

# 10 Ways to Get Cash Back



from Part Three, How to Get that Cash Back, *Cash Back: A Yellowhead Institute Red Paper*

## What could reparations addressing the colonial fiscal relationship between Canada and First Nations look like?

Here we share the 10 ways to get Cash Back, developed through a lens of Indigenous economic restoration, as outlined in Part Three of the Yellowhead Institute Red Paper report, *Cash Back*.



**REDRESS**  
for suppression of Indigenous institutions that affirm Indigenous values and culture.

### 01 Indigenous Accounting & Accountability

By Dr. Matthew Scobie, Ngāi Tahu  
Lecturer, University of Canterbury

How can we re-imagine accounting as a practice of measuring, monitoring and assigning value in a way that is grounded within the enduring practices and values of Indigenous communities? Here, Matthew Scobie offers the example of how his nation, Ngāi Tahu, is doing this work.

### 02 Urban Indigenous Economies of Care

Local Indigenous movements across the country are grounding their care in economies of redress: not only redistributing resources but strengthening Indigenous social, cultural, and spiritual institutions and capacity as they do. Here, we centre two of these projects: Toronto Indigenous Harm Reduction and Pekiwewin Camp.

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**COMPENSATION**  
for land theft based on principles of Indigenous law and mechanisms of justice.

### 03 Treaty-based Funding

Three options include:

1. **Direct funding transfers from the Treasury Board of Canada:** Streamlined, direct funding transfers would remove the Department of Indian Affairs as middle-managers of these funds. Bands have control over finances rather than being tied up in complex, colonial reporting requirements
2. **Litigation for treaty annuities:** Essentially, taking Canada to court for retroactive and future treaty annuities that correlate with the wealth generated from treaty lands.
3. **Expanding on the existing Treaty Lands Entitlement urban land purchase policy:** A modern means of securing treaty rights, purchasing land in urban centres — if Canada lifts its restrictions on First Nations doing so — could allow for economic participation and prosperity for future Indigenous generations.

### 04 Human rights as a basis to dismantle Canada's colonial fiscal policy

By Naomi Metallic, Listuguj Mi'gmaq First Nation  
Chancellor's Chair in Aboriginal Law and Policy;  
Assistant Professor Schulich School of Law

One area where we are starting to see important changes is in the use of domestic human rights frameworks used to dismantle Canada's discriminatory and dysfunctional colonial fiscal policy due to champions like Cindy Blackstock. Canada has also recently committed itself to needs-based funding in two separate pieces of legislation however, practices on the ground do not appear to be reflective of this change in law. Indigenous groups can seize on these changes in law to drive broadscale reform.

## COMPENSATION CONT'D

### 05

#### Print the Money

The top 0.5 percent of Canadian families hold over 20 percent of the wealth in Canada — \$1.25 trillion. If a 1 percent annual wealth tax was imposed on fortunes over \$20 million, Canada could raise \$70 billion over the next 10 years. This money could cover all the infrastructure deficits on reserves, including water, housing, and community infrastructure (\$30 billion), as well language programs (\$126.6 million per annum), and education funding (\$3 billion annual shortfalls).

### 06

#### Indigenomics

Indigenomics is “about increasing the role and visibility of Indigenous peoples in the new economy.” It holds a range of perspectives on Indigenous economies and how to bridge the gap between settler and Indigenous economies in ways that nurture Indigenous values and ethics. Two examples are profiled in this part.



**RESTITUTION**  
of Indigenous economies  
that challenge the exploitation  
of global capitalism.

### 07

#### No More Crown Lands

The most direct form of restitution would address the history and patterns of Canadian colonialism discussed in Parts 1 and 2 of this report. It would address the foundation of Canada’s economy in theft, violence, and ongoing fiscal warfare, among other kinds. Instead, as one legal scholar has written, there has been “no constitutional reconfiguration of legislative powers to provide for Indigenous law-making in governance.”

### 08

#### The Leverage of Indigenous Lands as Risk

Indigenous people occupying land and asserting their inherent rights is a risk for investors and creates economic uncertainty. The greater the assertions of inherent rights and proprietary interests Indigenous peoples make, the greater the risk this will create for corporations and for governments alike seeking to

develop and exploit Indigenous lands and waters. They will try to mitigate Indigenous land defence through criminalization and by internalizing this disruption through insurance and accounting mechanisms. But they cannot change the fact of legal and physical challenges to projects that drive up the risk of doing business in Canada without recognizing Indigenous rights.

### 09

#### Energy, Economics, and Climate Change: Kakinaw Ayawin

By Mihskakwan James Harper, Sturgeon Lake Cree Nation, Treaty 8; EIT, M.Sc. Renewable Energy

With empowering ownership and financing models, remote or grid-connected, community-owned clean energy projects have the potential to give much-needed economic stimulus, provide meaningful long-term economic returns, and bring cost savings to the community.

### 10

#### Youth Perspectives on Abolition

By Kakeka Thundersky, Winnipeg, Youth Organizer

The work of youth-led anti violence organizing is reclaiming, asserting, and maintaining our space and belonging in our community. It’s ensuring we can show up, survive, and thrive in our space without the threat of violence to ensure our survival. It has and always has been for the children. Throughout the history of Canada, the RCMP were empowered to steal Indigenous children and incriminate — and even kill — Indigenous people for defending their livelihoods and families. This isn’t a stagnant fact of the past. It’s an ongoing and present role the RCMP play today. Policing in our communities is violent and detrimental to our safety. Fighting for sovereignty in the city, free of police and the violence that comes with them, is an act of love. It’s an act of love for community, ourselves, and all our relations.

**These ideas and approaches from across the spectrum of Cash Back are like little seeds to be planted within the Land Back movement: they can sprout economies that will flourish when jurisdiction is exercised by and returns to Indigenous people.**