

# Wahbung

**Our Tomorrows Imagined**

Vision for the Next 50 Years



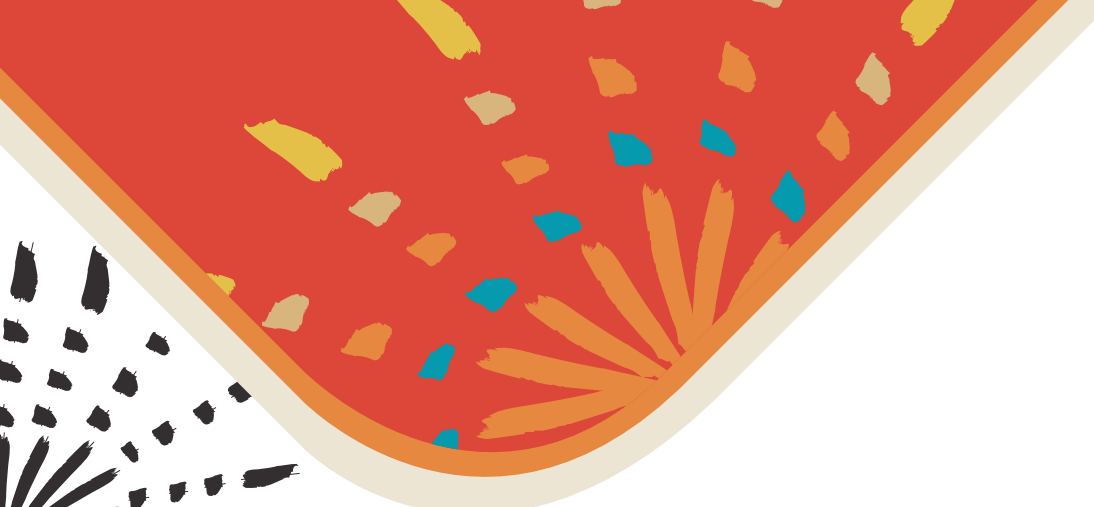
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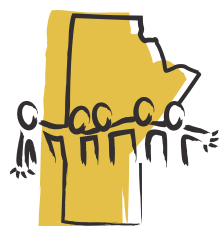
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# Introduction

In 1971, the Chiefs of First Nations in Manitoba signed *Wahbung: Our Tomorrows*, a position paper that represented a fundamental step towards self-determination of First Nations people in Manitoba. Today, nearly 50 years after this seminal work was done, the First Nations of Manitoba continue to face a host of interconnected and growing challenges, including a level of wellbeing that is worse than in 1971. Outcomes and inequities are worsening in health, education, economic wellbeing, and child welfare, all against the backdrop of growing threats to First Nations self-determination, culture, and language.

The *Wahbung: Our Tomorrows Imagined* initiative seeks to respond to this unacceptable current reality by re-energizing the movement towards the desired future articulated by *Wahbung: Our Tomorrows*. Through several resolutions between 2017 and 2019, the Chiefs in Assembly mandated the Grand Chief of the Assembly of Manitoba Chiefs (AMC) to initiate discussions with the federal and provincial governments on the development of a collaborative process that would lead to tripartite or double bilateral solutions for a framework on health. The AMC was also mandated with scoping the jurisdictional authorities that would result in enabling policy and legislation and the support of First Nation entities that are legally empowered to exercise these expanded authorities, consistent with the inherent right of self-government.



There are 63 First Nations in Manitoba and 5 distinct Indigenous linguistic groups.

In order to form effective relationships that would provide First Nations input and involvement in the regional redesign of health systems, the AMC proposed a two-track discussion approach, with both tracks being complimentary and simultaneous:

**Track 1**, the Tripartite Planning & Negotiation Structure, focused on the formal discussions and negotiations between First Nations and government for a renewed health delivery system and jurisdictional framework taking a population health approach.

**Track 2**, the *Wahbung: Our Tomorrows* Imagined process, focused on creating a shared vision and pathway towards *Mino Pimatisiwin*, or the “good life”, informed by a collaborative process to articulate the possible scenarios for the future of the First Nations of Manitoba. This work sought to inform a needs-based health strategy and provide supporting evidence for the jurisdictional framework in collaboration with regional partners.

This document presents the work done in Track 2, *Wahbung: Our Tomorrows Imagined*. Led by the Assembly of Manitoba Chiefs in partnership with Southern Chiefs’ Organization (SCO), Manitoba Keewatinowi Okimakanak (MKO), First Nations Health and Social Secretariat of Manitoba (FNHSSM), and the Rady Faculty of Health Sciences at the University of Manitoba (RFHS), and with support from Reos Partners, this initiative continues the important work that began with *Wahbung: Our Tomorrows*.

With 63 First Nations in Manitoba and 5 distinct Indigenous linguistic groups, it is challenging not only to articulate a shared vision for the future that First Nations in Manitoba want to create, but also to agree on the path to get there. This process was thus designed to work with this diversity to take a holistic view of the challenges and opportunities at hand. Together, the First Nations technical leadership of the process (AMC, MKO, SCO and FNHSSM) and Reos Partners co-created a methodology that leveraged the strengths of both First Nations knowledge and cultural systems with Reos Partners’ Transformative Scenarios Process

methodology. Through this “braided” approach, participants contributed their experiences, creativity, and collaborative spirit to collectively answer four questions:

**Perspectives:** How do we see, from our different perspectives, the complex current reality of our lives?

**Scenarios:** How could – not will, not should – our lives unfold over the decades ahead?

**Options:** How could we deal with this unpredictable but influenceable situation?

**Vision:** What must we do to build a good life?

Following this framework, the participants, which included Elders, Knowledge Keepers, youth, and First Nations leaders in health, education, community development, and child welfare representing both rural and urban experiences, worked together to create four scenarios about how the next fifty years could unfold for First Nations in Manitoba across seven social determinants of health: Self-Determination, Language, Culture and Spirituality; Land and Environment; Social Services; Health Systems; Employment, Economic Development and Income, and Education.

These scenarios then supported further conversations to identify options for what could be done to achieve *Mino Pimatisiwin*, ranging from community-level health services to negotiations with the Government of Canada, and ultimately to create the shared vision presented in this document. Both the scenarios and the vision articulated in this document will serve as key inputs into future discussions and negotiations with federal and provincial governments to collaboratively develop a better way forward for First Nations in Manitoba.



# The History of Wahbung

In 1971, the Manitoba Indian Brotherhood (now the Assembly of Manitoba Chiefs) presented *Wahbung: Our Tomorrows* to the federal government, outlining an agenda for action that included First Nations' inherent right to design and have full authority over their health, education, and child and family services systems, informed by First Nations worldviews, laws, and approaches. This work was part of a national movement in response to the federal government's 1969 white paper on Indian Policy. As part of Prime Minister Trudeau's plan for a "Just Society", the Indian Policy was to remove the "special status" of Indians in favour of supposed equality to everyone else. In essence, however, it attempted to eradicate certain rights and recognitions afforded to the original peoples of this land. Specifically, the topics in *Wahbung: Our Tomorrows* included:

1. Treaty and Aboriginal rights
2. Land
3. Hunting, fishing, trapping and gathering rights
4. Indian Act
5. Culture
6. Health and social services
7. Education
8. Social development
9. Economic development
10. Reserve government

All across the country, Provincial and Territorial Indian Organizations prepared position papers expressing adamantly their views on the direction they wanted to go to become self-reliant. The new Indian Policy clearly was an abrogation of the rights of Indians, and the Indian leaders, like Chief Dave Courchene Sr. among many others, took action. *Wahbung* was a reflection of foundational First Nation governance principles with the discussion and recommendations focused around ongoing relationships with the federal government. The work presented in this document owes its foundations to this important work by the Manitoba Indian Brotherhood and their collaborators.

"The history and past policies regarding the Indian people cannot and must not be ignored, for their effects are with us all in the present Indian fact. To deny the past and to refuse to recognize its implications, is to distort the present; to distort the present is to take risks with the future that are blatantly irresponsible"

- *Wahbung: Our Tomorrows*, 1971



Grand Chief Dave Courchene,  
Lower Fort Garry, 1971

“Wahbung is a very significant document that is part of our history, where our people were in a time of resurgence and a time of struggling to break free.”

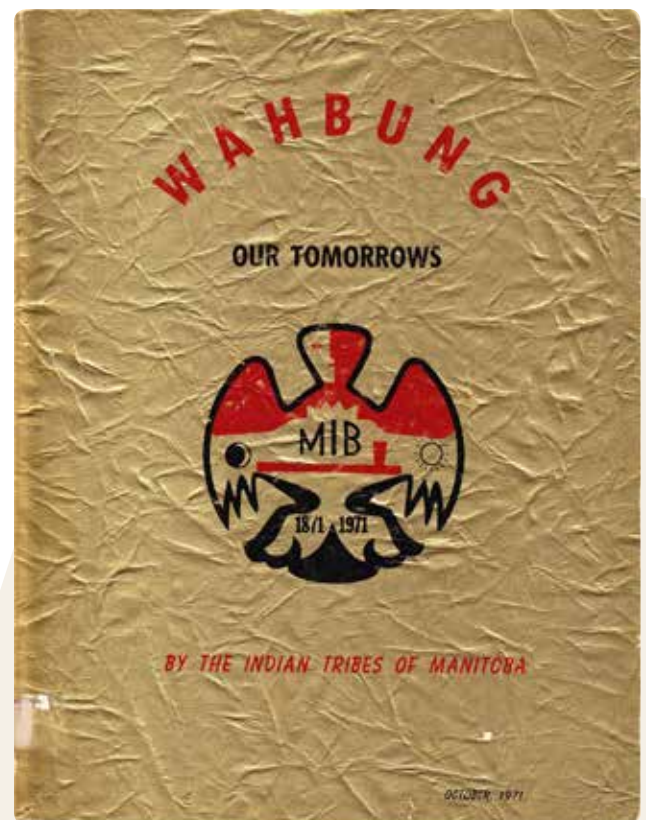
- Dave Courchene Jr.

“There was a hope, there was a dream where things had to improve and change.”

- Verna Kirkness

“It was a time of self-determination and rethinking of where we were and wanting different, better relationships with government.”

- Janet Fontaine



Wahbung: Our Tomorrows, 1971

# Perspectives on the Current Reality of the Health of First Nations in Manitoba

## Health Outcomes

While it will be challenging to build a better future together, the First Nations of Manitoba must not remain stuck in the current reality. Almost without exception, health and social indicators are worsening and call for our urgent attention.

The health gap is widening because the underlying factors that negatively affect the health of First Nation people, including the ongoing trauma of colonization, generations of racism, poor housing, lack of clean water and imposed poverty, are not being adequately addressed. Health inequity persists, and First Nations are being left further behind while not being meaningfully involved in decisions on health care.

This inequity is arguably the direct result of structural inequities. For many First Nations, those structures are often colonially violent. It is obvious that contemporary colonization persists and, until interrupted, will never produce programs that meet First Nations' needs. Health outcomes will not improve unless the system is redesigned and led by First Nations in all areas of service delivery. First Nations in Manitoba call upon both levels of government to prioritize health investments and self-determination discussions immediately.

The data clearly indicates that the health system, both provincial and federal, is failing First Nations through its suboptimal performance and investments. First Nations inherited a system that was never intended to serve our wellbeing, and now we have to deconstruct, adapt, and rebuild something that works for us. Inspired and guided by Wabung, we know we have to build a better life for our people and that we have to work together to achieve it, despite our diverse perspectives on which we may not always agree. This work remains connected to our history, the context of the original Wabung vision, and is guided by the Elders.

Throughout the Wabung: Our Tomorrows Imagined process, participants came together in multiple gatherings to build the scenarios and vision presented in this document and to share their experiences and perspectives on what is happening today. An early step in the process included a discussion about current realities, a workshop designed to build a shared understanding of what influences the current state of wellbeing for First Nations in Manitoba. Participants spent time in a circle listening to each other share their stories and perspectives to help shed light why things are as they are today, and they articulated their perspectives using the *Events, Patterns, Structures* framework described below.

This framework uses the metaphor of a shoreline to describe reality in terms of *Events*, the things we see happening (for example, a wave), *Patterns*, the patterns we see in the things that happen (for example, a regular series of waves), and *Structures*, such as power, relationships, geography, rules, cultures, or mental models, that influence the patterns we see (for example, the shore, weather, and moon that influence the series of waves).

“Every system is perfectly designed to get the results it gets.”

- W. Edwards Deming



# Structures

The structures - such as power, relationships, geography, rules, cultures, or mental models- that influence the patterns we see (for example, the shore and moon which influence the series of waves).

## Patterns

The patterns we see in the things that happen (for example, a regular series of waves).

## Events

The things we see happening (for example, a wave).

The figure above summarizes the perspectives on current reality using this framework.



### Events:

### Themes:

Invasion of the homeland followed by imposed values, religion, and systems, and destruction of our way of life

Continued harm

Drug and alcohol abuse

Government control over our lives

### Quotes:

"The event that started it all was the invasion of our homeland. It caused a lot of collateral damage and trauma we've had to endure. Our whole world was ripped away. With this came a new way of doing things, those of a man ruled by his mind, not his spirit."

"There has been 150 years of harm. Jurisdiction and legislation have boxed us in. It's about time we rise up. We are stepping out of the box and saying to the government 'that's enough'."

"Canada is built on unsolid ground. Two founding nations is a myth. [It's] hard to reconcile with false laws, with 120 years of brainwashing since the Indian Act. We were told we are no good. People will believe that."





## Patterns:

### Themes:

- Negative values associated with white supremacy
- Continued imposition of Western ways onto our people
- Continued effort by government to control our people
- Rejection of traditional values and ways of life
- Discomfort with difference and tension between Western ways and our ways
- Danger of continued or accelerated assimilation
- Perceptions that government has all the power
- Dependency on the dominant system despite its inadequacy

### Quotes:

"I think we are a strong people. But as we go into this work, more and more of these mental models are going to be clear. It's going to be harder to challenge them. I don't think we have much comfort with holding uncomfortable truths."

"First Nations people have to do a better job of co-existence. We are drawing a hard line between Western and First Nations, and I'm concerned about how we are transmitting this to our young people, who walk the line. Do we tell them, 'no, don't play the video game or go on the iPad?'"

"There are thousands of our young people across the universities in Canada and beyond, becoming lawyers, doctors, etc. But there's only one thing wrong with that: if we don't listen to our way of life, we will be the generation that fast-tracks assimilation."



## Systemic Structures:

### Themes:

- Economic and education structures that were built for us by others and do not reflect our values and way of life
- The challenge of decolonizing the mind
- The power of our spirituality
- The power and legitimacy of our own traditions and way of life
- Structures that enable 'divide and conquer' tactics by the government and focusing on our problems rather than our solutions
- Structures that perpetuate dependency

### Quotes:

"Canada is a federal state – there are different powers at federal and provincial levels. Their Constitution is only half-written. There are words like traditions, conventions, etc. from England. Where in the Constitution does it say that those traditions were the only ones? We've had those for thousands of years. When we do our pipe ceremony, that is us invoking our Constitution. We have to go back to our own ways."

"How do we decolonize the mind? We have talked about it again and again, but how do you do it? The challenge is for us to return back to becoming one with the land. When you walk into the forest in anger, the birds fly away. But if you offer tobacco and kindness, they come to you."

"We are in a system that creates division and hopelessness. The challenge is, how will we create a vision that will be hopeful? That will be inspired?"



## Fiscal Context

Funding for First Nations healthcare is very complex and ever-changing, which makes a clear-cut picture of who pays for what difficult to represent. There are examples of time-limited agreements in which the federal government contributes to a First Nations health service normally funded provincially, and vice versa. Given constitutional arrangements, historical agreements, and institutional precedents that are constantly in flux, funding and delivery of healthcare for First Nations ordinarily on-reserve is quite different than for all other Canadians. The federal government funds many services for First Nations residents on-reserve that is the jurisdiction of the province for other Canadians, such as community health programs and public health services. For Canadian residents not on-reserve, the federal government has a minimal role in the direct provision and funding of healthcare, with the significant exceptions of Canada Health Transfers (which provinces use to help fund their healthcare systems), veterans' healthcare, the Public Health Agency of Canada (PHAC), and Non-Insured Health Benefits (NIHB) for First Nations citizens living off-reserve.

It is important to recall that the basket of services provided to First Nations people living on reserve is different from that provided to some or all other Manitobans. For example, the federal government provides for prescription drug coverage for the latter through NIHB, a service unavailable to others. Additionally, medical air transportation services provided to Northern regions (whether or not on reserve) tend to be very costly, significantly increasing overall northern expenditures. The extent to which costs for health care for First Nations on reserve are driven by remoteness, versus differences in provided goods and services, versus social determinants of health, versus

other factors such as governmental efficiency (or inefficiency), is unknown at this time. Considering this, while a comparison of costs against non-reserve citizens may provide context for discussion, the real value of calculating these figures lies in benchmarking the spending at this time. In this way, future spending may be measured against this, and successes or failures judged with this in mind.

Given all this, the first question to consider as we move towards the future we want will be: "how much money will First Nations need to operate their own health care system?" The Assembly of Manitoba Chiefs commissioned a health care analytics study to better understand current funding and expenditures, health transfer payments, and future projections for a need-based health care system. This analysis suggested that approximately nine hundred million dollars is spent on First Nations in Manitoba living on reserve annually, equating to \$9,554 per First Nation on-reserve resident (compared to less than \$5000 for Manitobans living off reserve). This figure, which includes both federal and provincial health expenditures, suggests that health care costs for First Nations in Manitoba are approximately twice that of the average Manitoban. Yet, despite this difference, First Nations people experience poorer health outcomes.

Whether they live on or off reserve, there are significant disparities between First Nations and all other Manitobans, a fact that points to the need for more funding. Comparable data between First Nations and non-First Nations is often hard to

come by, but the limited data that exists shows significant disparities between the two populations in Manitoba as well as Canada-wide. The 2019 study by the Manitoba Centre for Health Policy (MCHP), *The Health Status of and Access to Healthcare by Registered First Nation Peoples in Manitoba*, is the most recent scholarly publication that analyzes on- and off-reserve First Nations health status and healthcare utilization with a broad array of indicators for Manitoba specifically.

The MCHP analysis identifies deep disparities between First Nations and non-First Nation Manitobans in the prevalence for a number of health problems when looking at age and sex adjusted incidence rates. The rate of premature mortality is over three times as high for on-reserve First Nations compared to non-First Nations Manitobans. Cervical cancer rates are over twice as high for First Nations on-reserve than non-First Nations Manitobans. Furthermore, on-reserve First Nations are five times as likely as non-First Nations to be hospitalized for ambulatory care sensitive conditions.

In an effort to move forward with First Nations-led health care delivery, some consideration has been given to First Nations / Government of Canada bilateral negotiations. The funding provided to the Province of Manitoba by the federal government via the Canada Health Transfer (CHT) could, it may be argued, be redirected to First Nations for delivery of healthcare services. However, analysis of on-reserve expenditure reveals that CHT payments are substantially insufficient to cover provincial

expenditures for healthcare services of Manitobans in general and First Nations citizens in particular. Early estimates for the 2019/2020 CHT indicated a figure of over \$97 million associated with on-reserve First Nations, while provincial expenditures are just under \$356 million for the same group, a shortfall of approximately \$259 million. This suggests that insured health services are currently considerably subsidized by the provincial government. Even if current CHT payments were to flow directly to First Nations, the payments would remain significantly lower than needed, and communities would be placed at risk for sizeable deficits in purchasing insured health services. The implication is that engagement with both federal and provincial governments is necessary in order to fully fund health care. An overall analysis of on-reserve health care expenditures is provided in the full consultation document prepared by Validus Healthcare Analytics.

Given these complexities and the various factors which need to be considered in moving forward, a comprehensive tri-partite initiative involving both levels of government and community partners is needed to develop a First Nations-led health care system with sufficient resources.

## Estimated Annual Expenditures

# On-Reserve Health Care

Federal Health Expenditures	Total Costs
Contribution Agreements	\$230,910,000
NIHB	\$167,957,750
Jordan's Principle	\$77,680,000
Nursing Station Salaries	\$30,370,000
Administration	\$14,714,000
Hospital Salaries	\$10,780,000
Other Salaries	\$7,830,000
Residential Schools Programs	\$3,809,824
Subtotal	\$544,051,574

Provincial Health Expenditures	Total Costs
Acute Care	\$194,643,404
Medical Professionals	\$111,380,470
Other Health-Related Spending	\$36,996,881
Mental Health and Addictions, Primary Health Care, and Seniors	\$7,073,151
Long Term Care	\$2,332,538
Various Admin	\$2,333,989
Regional Policies and Programs	\$1,055,700
Subtotal	\$355,816,133

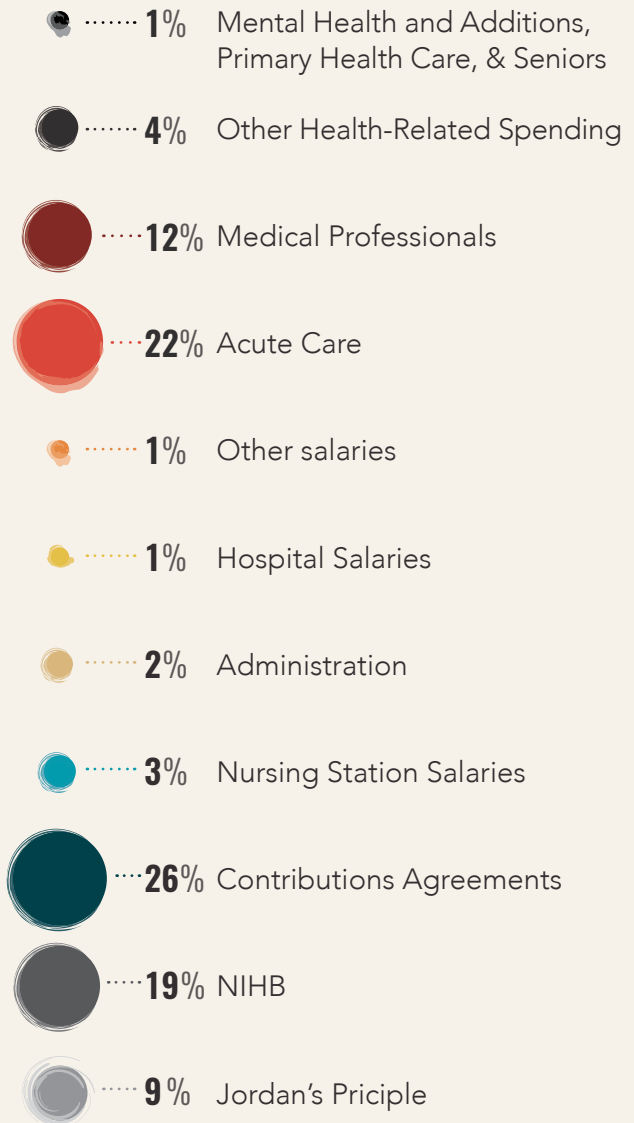
*Disclaimer: Prepared for the Assembly of Manitoba Chiefs. This estimate represents the best current knowledge of Validus Healthcare Analytics regarding Provincial and Federal expenditures for on-reserve First Nations health care delivery in Manitoba, as of 07-Oct-2019. It is very likely that the true expenditures are somewhat different than those stated here. Ongoing research into new and existing data will contribute to refining this estimate over time.*

## 2019

CHT amount to Manitoba for On-Reserve First Nations:

## 2020

# \$97,626,051



**Total Annual Expenditures:**

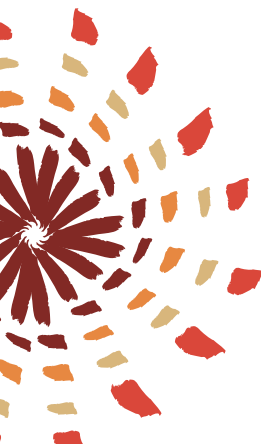
# \$900,006,467

Per capita:  
**\$9,554**


All Manitobans living off-reserve, per capita: **\$4,583**



# Strategic Considerations



The scenarios described in the next section helped to create a shared vision for the wellbeing of First Nations in Manitoba by helping the First Nations of Manitoba imagine what the future could be. It is clear that a situation in which the status quo is carried into the future is not the world we want. It would see worsening health outcomes, reduced control, lower satisfaction with health care, all at increased expense. All collective efforts must steer us away from this potential future.



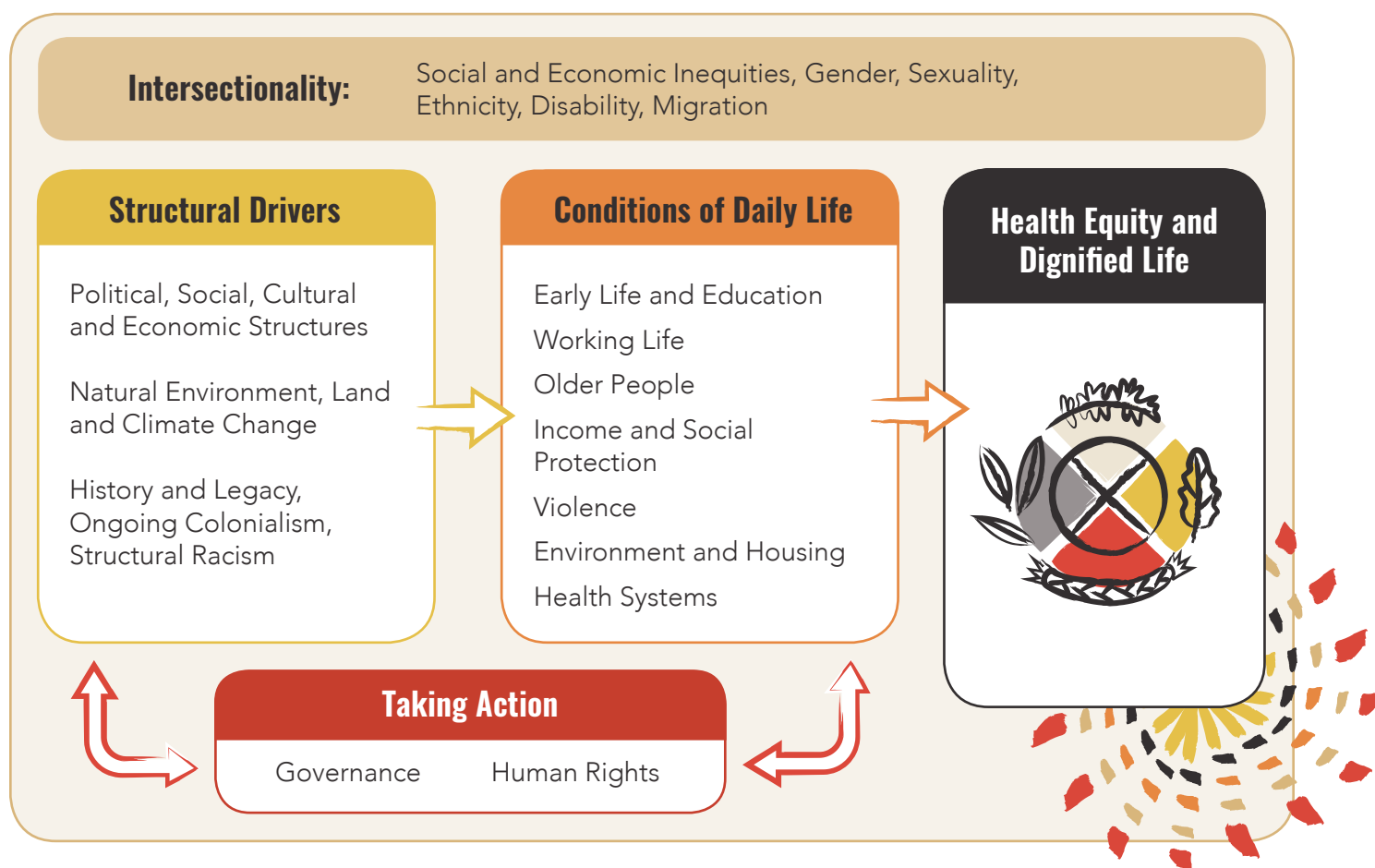
The future we want is one in which we work towards full self-determination while strengthening existing partnerships and building on technologies that support improved health and wellness outcomes. In framing the future authorities and structures needed to realize this future, First Nations need to consider multiple jurisdictions and several complex health system layers in collaboration with provincial and federal governments. Some examples of important considerations include:

1. **Legal considerations** – Treaties, legislation, policy and the “division of powers”.
2. **Fiscal considerations** – current costs and future sustainability, distributed resources, economies of scale and need-based funding arrangements.
3. **Workforce considerations** – education and training needs, employment standards and distribution, union agreements, clinical and program leadership.
4. **Ethical considerations** – patient safety, clinical standards, health equity and quality improvement.
5. **Moral considerations** – the right and control over one’s personal decisions and community priorities.
6. **Social determinants considerations** – the health of the individual is influenced by more than the health care system.

Up until now, all of these considerations have been decided for us by one or both levels of Canadian government with little to no influence from First Nations. After fifty years of political advocacy and leadership, we are finally in a position to plan, design and negotiate new arrangements in health service provision and control. This, coupled with simultaneous federal and provincial health transformation projects, presents a timely opportunity that First Nations have not seen before and must act quickly, deliberately, and in as informed a way as possible to capture. Understanding what it will take to capture this opportunity will require us to take a population health approach informed by a lens of health-

justice that looks at the all social determinants to wellbeing as well the racial and social inequities in our systems and institutions.

The conceptual framework shown below highlights the relationships between structural drivers, including colonialism, that influence the conditions of daily life and ultimately health outcomes. It also highlights the importance of rights-based actions and governance actions including in systems like health care. This framework was sourced from the report, *Just Societies: Health Equity and Dignified Lives*, produced by the Pan American Health Organization in 2018.



Building off the Wahbung: Our Tomorrows Imagined process and the considerations above, the following pages offer our shared vision for *Mino Pimatisiwin*.

The future we want is one in which we work towards full self-determination while strengthening existing partnerships and building on technologies that support improved health and wellness outcomes.



# Four Possible Futures for the Health of First Nations in Manitoba

## Using Scenarios to Create Better Futures

These scenarios are stories about what *could* happen in the future – not what *will* happen (a forecast) or what *should* happen (a vision) – in the wellbeing of the First Nations of Manitoba.

These scenarios were constructed by a team of outstanding individuals representing diverse perspectives from the First Nations of Manitoba. They created four scenarios based on their own diverse experiences and understandings, and based on current trends including relevant political, economic, social, cultural, and international developments.

These stories of the possible evolution of the current situation are intended to support conversations about how to achieve the *Mino Pimatisiwin*, the good life, for the First Nations of Manitoba. The purpose of the stories is to provide a common framework and language to support dialogue, debate, and decision-making. They are intended to support an open and constructive search for answers to core questions of strategy: What opportunities and challenges are we facing? What are our options? What shall we do?

Scenarios play a particular role in strategizing. Because they are stories – in this case, fictional stories that are rooted in peoples' experiences today – and because they come in sets of multiple different, plausible narratives, they enable informed debate without committing anyone to any particular position. Scenarios enable us to deal with the reality that, although we cannot predict or control the future, we can work with and influence it.

Scenarios can be used to support the formation of policy and strategy through the use of scenario-based dialogues. The purpose of such dialogues is not to redo the construction of the scenarios, but rather to use the scenario texts to discover what we can and must do. The most fruitful dialogues of this kind involve a representative group of interested and influential actors from all across the whole system in question. This system can be a government, city, sector, community, nation, or region. Diversity of actors is important – not just friends and colleagues but also strangers and opponents.





There are four key steps for this kind of scenario-based dialogue. First, the scenarios are presented through text, slide presentation, storytelling, or video. Second, for each scenario the group addresses the question, "If this scenario occurred, what would it mean for us?" and works out the opportunities and challenges that scenario poses. Third, the group deals with the question, "If this scenario occurred, what could we do?" Finally, the group steps back to the present and considers the question, "Given these possible futures, what shall we do next?"

The four scenarios below, [Dominion](#), [Dreamcatchers](#), [All My Relations](#), and [Sun, Grass, and Waters](#), explore different possibilities for how the future could unfold in the next 50 years.



Scenarios enable us to deal with the reality that, although we cannot predict or control the future, we can work with and influence it.



# Summary of the Four Scenarios

	Dominion	Dreamcatchers
<b>Primary Driving Forces</b>	The dominant Settler society bulldozes First Nations people.	Upheavals caused by global climate change drive technological and cultural upheavals.
<b>Self-Determination</b>	First Nations lose status and become fully assimilated. Attempts to create unity among First Nations fail.	First Nations traditions mix with and are appreciated, appropriated, transformed, and monetized by other cultures.
<b>Language, Culture and Spirituality</b>	Language, culture, and spirituality are lost. Western culture dominates, misappropriates, and misinterprets First Nations culture.	Language, culture, and spirituality are practiced in new and diverse ways and mixed with other cultures. Tensions arise between those who find the change invigorating and others who mourn the loss of traditional ways.
<b>Land and Environment</b>	Land is degraded, homogenized, and urbanized, and First Nations become municipalities. Climate change and loss of land base destroy traditional land-based activities.	Environmental crises drive technological change that transforms living environments and infrastructure. Mainstream society incorporates First Nations environmental philosophies. As culture is transformed, First Nations take different approaches to the land.
<b>Social Services</b>	No First Nations-run social services or special services for First Nations people.	Technological change revolutionizes social services through virtual care. Cultural mixing leads to universalized services without cultural specificity.
<b>Health Systems</b>	All health care is provided by provincially-run, Western systems. Health outcomes worsen.	Technology lowers logistical barriers to primary care access. Traditional healing is available outside the health care system and is blended with other teachings, which some consider inauthentic and unsafe. Health outcomes improve.
<b>Employment, Economic, Development and Income</b>	First Nations migrate to cities; most find limited employment or education. Colonial capitalist economic model dominates and destroys collective responsibility for community well-being. Tensions rise between the few First Nations people who get ahead economically and those who are excluded.	Many First Nations gain online employment and entrepreneurship opportunities. Some are ill-equipped for a technology-driven economy or are repelled by the commodification of First Nations culture. Tensions rise between those who thrive and those left behind.
<b>Education</b>	First Nations attend provincial schools where they experience racism and high drop-out rates, especially for low-income students.	Provincial curricula with a technology-driven blended pan-Indigenous cultural teachings and other cultural teachings are available. Communities with low access to technology follow a provincial curriculum with language and cultural teachings available only outside the schools.



	All My Relations	Sun, Grass, and Waters
<b>Primary Driving Forces</b>	A balance of power between Settlers and First Nations produces co-existence and constant negotiation.	First Nations demand and achieve self-determination.
<b>Self-Determination</b>	First Nations and Canada reach agreements for respectful co-existence and Treaty implementation. First Nations gain political influence, but the Crown controls services and status frameworks.	All five Nations gain sovereignty and assert their Nationhood. Different First Nations self-determine in different ways, and so differences and disparities grow.
<b>Language, Culture and Spirituality</b>	The Crown makes significant investments in language and cultural revitalization.	Language, culture, spirituality, and traditional family/community roles return to pre-contact states for many First Nations. Tensions exist over different communities' and individuals' spiritual, religious, and cultural choices.
<b>Land and Environment</b>	Climate impacts reduce and land-based cultural activities increase as First Nations steward land and water resources. Land-based cultural activities and sacred sites are protected.	First Nations territories and relationships with land are restored or compensated, with a land base large enough for self-sufficiency. Disputes arise between First Nations over territorial borders and land rights.
<b>Social Services</b>	Outcomes improve as First Nations control many services with more equitable funding, with services remaining under control of the Crown. Some First Nations do not receive equitable services, face racism in services, or are forced to use provincial systems.	Each First Nation designs and leads its services in its own way through self-sufficient systems. Nation-to-Nation accords and agreements govern how different legal systems harmonize.
<b>Health Systems</b>	First Nations-led primary care systems with both Traditional and Western medicine on-reserve. Province runs off reserve and non-primary care, with more First Nations represented in provincial health governance. Health care quality disparities decrease.	Each Nation provides holistic care using Traditional and Western approaches as appropriate. Secondary, specialist, and tertiary care occurs through Nation-to-Nation collaborations and service purchase agreements. Health outcomes improve.
<b>Employment, Economic, Development and Income</b>	Resource development and sharing agreements enable investments by First Nations in First Nations. Capitalism evolves with more progressive policies; benefits are unequal among First Nations.	Economic self-sufficiency increases through increased land base, resource-sharing agreements, reclaimed sharing economy values, and trade with non-First Nations economies. Different First Nations have different and, in some cases, competitive economic opportunities and strategies; economic conditions diverge.
<b>Education</b>	Equitably funded, First Nations-led education serves communities. Provincial schools serve urban First Nations. Curricula improve representation of First Nations history and perspectives.	Each Nation runs its own education system. Some pursue traditional, land-based education; others go on to university.



# | Dominion

Today's status quo conditions and trends in First Nations' wellbeing continue into the future. Canada increasingly shifts from a "mosaic" to a "melting pot" that is dominated by Western culture, which erases First Nations distinctiveness and autonomy. Big oil maintains its strong influence globally and in Canada. As the dominant Settler society bulldozes and absorbs minorities, the few First Nations whose choices fit well with the dominant system thrive, but most are increasingly marginalized.

2019

## HEALTH INEQUALITY MEANS MORE CHRONIC DISEASE IN FIRST NATIONS

In 2020, negotiations with Government over First Nations self-government fail, and it is discovered that the Canadian Government had no intention of truly sharing power or recognizing sovereignty of First Nations. This failure causes a cascading sequence of losses for First Nations self-determination and wellbeing.

In 2021, the future of First Nations services is uncertain. Fearing a further loss of control and resources for services, First Nations health and social services organizations try to produce a report that clearly demonstrates how underfunded the services are. Their aim is to strengthen their position in discussions with the Canadian Government by showing unequivocal, comprehensive evidence of the disparities and garner public attention to this issue. However, the effort fizzles due to difficulty reaching a common agenda and a lack of resources.

In 2022, the federal government opts out of health responsibility for Indigenous communities, and one provincial system is applied for all First Nations. This system includes no access to traditional medicines and teachings or holistic healing and no investments in the social determinants of health. The system neglects preventative care, and all health care expenditures are spent on sickness and hospitalization. Options for traditional healing are limited and declining, as access to ceremonial lands and medicine erodes and the knowledge and wisdom begin to die out with the Elders. With health systems on reserve undermined and urban health systems ill-equipped to meet First Nations needs', along with unequal access to basic needs like housing and income, health status and disparities in life expectancy worsen.



### No Duty to Consult Indigenous People on Legislation

In 2018, the Supreme Court ruled that Canada's lawmakers do not have a duty to consult with Indigenous people before introducing legislation that might affect constitutionally protected Indigenous and Treaty rights. The decision ruled against the Mikisew Cree First Nation in Alberta, which had argued that two budget bills introduced by the former Conservative federal government in 2012 should not have passed before the First Nation was consulted. The Nation argued that, since the bills amended regulatory protections for waterways and the environment, it threatens their established rights to hunt, trap, and fish. They lost the case in a 7-2 vote.

2024

**RESERVES CONVERTED TO MUNICIPALITIES TO ALLOW PIPELINES TO RUN THROUGH TRADITIONAL TERRITORY**

**By 2023**, there is a renewal of the ideas in the 1969 White Paper, and the federal government seeks a mandate to abolish the Indian Act, Treaties, Constitutional Recognition and Indian Status. By 2024, Government begins implementing this mandate by treating First Nations like municipalities. Despite First Nations protests, lobbying and influence by the oil industry leads to accelerated resource exaction and the destruction of the land, while the effects of climate change compound the damage.

First Nations’ ability to live off the land suffers, and food security is lost in many communities as natural food sources cannot be maintained. Income inequality deepens.

Meanwhile, First Nations education systems are called “unsustainable and unaffordable”, funding is reduced drastically while Government takes control and cuts off support for land-based education. The quality of education becomes further segregated, and children are not prepared to play a role in society as adults. With no legislative base or funding authority for First Nations control of education, all First Nations students attend provincially operated schools. There are no culture, language or land-based activities since there are no metrics that show they are beneficial in the ways the government considers important. First Nations students who come from wealthier, urban families do well, while low-income students predominantly drop out by Grade 10. All First Nations students experience high levels of racism, with those who attempt to resist the assimilation facing the most.



**The Trans Mountain Pipeline**

In 2018, the Supreme Court ruled that the Trans Mountain Pipeline Expansion proposal had not been appropriately reviewed by the National Energy Board before approval, forcing an additional review process, which the court noted could be kept short. They also ruled that that the federal government had failed in its duty to engage in meaningful consultations with First Nations before approving the project. Despite the ruling, Federal Finance Minister Bill Morneau pledged to move the project forward.



2029

**MORE FIRST NATIONS LIVE IN CITIES AND TOWNS THAN ON RESERVE**

2035

**CHANGES TO THE INDIAN ACT: NO MORE REGISTERED FIRST NATIONS**

**By 2029**, a combination of lost economic opportunity, food insecurity, ineffective health systems, and a lack of hope for the land drives First Nations to migrate increasingly to the cities. Relationships with land are undermined along with First Nations’ identity as people. There are few employment or education opportunities for this wave of migration to the cities. Homelessness, illness, and poverty increase. Compounded by loss of spiritual identity and competition over scarce resources, lateral violence increases. Apathy among First Nations over the future of their self-determination grows, and some First Nations people convince themselves that their knowledge is lesser and completely adopt Western and colonial models of life and thought, becoming colonized by mindsets of individualism and capitalism.

With no funding for language revitalization or the preservation of cultural practices nor official recognition, Indigenous language proficiency rates drop, and First Nations peoples’ sense of identity suffers further. First Nations representation in media and the arts declines, misrepresentations increase, and a blended, homogenous “Canadian” culture dominates. First Nations culture and symbols are further appropriated and influenced by Western interpretations, and by 2030, the meaning and protocols behind First Nations symbols and ceremonies have been largely forgotten. First Nations youth feel overwhelmed by the burden of preserving the First Nations way of life and have little support to meet the challenge. Loss of cultural identity and connection creates increased mental health distress among First Nations youth. By 2031, substance abuse rates, suicide rates, and deaths due to addictions all reach record levels.

**By 2035**, the First Nations’ voice in legislative circles is mostly gone, and Government implements the rest of its 2023 referendum mandate. Section 35 of the Constitution Act of 1982 is revoked, and there is no longer any recognized form of collective First Nations representation or governance. First Nations lose status, and Treaty rights are no longer recognized or affirmed by Government, let alone implemented. Meanwhile, non-First Nations companies are taking advantage of pipeline expansion, and Western systems that exclude First Nations are allowed to thrive.

Social services for Indigenous people are completely dissolved. By 2038, practice of First Nations languages, culture, and spirituality are at the lowest levels in 50 years. First Nations children are apprehended by CFS at increasingly disproportionate rates, accelerating assimilation as First Nations children are placed in non-First Nations homes. Social services show no consideration or recognition of First Nations cultural identity or the community connection, and the systems’ architects believe these ideas to be harmful.

With the abolition of the Indian Act and Constitutional Recognition, there are no longer any lands set aside for First Nations people and no recognition of traditional territories or associated rights, such as hunting or fishing. These losses further accelerate migration to urban areas.

By 2039, traditional medicines, ceremonial spaces, and traditional foods have essentially disappeared from First Nations lives.



**Lives Disrupted by Loss of Status**

In 2019, Amy Hull, a young woman from Qalipu Mi’kmaq First Nation in Newfoundland, lost her Indian status and membership with the Nation after requirements for membership, administered through a points-based system, were raised. She is among thousands from Qalipu Mi’kmaq First Nation whose membership has been revoked.

2040

**FIRST NATIONS CANNABIS INVESTMENTS PAY OFF**



**The History of Residential Schools and Today's Child Welfare System**

First Nations leaders have accused the child welfare system of repeating the history of residential schools. While 3% of the population of Canada is Indigenous, Indigenous children make up 15% of children in care, with children on reserves over eight times more likely than other children to be taken into care. Shawn Atleo, former National Chief of the Assembly of First Nations said in 2018, "There are more First Nation children in care today than during the height of residential schools."

By 2040, a minority of First Nations people find economic and professional success through assimilation; for example, by growing cannabis or building wealth through education, employment and home ownership in the Canadian system. Other First Nations are being left behind as they struggle with racism, loss of identity, and a lack of support. Some First Nations communities do not agree to extraction and economic development on Traditional Territories and set up blockades. Tensions grow between First Nations who are doing well financially and those who are not, sowing the seeds of deep conflict over the merits and ethics of assimilation. A "class system" based on wealth and influence emerges among First Nations. With no capacity to support First Nations ceremonies, teachings, and values to help resolve these conflicts, First Nations' wellbeing continues to diverge between the "haves" and the "have nots." There is no sense of collective responsibility for community wellbeing, and youth who experience mental distress at lost connection are criticized by their more assimilated peers as needing to "just get over it and adapt". By 2050, wellbeing indicators in First Nations communities that resisted development on Traditional Territories is less than half of those who did not resist.

2055

**FIRST NATIONS HAVE LOST TRADITIONAL WAYS OF LIFE**

2060

**SOME FIRST NATIONS MOVE BACK TO LAND, SAYING "WE WILL SURVIVE"**

By 2055, the First Nations way of life is nearly extinct. Most First Nations people know nothing of what it means to be First Nations, and young people born after 2030 have poorer health and wellbeing outcomes than their parents' generation. First Nations youth are struggling economically and socially and have no access to land, culture, or language to help guide them.

Some First Nations attempt to go back to the land in the hopes of finding a better life, but the land has degraded and is worse off than when their grandparents left it.



## Implications for Mino Pimatisiwin

### Health

In *Dominion*, health status and disparities in life expectancies worsen because health systems on reserve and urban health systems are ill-equipped to meet First Nations' needs. Complete federal divestment in the direct provision of health care results in the Province being primarily responsible for delivery of health care services, with a focus on acute rather than preventive care.

Culturally unsafe services result in reduced uptake of primary care, as does a decrease in the provision of services available on reserve. The incidence of chronic illness in adults such as type II diabetes increases, which results in an increase in secondary complications such as peripheral vascular disease, infection, amputation, chronic kidney disease, and heart disease. The prevalence of these diseases increases dramatically due to the increase in disease incidence combined with the medical establishment's increasing ability to manage acute conditions, which would sustain the lives of patients suffering from very advanced disease burden without providing the chronic management to decrease individuals' level of complications. Premature mortality due to injuries and substance abuse increases as the social determinants of health and cultural losses worsen.

### Health Care System Performance

Metrics measuring health care system performance incorporating measures of safety, effectiveness, and access universally decrease due to progressively insufficient resources unable to meet the increased demand of First Nations citizens on the provincially run health care system, both on and off reserve. On reserve, access suffers as primary care appointment slots are completely consumed, resulting in a shunting of primary care visits to

emergency room care. Continuity of care suffers and, as disillusionment and chronic disease burden increase further, the ability for the health care system to provide high performance care further erodes. Nonetheless, a few primary care providers continue to provide care to those most in need, but they are only able to maintain a low and inequitable level of health care.

### Expenditures

On-reserve provision of health care increasingly shifts towards delivering acute care with all health care expenditures spent on sickness and hospitalization. Cost of care per First Nations citizen continues to rise as chronic care and cultural appropriateness and safety are neglected and as populations increase. Treatment for many illnesses, including end-stage renal disease by dialysis, increases dramatically, further increasing the cost burden on the provincial government. Relocation to major urban centres for increasingly extended courses of treatment for cancer, end stage renal disease, and other illnesses further increases the per capita cost burden.

### Self-Determination

As the provision of health care services is entirely assumed by the provincial government, self-determination over health care provision and outcomes is severely compromised. Some pushback against the establishment allows for preservation of traditional medicines and healing, allowing for some baseline maintenance and potentially even some recovery of self-determination over time.

### Client Satisfaction

Satisfaction with a health care system delivered entirely by the province is very low in this scenario, a function of the insufficient and decreasing chronic care and preventive medicine services, lack of cultural sensitivity, and fewer resources allocated to traditional healing. Health status and disparities in life expectancies worsen and drive the poor opinion of the affected citizens.



# Dreamcatchers

Global forces – including climate change, technology, and globalization – lead to massive changes in how all cultures are practiced, how all services are delivered, and how all societal systems function. Economies and living environments are heavily disrupted by environmental crises and rapid growth of automation, artificial intelligence, and internet connectivity. First Nations people are affected by the same changes, leading to a redrawn picture of First Nations wellbeing. Cultural mixing in a highly connected environment leads to First Nations culture being expressed in completely new ways, while some of the old ways are lost. The change is rapid. There is tension between those wanting to reinvent cultural practices and those wanting to preserve the old ways.

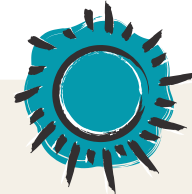
2029

## CLIMATE CHANGE IS PUSHING CANADA TO THE BREAKING POINT

**By 2029**, climate change, unchecked extraction, and environmental degradation create multiple crises, including unprecedented levels of species extinction and scores of climate refugees coming to many countries, including Canada. Political, social, and economic upheavals follow as water shortages, sea-level rise, and extreme weather events cause loss of infrastructure and livelihoods for both First Nations and non-First Nations people. Canadians lose trust in political leadership and the capitalist ideology that drives the economy.

This disruption also leads to an increased demand for First Nations knowledge. There is a growing market of Westerners disenchanted with the dominant system and willing to pay First Nations people for their knowledge, and by 2025, Westerners are paying up to \$1000 to participate in Sweat Lodge ceremonies. Improper protocols when compensating knowledge keepers also increases. Concerns mount that First Nations are selling out their spirituality and allowing it to be colonized, while some First Nations people take advantage of these opportunities. Guided by the Elders, First Nations use their ceremonies and teachings to work through these tensions. Many First Nations people proclaim that they will only pursue opportunities that are true to their values, and they won't allow monetization to corrupt their culture and teachings.

In parallel, major advances in technology are occurring. By 2030, 90% of First Nations people have access to high-speed internet, which further increases selling of First Nations ceremonies and teachings to non-First Nations people.



### Just 12 Years to Avoid Climate Catastrophe

In 2018, the United Nations released a report on the climate crisis that warned that the world is nearly out of time to avoid climate catastrophe. The report warns the world has only 12 years to avoid warming beyond 1.5 degrees C and that failure to act quickly will lead to significantly worsened risks of drought, floods, extreme heat and poverty for hundreds of millions of people and force major disruptions to livelihoods and health.

2035

## NON-NATIVES COMING TO NATIVES FOR HELP

**By 2035**, many people who had previously bought and sold First Nations teachings and ceremonial services now hold elected office and government administration positions. More than half of the environmental consultants and contractors working for Government are First Nations. Culture begins to change within Government, and by 2040 Canada's environmental policies have been transformed with First Nations' help. The public profile of First Nations knowledge rises, and First Nations culture begins to become popular in mainstream society. Canadians and Indigenous people alike begin to use 'Kanata' in place of 'Canada'. Indigenous youth lead social media campaigns to promote this change in language.

By 2035, First Nations culture having become popular and monetized, cultures have mixed completely, and much of the First Nations culture has become unrecognizable compared to 2019. While "First Nations" remains a distinct cultural identity, the term "First Nations" comes to mean "of First Nations ethnic or cultural heritage", and expectations fall away that First Nations should have specific services.

Advances in technology continue to accelerate and reshape services. By 2040, 90% of First Nations people have access to virtual health care and social services through their mobile devices. The majority of First Nations now text their friends and relatives more often than they speak to them in person.

By 2043, education, health, and social services are delivered mostly through virtual reality, and Government controls these services. As society is transformed by cultural mixing, specialized social services become "universalized": government systems do not provide specialized services for First Nations.

First Nations education includes multi-cultural content and global schools, where virtual reality and artificial intelligence play a major role. Most communities follow a provincial curriculum with blended pan-Indigenous cultural teachings and other cultural teachings. Some Northern communities still have variable connectivity and operate schools following a provincial curriculum, and language and cultural teachings are available only through the community.



### Appropriating and Commodifying First Nations Culture

With rising interest in First Nations culture in mainstream society, the commodification of Indigenous symbols and culture is already growing today. Chains and brands are appropriating Indigenous culture by selling smudge kits and produce headdresses, moccasins, textiles, beadwork, and other items and symbols that are being sold and separately from the practices and meaning behind them. Stores like Sephora, Anthropologie, Urban Outfitters, Free People, and Amazon are all selling packages that are marketed as being traditional medicines and smudge kits.

In health, most of primary care is done virtually with people only seeing providers when required for a hands-on exam or procedure. In-person care is reserved for acute, tertiary level care. All levels of care are operated by the province. Tablets, like iPads, are available for use by every patient to provide virtual connections to cultural support when patients are interested in this as part of their health care. Virtual technology and artificial intelligence lead to better physical health through improved access to immediate and timely care and reduced medical errors.

Holistic healing and traditional medicine are available separately from the main, government-controlled health care system. Some traditional healing services are virtual. Some First Nations doubt the authenticity and safety of some traditional healing providers who have blended First Nations teachings with multiple other approaches and offer their services virtually.

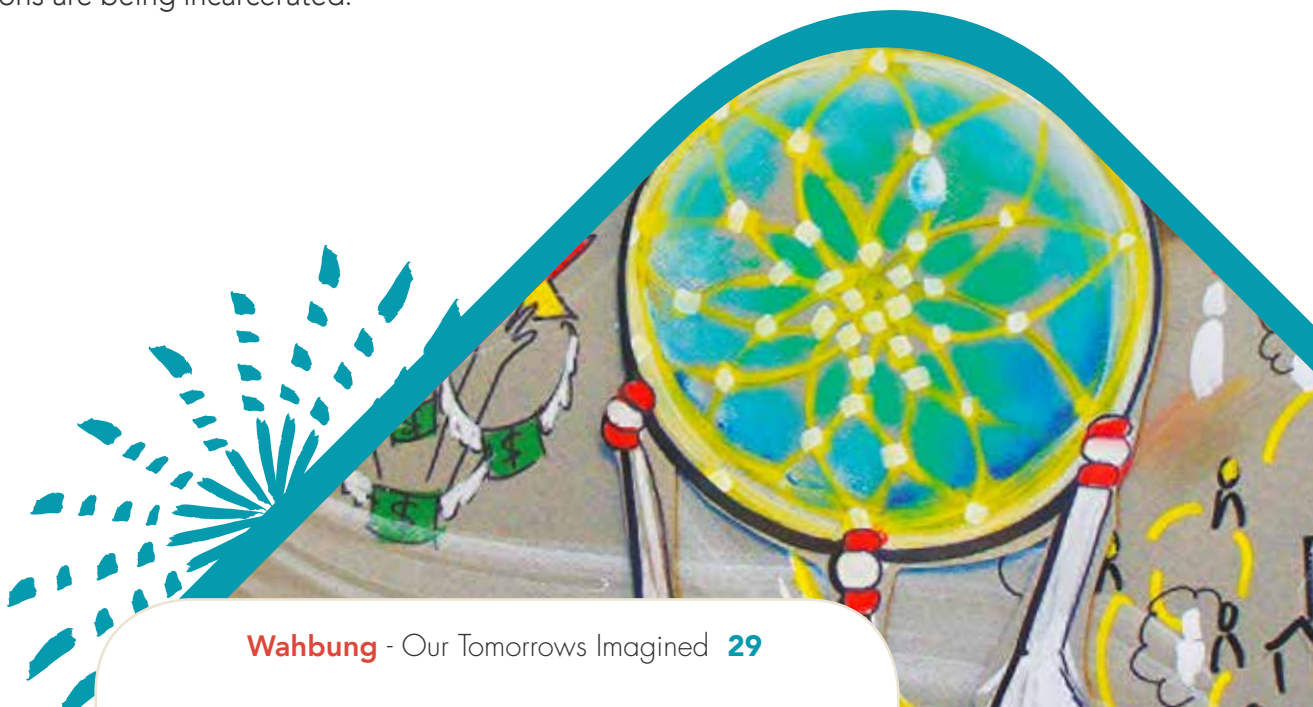
Social services, such as child welfare, are delivered through a blend of technology and in-person services. Community leaders help families and individuals navigate the blend of in-person and technological services, this results in good services in many communities.

With technological improvements reducing logistical and capacity barriers, most services are operating more efficiently. First Nations health improves, child apprehensions reduce, and fewer First Nations are being incarcerated.



### Apps Teaching Indigenous Languages

In 2018, Wikwemikong First Nation in Ontario launched a new language app that teaches its user common words and phrases in Anishinaabemowin. The Nation aims to have language play a more prominent role, especially in regard to the younger generation. They partnered with a technology company, Synergiq Solutions, to build the app.



2050

## NO MORE PIPELINES NEEDED IN KANATA

2055

## NATIVE YOUTH RISING

**By 2045**, the pipeline industry is on its way to extinction. By 2050, Kanata's energy systems have been transformed such that pipelines are no longer part of the infrastructure. With its contributions to transformed resource management becoming widely recognized, First Nations culture grows further in popularity, and First Nations ceremonies, teachings, and symbols become practiced extensively in mainstream society. Both Aboriginal and non-Aboriginal people are teaching Aboriginal identity, traditions, and culture. Tensions are renewed over the topic of 'selling out' First Nations culture. Some First Nations leaders recognize the danger of "Pan-Indigenous culture" becoming practiced over the internet, which would lose the essential teachings of each unique language, culture, and people.

**By 2055**, First Nations youth have claimed a larger role in politics, the economy, and services. By 2065, land use, energy, and resource extraction practices and technology have become heavily influenced by First Nations' teachings, and First Nations proclaim, "We are on the right path to saving Mother Earth." By 2070, disparities in First Nations wellness have been reduced drastically compared to 2019, and three quarters of the remaining obstacles to physical and emotional wellness have been eliminated.



## Implications for Mino Pimatisiwin

### Health

In *Dreamcatchers*, virtual technology and artificial intelligence lead to better physical health through improved access to immediate and timely care and reduced medical errors, with holistic healing and traditional medicine only available separately from the main, government-controlled health care system. The improved physical health outcomes are based partly on the assumption that northern communities benefit from improved connectivity; those that do not gain access to improved technologies will likely suffer and low standards of care and sub-standard health outcomes.

### Health Care System Performance

The safety, effectiveness and access of the health care system under this scenario would demonstrate significant improvements over the present system. Accessibility improvements are assumed to be significant, supported by recent data in other jurisdictions.

### Expenditures

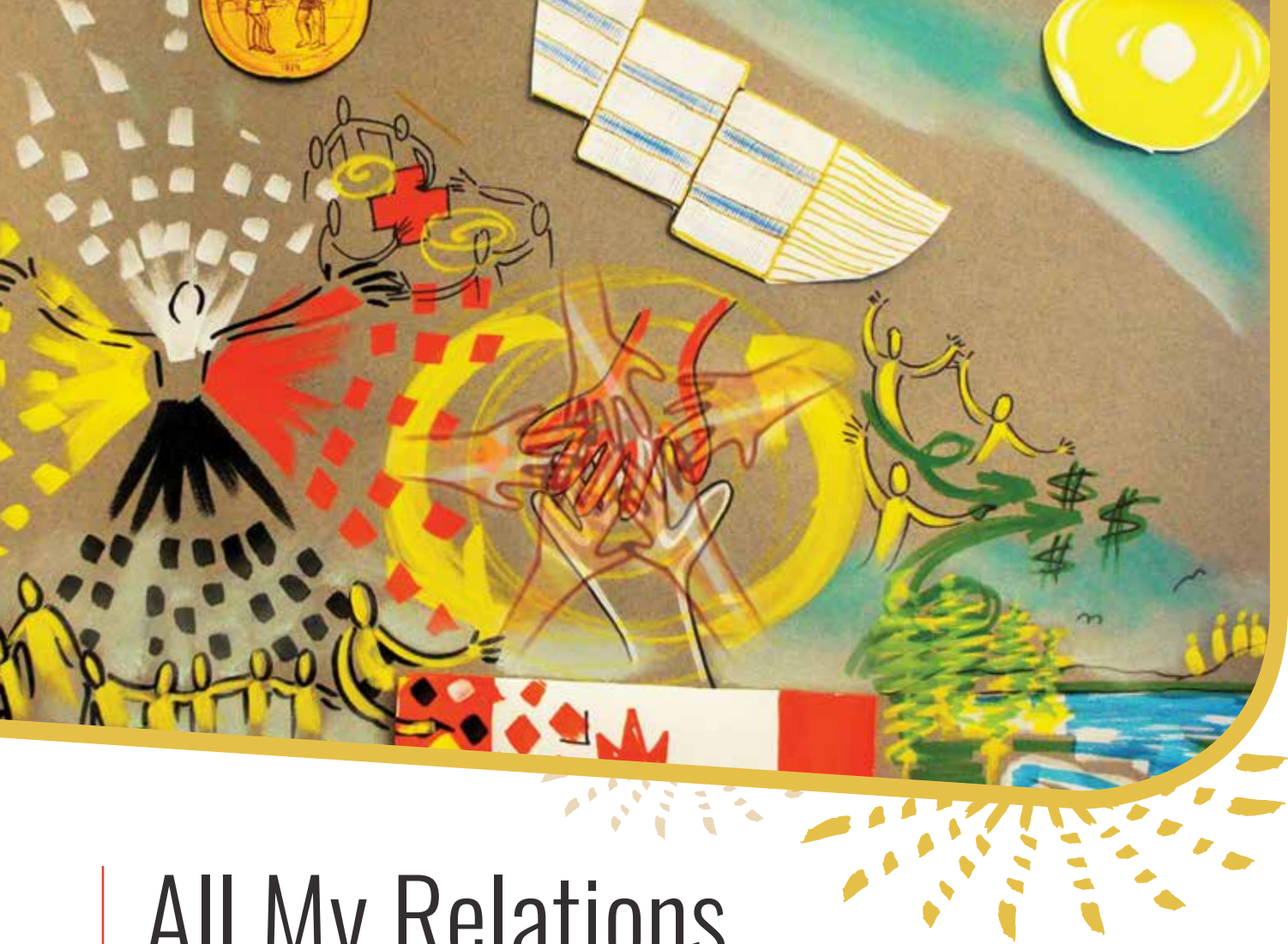
An increase in efficiency surrounding health care delivery would contribute to a decrease in expenditures, but other drivers of changes in expenditures are exceedingly difficult to predict, resulting in significant uncertainty. For example, those who lack of access to holistic healing and traditional medicine may suffer worse health outcomes, which would contribute to an increase in expenditures.

### Self-Determination

Factors contributing to the extent of self-determination are multitudinous and interacting: Increased access to technology allows for better access to this updated form of primary care, empowering individuals to address their own chronic care and preventive medicine endeavours. However, government still exercises control over the delivery of primary health care, and while innovative programs are available to promote indigenous culture and traditional teachings, views differ on how satisfactory these programs are.

### Client Satisfaction

Client satisfaction is function of health outcomes, system performance, expenditures, and self-determination, as well as cultural appropriateness and other factors. Strong efficiencies and improved physical health outcomes are the primary drivers of client satisfaction in this scenario, leading to improvements in client satisfaction. However, the potential for delivery of culturally unsafe care through homogenous digital tools based on primarily western databases and approaches would likely drive dissatisfaction; while taken in stride by those more integrated with the digital age, those embracing a more traditional way of life would be less than satisfied.



# | All My Relations

First Nations and the Canadian government build a more fruitful relationship through negotiations in good faith. They follow the worldview of interconnectedness expressed through the words, “all my relations”, or Mitákuye Oyás’iŋ, a Dakota word meaning “we are all related.” First Nations co-exist with settlers in a negotiated relationship of mutual respect for jurisdiction of First Nations and Canadian laws, leading to greater autonomy over services and better wellness for First Nations people, but still operating within a framework defined by the Canadian government. Treaties are ultimately respected and implemented, and the Canadian government retains overall control of the funding and institutions that underpin First Nations services and status. Capitalism is maintained as the driving economic system, but with some more progressive social and tax policies resulting in decreasing income inequality across Canada.



2029

## CANADIAN SYSTEM IN CHAOS

In **2022**, a major scandal erupts following an exposé about the scale of abuses experienced by First Nations children in care. The story reveals that Canadian system is in chaos, particularly in its relationships to First Nations systems. Amid a public outcry, Government is forced to admit its dysfunctions in its relations with First Nations, who take advantage of the opportunity to assert themselves. By 2025, First Nations break down several major political barriers to their control over their own health, education, and CFS systems, and First Nations needs begin to influence these agendas.



### Canada Through the Lens of Reconciliation

In 2018, the National Centre for Truth and Reconciliation (NCTR) hosted Imagine a Canada, an art and leadership program that asked students across Canada to share their vision of the country's future through the lens of Reconciliation. The program received more than 450 submissions of poetry and artwork from students around Canada. One honouree from each province and territory was invited to attend the Imaging a Canada national workshop and celebration in Winnipeg, offering the honourees a chance to work with Elders, Survivors and other students to discuss the future of Reconciliation and participate in ceremonies at Turtle Lodge in Sagkeeng First Nation in Manitoba.

2030

## TENSIONS RISE AS FIRST NATIONS DEMAND AUTONOMY

By **2030**, strong First Nations leadership and public support have helped this programmatic influence grow. Some First Nations have worked within the existing system to help create openness to change, while others have worked outside the system to continue to develop and assert their own ways. There is increasing participation of First Nations people within municipal, provincial and federal governments, and a First Nations Political Party is created.

First Nations health and social services organizations take this development as an opportunity to strengthen their position in discussions with the Canadian government. They work together to produce a report that demonstrates how underfunded the services have been. Despite political difficulties between First Nations, guidance from the Elders helps ensure that most First Nations organizations across the province participate in the effort to compile the data. Their report is launched along with a media campaign that shows evidence of the disparities, which brings public attention to this issue and strengthens First Nations' negotiating position relative to the Canadian government.

First Nations legislative influence grows, and a backlash response from the Crown leads to tensions with First Nations leaders. But by 2032, bolstered by strong public support, First Nations gain enough legislative influence to rewrite the agendas for health, education, and CFS and to implement their reaffirmed authority. Canadian media and Crown Government call this change a "great leap forward on Reconciliation," and most of the Canadian public views this as a positive step that makes up for past injustice.

2035

## INDIGENOUS YOUTH LEADING CHANGE

**By 2035**, First Nations begin to rebuild their own systems based on the new agendas. Youth play a major part in facilitating community dialogues to help develop these systems. First Nations design social services structures that are defined by First Nations views and values. There is more equitable funding for First Nations led housing and CFS systems, leading to improvements in family integrity and decrease in overcrowding and housing stress.

First Nations design a primary care health system that incorporates both traditional and Western approaches and provides care by Indigenous people for Indigenous people, with physicians, nurses, and all health care providers who are skilled at working respectfully with traditional healers. Acute care, secondary and tertiary care, and primary care off reserve continue to be led by provincial authorities. The federal government contributes funding to ensure First Nations health equity and care synergies continue. More First Nations representatives sit on the governing boards of the provincial service delivery organizations. There is regular measurement of health systems performance and health care quality by First Nations status, leading to decreasing gaps in health care quality for First Nations people. There is improved communication and flow between these systems and on-reserve Primary Care, which is First Nations-led and -operated. By 2040, holistic primary health care throughout a person's life becomes available in every community.

In education, First Nations design a system that includes both Indigenous and Western curricula and operates within the framework of the Crown Government. In higher education institutions, classes for credit on First Nations languages, cultures, histories, and traditions becomes the standard across Canada.



### Challenges and Progress on Reconciliation

In February 2019, Senator Murray Sinclair and seven other Indigenous Senators issued a statement about the resignation of Jody Wilson-Raybould as Minister of Justice and Attorney General of Canada, stating that, despite the difficulties, this event should not be seen as a threat to the promise and process of reconciliation. The statement included that "it is a measure of the distance they have yet to go and the challenges we have yet to overcome. As long as Ms. Wilson-Raybould and other men and women like her gain and remain on the national scene and show the integrity we need to persevere on this journey, change will occur."

Within urban areas, First Nations students attend provincially funded schools using a provincial curriculum. With more Indigenous educators involved, the curriculum includes more accurate representations of history, role of First Nations in the development of Canada, and some First Nations teachings. Within First Nations communities, schools are funded equitably and are operated by First Nations educational authorities. They include a robust curriculum that produces similar outcomes for math, science and literacy. This is enhanced by First Nations curriculum that includes First Nations culture, language and science teaching.

First Nations do not take control over all systems, and both jurisdictional and funding inequity issues persist. Some First Nations families choose to use provincially operated systems based on residence (on or off reserve) or service availability.

First Nations do not gain much control in the justice system. There is continued over-representation of First Nations people incarcerated because of systemic racism in policing, judiciary, and imprisonment. However, in many communities, First Nations-led systems of justice at the community level focus on healing and restoration of relationships, helping to avoid incarceration for committed participants and support healthy participation in family and community life.

Both mainstream and First Nations social services operate, and the co-existence agenda and agreement with Canada does not address the institutionalized inequities in non-First Nations controlled systems. First Nations who use the mainstream systems do not receive equitable services and face racism in social services. First Nations people living in urban areas have mixed experiences because of confusion over funding or jurisdiction.

While First Nations take more control in many systems, these systems remain within the federal and provincial governments' frameworks, and First Nations must still negotiate with Crown Governments to obtain resources and make major changes. The transition to these new systems is painful. Tensions run high as conflict brews over whose rules apply – First Nations ways or Western ways. Conflict over policy and programmatic language is common, as First Nations continue to feel categorized and defined by Crown Governments. However, negotiations are more productive than those of decades past. First Nations succeed in building new systems in partnership with communities, and wellbeing outcomes begin to improve across Manitoba.

2045

## CREATING NEW PATHWAYS AND RELATIONSHIPS

2050

## EMBRACING THE NEW WORLDVIEW

**By 2045**, First Nations youth become the strongest, most active young leaders in Manitoba, and they begin to draw attention to the needs in First Nations employment, income, and economic development. They work with other First Nations leaders to help build a movement of new investment in and by First Nations. First Nations economic development, and employment increase through economic activity includes the First Nations values of resource sharing. New economic activity still exists within a capitalist framework, which is itself evolving to include sustainability.

As part of a shared understanding of mutual respect and co-existence, Canada has invested heavily in language and cultural revitalization in partnership with First Nations. Many communities have cultural facilities and language and cultural immersion programs. There are tensions between and within communities with higher Christian populations and more traditional communities, who disagree over what a “language and cultural revitalization” agenda should be. However, many communities find ways to apply the principles of peaceful co-existence to diverse spiritual and cultural beliefs.

With a stronger land base and more communities establishing self-sufficiency through economic development, there are more jobs and fewer children apprehended due to neglect. Children are kept within their homes with support workers, while other staff work with parents to guide them through healing. When CFS is involved, a high priority is placed on supporting families through kinship systems and the roles of the extended family. Apprehension rates are lower, but when necessary children are kept within the Nation.

**By 2050**, First Nations’ political influence, control over their own systems, and community wellbeing are higher than at any time in the past 70 years. First Nation leaders succeed in gaining full legislative authority for education, at both provincial and federal levels and from early childhood to advanced education. Tensions continue because of a continuing need to negotiate with Crown Governments, but the First Nations views are more respected and face fewer barriers in negotiations than in decades past.

The Canadian economy is also transitioning towards a more sustainable model of capitalism. First Nations rights to Traditional Territories are entrenched, and the land is cared for by First Nations and non-First Nations people, both through physical care and First Nations ceremonies. Significant land masses have been set aside for hunting, trapping, and other cultural activities. Mutual respect and co-existence are understood to include more of a stewardship role for First Nations over land and water in Manitoba. This includes not just stewardship over Reserve Lands, but also caretaking responsibility for Crown lands and significant authority in decision-making around resource development. Sacred sites are protected from development. Climate change is more apparent, and there is some more responsible resource extraction and less fossil fuel utilization.



## Challenges and Progress on Reconciliation

In March 2018, Senator Mary Jane McCallum and her office's Director of Parliamentary Affairs, James Campbell, shared with the Wahbung: Our Tomorrows Imagined team their experience with bringing an Indigenous voice to Canada's Senate. Senator McCallum offered her perspective that progress is being made in the Senate, which now includes 12 Indigenous Senators, and that struggles are to be expected when entering a political space that has always been dominated by the patriarchy. Senator McCallum added that she believes Canada must see the strength, truth, and ethics of Indigenous peoples, and that it will take patience to continue making progress in the Senate. Senator McCallum and her colleagues in the Senate have helped advance numerous Bills and Motions relevant to Indigenous peoples, including:

Bill C-91, the Indigenous Languages Act, which would seek to ensure Indigenous Languages are respected and protected.

Motion No. 358, which would urge the Government of Canada and the RCMP to address the issue of fraudulent "native" individuals and organizations selling fraudulent membership or status cards.

The Federal Government's promised Child and Family Services legislation, which would aim to affirm the right for Indigenous communities to create distinctions-based laws and policies in relation to child and family services and ensure the best interests of the child while also affirming the inherent right to self-government under Section 35 of the Constitution. This legislation proposes a pan-Canadian approach, over which the Assembly of Manitoba Chiefs have expressed concerns.

Bill C-262, also known as the UNDRIP Bill, which would ensure that the laws of Canada are in harmony with the laws of the United Nations Declaration on the Rights of Indigenous Peoples.

Capitalism remains the dominant economic system, but with some more progressive social and tax policies resulting in decreasing income inequality across the country. With more First Nations involvement in decision-making around resource development, First Nations benefit more from resource-sharing agreements. First Nations gain more capacity to invest in economic development. While some investment includes sharing within specific First Nations communities, there is unequal benefit between First Nations communities and within the broader capitalist economy.



2055

## MANITOBA FINALIZES FRAMEWORK TO WORK IN HARMONY

**In 2055**, First Nations and Government negotiate an agreement that, for most First Nations people, finally represents recognition and respect for First Nations practices and Natural Law. The Constitution Act of 1982, section 35, which called for “the existing Treaty and Aboriginal rights are hereby recognized and affirmed,” is revised to include the word “implemented”.

Relationship accords, agreements, and legal constructs form the framework for harmonization between Canadian and First Nations Natural Law, based on a common understanding of the Medicine Wheel Prophecy, with the four colours representing all races, who can co-exist with Canada and each other. Canadian media, the Canadian public, and many First Nations people call this new arrangement “Reconciliation realized,” while other First Nations people are dissatisfied with “Reconciliation” as an end goal. Some First Nations see the arrangement as an application of the philosophy behind the Two Row Wampum Belt from Haudenosaunee’s history, wherein two boats travel side by side in the river but do not interfere with the path of the other, and both respect the principles of unending friendship and peace as well as international alliance. International media celebrates Canada as an example of successful “Reconciliation,” and First Nations in Canada build stronger bonds with Indigenous peoples around the world.

Resource-sharing agreements become more common and more equitable and include programs to support “keepers of the land”. By 2070, First Nations income, employment, and economic development are thriving from those agreements.



### Challenging and Changing the Indian Act

In 2017, Dan Christmas, an Independent Nova Scotia Senator and the first Mi’kmaq member of the Senate, called life under the Indian Act a “horrible and unproductive existence whose ultimate destiny is insolvency and ruin, both economically and emotionally”. Senator Christmas noted that his community, Membertou First Nation, had been put into dire straits by decades of government agents and bureaucrats controlling “literally and absolutely” all aspects of life on reserve. In the late 1990s, Membertou chose to ignore major provisions of the Indian Act and begin making business investments on reserve. Christmas says that throwing off the Indian Act allowed Membertou to build an economy and to restore our nation and our community. In 1999, changes were made to the Indian Act through the introduction of the First Nations Land Management Act, allowing 57 eligible First Nations to leverage their land for business financing.



## Implications for Mino Pimatisiwin

### Health

In *All My Relations*, Health outcomes gradually improve for First Nations people due to improvements in culturally safe care, increased federal funding that ensures health equity, an increase in Indigenous caregivers, and more integrated partnerships between First Nations and federal and provincial governments.

### Health Care System Performance

System performance metrics are actively monitored by First Nations, resulting in improved outcomes. Many other factors also contribute to the improved performance, including improved communication and increased resources available to narrow former inequities.

### Expenditures

Expenditures necessarily increase to accomplish the stated outcomes with a significant initial investment to address outstanding health inequities and infrastructure gaps, then rising gradually thereafter with population growth and inflation.

### Self-Determination

Maintaining relative independence between the delivery of primary care and preventive medicine in First Nations communities and the funding of the service delivery by the federal government allows for improved self-determination for First Nations at a community level. Individuals are also able to make use of culturally safe primary care services, further increasing self-actualization. Control of health care funding by colonial government still causes some degree of tension. For example, dependence on provision of advanced medical care by non-First Nations providers (such as tertiary care centres in Winnipeg) means incomplete control over self-determination for First Nations people.

### Client Satisfaction

Patients generally receive primary care consistent with their present physical, mental, and spiritual needs, as well as effective preventive care. Sufficient resources are available to address health inequities. Client satisfaction improves as self-determination and related factors improve.



## | Sun, Grass, and Waters

First Nations gain the space and opportunities to assert their sovereignties and to reclaim their relationships with the land, water, air, and animals. The words “Sun, Grass, and Waters” become widely accepted as the basis for this new reality, meaning the freedom to truly follow the First Nations way of life, with the Sun representing Creation, the Grass representing Mother Earth and Turtle Island, and Water representing all life. The Canadian economy shifts away from oil, creating economic opportunities for First Nations in clean energy. The coming 50 years bring a stream of shifts towards First Nations self-determination. Initially, First Nations’ priorities come to drive the agendas for the services that First Nations receive, eventually leading to the full restoration and realization of First Nations’ constitutions based on Natural Law. The transition period is difficult and benefits are not equally distributed between Nations. Tensions arise as Nations have different opportunities and make different choices, but First Nations use their traditions and ceremonies to maintain relationships and share resources.



2020

## FIRST NATION REVEAL HIGH RATES OF SEXUAL ABUSE IN COMMUNITY

2026

## SOCIAL CAPITAL BECOMES REALITY

**In 2020**, new revelations emerge about high rates of sexual abuse in First Nations communities. New research, statements from leadership, and campaigns led by communities help promote a wider understanding that a lack of holistic wellness is at the root of the pain that causes such abuse, and that the current health, education, CFS, and justice systems are not breaking this cycle.

First Nations approaches to wellness and healing become major topics in health and policy circles, as well as in social media. First Nations leaders and their allies push the issue further and start a public conversation about how only self-determination and reclamation of First Nations values can address wellness issues. First Nations youth become more empowered to speak up and take action on what is happening in their schools and communities. In 2022, First Nations lead marches in Winnipeg, Ottawa, and other cities demanding autonomy. By the federal election in 2024, the political conversation has evolved such that politicians must show an authentic commitment to First Nations self-determination to be electable. While First Nations see a more collaborative, supportive relationship emerge with government, laws and funding mechanisms still require them to work within the Crown Government frameworks for now.

**By 2026**, resources available for holistic First Nations community, economic, and wellness development has tripled since 2019 due to increased attention from both First Nations and non-First Nations investors and a more effective relationship with government. With the help of investors, a growing number of First Nations are revitalizing their economies and reclaiming the value of sharing in the economies they build. More investors and people within government begin to understand the social, environmental, and economic value of the First Nations approach to the sharing economy. First Nations leaders promote a 'social capital' approach to investing new resources, which proves effective. New investments incorporate language, culture, and spirituality. First Nations work at developing relationships with the provincial, national and global economy to further economic development. The land base and resource-sharing agreements have positioned the Nations to have more self-sufficiency and employment opportunities.

By 2028, First Nations wellness outcomes have shown improvement, but disparities and challenges remain. More First Nations youth than at any time since 2019 are learning to speak their languages and practice their culture and spirituality, but the First Nations population is growing, and some communities do not participate in this change. Support for land-based education remains limited, and First Nations incarceration rates remain disproportionate. Many First Nations leaders demand more than just control over systems built by government.



### **Forestry and Mining Revenue Sharing Agreements in Ontario**

In 2018, Ontario and First Nations partners have signed historic resource revenue sharing agreements in mining and forestry - the first of their kind in the province. Resource revenue sharing will enable First Nations to share in the economic benefits of forestry and mining operations near their communities and could eventually benefit 39 communities across three First Nation organizations: Grand Council Treaty #3, Wabun Tribal Council and Mushkegowuk Council. The First Nations will have full control of the allocation of these funds into key initiatives that support economic development, education, health, community and cultural priorities.

True First Nations sovereignty becomes a major topic among First Nations youth, Elders, communities, and policy makers. Most First Nations undertake significant cultural, spiritual, and educational efforts to reclaim traditional values and welcome Two-Spirit people, women, and children back into their traditional and respected roles in communities. First Nations across Manitoba work with each other to advance these efforts, with Pipe Ceremonies opening meetings, collaborations, and projects, honouring the Four Directions, the Creator, the Land, and the People.

Tensions are high surrounding the topic of sovereignty, as some First Nations people believe that true self-determination cannot be achieved within any government or Western framework, while others believe that a mix of Western and First Nations approaches is better. Despite these tensions, First Nations political leaders choose a legislative path to sovereignty as their primary focus issue and, with public support behind them and a favourable government in power, begin negotiations with government. For the next 3 years, First Nations leaders work with Elders, communities, and youth to form a proposal for a fully self-determined future based on sovereignty, in addition to respect and implementation of Treaties, including the Treaties formed before the settlers came to Turtle Island.



**DAKOTA**

2032

## WAR BETWEEN RED-ROAD AND THE BLACK SNAKE

In 2032, First Nations leaders submit a proposal to government for a 20-year plan for the restoration of First Nations Constitutions through Natural Law. The proposal includes a full transition of health, CFS, education, justice, and other social services to First Nations, as well as the full implementation of Treaty Rights, control of Treaty Territories, and the full adoption of the Royal Commission on Aboriginal Peoples recommendations about land.

The proposal is not accepted, with Crown Governments and the pipeline industry lobby pushing back on the land rights proposal. First Nations leaders stand their ground and put pressure on the Crown Governments to deny the pipeline industry's agenda.



### New Zealand River's Rights Now Recognized by Law

In 2017, the Whanganui river in New Zealand was granted the same legal rights as a human being, following 140 years of negotiation and fighting by the Māori people, who consider the river to be an ancestor. The new status of the river means if someone abuses or harms it, the law now sees no differentiation between harming the tribe or harming the river because they are one and the same.



2037

## HISTORIC AGREEMENT SIGNED BETWEEN FIRST NATIONS AND GOVERNMENT

In 2037, with strong public support in a Canadian economy that is shifting away from oil, and the signs of climate change revealing themselves, some Crown Governments ultimately side with First Nations, leading to the aforementioned proposal being accepted. The agreement includes compensation for some lost land (not all because of irreversible land degradation from climate change) and a large enough land base to ensure food security and self-sufficiency for most First Nations.

As before, the proposal includes the full implementation of Treaty Rights and control of Treaty Territories, but it also goes beyond the Treaties as Dakota, Cree, Anishinaabe, Anish-Ininew and Dene each declare their sovereignty and Nationhood, which are recognized by Canada as part of the agreement. Each Nation establishes itself according to its own Natural Law/ Constitution process. Each Nation gains authority to make Treaties or trade agreements with other Indigenous Nations or Countries. This agreement establishes equal Nation-to-Nation relationships with Canada, including mutually agreed borders, jurisdictions, and a framework for land- and resource-sharing agreements and legislative authority. Extermination of "Indian Status" is no longer a concern as citizenship is now defined by the Nations themselves.

The Cree, Dene, Dakota, Anishinaabe and Anish-Ininew have significant portions of their original territory restored through the agreement, and they are compensated for land that is not returned. There is shared authority over the Crown land and resources for the purposes of environmental protection and mutual benefit of resources development. The agreement secures a land base significant enough to ensure food security and self-sufficiency through First Nations led economic development.

Some First Nations opt out of the proposal, stating that they would prefer to stay within the Canadian system.

2042

## FIRST NATIONS LEAD WAY TO SELF-DETERMINATION

**By 2040**, First Nations are building and revitalizing their own existing systems for health, education, CFS, justice, and other social services, funded in part by compensation payments for lost land.

Jails are dismantled in First Nations territories, and people who have committed crimes are beginning to go through restorative justice processes based on First Nations values and ceremonies.

Each Nation runs its own education system funded through its own source revenue as well as ongoing transfer payments from the federal government related to Treaty and other land/resource-sharing agreements. The education system takes a lifelong learning approach, with a focus on language, culture and land-based pedagogies. In order to provide a full range of choice of future careers and to sustain the current economic participation within and outside the Nation, robust math, science and literacy programs result in well-prepared high school and university graduates who are also well grounded in language and culture. Canada and First Nations governments negotiate and legislate jurisdictional boundaries, and jurisdiction is shared in places, where First Nations students are able to choose programs from both systems. Indigenous languages are mandatory in First Nations schools, and students learn English as a second language. Students may choose to study and learn from a variety of Indigenous languages of their region. These languages and English are recognized as official languages within the Nations and in Canada. By 2042, language, culture, spirituality, and relationship with Mother Earth have been restored to “pre-contact” levels in most First Nations.

First Nations build a new health system based on holistic healing and traditional medicines. The education system emphasizes lifelong learning and land-based education. Most systems are based on Traditional medicines and healing and involve families and communities in care, and most incorporate Western medicine where appropriate, including primary care.

Service purchase agreements give control to the Nations to purchase the desired services from Canada or Manitoba, with jointly agreed to accountability processes. Urban First Nations people can access services from either the Canadian or First Nations systems, or both, as needed and desired.

First Nations build a land and resource development framework based on First Nations values and teachings grounded in ceremonies, with leadership from the Elders and Knowledge Keepers. First Nations implement this approach in their lands and share their knowledge with Canada, where the economy is also transitioning. Canada’s contribution to climate change slows, and First Nations approaches are recognized internationally as best practice for land and resource management. There are some disputes between First Nations over territorial borders and land rights.

First Nations and Crown Governments experience a difficult transition process, with the Crown Government programs being phased out and replaced. Despite these new systems, many new implementation and capacity challenges arise. Government and First Nations are in frequent conflict over whose rules apply during this transition. Communities who have relied on government services are seeing reductions in services while the new systems find their footing. Some of these communities lose some trust in the

2044

## MEDICINE CHEST – FULL CHEST OF HEALTH RIGHTS AFFIRMED

First Nations political and administrative leaders who are running the new systems.

Some First Nations people decide they still want to have careers and lives in the Canadian system, and they feel separated and marginalized by the new self-determination agenda. Tensions arise as individuals make different spiritual and cultural choices.

Incorporation of traditional values within the Nations' economies narrows but does not eliminate income inequality. There are important differences and competition between the Nations based on differences in land mass and business choices. Elders, knowledge keepers, and other helpers try to provide conflict resolution and promote healthy relationships within and between Nations.

Citizen and immigration laws remain a challenge. According to the agreement between First Nations and Canada, individuals, including First Nations, are able to choose their national identity and can be both Canadian and their Indigenous Nation, but people desiring dual citizenship face social and administrative barriers on both sides.

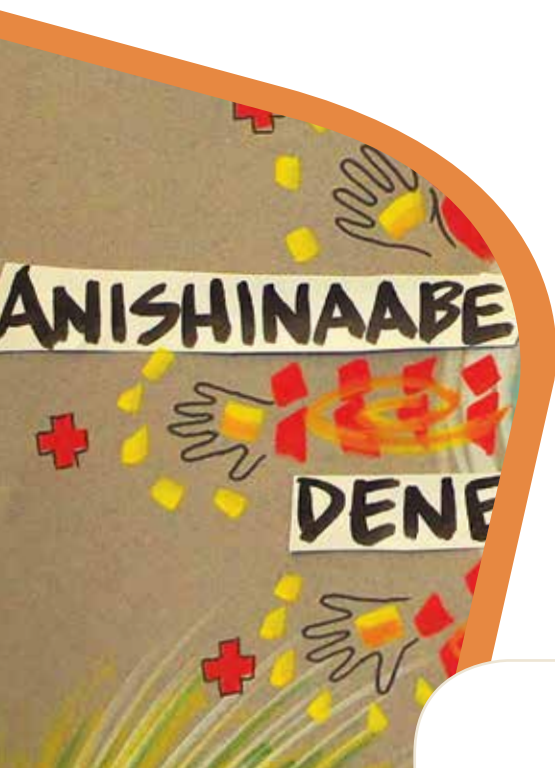
To deal with implementation and capacity challenges, First Nations communities make major investments in technology, taking advantage of advances in virtual reality and communications. Many First Nations build new economic opportunities through this investment. This investment in technology proves helpful in resolving implementation and capacity challenges.

Those First Nations who are fully economically self-sufficient begin forming their own trade agreements with Canada, the provinces, and other countries, while others are not able or choose not to do so. Clean energy is a major economic driver for First Nations. Employment, income, and economic development based on the values of a sharing improve rapidly in most First Nations, while some struggle.

**By 2044**, significant progress has been made towards *Mino Pimatisiwin*, the good life, through self-determination in all of the areas of community life that support health. First Nations-designed and -led primary health care systems support health through western and traditional health and healing practices. Nations have joined together to be able to operate secondary care systems, including some specialist care and limited in-patient hospital care. Service purchase agreements are in place to provide equitable access to First Nations people for tertiary care services which are operated through the provincial system. Accountability mechanisms ensure the health care provided is equitable. Urban citizens access care through provincially operated systems.

Locally produced and traditional foods make a resurgence, and First Nations establish laws to regulate the use of genetically modified foods.

By 2044, both government and First Nations affirm their full medicine chest of rights. Naming ceremonies are practiced widely. There are tensions between First Nations communities over resource sharing, technology development, and policy within First Nations lands. Communities and political leaders try to reconcile these tensions through traditional methods and ceremony.



2060

## FIRST NATIONS REVEAL OWN CONSTITUTION

**By 2050**, the federal and provincial systems and their silos no longer play any role in most First Nations peoples' lives, except for those Nations who opted out of the agreement. A handful of Indian Act communities remain, and most First Nations are governed as Tribal Nations. In 2055, First Nations organize a summit to begin a process to determine how the different Nations' legal systems will coordinate, including how to apply concepts of Restorative Justice, Natural Law governing medicines, and other legal frameworks in a harmonized way.

First Nations have set up self-government institutions, complete with executive, legislative, and judicial branches. Each Nation sets its own rules for citizenship, which Canada recognizes. By 2060, First Nations have drafted a constitution, and in 2069, the first session of the Parliament of Indigenous Peoples begins.



### Advancing Self-Government

Of 14 First Nations in the Yukon, 11 are self-governed, which means they develop their own laws and have greater control over their own lands and resources. Yukon College's First Nations governance and public administration program is teaching students about self-government built on traditional values such as respect for the land and consensus building. There are 22 self-government agreements across Canada involving 43 Indigenous communities. There are also two education agreements involving 35 Indigenous communities.



## Implications for Mino Pimatisiwin

### Health

In *Sun, Grass, and Waters*, the health care system becomes one that strikes a balance between holistic and Western approaches for health care delivery, with higher level care provided between Nations and from the Province via service purchase agreements. The protracted and variable transition of First Nations' movement towards full self-determination described in this scenario suggests significant improvements in the delivery of health care to First Nations in 2042. In the meantime, fragmented services and challenging politics continue to hinder the delivery of primary care and preventive medicine services on reserve.

### Health Care System Performance

The difficult transition period is marked with decreased overall system performance indicators. Access, safety, and effectiveness are variable between different First Nations, given varying levels of resources and approaches to cultural appropriateness and safety. Heterogeneity among First Nations with regard to available resources creates dramatically different outcomes.

### Expenditures

Expenditures in this scenario are a function not primarily of need, as in the other scenarios, but of availability. With First Nations operating relatively independently, economies of scale become a challenge to fully realize. Per-capita spending to achieve given health outcomes are at risk of increasing in this scenario, but expenditures would ultimately depend upon cooperation between nations and efficiency of systems operations.

### Self-Determination

The extent of self-determination is determined by the resources available to First Nations and inter-nation cooperation, and it is balanced against external obligations attached to resources. Self-determination improves markedly, contributing to the provision of culturally safe Indigenous and Western care in a balance determined by the individual.

### Client Satisfaction

Satisfaction improves to the extent to which an individual's needs may be provided for, physically, mentally, and spiritually, in their home communities. In this scenario, satisfaction is variable between communities and over time during the struggle towards full self-determination. Since satisfaction is a function of multiple factors that are likely to vary significantly between communities, it is difficult to predict the long-term levels of satisfaction.



# Quantification of the Scenarios

The analyses below summarize the scenarios from the perspective of four key dimensions: health care system expenditures, health system performance, self-determination, and client satisfaction. These estimates were drawn from the participants in the *Wahbung: Our Tomorrows Imagined* process, using their collective impressions of what the outcomes would be in each scenario. The associated plots show how each scenario is thought to evolve over time in these four dimensions.

## Per Capita Expenditures

Expenditures on health care for First Nations vary across the scenarios owing to differences in both need and system efficiency. All but one scenario, *Dreamcatchers*, sees a long-term increase in per capita expenditures.

In *Dominion*, expenditures increase steadily, caused by both increased incidence of illnesses and increased demand for treatment. This scenario carries the largest cost in the long term due to the multiple factors, including increased burden on the health system due to increased illness, relocation to major urban centres, and underinvestment in preventative care.

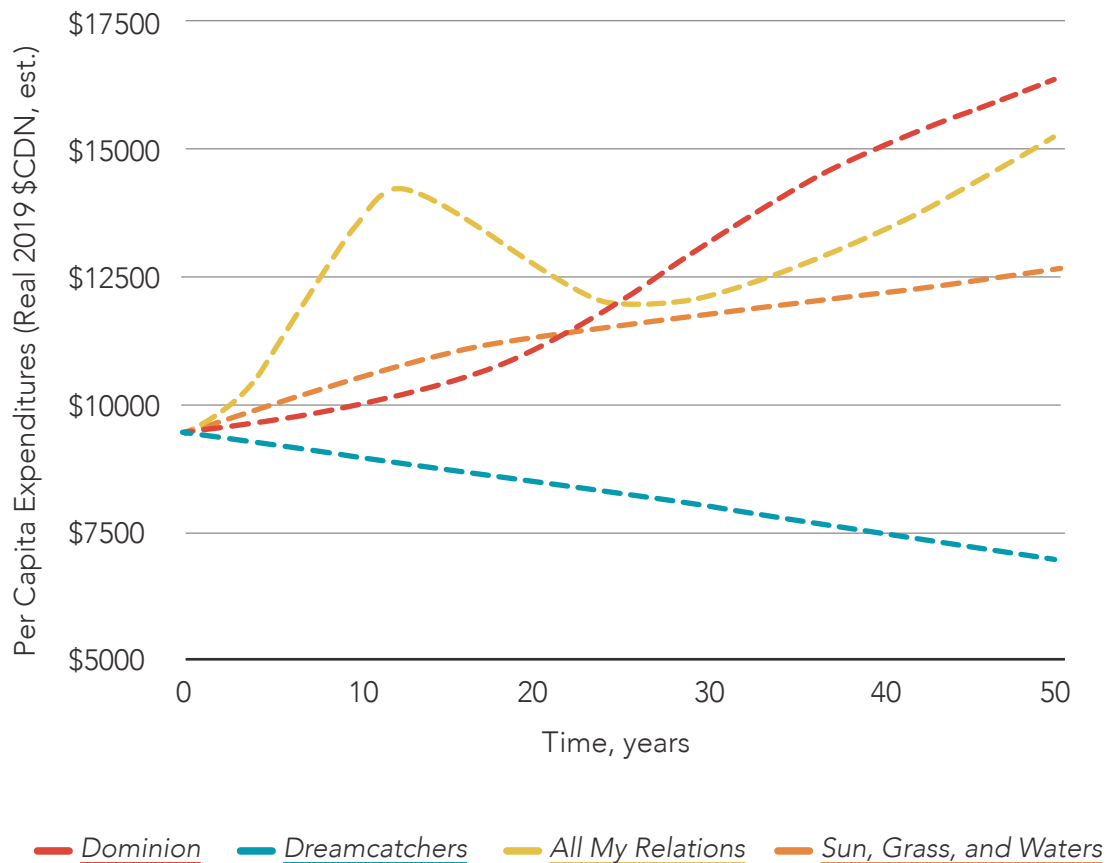
The *Dreamcatchers* scenario, in contrast, sees a decrease in expenditure over time resulting from technology-driven efficiency gains, but these gains do not necessarily translate into improved health outcomes for all First Nations.

In *All My Relations*, overall expenditures trend upward rapidly due to the need for significant upfront investment to bridge the current gaps in services and infrastructure, then subsides after these investments begin to show improved health outcomes. With the health system still operating under government control, expenditures increase due to population growth and inflation.

In *Sun, Grass, and Waters*, expenditures are a function of availability rather than need, in contrast to the other scenarios. With First Nations operating various systems, each designed for the specific cultural context and health needs, economies of scale are challenging to achieve and require investment in order to realize.



**Expenditures Over Time - Four Scenarios**



# System Performance

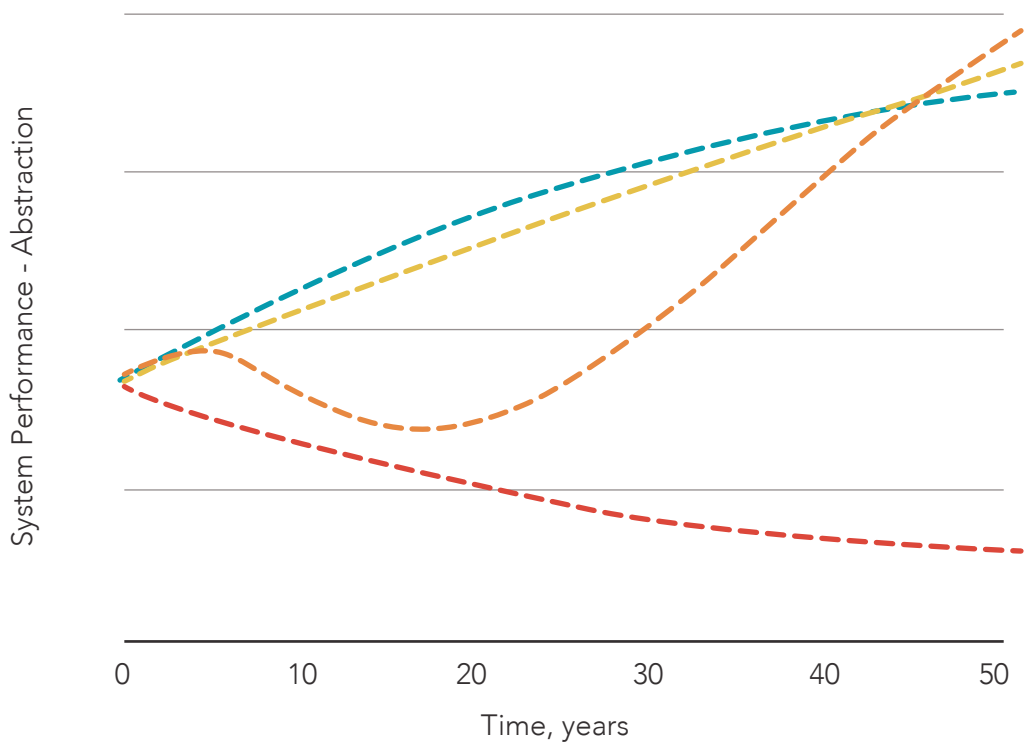
The performance of the health system in terms of wellbeing outcomes shows long-term improvements in all scenarios but Dominion.

In Dominion, the factors that drive the status quo of poor health system performance continue to worsen steadily into the future. In contrast, Dreamcatchers sees a steady increase in overall performance due to increased accessibility driven by technology.

All My Relations sees a similar increase in performance due to increased resources and improved communication between stakeholders in the system, in particular between First Nations and government.

In Sun, Grass, and Waters, an initial decrease in system performance occurs due to the difficulty of the transition period to the new health systems. Performance ultimately increases overall as the new, First Nations developed and led systems find their footing and develop systems suited to the specific needs of their communities.

### System Performance - Four Scenarios



# Self-Determination

Self-determination sees a rapid improvement in All My Relations and Sun, Grass, and Waters, while decreasing over time in Dominion and being highly variable or stagnant in Dreamcatchers.

In Dominion, the factors that undermine self-determination today continue to have this effect in the future. With health care services entirely controlled by the provincial government, services continue to be mismatched with community needs and priorities.

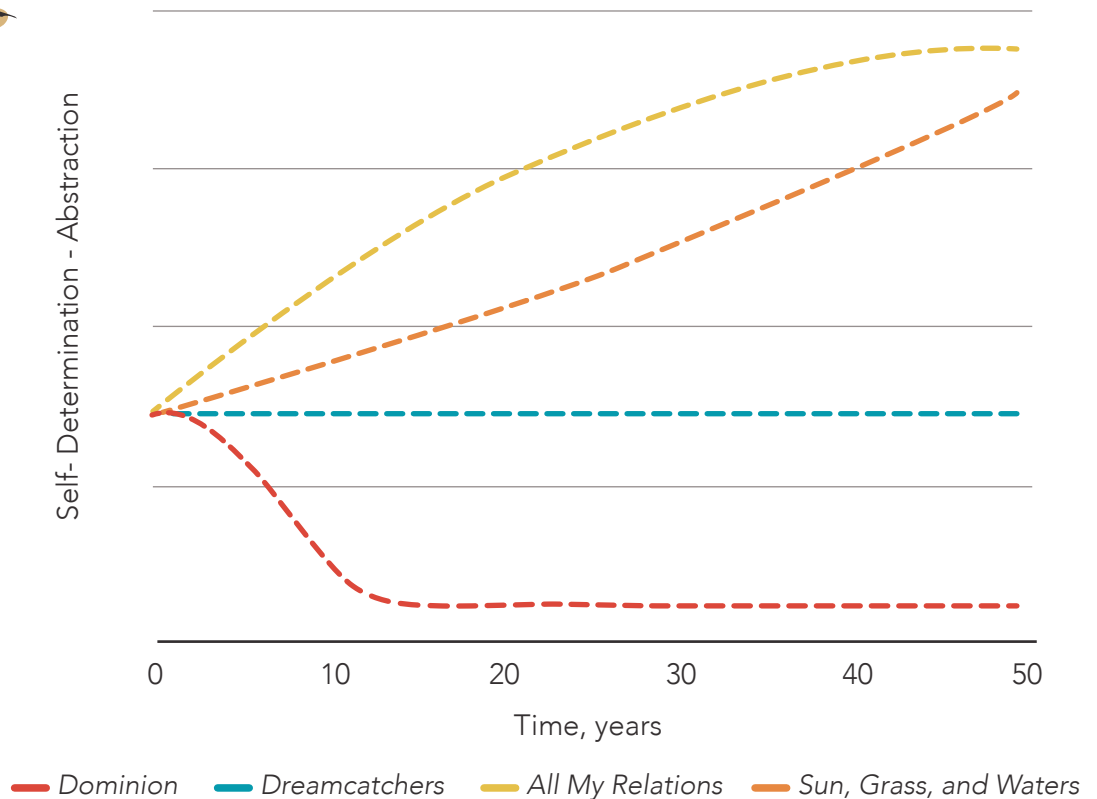
In contrast, All My Relations sees a long-term increase in self-determination due to the maintenance of relative independence between the delivery of primary care and preventative medicine in First Nations communities. Over time, self-determination is limited, however, as the health system that serves First Nations remains under government control and involves reliance on advanced medical care from non-First Nations providers.

Sun, Grass, and Waters sees a similar increase of self-determination over time to All My Relations, but the change is slower, more steady, and not limited by the need to operate within the government's health framework. With culturally safe care becoming available to First Nations, the only limiting factors to self-determination become the effectiveness of inter-nation cooperation and the resources available to First Nations.

In Dreamcatchers, self-determination is highly variable between individuals and communities as multiple interacting factors affect this outcome. Individuals are able to take advantage of new, technology-driven services to receive chronic care and preventative services, which contributes to their individual self-determination. However, with government retaining control of primary care and the growth of technology-based traditional healing services not necessarily offered by non-First Nations people, collective self-determination stagnates.



**Self Determination Over Time - Four Scenarios**



# Client Satisfaction

Client satisfaction sees a rapid improvement in all scenarios except Dominion.

In Dominion, the current trend of decreasing satisfaction continues due to a combination of a lack of chronic care and preventative medicine services, reduced resources, and worsening health outcomes.

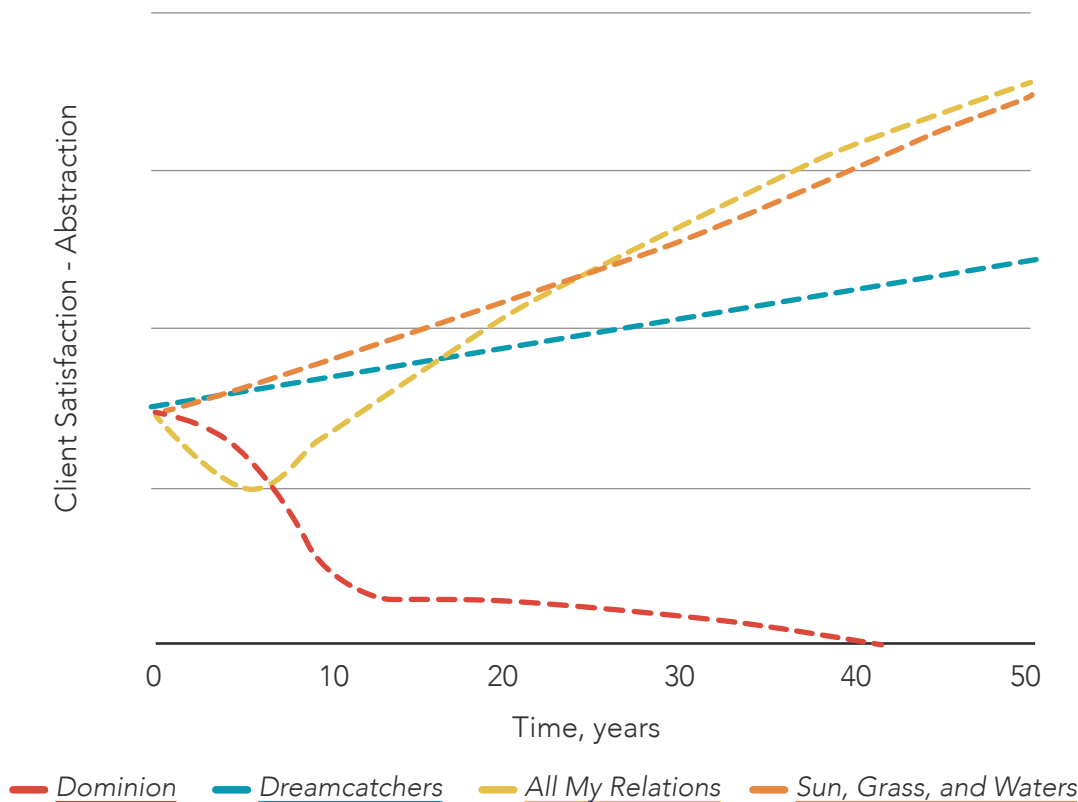
In contrast, Dreamcatchers sees an immediate improvement in satisfaction overall due to increased access driven by technology, but this outcome is not shared by all First Nations as not all have access to the required technology or do not wish to engage traditional medicine via technology.

All My Relations sees a similar increase in satisfaction in the long-term as preventative care and primary care better meet First Nations' physical, mental, and spiritual needs. This increase follows a period in which satisfaction goes down during the transition period as First Nations and government renegotiate and build a new relationship.

In Sun, Grass, and Waters, the level of satisfaction increases overall as First Nations build systems that address the full spectrum of First Nations' physical, mental, and spiritual needs in their communities. The resources and capacity available to communities varies, however, leading to differing levels of satisfaction in different communities.



### Client Satisfaction Over Time - Four Scenarios



# The Future We Want

Through the Wahbung: Our Tomorrows Imagined process, the First Nations Elders, Knowledge Keepers, youth, and leaders in health, education, community development, and child welfare who have contributed to this work have articulated a shared vision for *Mino Pimatisiwin*. The following pages outline the strategic considerations that contributed to the vision statement we have crafted and the strategies and principles that we believe will get us to our desired future.



# Our Shared Vision for Mino Pimatisiwin in 2030

**Healthy, happy, and  
self-determining** children,  
families, communities,  
and Nations.

# WAHBUNG OUR TOMORROWS IMAGINED...

# OUR VISION 2030

## Shared Vision

## Working Together

**GROUNDING IN CULTURE, SPIRITUALITY and LANGUAGE**

INCORPORATE TRADITIONAL KNOWLEDGE  
INCREASING ACCESS TO MEDICINE and HEALING

**BUILDING ON WAHBUNG**  
PARTNERSHIPS RELATIONSHIPS

MANITOBA CHIEFS SUPPORT/COMMIT TO WAHBUNG AND THE WORK (OF THE PROCESS)

FIRST NATIONS ACCREDITED INSTITUTIONS

QUALITY MEASUREMENT

SHARED UNDERSTANDING OF TREATY IMPLEMENTATION

**EXPERTS and LEADERS**  
oversight, negotiations and implementation

**WAYS OF HEALING**  
culture, ceremony, traditional knowledge and medicine

**HOLISTIC WELLBEING**  
healthy lifestyle

**FIRST NATIONS LEADERSHIP and ELDERS**

RESEARCH  
SECURE ADEQUATE FUNDING

WIFI IN ALL COMMUNITIES

LAND-BASED PROGRAMS

ASSERT RIGHTS FEDERAL LEGISLATION LANDS and WATERS

LEGISLATIVE ENSHRINED FUNDING

**FIRST NATIONS HEALTH PROFESSIONALS**

**WEAVING INDIGENOUS VALUES**  
with clinical practice

**DOCUMENT**  
Traditional healing practices

**PROTECT**  
natural medicine

**EQUITY +**  
culturally safe and accessible

equitable access

**FIRST NATION LED GOVERNANCE and SELF-DETERMINATION**

SUSTAINABILITY AND STABILITY

TRAUMA INFORMED BREAKING THE CYCLES

ADEQUATE HOUSING

LET CHILDREN BE CHILDREN

SENSORY PARK

**ENVIRONMENTAL STEWARDSHIP of**  
land air and water

**TECHNOLOGY**  
Solar, wind innovative equipment

# 2019 ROADMAP

MAY 2-3, 2019





# Nine Strategies for Realizing this Vision

Our work to understand the challenges and opportunities before us has led us to nine strategies, which we believe will set us on a path towards our shared vision for *Mino Pimatisiwin*. These nine strategies follow three themes: Strengthen and Heal, Protect and Assert, and Build and Invest.

## Strengthen and Heal

Promote individual and collective centering in wellness and culture by supporting youth, families, and communities to recognize and perform their sacred roles & responsibilities.

Design a health care system that considers the holistic needs of the population and delivers “equity-plus” services to eliminate inequities in quality, safety and access.

Build upon existing strengths within the system, First Nation and mainstream, to optimize resources, programs and services and eliminate existing barriers to comprehensive care.

## Protect and Assert

Assert rights & self-determination through First Nations-led governance over health care programs and services that respect individual community autonomy.

Protect and ensure access to First Nations traditional knowledge, medicines and intellectual property in health care.

Foster meaningful collaboration and partnerships that respect the contributions of all in working for the greater good of all.

## Build and Invest

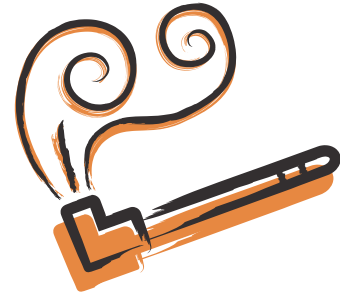
Build a clinically and culturally competent health workforce through enhanced partnerships, access and funding to education and training programs.

Ensure rights-based, sustainable funding agreements and transfer payments that respond to the real health care needs, growth and community priorities.

Advocate and advance infrastructure needs to include health program facilities (capital, technology) and community infrastructure (water, sewer, land, housing, and other needs).

# Guiding Principles for Relationships

Achieving our shared vision will require a new relationship between the First Nations of Manitoba and the Governments of Canada and Manitoba. We believe that following the seven principles below will help create relationships conducive to realizing our vision:



- 1. Rights-based approach:** The new relationship will respect the diversity of Crown-First Nation Treaties and not interfere with the spirit and intent of Treaties.
- 2. Innovation:** First Nations will share their unique and creative gifts in redesigning programs and services to ensure they are culturally, spiritually, and physically safe to meet the needs of the communities they serve.
- 3. Sufficiency:** Ample funding to deliver public services and infrastructure that meets the needs of First Nation citizens and closes the gap in living standards and socio-economic outcomes.
- 4. Transparency:** First Nations have a window that allows visibility to the decisions and decision-making processes of governments.
- 5. Accountability:** The government to government relationship must support and reinforce the primary relationship and responsibilities to First Nation communities.
- 6. Autonomy:** Advancing self-determination priorities, including freedom to make decisions about how First Nations design and deliver services and flexibility in the allocation of resources to close the gap.
- 7. Efficiency:** Supportive structures and mechanisms will ensure efficiency of implementation, not placing undue administrative or financial burden on agencies or taking away from direct programs and services.



**GRANDMOTHERS**  
We need to call upon the  
**SPIRITUAL LEADERSHIP**  
to guide us...  
THEY UNDERSTAND

The answers, WE KNOW THEM.  
Given to us by  
the **CREATOR**

**I AM NOT AFRAID**  
- I am actually

We can't do this ALONE.  
We have to open  
our hearts to  
create  
partnerships

So they'll walk  
in the direction  
with us.

We need to  
form alliances  
beyond our borders  
- we did not create  
these borders.



**THE SACRED LAWS**  
Be motivated by  
**OUR HEARTS**  
= PARAMOUNT

we are here for  
a specific **PURPOSE** -  
to contribute to the  
wellbeing  
of all

TO BE A  
GOOD  
RELATIVE

**HOPEFUL**  
that things will  
BE DIFFERENT

PROPHECY  
defines HOPE  
DIRECTION

Address the  
**SPIRITUAL**  
wellbeing

that's where  
WELL BEING  
comes from

Spirit is so important



At what point do we  
take the **POWER**  
that **CREATOR**  
gave our people -  
That **POWER** is in  
every one of us



We think about  
**THE FUTURE**  
- what will it  
look like?

Unless **WE** create  
our own schools with our  
own social and political  
thought, our LANGUAGE  
our culture or our  
intellectuals, we will  
Not transform  
in 1000 years.

I always wear a **SKIRT**.  
Grandmother has  
left us.  
**SACRED**  
**KNOWLEDGE**  
has left us.



Health issues:  
we are living a  
life that doesn't  
belong to us.  
English language  
is backwards  
to our language  
- its reverse.

We are going  
to be the people  
**WE ARE MEANT TO BE**

- if we are able to work together

We have been  
far too kind as  
a collective - because of that  
they have taken most things from us

Reasons  
accountability  
and commitment

**OUR VALUES** help  
us **TRANSCEND**, we rely on  
the **SPIRIT**

**SPIRIT IS EVERYTHING**

Regaining our

**FREEDOM**

**POWER**

**STAND TALL**

so that we become  
**STRONG AGAIN**  
so that we can

**ELDER REFLECTIONS**

March 7-8 2019

# Appendix A: About the Images

The scenarios and vision represented in this document were created through a collaborative process with contributions for those listed in Appendix C. Graphic recorder Stina Brown was present during this process to create live, visual reflections of what the participants had built together, with guidance and feedback from the participants. Stina's work with the participants led to the four hand-drawn images that represent each of the scenarios, as well as other artwork featured in this document.



# Appendix B: References for Text Boxes



## **Dominion:**

### **Page 21: No Duty to Consult Indigenous People on Legislation**

Source: Supreme Court rules Ottawa has no duty to consult with Indigenous people before drafting laws, CBC News, 2018

Link: <https://www.cbc.ca/news/politics/tasker-indigenous-rights-consultation-parliament-1.4858321>

### **Page 22: The Trans Mountain Pipeline**

Source: Federal court quashes Trans Mountain expansion; Ottawa forging ahead with purchase, Global News, 2018

Link: <https://globalnews.ca/news/4418485/trans-mountain-pipeline-quashed-federal-court/>

### **Page 23: Lives Disrupted by Loss of Status**

Source: Student Loses Indian Status, Tuition Halfway Through Degree, Huffington Post, 2019

Link: [https://www.huffingtonpost.ca/2019/03/07/student-loses-indian-status-tuition\\_a\\_23687017/](https://www.huffingtonpost.ca/2019/03/07/student-loses-indian-status-tuition_a_23687017/)

### **Page 24: The History of Residential Schools and Today's Child Welfare System**

Source: 'A lost tribe': Child welfare system accused of repeating residential school history, National Post, 2015

Link: <https://nationalpost.com/news/canada/a-lost-tribe-child-welfare-system-accused-of-repeating-residential-school-history-sapping-aboriginal-kids-from-their-homes>

## **Dreamcatchers:**

### **Page 27: Just 12 Years to Avoid Climate Catastrophe**

Source: We have 12 years to limit climate change catastrophe, warns UN, The Guardian, 2018

Link: <https://www.theguardian.com/environment/2018/oct/08/global-warming-must-not-exceed-15c-warns-landmark-un-report>

### **Page 28: Appropriating and Commodifying First Nations Culture**

Source: Indigenous People Want Brands To Stop Selling Sage And Smudge Kits, Huffington Post, 2018

Link: [https://www.huffingtonpost.ca/2018/11/29/indigenous-people-sage-and-smudge-kits\\_a\\_23602571/](https://www.huffingtonpost.ca/2018/11/29/indigenous-people-sage-and-smudge-kits_a_23602571/)

### **Page 29: Apps Teaching Indigenous Languages**

Source: New app hopes to revitalize, teach Indigenous languages, Global News, 2018

Link: <https://globalnews.ca/news/4288160/indigenous-language-app-wikwemikong-first-nation/>

## **All My Relations:**

### **Page 33: Canada Through the Lens of Reconciliation**

Source: Imagine a Canada – through the lens of Reconciliation, University of Manitoba News, 2018

Link: <http://news.umanitoba.ca/imagine-a-canada-through-the-lens-of-reconciliation/>

### **Page 34: Challenges and Progress on Reconciliation**

Source: Reconciliation outlasts Wilson-Raybould: Indigenous senators, National Post, 2018

Link: <https://nationalpost.com/pm/news-pmn/canada-news-pmn/reconciliation-outlasts-wilson-raybould-indigenous-senators>

### **Page 37: Indigenous Senators Making Progress**

Source: briefing from Senator Mary Jane McCallum on Senate activity and Indigenous representation in the Senate, 2019

### **Page 38: Challenging and Changing the Indian Act**

Source: Life under the Indian Act a 'horrible existence,' Indigenous senator says, but there's hope, CBC News, 2017

Link: <https://www.cbc.ca/news/politics/indian-act-horrible-existence-senator-christmas-1.4149551>

## **Sun, Grass, and Waters:**

### **Page 42: Forestry and Mining Revenue Sharing Agreements in Ontario**

Source: Ontario Partners with First Nations to Share Forestry and Mining Revenues, bulletin from the Ministry of Energy, Northern Development and Mines, 2018

Link: <https://news.ontario.ca/mndmf/en/2018/05/ontario-partners-with-first-nations-to-share-forestry-and-mining-revenues.html>

### **Page 43: New Zealand River's Now Rights Recognized by Law**

Source: New Zealand river granted same legal rights as human being, The Guardian, 2017

Link: <https://www.theguardian.com/world/2017/mar/16/new-zealand-river-granted-same-legal-rights-as-human-being>

### **Page 47: Advancing Self-Government**

Source: How to teach Indigenous self-government, Maclean's, 2016

Link: <https://www.macleans.ca/education/how-to-teach-indigenous-self-government/>



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# Wahbung

**Our Tomorrows Imagined**

Vision for the Next 50 Years