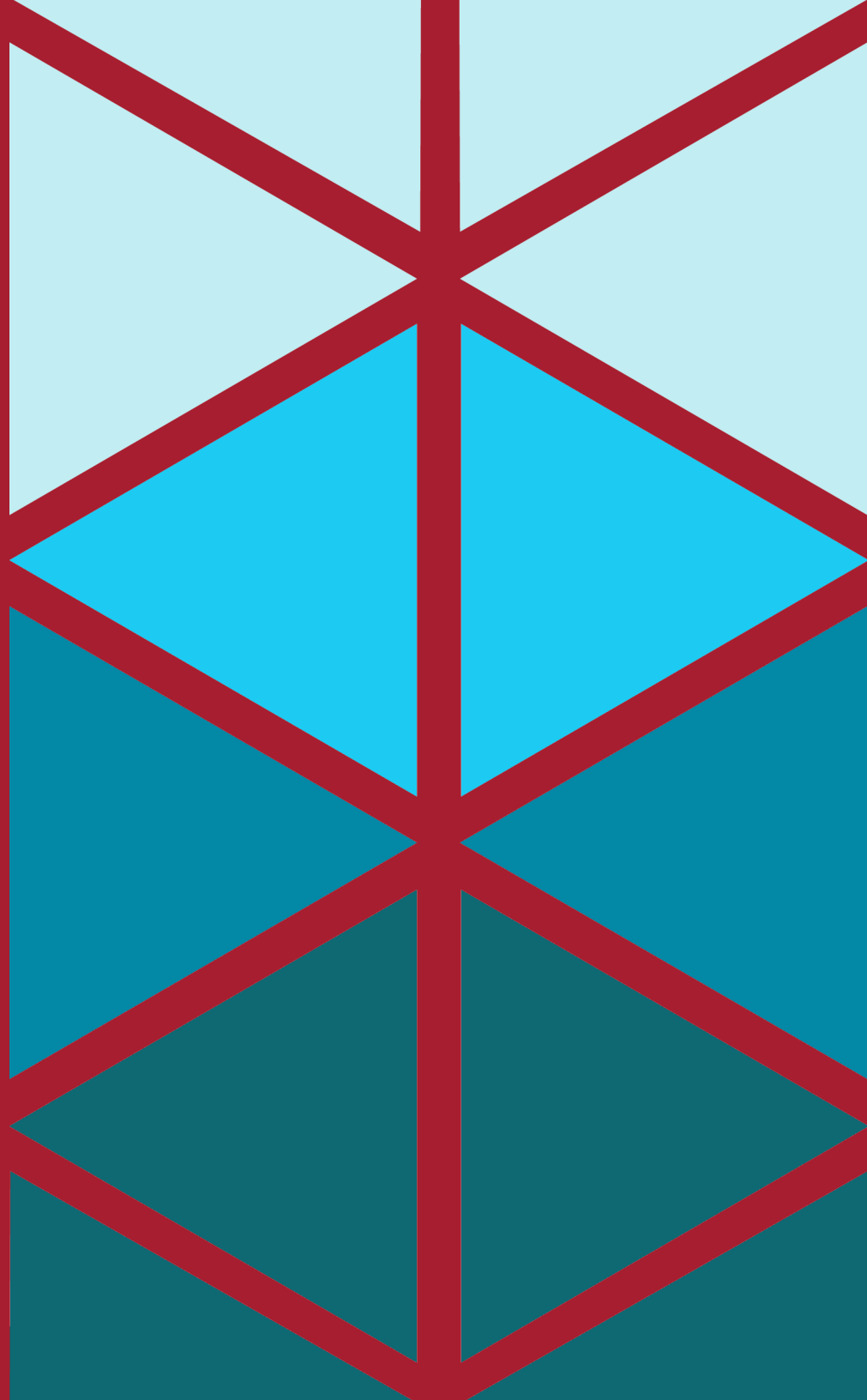
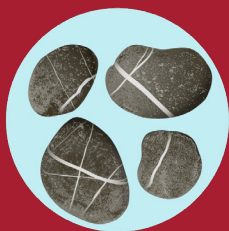




Step into the River:

Section Four

► **Re-imagining
Wealth**



Re-imagining Wealth

Thus far we have identified that the current economic model isn't working for human beings or the planet. Relationships in the economic sector between Indigenous and non-Indigenous entities are strained, and the system is undermining local and place-based economies. Today's dominant, colonial economic model is linear, built on the myth of perpetual material growth. It creates waste, degrades nature, disregards justice and fails to ensure equity. This traditional economic model treats fundamental elements of life, like people, nature, and all living creatures as mere "externalities" with no real value. It's easy to see why we find ourselves stuck in patterns of overconsumption and waste.

In order for our economy to shift, we need to shift. What we value, the way we think, how we relate to one another, and our decision-making processes all need to transform. In this section, we begin by critically examining the understanding of wealth in the dominant settler society, and how Indigenous understandings of wealth in BC and

more broadly in Canada have been delegitimized in order to advance the settler colonial project. We then share some overarching ways of thinking about wealth from Indigenous worldviews.

Our Understanding of Wealth Needs Changing

Under the definition for the word "wealth" in the English dictionary, the use of the word to mean well-being is called "archaic". This speaks to how much our understanding of wealth has deviated under this current economic system. Through a modern Western lens, wealth is commonly understood as possessing an abundance of material assets, or one's net worth (assets minus liability). Things like property ownership, investments, mineral resources and disposable income are often indicators of how much wealth an individual, company, government or country holds. The current economic system focuses on the generation

of this wealth and an individual's ability to accumulate it. Inequities persist due to systems of oppression which lack values and consideration for how wealth is stewarded and redistributed across our communities. So where does that leave us? With systems that underpin our economies which fundamentally reward growth and wealth accumulation as an end in itself. But we know that infinite growth is a myth, and that GDP says nothing about what we value and need to live life in a good way. We need to expand the way we define wealth, and how we think about the outcomes wealth can create as it moves through our communities.

More recently, in response to the ongoing devastation of capitalism, there is a powerful international movement underway to create alternatives, through such economic models as well-being, circular and donut economies. What needs further attention is the reconciliation, reciprocity, relationships, and responsibility required for an economy established in both Indigenous and non-Indigenous worldviews, knowledge and ways of being to help us find a new path forward. As this work unfolds, it is vital to remember that economic systems reflect the values we choose to live by, what we take responsibility for, and the ways in which we relate to one another. Thus, we have to be brave enough to think beyond the boundaries of what we have been told is possible. As Albert Einstein said, "You can't solve a problem with the same kind of thinking that created it."

Moving away from dependency

The reality is that our current economy is structured around dependency rather than wealth or well-being, and the impacts are plainly visible and felt across different scales and places. Colonized countries are dependent on more wealthy countries for investment and aid. Rural areas are dependent on urban and foreign demand for goods and services. In Canada, the exclusion of Indigenous peoples from participating in the economy through the Indian Act has also created a system of dependency. The dispossession of their lands, culture, language, and way of life gave way for the government to suppress and control them. Ultimately, a state of dependency was intentionally created, in which First Peoples were coerced into relying on colonizers for survival.

Owing to the system of dependency, First Nations' participation in the exploitative western economic practices and systems that were used to decimate Indigenous communities and peoples is often their only option. In many cases, this means engaging in systems of large scale resource extraction, privatization, and commodification of the beings that give us life. First Nations have also been encouraged to make themselves attractive to capitalist investors similar to how municipalities do so. However, collective land ownership and community decision-making processes are generally not attractive to investors, and many First Nations are put in a place where they are

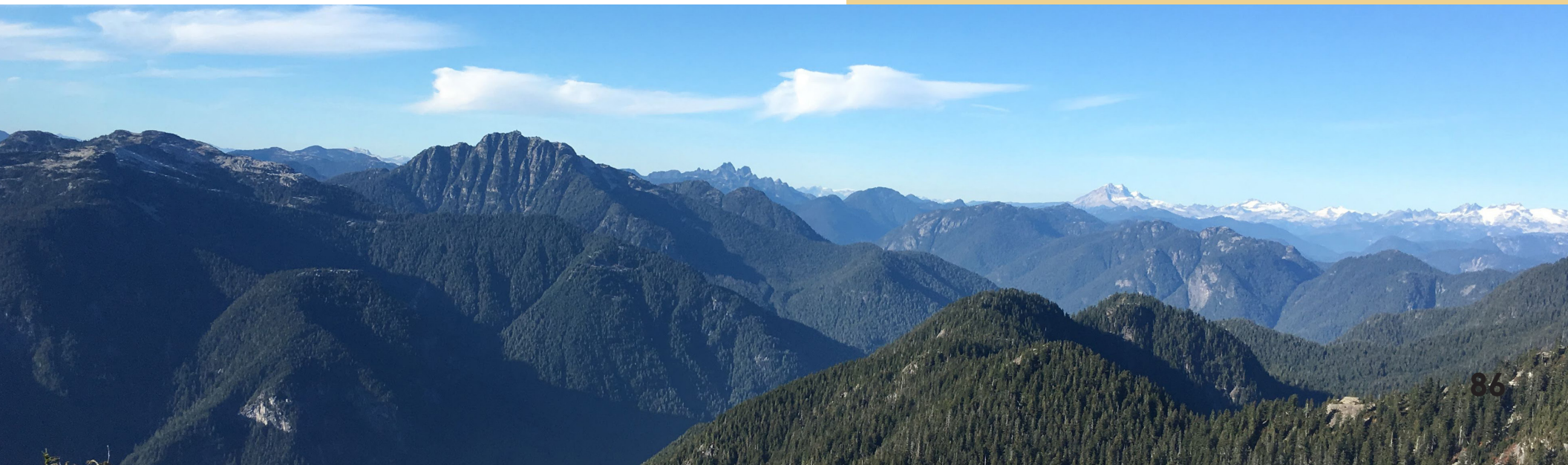
forced to set aside their cultural responsibilities and spiritual values to pursue economic opportunities for their community. This can cause intense internal conflict for individuals and amongst communities as such practices largely contradict the Indigenous worldviews, lens and practices of communal governance, sustainability, and reciprocal relationships with spirit, the universe, the land and all living beings.

Despite these challenges, the lifeways of First Nations in BC are sources of creativity, sustainable alternatives, visionary thinking, and values and beliefs that enable humans to live in a good way. Their traditional economies continue in the small trade conducted with one another, in their potlatches and ceremonies, in their ongoing traditional harvesting and sharing of that harvest. First Nations stories hold teachings of how to live and their responsibilities to care for those beyond themselves.

Case study:

[Our Truth, Tā Mātou Pono: How our business reporting served and protected European settler interests](#)

In 2007, fed up with the portrayal of Māori in the public discourse, prominent Māori business leader Paul Morgan decided, along with economic research company BERL, to measure the Māori economy. The study showed the Māori economy contributed \$2.5b to the national GDP in 2003, today it's expected to be worth more than \$50b.



Indigenous Worldviews of Wealth: A Source of Wisdom

Indigenous knowledge is instrumental to an economy based on well-being, given that their living systems have centered well-being for all living creatures since time immemorial. Indigenous people have a deeply embedded and intergenerational awareness of well-being and their expertise should be recognized as such in the process of transitioning to an economy built on this foundation.

“Indigenous peoples in BC already have a sophisticated concept of what constitutes a ‘good life’, a conception and way of living that has been refined over millennia and that varies within each culture, place and language.”

Centering First Nations Concepts of Wellbeing:
Toward a GDP-Alternative Index in British Columbia



Image Credit: <https://www.donsmaps.com/canoesnwc.html>

The table below highlights some core differences between Indigenous economies and the current dominant economic system.

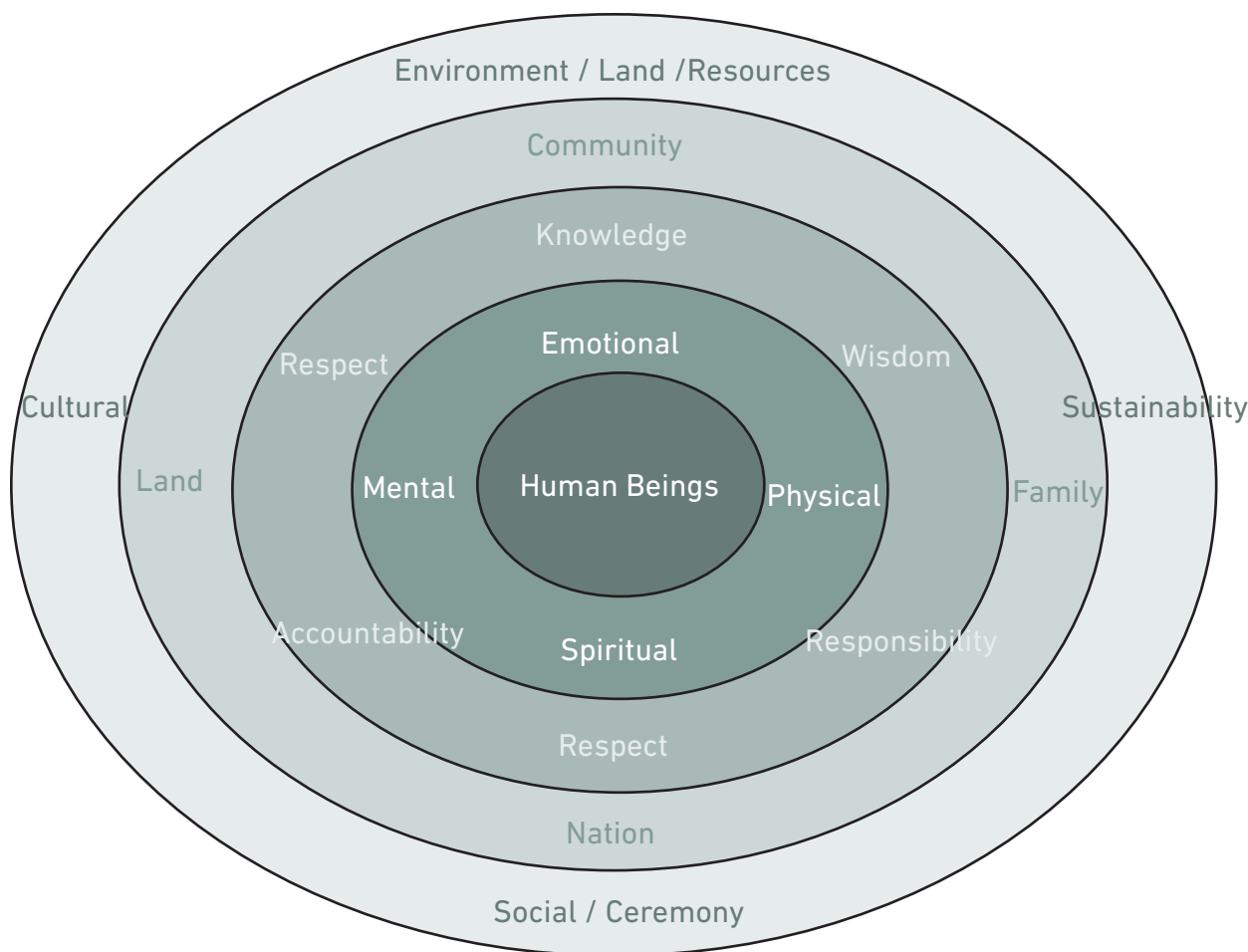
Traditional Indigenous economies	Dominant Economic System
Long-term sustainability	Short-term profit-building
Hereditary Governance system driven by community needs	Electoral government driven by political agendas/short-term gains
Quadruple bottom line (economic, ecological, social, cultural)	Often single bottom-line (economic)
Whole self brought to economic space (including centering of children and family)	Division of work and family/personal life
De-siloed view of economy: economy is part of the greater community wellbeing including food-security, art, parenting, physical health, ceremony, language and trade	Siloed and compartmentalized understanding of economy in relation to other aspects of society.
Collective benefits	Individual benefits

Indigenous understandings of wealth and well-being

"The very existence of billionaires hoarding wealth is in direct opposition to Indigenous ways of being."

Convening participant

First Nation perspective on Well-Being



Questions and Reframings:

Hoarding Wealth is a Sign of an Unwell Community.

Jeff Cyr, Raven Indigenous Capital Partner shared the story about the creation of Raven and an engagement session they held with Indigenous leaders in 2018. He stated they hosted a group of Indigenous thought leaders, practitioners and Elders in the process of creating RAVEN. They were talking about wealth and growth, and several of the elders pulled the RAVEN partners aside and asked them what really is growth? And what happens when you accumulate or as they called it 'hoarding wealth'? What does that say about the people? As this was seen in traditional indigenous cultures as a sign of mental illness. Wealth was meant to be given away for the benefit of the community, as shown in the deeper dive on the Potlatch system.

The visual on page 88 is a depiction of the First Nation perspective on well-being. It aims to demonstrate a shared understanding of a holistic vision of wellness for Indigenous People of turtle island. This image is just a quick

snapshot of a concept of well-being which can be adapted and customized freely and is not confined to remain the same, as human beings and our landscapes are in constant transformation.

Culture of wealth (re)distribution: The potlatch as an example of a strong and complex economic system

Potlatch means “to give”

For centuries, the potlatch persisted as a sacred and significant social ceremony practiced by Indigenous peoples of the Pacific Northwest Coast of Canada and the United States, including the Heiltsuk, Haida, Nuxalk, Tlingit, Makah, Tsimshian, Nuuchah-nulth, Kwakwaka'wakw, and Coast Salish cultures. The purpose of this ceremony to tell stories and to show social changes such as birth, marriage, name giving, standing up a new chief and death. In the Chinook language, potlach means 'to give'. The people invited are not only guests to the ceremony but are witnesses and are given gifts for being a witness. These communities dance to celebrate life, to show gratefulness for all life's treasures. The Umitsa Cultural Centre shares that they must dance to show their history, as their history is always passed on in songs and dances.

As described in the book Potlatch as Pedagogy by Sara

Florence Davidson and Robert Davidson, the potlatch was “the legal foundation of our social structure [which] ensured the transmission of our cultural knowledge.”⁴⁵ The word 'potlatch' referred to any ceremonial distribution of property among people along the coast regardless of the specific nature of the event.⁴⁶ They happened anywhere over a period from several days to several weeks for various purposes, such as life stage transitions, naming, transferring rights. The potlatch took place in a big house, where exchanges related to governance, economy, knowledge, and ceremony all happened.

Governance, Trade and Wealth Distribution

Part of the potlatch system was essentially a gift and trade-based economic space managed by Hereditary Chiefs and their families. These clan Chiefs and their peoples had rights and jurisdiction over lands, waters, resources (natural, manufactured, and human) and managed

⁴⁵ [Potlatch as Pedagogy](#)

⁴⁶ Honouring the Indigenous Traditions of Potlatch <http://www.portageandmainpress.com/blog/2019/01/24/honouring-the-indigenous-tradition-of-potlatch/>

all matters of protocol in delivering goods and services throughout their communities and Nations. Although Chiefs and individual community members enjoyed certain rights and responsibilities of title, all possessions, material or symbolic, were ultimately owned by the kinship group. The potlatch was designed to be the means of trade between nations, sharing of wealth through gift giving and sharing of knowledge, protocols and practices.

How the potlatch has evolved

As an institution, the potlatch morphed over the centuries to what it is today, changing amidst colonial contact, legal banishment under the Indian Act from 1884 to 1951 which required going underground, and a following period of

revitalization. Sustaining the customs and culture of their ancestors, these communities continue to host potlatches to commit to their ancestors' ways. Potlatches now occur frequently and increasingly more over the years as families reclaim their birthright. Many of the essential elements and spirit of the traditional potlatch are still present in the contemporary potlatches. As in the past, the potlatch supports the social rank of the gift giver and their position within the group as well as the receiver of said gift. It creates a redistribution of wealth (knowledge, protocols, practices, history, rights, status, material and symbolic) which is pivotal to ensuring continued social cohesion and survival of the Nation.

Multi-generational thinking

Indigenous peoples and communities make their decisions based on a multitude of generations and their connections to them. This is the Seventh Generation principle that many Indigenous Peoples refer to as they understand that their decisions and impacts will reverberate throughout all of these generations. Decision-making from a place of multi-generational thinking shifts the sphere of influence in those decisions. This also extends to the holistic lens of well-being, and not just wealth, for those generations. Decisions are based on the intricate balance of knowing these decisions don't only have an affect on the community



members, but all living things. The interconnectedness of all things is the balancing factor for well-being. It includes our reciprocal relationships with land, all living creatures, our spirits, ancestors, and all that governs our decisions.

Here is a non-Indigenous example that may put multi-generational thinking into perspective. Think of electric vehicles (EV); They're new technology, extremely low carbon impact and massive on an international level now. Think about what happens if you stretch out that time line of investment and impact. For Indigenous peoples in general, the Seventh Generation principle takes that into account. What happens if you talk about the vehicle at the end of its life cycle, what happens to that vehicle with respect to repurposing material? Are they toxic and how are we dealing with this in the system? Can you in fact have upfront smart design for problems that you can foresee in three to four generations? This is how Indigenous culture and teachings can guide us.

The concept of multi-generational sustainability is one that takes commitment and serves the many generations to come (the people yet to be). In terms of economic reconciliation and development, this concept is at odds with both governmental electoral timeframes and immediate corporate desires for profitability. Imagine a corporation, government, or business following the Indigenous seven generations philosophy. It can lead to sustainability for generations and not simply immediate profit that requires destruction of land, depletion of resources and extinction of living beings.

Matriarchs and well-being

"We are a force for our men."

Convening participant

Indigenous peoples already know what role women play in all aspects of leadership, mentorship, raising the young ones, in ceremony and all of the sacredness they bring to everything in who they are. Women are life-givers. The typical Western narrative of history is extremely biased towards male dominance, based on a paternalistic and male-centric view. It lacks the Indigenous perspectives and worldviews that show different roles and status of women. Indigenous people record their histories, knowledge, values, laws, etc. through oral tradition, ceremonies, and other forms of artistic and linguistic expression that non-Indigenous people often overlooked, did not care to include, or understand. This struggle for recognizing women leadership is present for non-Indigenous women as well.

"Women in our community are the knowledge-keepers, they are also the ones ultimately behind the voice of our leadership."

Convening participant

Indigenous Peoples know that women's roles varied greatly between First Nations but they shared similar characteristics. Unlike in patriarchal settler colonial society,

gender roles were not always ranked hierarchically but rather considered to be complementary when it came to governing responsibilities and political influence. In many circumstances women were able to transcend gender roles, and the central role of Indigenous women within their communities and Nations were often reflected in the ceremonial and spiritual context of their cultures. In Matriarchal Nations, cultural wealth, decision making responsibilities (aka Chief, Clan Grandmother, etc.), and inheritance were passed down through the mother.⁴⁷

“Male dominance gives us comfort and we perpetuate this behavior in order to maintain that comfort. We need to wake ourselves up to our privilege as men. What are we doing to perpetuate that, unconsciously or consciously? How can we get out of the way?”

Convening participant

Colonization, the dominant patriarchal worldview and disregard for Indigenous ways of being all played a significant role in the demise of Indigenous women’s place in society. This is seen through the effects on family systems, education, child welfare, etc. as well as the Indian Act, which was outright discriminatory towards First Nations women. The outcomes of which have created the space for Indigenous women to be disregarded throughout our society, cast aside and disposed of easily. The violent

treatment of Indigenous women is chronicled in the Murdered and Missing Women and Indigenous Girls Report and 231 Calls to Justice. Again since contact, there has been substantial harm felt throughout the territories of all Indigenous People in Canada, and women today carry that historical burden.

Rematriation

What is meant by rematriation? The more familiar term of “Repatriation” that has been used to describe the reinstatement of proprietorship over things lost, such as cultural belongings or remains that were stolen from communities, reflects patriarchal and colonial thinking of dominance and ownership. Rematriation, however, is about a restoration of relationships of care and connection. Land, air, water, animals, plants, knowledge and ways of being are returned to their place of origin, to their mother.⁴⁸

Knowledge and understanding of matriarchy is not lost. Indigenous women are taking back their original roles as leaders, politicians, entrepreneurs, academics, artists, voices of the people, land, water and all the resources and gifts mother earth offers us. They are owning their rightful place as equals in Indigenous Nations, on the land, in ceremony, and beyond. The restoration of matriarchs

47 Sacred Lessons from the Matriarchy. <https://www.worldpulse.com/voices-rising/stories/canada-sacred-lessons-matriarchy>

48 Seed Rematriation. Sierra Seeds.

through rematriation is a significant effort for an economy rooted in the well-being of children, families and community.

“We need to build a strong network of strong educated Indigenous women who are all rowing in the same canoe together.”

Convening participant

Matriarchs have always held this space of leadership, it's just now becoming more prevalent and supported despite ongoing patriarchal dominance of men. Initiatives are forming to support Indigenous women in this effort, as shown in the case study box in this section. Rematriation in the economic sector includes the following dimensions:

- Providing wrap-around services and resources to support matriarchs in their roles as leaders.
- Establishing spaces of co-creation and relationship-building amongst Indigenous women.
- Stepping aside for women to lead as CEOs, heads of boards, business owners, elected chiefs and council members, senior managers, Elders, land protectors, investors, knowledge-keepers, teachers, storytellers, and so forth.

Rematriation is a core principle in our framework for Economic Reconciliation, and more detail is provided in the next chapter.



Case studies: Rematriation initiatives

[Sage Initiative](#)

The Sage Initiative is an Indigenous innovation.

It is designed to disrupt and displace the current paradigm that exists in the investment sector which is dominated by white males and by a capitalist value system which places profit above people and planet. A key strategy in the colonization process, the residential school system, and the Indian Act, was to remove Indigenous Peoples from the land and displace Indigenous economies for the benefit of the settler population. This initiative is designed to reverse that process and re-establish critically important leadership roles for Indigenous womxn within Indigenous economies. A transformative feature within the context of the investment sector is that the Sage Initiative puts Indigenous womxn squarely in the driver's seat and provides them with the skills and pathways to become impact investors while at the same time honoring Indigenous ways of knowing and being.

[The Circle on Philanthropy and Aboriginal Peoples in Canada \(The Circle\)](#)

The Circle transforms philanthropy and contributes to positive change between Philanthropy and Indigenous communities by creating spaces of learning, innovation, relationship-building, co-creation, and activation. The Circle works alongside Indigenous-led organizations, Indigenous informed organizations, organizations with Indigenous beneficiaries, our members and philanthropic signatories of The Declaration of Action to encourage individuals and

organizations to learn, acknowledge, and understand more about reconciliation and the decolonization of wealth.

[Cheekbone Beauty](#)

Cheekbone Beauty is an Indigenous-owned and founded, digitally-native, Canadian cosmetics company established in 2016. Based out of St. Catharines, Ontario, Cheekbone Beauty is known for creating high quality, cruelty-free beauty products including our signature SUSTAIN line of lipsticks and eye pencils, our Warrior Women liquid lipsticks, and a variety of other cosmetics all designed for low environmental impact and maximum wearability.

Keeping in line with her Anishinaabe roots, Jenn launched a less-waste line of lipsticks in 2020, SUSTAIN, setting an ambitious zero-waste goal for 2023. Cheekbone's aim is to make a difference in the lives of Indigenous youth through donations addressing the educational funding gap, and to create a space in the beauty industry where Indigenous youth feel represented and seen.

Giving back to our community the centerpiece Cheekbone's mission. Our streams of giving include product donations, monetary donations, or project-focused donations.

[Reconcile This](#)

Angela Sterritt is a journalist from the Gitxsan Nation. Sterritt's news and current affairs pieces are featured on national and local CBC platforms. Her CBC column 'Reconcile This' tackles the tensions between Indigenous

people and institutions in B.C.

Sogorea 'Te Land Trust

Sogorea Te' Land Trust is an urban Indigenous women-led land trust in the San Francisco Bay area that facilitates the return of Indigenous land to Indigenous people. Through the practices of repatriation, cultural revitalization, and land restoration, Sogorea Te' calls on Indigenous and non-Indigenous peoples to heal and transform the legacies of colonization, genocide, and patriarchy. This includes collecting Shummi or gift tax from non-Indigenous peoples living on traditional Lisjan Ohlone land to support the work of the land trust.



Wealth is well-being

For Indigenous peoples wealth is well-being. Generally speaking the basis of wealth for many Indigenous peoples and Nations is that wealth is to be shared, which makes us all richer. Wealth creation, wealth management, and wealth distribution co-exist in a cyclical way, and distribution of wealth to community development initiatives such as housing, health, cultural preservation, entrepreneurship, and so on serves to generate community-wide impact. Values and beliefs around wealth are holistic in nature, tied to land, and prosperity is for the entire community and Nation. Many Indigenous people view wealth not in terms of what they possess or as money but more in non-monetary terms such as their ability to support and care for others, have ceremony, sharing, giving, and knowing who they are, where they come and why they are here (purpose).

The Community Wealth Ripple: Embedding Indigenous values in local economies

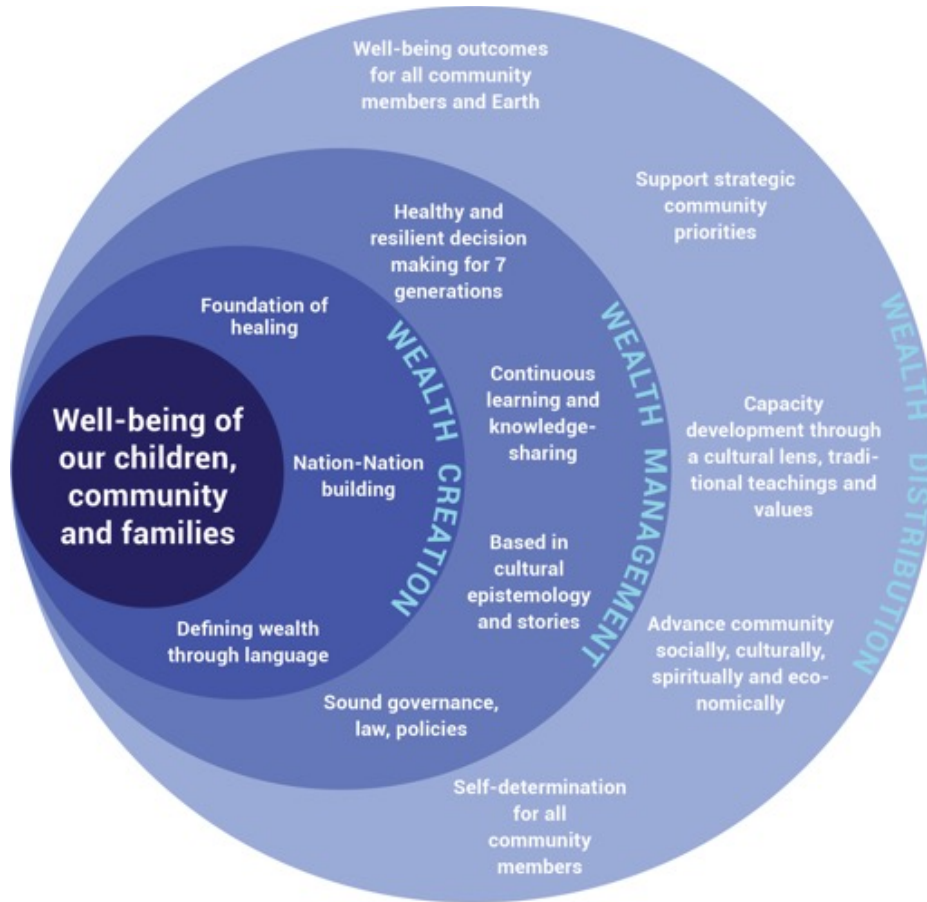
What does an economy look like when the well-being of children and families are placed at the center of it? The Community Wealth Ripple (page 87) envisioned by Sxwpilemaát Siyám describes how wealth spreads through the community when that is the intention. It depicts dimensions of wealth creation, wealth distribution and wealth management that lead to well-being outcomes for



Indigenous communities:

- **Starting from a place of intention: Centering the well-being of children, families and communities.**
As emphasized throughout this report, intention is pivotal to any action or process. Children, families and community well-being are centered in every decision made by First Nations. The intention spans generations, ensuring that the actions carried out today honour and build on the work laid out by ancestors and simultaneously secure the ability for a good life for several generations.
- **Wealth creation**
The creation of wealth is built on cultural knowing. It is defined through language, and reflects the worldview of each Nation. It needs to be achieved constantly through the foundation of healing. It also needs to expand to include Nation to Nation building partnerships for economic reconciliation amongst our communities.
- **Wealth management**
Wealth management practices in a community have many core elements. They are built on sound laws, governance and policies with a responsibility to health and resilient futures for the next seven generations. Management is based in cultural epistemology and teachings from stories. There is a commitment to continuous learning and knowledge-sharing in order to evolve and adapt wealth management according to the

Community Wealth Ripple by Sxwpilemaát Siyám



changing needs and aspirations of the community.

- **Wealth distribution**

Rippling out from grounded wealth management practices, wealth distribution activities emerge that radiate through the entire community, rather than only benefiting a small few. The wealth generated supports strategic community priorities which lead to well-being outcomes. Resources are invested to build the capacity of community members through cultural teachings and values. Distribution measures work to enrich community members socially, culturally, spiritually and economically, and advocate for self-determination for all community members. Creating these kinds of ripples nourish community-wide well-being and unravel the ties of dependency on the external colonial system.

Case studies: Indigenous approaches to wealth

New and emerging opportunities for Indigenous communities are expansive and include:

- Increased ownership in major resource development projects;
- Increased entrepreneurship and participation in businesses development initiatives;
- Increased participation in non-traditional forms of economic development;
- Increasing access to affordable capital for infrastructure and economic development;
- Rise of economic development corporations and trusts;
- Strategic partnerships with corporate Canada and academic institutions;
- Changing nature of the workplace premised on inclusion.⁴⁹

There are many inspirational initiatives and organizations that are already working on transforming the economy. Here are some examples of where Indigenous-informed practices are leading the way into a new economic system. They are all working towards putting Indigenous ways of knowing and being into the economy through Indigenous lead research, practices.

[BCAFN's policy paper on Centering First Nations Concepts](#)

[of Wellbeing: Toward a GDP-Alternative Index in British Columbia](#)

This discussion paper explores the ways in which our official BC measures of economic value are inadequate and fail to reflect the values of First Nations governments and individuals to the overall wellbeing of the province.

First Nations Major Projects Coalition Indigenous Sustainable Investment Discussing Opportunities in ESG
This discussion primer highlights an emerging Indigenous approach to ESG, and summarizes the issues, risks and rewards to be considered in the meaningful engagement of Indigenous peoples in the development and application of ESG investment standards in Canada.

[Raven Indigenous Capital Partners](#)

Canada's first Indigenous led and owned social finance intermediary. Raven focuses on facilitating the flow of capital through impact investing to support the ongoing revitalization of the Indigenous economy. Raven builds relationships with Indigenous communities and entrepreneurs to drive sustainable change.

Raven provides seed and early stage equity to purpose-driven Indigenous enterprises across Canada that

⁴⁹ Indigenous Financial Management: Finally Finding Balance.
<https://www.conferenceboard.ca/focus-areas/indigenous-northern-communities/future-skills/indigenous-financial-management>

demonstrate commercial viability, scalability, and measurable community benefit streams.

As an Indigenous-led and owned intermediary, Raven is also working diligently to decolonize the investment process for Indigenous entrepreneurs, ensuring cultural relevance and safety at each stage of the process.

First Nations Major Projects Coalition Indigenous Sustainable Investment Discussing Opportunities in ESG

This discussion primer highlights an emerging Indigenous approach to ESG, and summarizes the issues, risks and rewards to be considered in the meaningful engagement of Indigenous peoples in the development and application of ESG investment standards in Canada.

Reconciliation and Responsible Investment Initiative being lead by SHARE and NATOA

Grounded in collective action, research and knowledge exchange, RRII is supporting Indigenous trustees and decision-makers to further align the governance of their collective financial assets with their community values. They are working with Indigenous decision-makers to ensure their rights, values and aspirations are reflected and upheld in their investment policies and practices including in their relationships with advisors and asset managers. They are also mobilizing Canadian institutional investors – guided by Indigenous investors and together with Indigenous-led organizations – to use their voices and their capital to promote positive economic outcomes for

Indigenous peoples including through employment, support for Indigenous entrepreneurs, increased partnerships with Indigenous communities and respect for Indigenous rights and title.

Indigenomics Institute's target of a \$100 Billion Indigenous Economy addresses the concept of the absence of a Canadian Indigenous economic target. Without which, the Nation can continue measuring the Indigenous socio-economic gap, continue looking at this idea of Indian Act economics and continue looking at this concept of economic disruption of the Indigenous economies. The Indigenomics Institute has planted into the Canadian consciousness the possibility of a \$100B Indigenous economic target, which we are closer to then can be noted.

Well-being Economies Alliance for Canada and Sovereign Indigenous Nations

The Well-being Economy Alliance (WEAll) is a global coalition advancing economies designed with human and ecological well-being in mind. For the first time, it has found its way to the shared lands of Canada, Turtle Island and Inuit Nunangat.

WEAll Can will be working through organizations, alliances and individuals to accelerate the well-being economy transition and create a systemic transformation of economic thinking and systems.

Case studies:

An Indigenous Approach to Community Wealth Building: A Lakota Translation

One of the greatest challenges facing Native communities is building thriving and inclusive economies. Developing new culturally grounded economic systems and approaches is a top priority and especially those models that inspire new thinking and build economic systems. The Learning/Action Lab for Community Wealth Building provided a forum for Native-led organizations to come together to build a knowledge base and to shape the actions and activities most aligned with each participating community and organization. The community wealth building values and drivers provided a guide for creating opportunity along with the inspiration to reshape the model.⁵⁰

Wealth Management: Indigenous Trusts

Trust structures are commonly used to safeguard assets for

future generations, and Canada's Indigenous communities are using this structure for the benefit of its benefactors. First Nation communities are using Trusts as a vehicle for investment of funds from such things as Settlements, IBAs, etc. with the intention of holding these assets for beneficiaries and providing specific guidelines on how and when the money can be spent. [The National Aboriginal Trust Officers Association](https://community-wealth.org/sites/clone.community-wealth.org/files/downloads/CommunityWealthBuildingALakotaTranslation-final-web.pdf), a charitable organization, is committed to providing Indigenous Peoples of Canada with the resources and information that will help them efficiently create, manage, and operate trusts as a means to ensure the seven generations yet unborn, can benefit from the goals and dreams of the present generation.

50 An Indigenous Approach to Community Wealth Building: A Lakota Translation. <https://community-wealth.org/sites/clone.community-wealth.org/files/downloads/CommunityWealthBuildingALakotaTranslation-final-web.pdf>



Quick reference:

[Toward a successful shared future for Canada - Research insights from the knowledge systems, experiences and aspirations of First Nations, Inuit and Métis peoples](#)

This report summarizes findings of research projects and related dialogue that address the question “How are the experiences and aspirations of Aboriginal Peoples in Canada essential to building a successful shared future?”

The Organisation for Economic Co-operation and Development (OECD) published its [Linking Indigenous Communities with Regional Development in Canada](#) in 2020.

This study focuses on four priority issues to maximize the potential of Indigenous economies in Canada. First, improving the quality of the statistical framework and the inclusion of Indigenous peoples in the governance of data. Second, measures to improve the fairness and transparency for how Indigenous peoples can secure land tenure and the use of tools and such as land use planning to use it to promote community economic development. Third, promoting entrepreneurship so Indigenous peoples can use assets and resources in ways that align with their objectives for development. Fourth, implementing an approach to governance that adapts policies to places, and empowers Indigenous institutions and communities.



Conclusion

In this section we have demonstrated the values, knowledge and ways of being that are integral to Indigenous peoples' concepts of wealth and well-being. Indigenous lifeways are sources of wisdom for the well-being economy that is being sought globally as our current economic system continues to fail all living things, including humans. This discussion lays the foundation for a Framework for Economic Reconciliation offered in the following segment, which shows how economic reconciliation can be a driving factor in transforming our economy.



“Without a return of land to our nations and comprehensive financial support for Indigenous youth to reclaim, rename and reoccupy their homelands, to do what they need to do to ensure their own and coming generations’ survival as real people, reconciliation is recolonization.”

Taiaiake Alfred,
Whose Land is it anyway:
A Manual for Decolonization