

**Entering the Berry Patch
Together:
Indigenous Women's
Gender-Based Analysis
Literature Review**

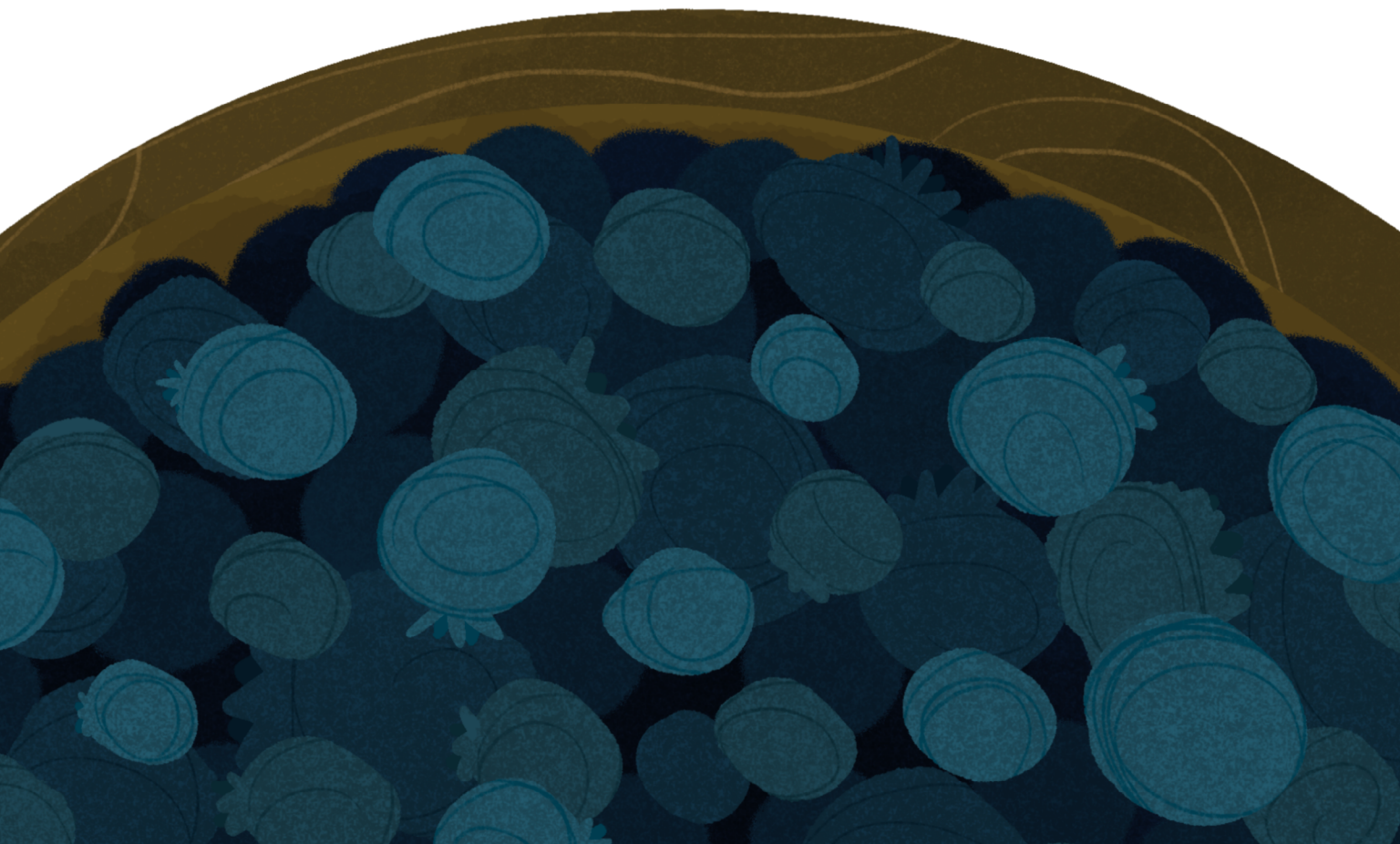


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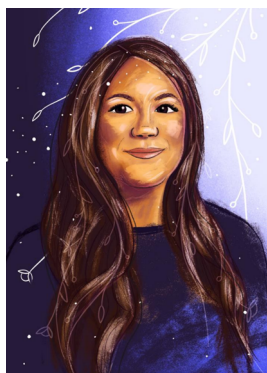
Words from MACIW - Barb Ward-Burkitt & Working Group

On behalf of the Minister's Advisory Council on Indigenous Women (MACIW), and specifically the IGBA+ working group I extend both a welcome and gratitude for your commitment to this work. MACIW would like to raise our hands and hold up the important work that has been done by Chastity Davis and Dr. Natalie Clark in the creation of this annotated bibliography. We realize this is a culmination of both their personal and professional work for many years and are grateful they chose to work with MACIW to share their knowledge, wisdom and expertise.

It is our hope that you will explore, learn from and find multiple ways to weave the knowledge in this annotated bibliography into your own work and the workplace where you contribute. In friendship, Barb Ward-Burkitt, Chair MACIW's working group: Barb Ward-Burkitt, Chair, Patricia Barkaskas, Member and Monique Gray Smith, Member.

Honouring (Acknowledgements)

This Berry Patch gathering (literature review) is dedicated to the life's work of Sarah Robinson, who was a fierce warrior woman from the Fort Nelson and Sauteau First Nations. Sarah dedicated her personal and professional life to educating Canadians on the history of Canada through an Indigenous Women's lens. Sarah selflessly shared her lived experience as an Indigenous woman, the lived experience of Indigenous women prior to contact and the massive interruption and disruption that the consequences of contact had and continues to have on the lives of Indigenous women. Her lifetime commitment was to work towards creating a better quality of life for Indigenous women on the lands commonly referred to as Canada.



"In the territories often called Canada, history books overlooked Indigenous women's contributions, silenced our voices, and inaccurately represented our experiences. 'History' is simply a collection of stories, and Canadians have a powerful responsibility to learn from Indigenous women's stories so that we may -- collectively -- write a history that our daughters will be proud of."

—Sarah Robinson, 2021

In addition to honoring the life work of Sarah Robinson, it is important that we also honour and uplift all Indigenous women, girls, two-spirit, and gender-diverse individuals. Indigenous women, girls, two-spirit and gender-diverse individuals are the original Matriarchs of these lands and we are individually and collectively working together to rematriate. In keeping with traditional Indigenous values and ways of being, this work is embedded in a web of relational accountability to Indigenous women, girls, two-spirit, and gender-diverse individuals. We have been sharing our stories and lived experiences with each other as we gather to berry-pick on our traditional lands since time immemorial.

This annotated bibliography is grounded in the wisdom of Indigenous women and scholars such as Pauline Johnson (1893), Zitkala-Sa (1924), and all the Indigenous Matriarchs whose words, lived experiences, and knowledge inform this work. It is because of all the Matriarchs that came before us and dedicated their lives to improving the quality of life for Indigenous women, girls, two-spirit, and gender-diverse individuals that in this time in space we are closer than ever to realizing their vision.

The title of this annotated bibliography, *Entering the Berry Patch Together: Indigenous Gender Based Analysis Plus Literature Review*, speaks to the reclamation and resurgence found in berry-picking together on the land. Through the berry collecting we are doing in this piece, we are honouring Indigenous women and girls stewardship and uplifting their lived practices on the lands.

Finally, it is important to acknowledge the commitment of all the Indigenous women past and present on the British Columbia Ministry's Advisory Council on Indigenous Women (MACIW). It is through the insight, advocacy, and tireless work of MACIW that we are able to enter the berry patch together to share stories, collect medicines, nourish our communities, and continue the work of our Ancestors.

Co-Author Biographies

Dr. Natalie Clark



Natalie Clark, M.S.W., PhD. Natalie's practice, teaching, activism and research over the last 25 years have focused on violence against children, youth and their families and communities and the coping responses to this violence. Natalie's work is informed and mobilized through her interconnected identities including her kinship with Metis and Secwepemc Nations, as a grandparent, and parent of three Secwepemc children and part of the Secwepemc community; an academic; activist and sexual abuse counsellor. The work draws on the author's over 25 years of research and practice in the area of violence with a focus on healing and resistance to violence and trauma, including the impact of policy and intersecting policies on Indigenous families and communities. In addition to her role as a Full Professor and Chair at Thompson Rivers University in the School of Social Work, Natalie continues to practice including her ongoing work as a violence counsellor, and Indigenous girls group facilitator for her home community of Neskonlith. Natalie's work on Indigenous Intersectionality is recognized Nationally and Internationally – and has been applied by the Secwepemc Nation and the First Nations Health Authority policy team most recently. Natalie has been awarded the President's Merit Award for Excellence in Research and Scholarship. She has previously been awarded the Ashoka Foundation as a Changemaker: Inspiring Approaches to First Nations, Metis and Inuit Learning, for her work with Indigenous girls' groups.

Chastity Davis-Alphonse



Chastity Davis-Alphonse is a mixed-heritage woman of First Nations and European descent. She is a proud member of the Tla'amin Nation and married into the Tsilhqot'in Nation. Chastity is the sole proprietor of her own multi- award-winning consulting business. She has worked with 125+ First Nation communities in BC and several well-known corporations, companies, not- for-profits, and Indigenous organizations. Chastity's work is completed in the spirit of truth and reconciliation and focuses on building knowledge and capacities for both Indigenous and non-Indigenous individuals, organizations, communities, and governments. Chastity's approach is from an Indigenous woman's lens. She is on the leading edge of Indigenous Gender-Based Analysis (IGBA) in Canada, working with the federal and provincial governments, Tsilhqot'in National Government, and several others to weave the Indigenous women's lens into their daily practices Chastity is the creator, curator, and visionary of Deyen – An Invitation to Transform – one of the first online learning hubs that share the knowledge, wisdom, worldviews, and lived experiences of Indigenous women. The first set of learning modules is titled, Canadian History Through the Lens of Indigenous Women and launched with Deyen on April 1, 2021. Chastity has a Master of Arts in Intercultural and International Communications, a Bachelor of Arts in Professional Communication and a Diploma in Marketing Management & Professional Sales from BCIT. Chastity is also a certified yoga teacher in two modalities: Yin and Kundalini. She weaves the ancient practice and philosophy of yoga into her personal and professional life. www.chastitydavis.com <https://deyen.ca>

Words from the Co-Authors – Natalie Clark & Chastity Davis-Alphonse

The co-creation of this annotated bibliography has been what we are calling a “labour of love.” We both have significant experience working with, developing, implementing, and advocating for the practice of IGBA+. Our experience combined is 40 years (Chastity 15 years and Natalie 25). We are very excited to have been given the opportunity to work in partnership with the Minister’s Advisory Council on Indigenous Women to continue their work on co-creating this annotated bibliography. We also acknowledge Chantelle Douglas and Tishan Jones, the Indigenous young women who supported the writing of this annotated bibliography, and Métis editor Robbi Davey, who supported this work.

Our hope is that this annotated bibliography will be implemented across all four sectors: Government, Industry/Corporate, Indigenous Community, and Indigenous women. We have carefully built the annotated bibliography from the previous work of MACIW, our lived experience, and guidance from our Ancestors. We acknowledge that self-determining, women’s, girls, Two-Spirit and gender-diverse community groups are already doing this work and have been doing this work forever.

Indigenous women are the traditional leaders and Matriarchs of their communities. Since contact from Europeans, Indigenous women have been raped, beaten, and killed for the very reason that they are women and leaders. This violence was and continues to be committed against Indigenous women, girls, Two-Spirit and gender-diverse people to acquire and control lands. IGBA+ is about centering, valuing, and restoring the Indigenous women’s lens into decision making, projects, governance, etc. to ensure that their knowledge, wisdom, voices, and lived experiences are included. This inclusion will lead to increasing the safety, health, wellness, and overall quality of life for Indigenous women, girls, Two-Spirit, and gender-diverse people.

For transformative change to happen on a global scale, we must shift how we develop our policies and carry out our day-to-day practices. For this shift to be effective, it needs to include what purposely hasn’t been included—Indigenous women’s voices, knowledge, wisdom, and lived experiences. This intentional inclusion practice of IGBA+ is one pathway to create transformative change in relation to Indigenous women. It is our hope that this annotated bibliography is applied across the sectors and acts as a guide on how to achieve social justice, equity, truth and reconciliation, and optimal health and wellness for Indigenous women, girls, Two-Spirit, and gender-diverse people.

All our relations,
Natalie Clark & Chastity Davis-Alphonse

Identifying the Berries: Methodology Centering Indigenous Women's Knowledge and Ways of Being and Knowing

A literature review is a colonial process and a practice that has historically excluded the knowledge, wisdom, ways of being and knowing of Indigenous women, girls, two-spirit, and gender-diverse individuals. The structure of a literature review centers colonial values, ways of being and knowing. Despite colonial systems, structures, and processes serving as barricades to lock out Indigenous women, girls, two-spirit, and gender-diverse individuals, they have persisted, resisted, and navigated their way to have their voices, wisdom, and knowledge respected and honoured in the academic world.

To honour the sustained resistance of the Indigenous women, girls, two-spirit, and gender-diverse individuals we have specifically drawn on the teachings and sharings of our grandmothers and Matriarchs. The knowledge of Indigenous women is traditionally shared on the land, often while berry-picking as well as in the creative writings which is often referred to as grey literature in the colonial academic sphere. We call the creative writings and practices of Indigenous women known as grey literature, the heartbeat literature. To honour the heartbeat of the Indigenous Matriarchs, we choose to start the berry patch gathering (annotated bibliography) with these articles that highlight the important work and traditional ways of being and knowing. This is continuing to honour the legacy of resistance of colonialist frames through citing the Ancestral Matriarch literature first. The sacred work of our Ancestors and Matriarchs is of the utmost importance in this berry patch gathering (annotated bibliography). We consider all the spaces where Indigenous women, girls, two-spirit, and gender-diverse individuals share their knowledge, with daughters and granddaughters as an important and necessary portal of survival, healing and resistance. We carry these teachings forward in the name of freedom, of healing

and of hope.

The practice of sacred numbers was used in the curation of this important and sacred work to assist in mobilizing it to the spaces and places that it needs to gravitate to to ensure that transformative change is activated. Therefore, we have included 44 reviews of relevant articles both academic and grey.

The format that we chose to employ in the berry patch is in service of sharing the knowledge from the articles that is most relevant to supporting the creation of the IGBA+ toolkit. In doing so, the annotations resist the colonial framing of what is considered a traditional/colonial annotated bibliography. Each article will be reviewed in the format highlighted below:

- Berry-Patch article summarized
- IGBA+ definition
- Wise/promising practices identified
- Principles/values to guide IGBA+ identified
- Key quotes/Elders/Youth/women's words

Words from MACIW – Dr. Lorna Wanosts'a7 Williams, Elder Representative

The gendered world we currently live in differs from the Indigenous ways of being and knowing. In many Indigenous languages there is no separate pronoun for men and women, as there are separate pronouns existing in the English language. Research is driven by a male orientation. For example, until very recently most research subjects were male or predominantly male. We must keep in mind that although we strive to bring an Indigenous worldview to this annotated bibliography (literature review), the basis of this work is founded upon a Euro-western research perspective. Often it is challenging to blend the two perspectives – the Euro-Western worldview and Indigenous worldview. We hope that being guided by our research from a berry patch gathering perspective (annotated bibliography), you can view the articles through a different lens, that of an Indigenous worldview.

Two-Eyed Seeing: Employing Traditional Literature Review Methods

The berry patch gathering / literature review was completed with the assistance of Thompson Rivers University (TRU) Librarian, Erin May, as well as from our berry gathering baskets [archives]. To find the full range of scholarly results for this topic, we searched in two main places: TRU Library's Discovery Service (EDS) and TRU Library's ProQuest databases. This was done instead of searching individual databases to ensure that all relevant material was found. Databases that returned more than one result in the EDS search were Academic Search Complete, Business Source Complete, MEDLINE, CINAHL Complete, HeinOnline, Project MUSE, Social Sciences Citation Index, Biomedical Reference Collection: Comprehensive, and Hospitality & Tourism Complete. ProQuest databases searched were Canadian Business and Current Affairs, Canadian Research Index, Social Services Abstracts, and Sociological Abstracts. Two different strategies were used for searches. The first search used specific terms around gender-based analysis, and the second search used terms around resource governance and Indigenous women (see table for terms). These same searches were done in both search interfaces. This search strategy allowed us to find materials that would be relevant to this project even if they did not use the exact terminology that we employed. In total, 176 items were saved to a Zotero folder and were then selected or deselected based on relevance.

Guiding Questions (adapted from CRIAW)

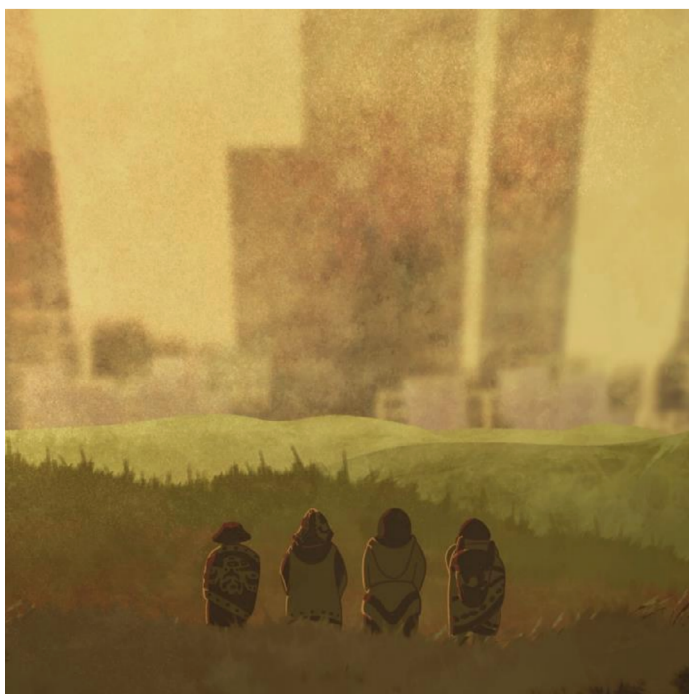
1. What are the IGBA+ wise practices or promising practices identified in the literature with respect to the impacts (social, emotional, economic, health, cultural) of resource extraction on Indigenous women? Identify major social, economic, health and cultural impacts.
2. What is the definition of health (holistic) and cultural (includes linguistic)?

3. What are the voices/resistance/concerns of Indigenous women reported in the literature?
4. What principles, values, policies, tools are highlighted. Describe any tool or framework that was used. Did it identify or address gendered impacts? Note the identification or suggestion of any new policies, tools or methods that could address gendered impacts. How was the resilience of the Indigenous women shared?
5. Exploration of definition of IGBA+ (to inform working definition of IGBA+)

Search Terms

("gender based analysis plus" OR "Indigenous gender based analysis") AND
(Indigenous OR "First Nation*" OR Metis OR Inuit OR Aboriginal)

("natural resource extraction" OR "natural resource governance" OR "natural resource development" OR "environmental impact" OR "industry* work camp*")
AND ("Indigenous women" OR "Metis women" OR "Inuit women" OR "First Nations women")

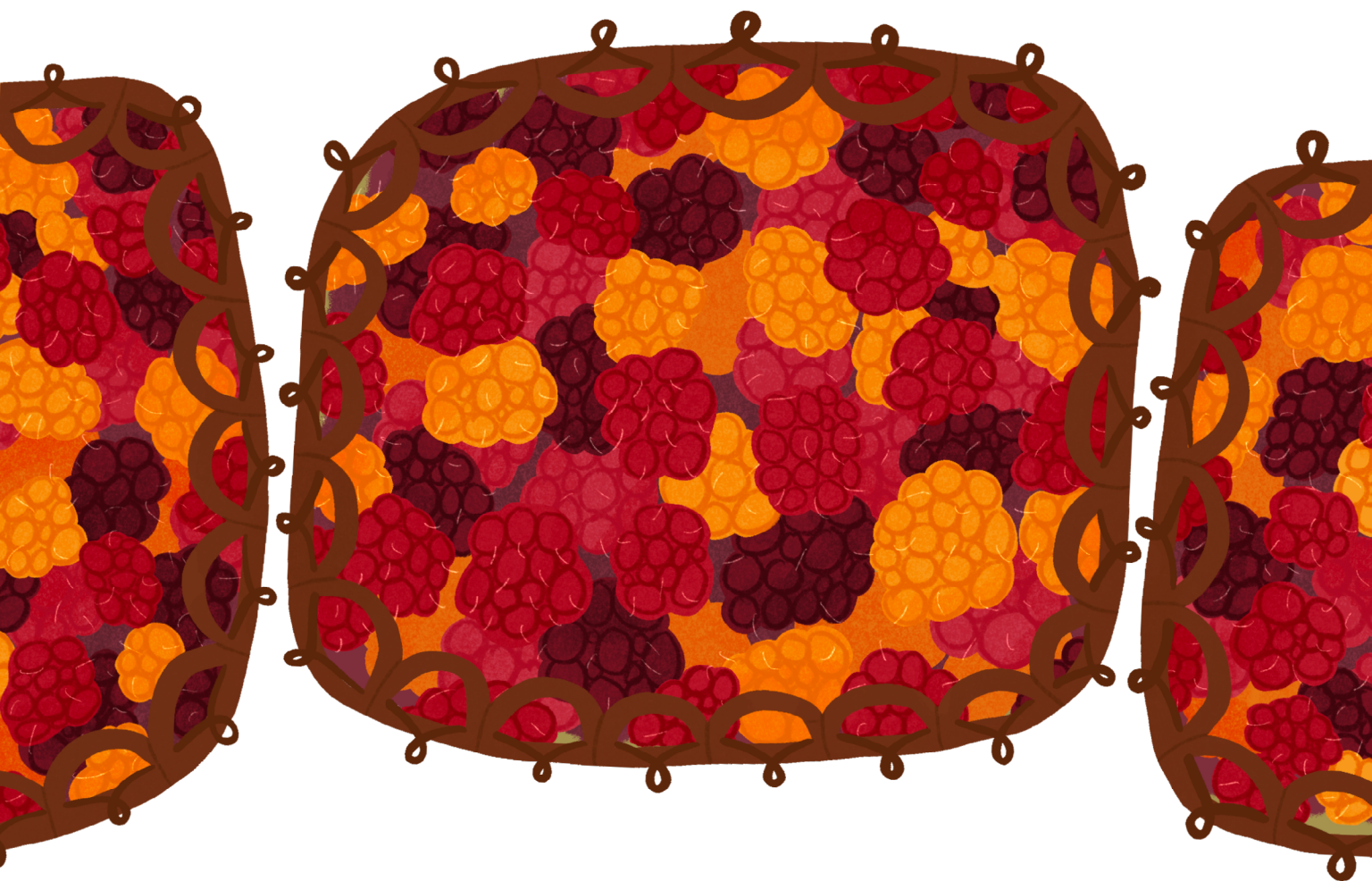


Tasting the Berries: (Theme)

Themes	Sub-Themes	Articles
GBA+ assessment/ IGBA/ CRGBA		Kenny, C. (2004) Indian and Northern Affairs Canada. (2006) Native Women’s Association of Canada. (2007) Les Femmes Michif Otipemisiwak (2019) Dalseg, S. K., Kuokkanen, R., Mills, S., & Simmons, D. (2018) Native Women’s Association of Canada (NWAC). Manning, S., Nash, P., Levac, L., Stienstra, D., & Stinson, J. (2018b). Hoogeveen, D., Williams, A., Hussey, A., Western, S., & Gislason, M. K. (2021). Archibald, L., & Crnkovich, M. (1999). Hania, P., & Graben, S. (2020).
Intersectionality (in place of GBA+ definition)		Hunt, S. (2012) Clark, N. (2012) Hankivsky, O., Grace, D., Hunting, G., Ferlatte, O., Clark, N., Fridkin, A., Giesbrecht, M., Rudrum, S., Laviolette, T. (2012) Amnesty International. (2016).
Intersectionality (in place of GBA+ definition)	Intersectional definition on sexual violence	Barkaskas, P., Hunt, S. (2017)

Themes	Sub-Themes	Articles
Resource development/ extractive industry project impacts	The health and wellbeing of Indigenous women, girls and two-spirited individuals.	Cox, D., Mills, S (2015) Dalseg, S., Kuokkanen, R., KAIROS. (2014). Pauktuutit Inuit Women of Canada & Canadian Women’s Foundation. (2016). Gibson, G., K. Yung, L. Chisholm, and H. Quinn, Lake Babine Nation, & Nak’azdli Whut’en. (2017). Nightingale, E., Czyzewski, K., Tester, F., & Aaruaq, N. (2017).Mills, S., Simmons, D. (2018) Women’s Earth Alliance, Native Youth Sexual Health Network. (n.d.). Hoogeveen, D., Williams, A., Hussey, A., Western, S., Gislason, M. (2021) Morales, S. (2019) Seck, S. L. (2019)
Resource development/ extractive industry project impacts	Job disparities and gender inequality	Dalseg, S. K., Kuokkanen, R., Mills, S., & Simmons, D. (2018)
Approaches	Anti-Colonial	Williams, L., Fletcher, A., Hanson, A., Neapole A., Pollack, M. (2018)
Approaches	Intersectionality/ Red Intersectionality	Clark, N. (2016)
Approaches	Decolonial	Barkaskas, P., & Hunt, S. (2017). Simpson, L. (2006). Nadeau, D. & A. Young (2006).

Themes	Sub-Themes	Articles
Approaches	Holistic	Kenny, C. (2004). Assembly of First Nations (AFN). Pauktuutit Inuit Women of Canada & Canadian Women’s Foundation. (2016). Native Women’s Association of Canada. (2020). Dalseg, S. K., Kuokkanen, R., Mills, S., & Simmons, D. (2018).



Berry-Picking (Annotated Bibliography)

Heart of the Berry Patch: Indigenous Women Leading the Way (Grey literature)



In this section, we honour the Matriarchs, and specifically the wisdom and theorizing of Indigenous women since time immemorial. We start with citing the words of Sioux activist Zitkala-Sa (1901,1924), which was over a century ago, through to honouring the voices of the Indigenous feminist activists writing and speaking out today. The knowledge of the interlocking arteries of colonialism has always been part of our truth-telling and theorizing.

Indigenous activists such as Zitkala-Sa and Winnemucca (1883) were central to fighting the issues of violence on the lands and on the physical bodies of Indigenous women, girls, two-spirit, and gender-diverse individuals. The early activists witnessed this violence as it took place since contact and did their part to raise awareness. Zitkala-Sa was instrumental in collecting the testimonies of three Indigenous girls violated by the imposition of capitalism through oil and mining in the tribal lands. Zitkala-Sa put together the legal argument of gender, race, and age in her essay *Regardless of Sex or Age* (1924) in which she describes how “greed for the girl’s lands and rich oil property actuated the grafters and made them like beasts surrounding their prey.” Through their writing, Zitkala-Sa, and other Indigenous feminists, consistently remind us of the interlocking arterial nature of capitalism.



1. Oklahoma's Poor Rich Indians: An Orgy of Graft and Exploitation of the Five Civilized Tribes, Legalized Robbery

Zitkala-Sa, Fabens, C. H., & Sniffen, M. K. (1924). Oklahoma's poor rich Indians: An orgy of graft and exploitation of the five civilized tribes, legalized robbery. *Indian Rights Association*, 2(127), 1-39.

<https://digitalprairie.ok.gov/digital/collection/culture/id/6513>

Summary

This article examines several cases of land theft from Indigenous girls using guardianship and inappropriate fees. Because of this abuse, members of “Five Civilized Tribes” are threatened by extermination. Indigenous girls were selling their lands to obtain funds for survival or because they were forced to. However, the court approved sales of land at a third of the price they were worth. No appeal was held or made available. Guardianship was appointed for young Indigenous people, mostly girls and women, who were deemed by the court incompetent. Incompetency was identified as not knowing the worth of one's land/money or having any ailment. Guardianship was used to control individuals' assets. Guardians were costly, they hired attorneys to advise them, and would appoint co-guardians, increasing their fees. Zitkala-Sa (Gertrude Bonnin) (1924) was instrumental in collecting the testimonies of three Indigenous girls violated by the imposition of capitalism through oil and mining in the tribal lands. One young eighteen-year old Indigenous woman, Millie Neharkey, was “subjected to unbelievable brutality” including kidnapping by the oil company just before she turned the legal age of eighteen abused, and given alcohol in order to take her land from her. The Superintendent who reviewed this case said, “The Case is one of the most revolting in the history of the Indian service ... the conspirators not only attempted to deprive this innocent Indian girl

of her property, but one of them, according to the evidence, made an unlawful assault upon her”(p. 26). The second case, of a seven-year old Indigenous girl Ledcie Stechi, who lived with her grandmother, and was starved despite being an heiress of land with oil.

She and her grandmother were purposefully starved and then poisoned in order to access her lands. The final case presented is of Martha Axe Roberts who is deemed insane in order to access her money. The funds are taken by her guardian. The tactics of gendered-colonialism to access the land included the interlocking corruption of guardianship, the courts, the oil companies, with tactics of sexual assault, rape, drugging, deeming incompetent or mentally unstable and starvation.

IGBA Definition

This article is the first to theorize the interlocking of sex, gender and age and with Indigeneity in the section “regardless of sex or age.” Zitkala-Sa put together the analysis of the interlocking of age, with gender as most of the cases examined were of young Indigenous girls. Gender along with Indigeneity and age was used to better influence the courts that Indigenous girls were incompetent, and that guardianship was necessary to aid in decision making of their assets.

Wise Practices Identified

They identify that no solution could be made with the system as it stood. It was recommended that legislation be put into place immediately to protect Indigenous property and to prevent Indigenous girls from being kidnapped, forced into guardianship, and/or coerced into paying inappropriate fees and selling their properties at undervalued prices.

Principles Identified

1. *Put your arms around Indigenous girls and women.* Witness their stories and experiences.
2. *Document and listen to their stories.* Zitkala-Sa personally sat with and

collected the testimony from the Indigenous girls who were violated in order to access their land. The principle of witnessing and recording the stories of Indigenous girls is important. By viewing the stories of individual girls as extensions of interlocking colonial processes, the true impact of current policies and policy processes can be revealed. Further, the lives of Indigenous girls and their resistance to violence and land theft are poorly understood, and stories of individual women and girls can help fill some of these knowledge gaps.

Key Quotes

- Zitkala-Sa put together the legal argument of gender, race, and age in the section of the essay “Regardless of Sex or Age,” in which she describes how “greed for the girls’ lands and rich oil property actuated the grafters and made them like beasts surrounding their prey, insensible to the grief and anguish of the white-haired grandmother” (p. 28).
- “After a long private conference with this little girl, I grew dumb at the horrible things...there was nothing I could say. Mutely I put my arms around her, whose great wealth made her a victim of an unscrupulous, lawless party, and whose little body was mutilated by a drunken fiend who assaulted her night after night. Her terrified screams brought no help then, but now, as surely as this tale of horror reaches the friends of humanity, swift action must be taken to punish those guilty of such heinous cruelty against helpless little Millie Neharkey, an Indian girl of Oklahoma. This is an appeal for *action, immediate action*, by the honest and fair-minded Americans of this 20th century” (Zitkala-Sa, p. 26).
- “My conclusion is that Martha is not crazy but perfectly sane and her love for her parents is wholly admirable. She is a victim of exploitation” (Zitkala-Sa, p. 31).

2. A holistic framework for Aboriginal policy research. Status of Women Canada.

Kenny, C. (2004). *A holistic framework for Aboriginal policy research*. Status of Women Canada. Canada, Status of Women Canada, & Policy Research.

http://epe.lac-bac.gc.ca/100/200/301/swc-cfc/holistic_framework-e/index.html

Summary

Kenny (2004) examines how Canadian public policy continues to perpetuate a competing agenda serving the dominant members of society through colonizing practices. Discourse in public policy surrounding issues of Aboriginal people tends to construct a narrative of the problematic Indian (Kenny, 2004). This paper serves to educate Aboriginal and non-Aboriginal researchers “to adopt a holistic approach to Aboriginal policy research” with a holistic emphasis on Indigenous tradition and modernity in order to achieve positive change in policy development (Kenny, 2004, p. 1). The ideas expressed in Kenny’s (2004) article utilize Aboriginal women’s voices and experiences to inform policy issues affecting Aboriginal people.

IGBA+ Definition

“Gender analysis is about complex social constructions of identity carried out in complex relationships that are ever shifting. Gender analysis embraces an understanding of human emotions and values; the nature of being in and of the world and knowledge that arises from and gives meaning to experience” (Kenny, 2004, p. 14).

Wise Practices Identified

“In general, a framework for holistic research would include:

- honouring past, present and future in interpretive and analytical research processes including historical references and intergenerational

- discourse;
- honoring the interconnectedness of all of life and the multi-dimensional aspects of life on the Earth and in the community in research design and implementation; and
 - honouring the spiritual, physical, emotional and mental aspects of the person and the community in research protocols, methodologies and analyses” (Kenny, 2004, p. 8-9).

Wise Principles Identified

Kenny (2004) emphasizes holism as being “central to Indigenous policy research” because the “consequences of social, health and public policies are experienced as interconnected” (p. 15). Thus, policy research must not focus on fragmented issues of the individual, but instead the collective lived experiences of Indigenous peoples as central to public policy research and development. The second principle identified as being pertinent to Indigenous policy research is the importance of qualitative methodologies, or consultation with those most affected. Many Indigenous communities utilize storytelling as a primary mode of knowledge transmission, thus “modern Aboriginal women must play a role in the creation of policies to improve the lives of themselves, their families and communities” (Kenny, 2004, p. 18). The inclusion of Indigenous womens’ voices is critical in community-based research due to many that have “lost their traditional roles” which were once respected amongst the men in their nation (Kenny, 2004, p. 22). Kenny (2004) follows this by describing the ethical standards to be included in community-based research; “collaborative relations, creating awareness, using relevant methods and involving Aboriginal expertise” (p. 22).

Key Quotes

When the women heal, the family will heal. When the family heals, the nations will heal (as cited in Kenny, 2004, p. 1).

3. Untitled. Sky Woman: Indigenous Women Who Have Shaped, Moved, or Inspired Us

“Maracle, L. (2005). Untitled. In S. Lalonde (Eds.), *Sky Woman: Indigenous Women Who Have Shaped, Moved, or Inspired Us*. Theytus Books.

Summary

In the introduction to the anthology of Indigenous women’s writings, Sandra Lalonde states that writing is an act of resistance. This anthology considers that the written word, the colonizer’s language does not have to be a tool for the colonizer, but can be a tool for resistance: “we have”found that the written word does not have to be wrapped up in the thoughts of the colonizer, but rather can convey the resilience of our survival” (p. 2). Connie Fife’s definition is: “resistance is a woman whose land is all on fire, perseverance and determination are her daughters” and “resistance is every woman who has ever considered taking up arms writing a story about leaving the abuse” (p. 20).

In her paper for this book, Maracle describes how she decided to write an article for this anthology but gets stuck on the term “native women role model.” She questions whether this is a colonizer term, and in her writing chooses to resist this definition of Indigenous women: “I decline to define any Native woman as a role or a situation. ” She states that this is the white way to create heroes, and is “not our way” (p. 56). In refusing to choose and name an Indigenous woman hero, Maracle herself is demonstrating an act of resistance. Telling your story, your own way, refusing the colonizers terms. In the end, Maracle realizes that it is the little girls she wishes to honour. She tells the story of three five-year old girls, herself at five and her two grandchildren, each who have taught her something. She states that “heroism begins with the child. The little girl who sticks out her little chest and just refuses to take no for an answer, she is my little hero” (p. 60).

Wise Practice

Living as Resistance. Refusing to take No for an answer. Maracle asserts that so many Indigenous women she knows killed themselves; and that those who have survived are resisters. Those that created the organizations, the volunteers, the community makers, political organizers.

Principles

Believe Indigenous women and centre their stories and roles as truth-tellers and activists. Maracle describes how in speaking up, and disclosing abuse at all levels Indigenous women have “withstood the attack of the church, the state, the media, the police and even some of our parents – and won”. She states that this disclosure of abuse resulted in closing of residential schools, but that in disclosing abuse that Indigenous women face many consequences including exile from communities, threats of death, excommunication (56). Principle: *Centre the everyday activism of Indigenous women.* Maracle knows there are so many stories to be told of the everyday activism of Aboriginal women.

Key Quotes

- “We had bake sales, made cookies and cakes and sold them to each other... there are in my home province about 10,000 Native women holding up the sky right now” (p. 56). Maracle describes how these women, who sought no recognition, and often were mothering on their own, started the friendship centre movement, the native student movement, fishing rights, and land rights (56).
- “Among the 3000 women I know, are all kinds of women who went to school, raised a family, battled racist landlords, stereotypes, teachers, etc. And got through” (p. 57).
- “I see all these women coming over this hill in their hundreds, in their thousands, all smiling, some wearing jaunty flowered scarves, others old straw hats, some in dramatic black and red blankets, others with

cameras, others with briefcases, others with pens, paint brushes, some have needles and thread, others pad and paper; some are young, some are old and some are in between, but they all deserve my accolades” (p. 58).

- “Some come over the hill dancing, others cooking, others playing with children, some pump gas, others sell raffle tickets or take care of the children of the women who are on picket lines, boycotting or leafleting teaching or building some organization or other. Some choreographed their own dances, others danced to the choreography of others, and some wrote the words they performed, some performed the words others wrote, some managed the performers, and others publicized the performance. Some held boom mikes, others stood at podiums, others grew medicine flowers, and some healed the sick. Some of these women fought for our future, some fought for our present, some fought for our past...” (p. 58).

4. Gender-Based Analysis Policy. Minister of Public Works and Government Services Canada.

Indian and Northern Affairs Canada (INAC). (2006). *Gender-based analysis policy*. Minister of Public Works and Government Services Canada.

https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/plc_1100100028538_eng.pdf

Summary

The objective of this guide is to develop and implement a gender-based analysis in all aspects of the Indian and Northern Affairs Canada’s work including, “development and implementation of developmental policies,

programs, communication plans, regulations and legislation; consultation and negotiations; and instructions and strategies on research, dispute resolution, and litigation” (INAC, 2006, p. 4). The INAC recognizes the vital role they have in supporting the Government of Canada and their commitment to identify gender equality issues “within the federal government” and how it affects “our First Nations and northern partners” (INAC, 2006, p. 6). Therefore, this guide identifies how to do a gender-based analysis to the various areas of work in the INAC as well as identifying the eight objectives that the Government of Canada made as a result of the “Federal Plan for Gender Equality” (INAC, 2006, p. 9).

GBA (Gender-Based Analysis) definition:

“Assesses the differential impact on women and men by considering their different life situations - their different socioeconomic realities and is a required step in the development and implementation of proposed and existing policies, programs and legislation” (INAC, 2006, p. 4). “Gender based analysis is a common thread woven from beginning to end throughout the entire policy, program, and legislative the entire policy, program, and legislative option process” (INAC, 2006, p. 4). “Gender-based analysis recognizes that the realities of women’s and men’s lives are different and that equal opportunity does not necessarily mean equal results” (INAC, 2006, p. 4).

Wise Practices Identified

This guide prepares a checklist of questions that act as a “starting point in your day-to-day work” (INAC, 2006, p. 6). The checklist includes identifying the issue, defining desired outcomes, information gathering, development and analysis of options, communication and evaluation (INAC, 2006, p. 6). This guide provides a rationale behind the importance of creating gender-based analysis policy, and addresses frequently asked questions (e.g. “Why is it that gender-based analysis seems to be concerned with improving women’s socio-economic status? Is gender biased against men?”) (INAC, 2006, Annex B).

Principles/Objectives Identified

The Federal Plan for Gender Equality is a commitment made by the Government of Canada. This guide identifies eight objectives when applying a gender-based analysis policy:

1. Implement Gender-Based Analysis throughout Federal Departments and Agencies
2. Improve Women's Economic Autonomy and Well-Being
3. Improve Women's Physical and Psychological Well-Being
4. Reduce Violence in Society, Particularly Violence Against Women and Children
5. Promote Gender Equality in all Aspects of Canada's Cultural Life
6. Incorporate Women's Perspectives in Governance
7. Promote and Support Global Gender Equality
8. Advance Gender Equality for Employees of Federal Departments and Agencies

5. Thunder Spirits: Reclaiming the Power of Our Grandmothers in "Until Our Hearts Are On the Ground:" Aboriginal Mothering, Oppression, Resistance and Rebirth

Lavell-Harvard, D. Memee and J. Corbiere Lavell (2006). Thunder Spirits: Reclaiming the Power of Our Grandmothers. In D. Memee Lavell-Harvard & Jeannette Corbiere Lavell (Eds.), "Until Our Hearts Are On the Ground:" *Aboriginal Mothering, Oppression, Resistance and Rebirth* (pp. 1-24. Demeter Press.

Summary

In this chapter, Dawn and Jeanette share a range of resistance narratives through three generations of women, including the fight for rights through Bill C-31, through a lawsuit initiated by Jeanette in 1971 and then how this resistance

lives on in her daughter Dawn, who was the first Indigenous woman to receive a Trudeau scholarship, and her mother, Rita who is 91 and is still active in women's organizations and on band council. While recognizing the complexity of who is an Indigenous mother, they assert that "we have historically, and continually, mothered in a way that is "different" from the dominant culture" (p. 3). This collection of writing brings together stories of a "multiplicity of Aboriginal voices" to speak to complexity of Aboriginal mothering—in order to be "empowering for our women" but potentially all women (3). This chapter tells the story of Jeanette's resistance and activism, through the starting of many Aboriginal women's organizations, including the Ontario Native Women's Organization; Indian Rights for Indian Women; and the Native Women's Organization of Canada (p. 6). Furthermore, through the telling of her story about Bill C-31 and how she lost her case in August 1973 by one vote, how her appeal resulted in the 1985 revisions to the Indian Act and her reinstatement to the band list of the Wikwermikong nation, and led to many reapplying to be Indian (p. 6).

Definition

The authors cite Indigenous writer Mihesuah, "no one Indigenous woman can speak for all of us...Native women do share historic oppression, but the cultural, racial, and economic variations among Native women render any sort of national coalition virtually impossible" (2003 as cited on page 6).

Wise Practice

Intergenerational teachings and activism. Resistance strategies were passed on from grandmother, to daughter, to granddaughter. The wise practice noted in this article is political organization and legal resistance. Examples within this chapter include the legal challenge of Bill C-31 and the organization of women's organizations—daughters, mothers, and grandmothers working together.

Principles

1. Engage Intergenerational Indigenous women's knowledge and activism.
2. Indigenous mothering.

Key Quotes

While recognizing the complexity of who is an Indigenous mother they assert that “we have historically, and continually, mothered in a way that is “different” from the dominant culture” (p. 3). This collection of writing brings together stories of a “multiplicity of Aboriginal voices” to speak to complexity of Aboriginal mothering – in order to be “empowering for our women” but potentially all women (p. 3).

6. Birthing an Indigenous Resurgence: Decolonizing our Pregnancy and Birthing Ceremonies in “Until Our Hearts Are On the Ground”

Simpson, L. (2006). Birthing an Indigenous resurgence: Decolonizing our pregnancy and birthing ceremonies. In D. Memee Lavell-Harvard & Jeannette Corbiere Lavell (Eds.), *“Until Our Hearts Are On the Ground:” Aboriginal Mothering, Oppression, Resistance and Rebirth* (pp. 25-64). Demeter Press.

Summary

This chapter tells the story of Leanne Simpson's experience of birthing and its impact on her identity and resistance. She positions mothering as connected to revolution and “radical change” in describing how “when I became pregnant with my first child, my dreams of liberation, of freedom, of self-determination, of nationhood, became stronger and more urgent” (p. 27). Simpson tells the story of her own experience of mothering, and how her decision to focus on birthing and childrearing in the Anishinaabeg way resulted in a “radical shift in both my spiritual and political consciousness, eventually causing me to leave the academy to focus on mothering and Indigenous nation-building” (p. 25).

Wise Practice

Indigenous Mothering. Simpson suggests that Indigenous mothering increases a woman's sense of resistance, and acts of resistance. She raises the questions: "How do we equip ourselves, and our children, for the revolutionary nature of our traditional teachings? How can we nurture our children in our Indigenous ways of being so that they can carry on our liberation work with authenticity and integrity? How can we ensure that our children are knowledgeable enough about our cultures to appropriately interpret our ancient teachings?" (p. 26). In this way she positions the role of Indigenous women in nurturing a strong cultural identity.

Reclaiming Indigenous Birthing Practices. Simpson believes strongly that through "reclaiming Indigenous traditions of pregnancy, birth, and mothering will enable our children to lead our resurgence as Indigenous Peoples, to rise up and rebel against colonialism in all its forms, to dream independence, to dance to nationhood" (p. 33). Furthermore as colonialism broke Indigenous women's connection to their body and birthing practices, then resistance is embedded in returning to the knowledge of the grandmothers and aunties with respect to birthing and the power as "life givers" (28).

Indigenous Woman Elder: Simpson shares the importance of finding a woman Elder, Edna Manitowabi, Anishnaabed Nation, to share the birthing traditions with her.

Principles

Simpson is influenced by Patricia Monture-Angus and Kiera Ladner and Mohawk scholar Alfred Taiaiake's work and others who called for a "re-traditionalization" and reclamation in order to be free from the impact of colonialism. She situates the colonization of birthing as key in breaking the power of Indigenous women, as mothering "provides the very first instruments of Indigenous governance and law" (p. 29).

Key Quotes

“Reclaiming Indigenous traditions of pregnancy, birth, and mothering will enable our children to lead our resurgence as Indigenous Peoples, to rise up and rebel against colonialism in all its forms, to dream independence, to dance to nationhood” (p. 33).

7. Culturally Relevant Gender Based Analysis

Native Women’s Association of Canada (NWAC). (2007, June 20-22). *Culturally relevant gender based analysis: An issue paper*.

<https://www.nwac.ca/assets-knowledge-centre/2007-NWAC-Culturally-Relevant-Gender-Based-Analysis-An-Issue-Paper.pdf>

Summary

This chapter tells the story of Leanne Simpson’s experience of birthing and its impact on her identity and resistance. She positions mothering as connected to revolution and “radical change” in describing how “when I became pregnant with my first child, my dreams of liberation, of freedom, of self-determination, of nationhood, became stronger and more urgent” (p. 27). Simpson tells the story of her own experience of mothering, and how her decision to focus on birthing and childrearing in the Anishinaabeg way resulted in a “radical shift in both my spiritual and political consciousness, eventually causing me to leave the academy to focus on mothering and Indigenous nation-building” (p. 25).

Culturally Relevant Gender Based Analysis (CRGBA) Definition:

“Identify the unique needs, perspectives and rights of Aboriginal women, in order to be able to ensure that equality is achieved and their human rights, both collective and individual, are fully advanced” (NWAC, 2007, p. 8).

Wise Practices Identified

NWAC views culture as “an evolving entity” (NWAC, 2007, p. 6). This perspective transfers into the development and implementation of policy as a living, adaptable process that leaves room for the growing nature of cultures and realities (NWAC, 2007). The framework of the CRGBA utilizes a balancing act, similar to a medicine wheel where programs and services are adapted to the needs of those most affected by policy.

Principles Identified

1. Pre-Contact (Elders, children, youth, women and men were all equally important)
2. Colonization and Assimilation (resulting impacts)
3. Current Realities and Area of Focus for Change
4. Strategies and Solutions

Each of these principles are centred around the idea of balance, reconciliation, self-determination and equity amongst Aboriginal people (NWAC, 2007, p. 7).

8. Environmental Health and First Nations Women

Assembly of First Nations (AFN). (2009, March). *Environmental health and First Nations women: Research paper*. Assembly of First Nations Environmental Stewardship Unit.

https://www.afn.ca/uploads/files/rp-enviro_health_and_women.pdf

Summary

This article examines the health issues created by environmental hazards from large industrial projects that are vastly impacting the health and wellbeing of Indigenous peoples. Many of the environmental health hazards include, physical hazards, biological hazards, chemical hazards, and radiological hazards.

Due to the health risks associated with large industrial projects, Indigenous women and girls are impacted more than men because of their marginalized status, reproductive health risks associated with environmental hazards, and community roles within their nation. The Assembly of First Nations (AFN) calls on the government to consult and dialogue with Indigenous communities when committing to large industrial projects to ensure the health and wellbeing of the community and surrounding environment is sustained. Thus, this article puts forth key recommendations that prevent further harm on Indigenous women and girls.

Related Definition

“Gender relations largely determined by social, economic and political structure create inequality that leads to increased vulnerability for women. In these situations, women have few options regarding the kind of lifestyle they want to lead and fewer opportunities to change unsatisfactory conditions and improve their families’ and personal health” (AFN, 2009, p. 4).

Wise Practices Identified

The medicine wheel is a well known tool used by Indigenous communities to promote harmony and wellness. The government must embrace more holistic approaches to policy related decision making that affect Indigenous women and girls. In order for policy initiatives to be effective, collaboration and consultation must be central when working with Indigenous communities.

Principles

1. Must be First Nations driven
2. Based on a community health approach
3. Social capital (bonding, bridging, and linkages between and outside of community)
4. Build on success

5. Wholistic approach to healthy living
6. Seek adequate funding to support research, infrastructure, programs, and resources to promote action
7. Be inclusive of solutions around determinant of health issues specific to First Nations women (AFN, 2009)

Key Quotes

“First Nations people are the environment. We are not separate. We reflect the state of the world” (Ken Tabobondung, 2007, p. 3).

9. Perseverance, Determination, and Resistance: An Indigenous Intersectional-Based Policy Analysis of Violence in the Lives of Indigenous Girls.

Clark, N. (2012). Perseverance, determination, and resistance: *An Indigenous intersectional-based policy analysis of violence in the lives of Indigenous girls*. https://learningcircle.ubc.ca/files/2013/10/7_Indigenous-Girls_Clark-2012.pdf

Summary

Clark’s article addresses the root causes of violence within Canadian policy with reference to a case study that exposes the impact of colonialism on Indigenous women and girls while additionally sharing how to utilize an Indigenous Intersectional-Based Policy Analysis (IIBPA) approach. An IIBPA approach emphasizes the importance of integrating Indigenous worldviews into policy whilst reflecting on how colonization perpetuates violence on Indigenous women and girls. Clark contends that IIBPA is a tool to analyze “how policies intersect and, second, how social policies, institutions and practices enable and constrict opportunities for Indigenous young girls from diverse communities and with different experiences” (p. 141). With suggested expansions to IIBPA, Clark centres colonization, activism and sovereignty as the foreground of

understanding violence at all levels of government. Thus, an expanded IIBPA approach considers the multiplicity of identities Indigenous women and girls have and how it creates risk and contributes harm amongst them.

IGBA+ Definition

Clark uses the definition of Indigenous intersectional based policy analysis or IIBPA, offers a means of documenting first, how policies intersect and, second, how social policies, institutions and practices enable and constrict opportunities for Indigenous young girls from diverse communities and with different experiences” (Clark, 2012, p. 141).

Wise Practices Identified

Clark identifies the importance of wise practices including *storytelling and listening and centering the stories and experiences of Indigenous girls, women and gender-diverse individuals*. Powerful stories of resistance create a sense of hope and guide Indigenous approaches to healing ultimately guiding policy development. An IIBPA must integrate different aspects of tradition with an understanding that knowledge comes in many different forms. Through the Indigenous intersectionality framework we are able to recognize the multi-generational impact of colonization and trauma and point towards policy solutions that acknowledge sovereignty, build on resistance and emerge from the strengths within the community and within girls themselves. This approach fosters a holistic understanding of policy, which encompasses mental, spiritual, physical and emotional well-being, and that builds on the strengths and resistance that exists among girls, women, and Elders within Indigenous communities.

Principles Identified

1. Analysis of policy and policy intersections as colonial violence
2. Anti-colonial gender analysis
3. Contextualization of individuals within community and family histories

4. Positioning agency as central
5. Acknowledgement of resistance

Key Quotes

“Resistance is a woman whose land is all on fire, perseverance and determination are her daughters...” (Fife, as cited in Clark, 2012, p. 1).

10. An Intersectionality-Based Policy Analysis Framework

Hankivsky, O., Grace, D., Hunting, G., Ferlatte, O., Clark, N., Fridkin, A., Giesbrecht, M., Rudrum, S., Laviolette, T. (2012). *Intersectionality-based policy analysis. Institute for Intersectionality Research and Policy.*

<https://data.unhcr.org/en/documents/download/46176>

Summary

Hankivsky et al., describe what an Intersectionality-Based Policy Analysis is (IBPA) and how it contributes to the enhancement of policy decisions making processes regarding “health impact assessments (HIA), which seek to tackle health inequities when making health and health-related decisions” (2012, p. 33). Following this understanding, the article continues to discuss the guiding principles and a list of twelve questions in order to construct the analysis.

Intersectionality-Based Policy Analysis Definition

Intersectionality-Based Policy Analysis (IBPA) aims to enhance the decision-making capacity of a wide range of stakeholders, including analysts working in the health and health-related policy sectors, community organizations and researchers. IBPA provides a new and effective method for understanding the varied equity-relevant implications of policy and for promoting equity-based improvements and social justice within an increasingly diverse and complex population base (p. 33).

Wise Practices Identified

Begin the IBPA process by engaging in the descriptive and transformative questions followed by the utilization of the identified principles.

Principles Identified

- **Intersecting Categories:** an understanding that an individual has multiple pieces to their identity creating “unique social locations” (Hankivsky et al., 2012, p. 35).
- **Multi-level Analysis:** analyzing varying levels of society (macro, micro and multi-level) in order to observe how these relationships interact and create inequities amongst certain groups.
- **Power:** examination of how inherent forces of power create varying levels of domination and oppression and how they “are produced, reproduced and actively resisted” (Hankivsky et al., 2012, p. 36).
- **Reflexivity:** the practice of reflexivity enables individuals to analyze their own power at the micro-level. This practice is grounded in “critical self-awareness, role-awareness, interrogation of power and privilege, and the questioning of assumptions and ‘truths’ in policy processes” (Hankivsky et al., 2012, p. 36).
- **Time and Space:** Intersectionality requires an analysis of time and space; it is dependent upon the ways of knowing and being. The construction of values and identities is a fluid, ever changing process in society.
- **Diverse Knowledges:** an IBPA framework must bring attention to the epistemologies of those that are typically excluded from the dominant discourse.
- **Social Justice:** a vital step toward achieving an IBPA framework is the inclusion of social justice lens when analyzing policy. It has the “potential to transform social structures, which is essential in addressing the root causes of inequities” (Hankivsky et al., 2012, p. 38).
- **Equity:** Concerns the varying levels of privilege and oppression, urges

policy analysts to “consider policy issues through an intersectional lens” (Hankivsky et al., 2012, p. 38).

11. Summary of Themes Dialogue on Intersectionality and Indigeneity

Hunt, S. (2012, April 26). *Summary of Themes: Dialogue on Intersectionality and Indigeneity*. Institute for Intersectionality Research and Policy.

https://www.academia.edu/4677649/Dialogue_On_Intersectionality_and_Indigeneity_Summary_of_Themes

Summary

In April of 2012, Hunt organized an event where “a diverse group of [twenty six] Indigenous people gathered in Coast Salish territories” to discuss topics of “intersectionality and indigeneity” (Hunt, 2012, p. 1). This event was sponsored by the Institute for Intersectionality Research and Policy at Simon Fraser University, organized by Sarah Hunt. Many of the discussions centred around the “relative lack of Indigenous voices in intersectionality scholarship and academic spaces” (Hunt, 2012, p. 1). A variety of themes emerged as individuals gave their perspective on intersectionality and indigeneity and how it cultivates meaning in their life. Some individuals expressed concerns for the use of ‘intersectionality’ in the academic context due to the many Indigenous nations utilizing this term as a way of life or worldview. Other participants shared their experiences working with Indigenous girls, women and two-spirit people and how Indigenous cultures often have contrasting approaches of gender binaries separate from the western ways of knowing. Colonial gender-norms have caused much harm to Indigenous communities, thus, it is important to redefine feminism from an Indigenous framework of healing and holism. Lastly, participants mentioned the importance of applying a Indigenous gendered lens when analyzing issues such as, “the labour market in Canada” and other

“socioeconomic conditions [affecting] Indigenous communities (Hunt, 2012, p. 9).

IGBA+/Intersectionality Definition

“The language of intersectionality might be needed to make sense of western ideologies that categorize and break apart various aspects of life; in Indigenous worldviews, concepts of intersectionality already exist. Understanding the animation and cross-fertilization of categories (of race, gender, animal, human, law, etc.) is the foundation of intersectional frameworks” (Hunt, 2012, p. 3).

Wise Practice Identified

The group discussion prioritized meaning making, specifically what intersectionality and indigeneity means to them. The wise practiced utilized throughout the discussion is an understanding that each person creates meaning in their own way, therefore it best to listen, learn and acknowledge each perspective as equally important.

Principles Identified

Defining Indigeneity and intersectionality in academic and non-academic terms to better accommodate the diverse set of perspectives from scholars and Indigenous peoples. Defining terms based on academia and lived experience from Indigenous worldviews is congruent with the Two-Eyed seeing approach.

12. Gendered Impacts: Indigenous women and resource extraction

KAIROS. (2014). Gendered Impacts: Indigenous women and resource extraction. KAIROS Symposium.

https://www.kairoscanada.org/wp-content/uploads/2015/05/KAIROS_ExecutiveSummary_GenderedImpacts.pdf

Summary

KAIROS hosted a symposium called “Indigenous women and resource extraction” that brought together Indigenous women and organizations that are either researching the impacts of resource extraction on Indigenous women and/or have the direct lived experience of navigating through the impacts of resource extraction as individuals, families, and communities. The gathering’s objectives were to share information, bring awareness to impacts, and acknowledge the important advocacy role that Indigenous women contribute to on a large scale. Four prominent women from Canada (Inuit, British Columbia First Nations, Quebec First Nations) and Guatemala presented on their research and lived experience of the impacts of resource extraction on Indigenous women in their respective communities.

Five common themes were identified across the four women’s research and lived experience followed with actionable and attainable recommendations on how to address these common experiences that Indigenous women face in relation to resource extraction in their communities. Perhaps one of the most important recommendations that came forward was the importance of creating space for Indigenous women to gather to share their research, lived experiences, wise practices, and solutions to contribute to improving the quality of life for Indigenous women in communities and around the world.

IGBA+ Definition

“While it is becoming increasingly clear that the impacts of resource extraction are not gender neutral, and that women play a key role in the defense of collective rights and the environment, there are few studies and even less support for local research. Evidence gathered by Indigenous women from Canada, Latin America and the Philippines shows an alarming increase in violence against Indigenous women and girls when resource extraction projects are present. There are also reports of persecution and criminalization of women involved in the struggle for land and collective rights, and of the acute

environmental and social impacts of resource extraction on women” (p. 3).

Wise Practices Identified

1. Increased intentional support for research and documentation lead by Indigenous women and organizations, especially at the community level;
2. Increased visibility of the gendered impacts by resource extraction and development;
3. Increased capacity in the use of legal and human rights instruments that will allow Indigenous women to respond to the impacts of mining and defend their rights;
4. Sustained supports for networks and exchanges of Indigenous women impacted by mining.

Guiding Principles

1. There is a need to better identify and address the impacts of mining and resource extraction on Indigenous women.
2. There is a direct correlation between resource extraction and violence against Indigenous women (i.e. increase in revenue and addictions that lead to violence).
3. Indigenous women derive little benefit from the positive impacts of mining, such as employment and increased income. It increases the income disparity between men and women because of the very small percentage of Indigenous women who work in mines (and if so, many are entry level positions with significantly low wages).
4. Indigenous women are at the forefront of their communities’ struggle for collective rights. Indigenous women are more likely to think holistically about the social, health, and environmental impacts of resource extraction in their communities. Quite often these issues are not assessed and therefore not monitored by the Environmental Assessment process.
5. Indigenous women are often excluded from the official consultation

process and impact assessment, these social, health, and environmental concerns are not raised and/or not included in a meaningful way.

Key Quotes

“We have been taught that our identity comes from the land and our songs are from the land and when you do an environmental assessment that does not come up...” *Anne Marie Sam, Nakazdli First Nation* (p. 4)

“As well, the benefits have been very unequal in the community. Average income has increased greatly for men, it has increased by over 50% but women haven’t seen that increase. So, there has been a gender inequality in the income benefits, and the unequal benefits are creating divisions in the community that weren’t there before.” *Elana Nightingale, Pauktuutit Inuit Women* (p. 5)

“We see that women are sexually harrassed, raped, chased in thier communities. But added to this, when begin to mobilize and lead in defence of the water, in defence of the forests, there is a stigmatization from society itself to say that they’re women who have left their home, that they only go to meetings to see men. So there are other ways in which women are living the violence once mines come to thier communities.” *Natalia Atz, Human Rights Defender and Indigenous Woman, Guatemala* (p. 5)

“What we see across the world and in Canada on mining projects that are already in existence is the increase in violence against women because of the increase of revenue which leads to an increase in alcohol and drug abuse which leads to an increase in domestic violence. We see the environmental restriction; we see how family territories are destroyed as it divides the community because some have jobs. In Quebec we’ve seen an increase in violence against women.” *Aurelie Arnaud, Quebec Native Women* (p. 6)

“In a lot of countries women are on the frontline of this resistance and logically so because they are the ones who know by heart and by their Indigenous knowledge how mining, for example, if going to impact on their food...Yet, their [Indigenous women] contributions are invisible.” *Joan Carling, Member, UN*

Permanent Forum on Indigenous Issues (p. 3)

“You need to bring the women to the table because they won’t protect the same things as men and it is equally important. We need the women to bring the issues of families and the water and children and to be able to say no to a development project on those grounds and then the community will decide.”

Aurelie Arnaud, Quebec Native Women (p. 6)

“... a lot of these concerns were foreseen by women in the community. But because women were not actively engaged in the community engagement processes and were not included in planning and developing for the mine, these issues were not addressed and many of them were exacerbated by the opening of the mine.” *Elana Nightingale, Pauktuutit Inuit Women* (p. 5)

“Because in Canada, only 3% of the mining workers are women and in Quebec it is 1%. What kind of jobs are you bringing to women, and how will women say yes to mining when they don’t see the benefit but they see the problems?” *Aurelie Arnaud, Quebec Native Women* (p. 7)

13. Out of Sight, Out of Mind: Gender, Indigenous Rights, and Energy Development in Northeast British Columbia, Canada

Amnesty International. (2016). *Out of sight, out of mind: Gender, Indigenous rights, and energy development in Northeast British Columbia, Canada*.

<https://www.amnesty.ca/outofsight>

Summary

This is a proposed addition to Bill C-69 impacting the current Act in place supposedly enacting the Impact Assessment Act of Natural resource development and extraction. Two recommendations for the Act include: Inclusion of intersectionality, specifically revolving sex and gender identity and a further analysis of how policy, programs and projects impact all gender

diverse individuals. This may aid in the current negative impacts experienced by Indigenous women caused through resource extraction. . The government has continually made plans to commit to a GBA, however, no real action has been taken by the government. Adding to current government policy i.e., Bill C-69, may aid in proper implementation of GBA specifically within impact assessments.

GBA+ Definition

The Department for Women and Gender Equality defines gender-based analysis as “an analytical process used to assess how diverse groups of women, men and non-binary people may experience policies, programs, and initiatives. The ‘plus’ in GBA+ acknowledges that GBA goes beyond biological (sex) and socio-cultural (gender) differences. We all have multiple identity factors that intersect to make us who we are; GBA+ also considers many other identity factors, like race, ethnicity, religion, age, and mental or physical disability” (p. 2).

Wise Practices Identified

There is a need for a more inclusive and intersectional gender-based analysis of impact assessments. Some proposed community mitigation strategies include the creation of, support groups for recovering addicts and supports for sexual assault survivors and perpetrators, as well as increasing sexual and reproductive health information and services in the community. Industry mitigation strategies included working with Indigenous leadership and community members to identify sex and drug traffickers coming into the community and jointly develop mitigation strategies. Government mitigation strategies included increasing policing resources to respond to increased policing needs (p. 5).

Principles Identified

An assessment of individuals past experiences are suggested to help identify the risk factors of Indigenous women specifically in experiencing violence. These include women who have in the past “experienced childhood violence limited

economic opportunities and gender-based income disparities, and impunity for perpetrators” (p. 6).

Ethics

This article addresses the effects of a lack of gender-based analysis and identifies that Indigenous women’s voices and representation are less likely to be heard and seen. This may result in several negative health, wellbeing, and socioeconomic impacts. Without a gender-based analysis, the experiences of Indigenous women are not considered, and they are lumped in with Indigenous men’s experiences. This creates major gaps in resources needed for Indigenous women resulting in further gender inequality.

14. The impact of resource extraction on Inuit women and families in Qamani’tuaq, Nunavut Territory

Pauktuutit Inuit Women of Canada & Canadian Women’s Foundation. (2016).

The impact of resource extraction on Inuit women and families in Qamani’tuaq, Nunavut Territory: A Report for the Canadian women’s foundation. 1-91.

<https://www.pauktuutit.ca/wp-content/uploads/Quantitative-Report-Final.pdf>

Summary

Utilizing a gender-based analysis lens, the Pauktuutit Inuit Women of Canada and Canadian Women’s Foundation analyzed the social impacts created in the Qamani’tuaq community due to the opening of the Meadowbank mine. This report contains qualitative and quantitative research to determine how the Meadowbank mine affects Inuit women in the Qamani’tuaq community. The main findings of this report includes an increased amount of substance use in the community, self harm, “social breakdown in the community and community relations”, community challenges, lack of services addressing mental health needs, increased violence towards women, enviornmental concerns, discrimination and racism (p. 2). In conclusion, this report suggests that Inuit led responses to the

current social issues affecting the Qamani'tuaq community must be handled in a way that uplifts the women and children in the community. Future suggestions include “physical space and energy devoted to children’s welfare, women-focused activities, the building of Inuktitut language skills and the transmission of cultural knowledge” as well as services dedicated to “addictions, suicide and [the] general well-being” of the community (p. 59).

Definition

“A gender-based analysis (GBA) provides a critical lens for researching or evaluating projects that seeks to elucidate “gender-based relations of domination” (p. 10). GBA gives voice to women when and where they may have been silenced and seeks to rectify the situation when women’s work, roles and perspectives have been rendered invisible through ‘gender neutral stories’ and policies” (p. 10).

Wise Practice

Theoretical approaches targeted towards Indigenous women and girls affected by industrial projects and extractive industries must be responsive to the needs and values of the community with an emphasis on preserving well-being while also adopting an approach that considers the “intersectionality of the factors contributing to or affecting Inuit women” (p. 10). A framework that contains features of “holism, cultural diversity, equity, ownership and voice ... bridges the connections between large-scale processes, colonial structures, the maldistribution of power and resources, and connections to land, spirit and social justice” (p. 10). This type of framework honours Indigenous worldviews, voices and spaces to ensure self-determination is valued. Oftentimes before a major resource development project is initiated, money will be given to public or community relations. This funding must be diverted away from community relations and toward the wellbeing and social needs of the community before a resource development project is initiated. Results from the study notes that mine employees typically have little to no understanding of the Inuit community’s

culture, language, people and history while working in the community. To address this issue, Pauktuutit Inuit Women of Canada & Canadian Women's Foundation suggests that an orientation to the Inuit community's culture should be a mandatory pre-training part of the employees' work in order to reduce discrimination, racism and gendered-violence toward the community.

Principles

Creating a research framework that is well-suited and culturally relevant to the Qamani'tuaq community, analysis of the mixed feelings regarding the presence of the Meadowbank mine, exploration of how Inuit women feel about their council's dealings of the mine and its complications, particular attention to the social and environmental impacts of the mine, rating the services available in the community and services that need attention or improvements. Lastly, a discussion of future directions necessary to uplift the Indigenous women, girls and children in the Qamani'tuaq community.

Key Quotes

"Typically, the focus is on environmental impacts with social impacts being reduced to a celebration of the number of jobs to be created and economic benefits" (p. 57).

15. Mining the gap: Aboriginal women and the mining industry

Deonandan, R., Deonandan, K., & Field, B. (2016). *Mining the gap: Aboriginal women and the mining industry*. University of Ottawa.

Summary

The intended outcome of this research is to uncover the two questions relating to Indigenous women and the mining industry: "(A) What are Canadian Aboriginal women's perceptions of the impacts of commercial resource

development? And (B) What are Canadian Aboriginal women's views on the formal processes related to mining?" (p. 4). Utilizing qualitative theme and content analysis from selected studies, this research uncovers key themes, findings and future areas in need of research.

Wise Practices Identified

When addressing issues of domestic violence in "mining communities, mining companies" are ethically responsible to consult with elders in the community to determine what policies must be implemented such as the "return to the bush" strategy, and facilitate the implementation of these for workers in crisis" (p. 9). Counselling services must be made available and easily accessible to avoid marital breakdown from long shift work at the mines. Mining companies and the mining communities must come together and collaborate on what the best course of action is to compensate for the "loss of traditional hunting and fishing grounds for aboriginal communities" (p.9). For communities that travel far to practice their traditions of fishing, hunting and gathering due to the development of a mine, travel compensation must be initiated and implemented to protect the practice of their culture. Mining companies must adopt non-traditional ways of hiring women and enhance their on the job training to accommodate the gendered gap of employment opportunities. Educating workers on gender-issues that women face on site may reduce the potential for discrimination and enhances the potential for women to gain promotions. Additionally, "[m]ore investments in capacity building is required" (p. 9).

Principles Identified

This research synthesizes studies and research on effects of the mining industry on Aboriginal Canadian women. The following questions explore these ideas:

- "What effects might the global quest for valuable natural resources have on Canada's rural and remote, resource-based communities, such as in the North and the Arctic?

- How can Canadian natural resources be developed in such a way as to respect the rights, experiences and aspirations of Aboriginal Peoples; create sustainable benefits for Aboriginal communities, entrepreneurs and businesses; and encourage reconciliation and positive engagement between Aboriginal and non-Aboriginal Canadians?” (p. 7).

The main concerns identified from Aboriginal women is the potential for water contamination from resource development and extractive industry projects, destruction of traditional livelihood practices and economic issues such as the gendered employment opportunities. This research concludes by suggesting areas in need of future research; “new employment models for Aboriginal women, and opportunities to enhance the marketable skills of such women, in relevant communities would render useful results for long term community development” (p. 22). Lastly this research suggests further exploration of finance management strategies for families, and ways in which Indigenous cultures can be protected when affected by mining industry projects.

Key Quotes

“Women are the traditional protectors of water. A couple times in my career, I was able to feel the significance of water and my role as a woman and how it relates to mining. Once, I was underground, in this very male-dominated industry, which is run with overwhelming male values. And I could see water coming in all around me through the crevices. And the water was clean, pure, and crystal clear. To me, that showed me how much this industry is begging for the female. It’s crying for it” (as cited in Deonandan, Deonandan, Field, 2016, p. 12).



16. Métis women's environmental knowledge and the recognition of Métis rights.

Kermoal, N. (2016). *Métis women's environmental knowledge and the recognition of Métis rights*. In N. Kermoal & I. Altamirano-Jiménez (Eds.), *Living on the land: Indigenous women's understanding of place* (pp. 107–137). Athabasca University Press.

<http://doi.org/10.15215/aupress/9781771990417.01>

Summary

This book focuses on Indigenous women's knowledge of the land and the significance it plays in natural resources, climate change and community well-being. The difference between Indigenous men and women's knowledge is significant as it helps in identifying the roles and responsibilities of each. Indigenous women's knowledge connects the communities and individuals' experiences, it aids in establishing the interconnectedness of environment and power relationships. The lack of recognition of Indigenous women's knowledge is directly related to the current climate crisis as well as numerous community disadvantages faced by Indigenous people. This book goes beyond surface roles and responsibilities of Indigenous women and aims to bring light to the wide expanse of knowledge and understanding of their land and territories. The purpose behind this is to highlight the importance of listening to and uplifting Indigenous women's voices, stories and knowledge that assists in natural resource management. It also brings to light the destruction that has been produced by ignoring such knowledge.

GBA+ Definition

There is no direct GBA definition however gender plays a major role in the environment. The environment and gender are both interconnected. Where Indigenous women are located greatly impacts their relationship with the land. However, Kermoal (2016) states that “rather than seeing gender as structuring

people's interactions with the environment, stress falls instead on how the social construction of nature and the economy produces categories of social difference, including distinctions of gender" (p. 88).

Wise Practices Identified

This book is centred on the importance of hearing Indigenous women's voices, listening to their stories and how their ways of being and knowing are intertwined with their communities and lived experiences. The Story of the Sky Woman centres Indigenous women's knowledge as vital to survival; they are the life-givers and must be held with high regard. To negate such an idea is to live a life out of balance. Thus, this story illustrates how essential women are to communities, families and society. Their knowledge is an extension of Sky Woman; she lives within us, providing us with the tools, knowledge, strength and resiliency needed to survive and provide healing for communities.

Principles Identified

"First, communities and individual experiences differ, and being an Indigenous woman is intertwined with lived experience and the worldview of her community. Second, from an Indigenous women's standpoint approach, it is important that we emphasize that places are connected to broader social and power relations. For example, gender cannot be separated from other systems of domination within which people operate and different degrees of privilege and penalty are accorded. Thus, a lack of attention to how such systems of domination work often means that Indigenous women's interests and concerns are concealed and erased within and outside their communities. Indigenous women's experiences are integral to decolonizing knowledge production" (Kermoal, 2016, p. 4).

17. Resource Development Sector Barriers and Opportunities

Native Women's Association of Canada (NWAC). (2016). *Resource development sector barriers and opportunities*.

<https://www.nwac.ca/assets-knowledge-centre/FINAL-Resource-Development-Sector-Barriers-and-Opportunities-Aboriginal-Women-S.pdf>

Summary

The Native Women's Association of Canada (NWAC) recognizes the importance of employing Indigenous peoples including women in the natural resource sector of the job market. NWAC surveyed Indigenous women on the challenges and opportunities experienced when attempting to enter the natural resource industry. The main barriers identified are “work and life conflicts,...male-dominated work environment,” sexualized stereotypes aimed towards women and the lack of support available when entering into the workforce (NWAC, 2013, p. 30). Following these barriers, NWAC provided four recommendations to address this issue; awareness, support including “skills development, childcare and family support,” as well as workplace cultural improvement (NWAC, 2015, p. 35).

Wise Practices Identified

Awareness raising must be targeted toward specific groups; government, private sector, Aboriginal community, family and Aboriginal women” (NWAC, 2015, p. 36). Potential outcomes include growth in collective knowledge surrounding the issue with a hopeful reconstruction and development of policies and programs supporting Indigenous women entering the natural resource sector.

Principles Identified

- Awareness raising
- The Home
- The Workplace
- Skills

18. The Importance of Indigenous and Northern Women's Experiences and Knowledges in Impact Assessments Advancing C-69

The Importance of Indigenous and Northern Women's Experiences and Knowledges in Impact Assessments Advancing C-69: An Act to enact the Impact Assessment Act and the Canadian Energy Regulator Act, to amend the Navigation Protection Act and to make consequential amendments to other Acts
https://www.sencanada.ca/content/sen/committee/421/ENEV/Briefs/2019-01-24_C-69_Native_e.pdf

Summary

This brief provided by the Native Women's Association of Canada (NWAC) "encourages the Senate of Canada to support Bill C-69" which would significantly improve the ways in which large industrial projects are carried out. NWAC provides four recommendations:

1. Require the Minister to consult specifically with Indigenous women when consulting an Indigenous jurisdiction under the proposed Impact Assessment Act.
2. Require the Minister to consult specifically with Indigenous women when consulting an Indigenous jurisdiction under the proposed Impact Assessment Act.

3. Encourage Indigenous governing bodies to achieve gender balance when recommending members to the Minister's Advisory Council under the proposed Impact Assessment Act.
4. Expanded impact assessment factors to include a project's contribution to transitioning the workforce to low-carbon industries and, in particular, providing opportunities for Indigenous women to participate in low-carbon economic activities (p. 1-2).

Wise Practices

Examining intersectionality and indigeneity in relation to the implementation of large industrial projects is an essential part of conducting an impact assessment due to the harmful effects these projects place on Indigenous women and girls including food insecurity, racism, sexism and the deleterious effects it has on culture. When applying this type of lens it ensures Indigenous women's voices are heard and prioritizes the best interests of the surrounding community. This brief encourages proper consultation and respect of Indigenous communities sovereignty, worldviews and decision-making processes are valued to ensure their rights are being recognized.

Principles

1. Ensure that the IAA require that the intersection of sex and gender with other identity factors be considered by impact assessments under the Act.
2. Paragraph 21(b) of the IAA be amended to require the Minister to consult specifically with Indigenous women when consulting a jurisdiction referred to in paragraphs (e) to (g) of the definition of jurisdiction in section 2.
3. Subsection 117(4) be added to the IAA that calls on Indigenous governing bodies to endeavour to achieve gender balance when recommending members to the Minister's Advisory Council.
4. The factors under IAA subsection 22(1) be expanded to include a

project's contribution to transitioning the workforce to low-carbon industries and, in particular, providing opportunities for Indigenous women to participate in low-carbon economic activities.

Key Quotes

“Systemic and overt forms of sexism and racism continue to have significant negative impacts on Indigenous women, often materializing through insufficiently assessed industrial projects” (p. 4).

19. Access to Justice for Indigenous Adult Victims of Sexual Assault

Barkaskas, P., & Hunt, S. (2017). *Access to justice for Indigenous adult victims of sexual assault*. Department of Justice Canada.

Summary

Barkaskas and Hunt's report intends to bring awareness to the sexual violence enacted upon Indigenous women and girls and the many different approaches aimed towards ending violence and seeking justice through “Indigenous-led efforts” (2017, p. 3). This report utilizes a trauma-informed, decolonial approach in order to provide context to the marginality Indigenous women, girls and gender-diverse people face whom are typically typically excluded from formal literature on “justice and sexual assault” for women (Barkaskas & Hunt, 2017, p. 3). This report's suggested approaches to reducing violence and “improving access to justice” are identified throughout the seven different sections followed by gaps and areas of future research and acknowledgement (Barkaskas & Hunt, 2017, p. 3).

Intersectional Definition on Sexual Violence

“[S]exual violence must be viewed as interrelated with other forms of violence, including interpersonal and systemic marginalization. The individual

needs of survivors are, consequently, understood as inseparable from community, systemic, and historic factors” (Barkaskas & Hunt, 2017, p. 5).

Wise Practices

The following list of promising practices identified throughout this report support the main intention of reducing violence and sexual assaults amongst Indigenous women and girls in order to seek justice. Barkaskas and Hunt identified police accountability as being an important action toward healing in communities including holding police officers accountable for any type of violence enacted upon Indigenous peoples and being criminally charged for their actions. Relationship building was also identified as being an important action toward reconciliation between police officers and Indigenous peoples, however, each community should be treated on an individualized basis. Community-policing initiatives where police officers build relational capacities with Indigenous communities and utilize a personalized justice framework in opposition from the dominant notion of justice. Additionally, the report noted that restorative justice may be appropriate in some sexual assault cases.

Principles

“An Indigenous intersectional approach to access to justice for Indigenous sexual assault survivors is advanced through five principles:

1. respecting sovereignty and self-determination
2. local and global land-based knowledge
3. holistic health within a framework that recognizes the diversity of Indigenous health
4. agency and resistance
5. approaches that are rooted within specific Indigenous nations relationships, language, land and ceremony” (Clark as cited in Barkaskas & Hunt 2018).

Key Quotes

“Until Canadian law becomes an instrument supporting Aboriginal peoples’ empowerment, many Aboriginal people will continue to regard it as a morally and politically malignant force” (Truth and Reconciliation Commission of Canada 2015, 205).

20. Indigenous Communities and Industrial Camps: Promoting healthy communities in settings of industrial change

Gibson, G., K. Yung, L. Chisholm, and H. Quinn, Lake Babine Nation, & Nak’azdli Whut’en. (2017). *Indigenous communities and industrial camps: Promoting healthy communities in settings of industrial change*. The Firelight Group.

Summary

This report captures the research of Lake Babine Nation during the environmental assessment process for the Prince Rupert Gas Transmission pipeline project. The study focused on the gendered impacts of resource extraction on Indigenous women, known as the “risk pileup” of increased violence, sexual assault, rape, sex trafficking, substance abuse and health impacts of increased sexually transmitted diseases (STI’s) and how to protect Indigenous women and their families when industrial camps are in their territory. The two key findings based on their interviews, workshop and literature review are:

1. “Indigenous communities, particularly women and children, are the most vulnerable and at risk of experiencing negative effects of industrial camps, such as sexual assault” (p. 4)
2. The “the model of the temporary industrial camp requires a mobile workforce that is disconnected from the region, and this reinforces and recreates historical patterns of violence against Indigenous women”

(p. 4). The reports of rape and sexual assault recorded in this report are painful to witness and require accountability, with 38% increase in reported rapes to RCMP in one area, and numerous stories of undocumented rapes, including gang rapes by camp workers. The report contains a mitigation table to address the concerns raised and how to address them at all levels.

Definition

The report states that “it is vital to use a culturally-relevant gender lens to identify the core impacts of Indigenous women and communities, as well as the ways that Indigenous women can participate in the resource economy...” (p. 61). They further identify that, “an analysis of industrial camps and the construction phase of resource development through this gender-based, community-level, and service delivery approach uncovers the unique impacts experienced by community members, and by Indigenous women in particular” (p. 62).

Wise Practices

Need for personal interventions that are Indigenous-centred and led and implement and increase resources for a continuum of wellness supports for Indigenous women and girls including prevention programs, rights of passage training and education. Other wise practices included the need for culturally relevant child-care, expanded health care in the community, alternative transportation, Aboriginal Liaison Programs and mandatory cultural safety training to address the culture that is part of work camps.

Principles

Build strong relationships with Indigenous communities; Address the structural factors of gendered-colonialism that result in risks, in particular the hyper-masculinity and racism of industrial camps; Cultural continuity to protect and ensure continued access to traditional activities and the land; Prioritize the importance of understanding First Nations culture prior to work and community engagement; and implement a culturally-relevant, gender-based, community-

level, and service delivery approach to all phases.

Quotes

“The impact will be on berry-picking..., now for me I have to go further and further from the area where my home is for my own cultural self” (p. 34).

“This work is about hearing the truths, exposing the hurts and finding our way to reconciliation through action and change” (June 29, 2016, p. 6). “We women are the vulnerable ones in our community. We have been excellent crisis managers. We respond to crises very well. But we need to work on prevention now, that’s why we’re here today. For our daughters, for our grand-daughters and for ourselves” (June 29, 2016, p. 64).

“The focus on the effects that industrial camps can have on families and communities brings a range of impacts into clear focus, including the potential for harassment and sexual assault, and how safe or unsafe women feel in the hyper-masculine context of industrial camps, among others” (p. 8).

“Simply put, these workers are not invested in the community, and they do not have relationships with people in the area. They are disconnected from the region, and this lack of connection creates a context in which some workers conduct themselves in ways they would not in their home community” (p. 20).

21. Indigenous Gender-based Analysis for Informing the Canadian Minerals and Metal Plan.

Bond, A. & Quinlan L. (2018). *Indigenous Gender-based Analysis for Informing the Canadian Minerals and Metal Plan*. Native Women’s Association of Canada (NWAC).

https://internationalwim.org/wp-content/uploads/2020/07/indigenous-gender-based-analysis-cmmp_.pdf

Summary

The Native Women's Association of Canada created this policy paper as a tool to address the positive and negative impacts related to exploration and mining activities affecting "Indigenous women, girls and Two-spirited and gender-diverse persons" (Bond and Quinlan, 2018, p. 3). Indigenous women have a special relationship with the "social and cultural relationships with nature" compared to their non-Indigenous counterparts" (Bond and Quinlan, 2018, p. 4). Their relationship with nature and the intersections to their identity; Indigeneity and gender involves "special roles, knowledge and responsibilities... exposing them to greater risks (Bond and Quinlan, 2018, p. 4). The environmental impacts of mining and exploration activities negatively impacts Indigenous women and girls, exposing them to "greater risks of disease and complications during pregnancy" (Bond and Quinlan, 2018, p. 4).

NWAC advocates for renewable energy sources to be utilized, while also involving Indigenous women in the decision making process. NWAC also recognizes the disproportionate acts of violence and discrimination against Indigenous women and girls perpetuated "by the presence of industrial projects, including mining projects" (Bond and Quinlan, 2018, p. 4). NWAC utilizes an IGBA analysis to answer various research questions involving the positive and negative impacts of mining and exploration activities on Indigenous women, girls, Two-spirited and gender-diverse people.

IGBA Definition

This article did not define IGBA, however they explained the importance of applying an IGBA lens: "Indigenous women and girls live experiences different from non-Indigenous peoples and Indigenous men as a result of the intersectionality of multiple racial, gender, and cultural identities. Indigenous women's identities encompass world views, cultural practices, social responsibilities, and economic realities that are significantly different from non-

Indigenous peoples. Indigenous women's close cultural, spiritual and physical relationships with the environment and life resources create an intimacy with the land that equips them with invaluable knowledge and responsibility" (Bond and Quinlan, 2018, p. 10).

Wise Practices Identified

NWAC put forth thirty four recommendations for private sector mining and industrial companies. The following are excerpted from the list:

Recommendation 1: Guidance documents and best practices for consultations with Indigenous women in regard to exploration activities should be developed in consultation with Indigenous women. These documents and best practices should ensure early, good faith engagement, open and transparent communication, and a focus on gender-specific issues and concerns.

Recommendation 6: When engaging in consultations or negotiations with Indigenous peoples, governments and industry must ensure Indigenous women are provided with opportunities to meaningfully participate in expressing their concerns and perspectives, and be assured their contributions will be responded to and heard. While every consultation process is unique, governments and companies must ensure Indigenous women are provided with safe, accessible and culturally appropriate environments to engage in consultations. With regard to environmental (or "impact") assessment processes in particular, a culturally-relevant gender lens should be employed to identify the negative effects of projects on Indigenous women and children as well as opportunities for the amelioration of their socio-economic conditions.

Recommendation 8: Consultation processes should conform with UNDRIP, including recognizing the right of Indigenous peoples to give or withhold their free, prior and informed consent prior to the implementation of administrative measures that may affect them (Article 19) and to give or withhold such consent with respect to the storage or disposal of hazardous materials in their lands or territories (Article 29.2) (Bond and Quinlan, 2018, p.).

Principles Identified

1. Consult with Indigenous women with respect to environmental Effects: respecting decision-making and UNDRIP.
2. Ensure Indigenous women are provided with opportunities to meaningfully participate in expressing their concerns and perspectives, and be assured their contributions will be responded to and heard.
3. Respect the social and Cultural Effects: respecting community services and infrastructure, respecting the traditional economy, respecting Two-spirited and gender diverse people.(Bond and Quinlan, 2018, p. 41-48).

Key Quotes

“Section 35 of the Constitution, 1982 guarantees Indigenous and treaty rights equally to male and female persons.⁵⁵ Moreover, the equal Indigenous rights of women and men are also articulated under Article 44 of UNDRIP. Given the constitutional guarantee of equal Indigenous rights of men and women, it is important that the duty to consult, and the potential duty to obtain free, prior informed consent, based on Indigenous rights guaranteed under section 35 ensure that Indigenous women are afforded the opportunities to fully and meaningfully participate in consultation processes. The failure to adequately meet consultation and consent requirements, including the adequate representation of Indigenous women, exposes decisions on industrial projects to judicial review and undermines market certainty and disregards Indigenous women’s rights” (Bond and Quinlan, 2018, p. 18-19).

22. Strengthening impact assessments for Indigenous women.

Manning, S., Nash, P., Levac, L., Stienstra, D., & Stinson, J. (2018b).

Strengthening impact assessments for Indigenous women. Canadian Research Institute for the Advancement of Women.

<https://www.criaw-icref.ca/wp-content/uploads/2021/04/Strengthening-Impact-Assessments-for-Indigenous-Women.pdf>

Summary

In this report the authors, on behalf of the Canadian Research Institute for the Advancement of Women and the Canadian Environmental Assessment Agency, provide recommendations, principles and practices to guide the Federal government and other proponents on how to strengthen impact assessment for Indigenous women. Their review of the academic literature identified the impacts of resource development on Indigenous women. Most of these are negative with respect to health and the coping responses to violence/trauma. A key finding is that an Indigenous gender lens is missing from the impacts process, and that the current system reproduces the colonial power relations found in the residential school system (p. 16). The authors state, “it is fair to conclude that insufficient attention is paid to the socio-economic, cultural, health, and other consequences for Indigenous women in the impact assessment process given the clear evidence of Indigenous women’s (largely negative” experiences in resource development and extraction contexts” (p. 15). The report identifies the gendered nature of current impact assessments and traditional land use studies that focus on hunting, fishing and trapping and leaves out berry picking, medicines, protection of water, and harvesting and preserving of food (Femmes Autochtones du Quebec, 2017 as cited p. 27).

Based on the literature review a rights-based approach is recommended because it can “increase the participation and inclusion of Indigenous women in resource-related decision making... and also lends itself well to considering intersectional identities, impacts, and gendered nature of colonialism and environmental injustices” (p. 46). Using peer-reviewed literature this article examines the Indigenous and gendered impacts to natural resource development. They also utilize GBA+ analysis to aid in identifying resource development

and extraction impacts. Illustrated are eight key themes including: overall impacts on Indigenous women's social, economic, health and culture; specific concerns addressed by Indigenous women; what policies have been used to control resource development; new policies suggestions, etc. Using interviews, they were able to gather specific issues Indigenous women needed to address. The impacts of resource development on Indigenous women pertains to the following: employment and business opportunities; education and training for said employment; socio-economic status; housing; childcare; social services and infrastructures; health; substance use and abuse; sex work; violence, crime, and safety; food and water security; and culture, traditions, rights, and sovereignty. There are impacts addressed in all areas of Indigenous women's lives, yet this list of issues lacks a gender lens. Therefore, suggesting that these current issues, although valid, may not fully be understood nor the extent of the impacts on Indigenous women's is truly known.

This article also addresses' the inadequacy of current impact assessment processes. A theme illustrated is the lack of correspondence between Indigenous people and the government and natural resource industries. Without proper consultation the government lacks integral knowledge Indigenous people, specifically women, have to share regarding the impacts of natural resource development. Using Impact Benefit Agreements (IBAs) there may be better consultation between Indigenous people and the government. However, IBAs lack a gender lens, missing important perspectives of impacts on Indigenous women. The priorities of Indigenous people and the government are also largely different making impact assessments difficult to narrow down. More often impact assessments lean heavily towards government priorities of economic and employment gains. This is where the proposed Impact Assessment Act (IAA) comes into play as it may aid in creating more inclusion of Indigenous knowledge in regards to impact assessments. An Impact Assessment Act will only be so

helpful if it addresses gender inequality using GBA+ analysis.

GBA+ Definition

The authors identify a culturally relevant gender-based analysis (GBA+) that not only addresses gendered issues and inequalities but the diverse spectrum of Indigenous groups and communities that each contain different cultural perspectives. Noted is the use the language of GBA+ in the report but prefer the term feminist intersectional policy analysis “which focuses on impacts for different groups of women, especially those who are disadvantaged by multiple, interconnected systems and institutions of power and oppression, and also seeks to make systems and institutions more responsive to the needs of diverse women” (p. 41). They also utilize culturally-relevant GBA+ as a “living process that can readily adapt to changing cultures and realities” (Native Women’s Association of Canada, 2007, p. 3 as cited on p. 51).

“Doing GBA+ in Indigenous communities requires analyzing ‘unequal relationships between men and women while acknowledging the ongoing socio-cultural and historical realities brought on by colonisation’ (as cited in Nightingale et al., 2017, pp. 371–372).

Wise Practices Identified

The report lists three case studies in Voisey’s Bay in Labrador, Meadowbank Gold Mine in Nunavut and Teztan Biny (Fish Lake) in BC. The findings of these point to the importance of engagement of a diversity of Indigenous women in all stages of the process. Eeni Gwet’in’s chief, Marilyn Baptiste, is provided as an example of Indigenous women’s leadership in ensuring a diverse engagement of Indigenous women and of youth in the community. Children as young as five spoke up and many youth shared their knowledge through poetry. (p. 36). Wise practices include: include the diversity of Indigenous women and provide resources so Indigenous women can engage in impact processes, addressing issues important to women and their families in

scoping guidelines for IA's.

Specific strategies listed include: 1. requiring seats reserved for Indigenous women on IA panels; 2. require consultation with Indigenous women in preparing for IA statements; 3. Require that data is disaggregated by gender and other diversities; 4. Provide interpretation services; 5. Hold women-only consultations; 6. Provide adequate time and money for Indigenous women to engage fully) (p. 44).

A list of questions is provided on pages 52 to 53 to guide the process. There is a need for Indigenous women's voices to be recognized and valued. This can be established via ensuring "Indigenous women and their organizations have the necessary resources and capacity to participate in the impact assessment processes" (p. 43) Some practices to be implemented as identified in interviews with Indigenous women include:

1. opening workshops to identify the process and build credible relationships (Whitman, key informant interview, September 2018),
2. speaking one on one (Johnston and Wolfrey, key informant interviews, August 2018), having a roundtable and building relationships with people over a cup of tea (Wolfrey, key informant interview, August 2018), and
3. holding meetings for women in their home community to allow all perspectives to be heard (p. 49).

Principles Identified

1. The report suggests five principles:
2. Recognize, value and Incorporate Indigenous knowledges;
3. Recognize and value the Expertise of Indigenous women;
4. Conduct GBA+ analysis;
5. Include the diversity of Indigenous women;
6. Provide resources so Indigenous women can engage in impact assessment processes;

7. Recognize Resistance (p. 37 or 39).

Many respondents spoke of the importance of expanding the understanding of community consultation beyond the elected Council and the “old boys club” to include grassroots women in the community; and intersectional and equitable inclusion of Indigenous women. Ensure Indigenous women’s knowledge in its fullness and diversity is centred and included in EA’s. including age, gender and Aboriginal status.

They utilize impact assessment to aid in steering natural resource development towards an environmental protection standpoint. Impact Benefit Agreements (IBAs) were also used to help establish a mutually beneficial relationship between Indigenous communities impacted by natural resource development and the industry itself. They look to create employment and economic opportunities; however, this does not address environmental protection and damage. They proposed an Impact Assessment Act (IAA) which is intended to address Indigenous community’s holistic well-being rather than just economic wellbeing.

Using a rights based approach to impact assessment they may address specific legal and treaty agreements established between Indigenous communities and the government.

Key Quotes

- “The power and control represented by the environmental assessment assessment process and the Panel hearings echo other forms of power imposed on the community such as residential school” (Bedard, 2013, p. 183 as cited on p. 16).
- “Have you ever really visited a First Nation community for more than an hour or two? Have you asked the questions of the community members? They’re asking questions of the Elected council (Whitman, Key informant interview, September 2018, p. 18).

- “I had to write a letter and say this is an old boy’s club. Come on, you know it’s gonna affect women in a big, big kind of a way and you need to hear what we’re concerned about” (Charlotte Wolfrey, Viosey’s Bay Women’s Committee, key informant interview, 2018, p. 18).
- “Lema Ijtemaye (Pauktuutit) felt that the lack of consultation with Indigenous women, has resulted in a lack of clear guidelines or a framework. Many times, for the benefit of expediency, the Federal government lumps all Indigenous groups together to develop policies despite their vast differences. Indigenous women must be included in the process and directly consulted to ensure culturally appropriate methods” (P. 41)

23. Woman and Climate Change Impacts and Action in Canada

Williams, L., Fletcher, A., Hanson, A., Neapole A., Pollack, M. (2018). *Woman and Climate Change Impacts and Action in Canada*. CRIAW.

https://www.criaw-icref.ca/wp-content/uploads/2021/04/Women-and-Climate-Change_FINAL.pdf

Summary

This article identifies the gendered inequalities women face regarding “economic, ecological, political, social and cultural systems” (Williams et al., 2018, p. 8). Women hold vast knowledge of the impacts of climate change due to their roles but are under-represented in all areas of decision making. The use of community-based approaches in climate change decision making falls short as it’s used to maintain the current development policies, rather than allow the influence of Indigenous knowledge and perspectives. Williams (2018) proposes the use of an anti-colonialist approach for both climate change and gender

issues. They identify five key orientations to aid in expanding women's autonomy through discourse. These include disrupting the stereotype of women portrayed as virtuous or vulnerable, which overgeneralizes gendered experiences.

The second key orientation involves "the masculinization of climate change science and strategy" (Williams, 2018, p. 12). The third is the use of an ecofeminist approach which works to challenge human and animal hierarchies. Fourth is the expansion of the concept "Green Economy" to expand visibility of women's work and its impacts. Lastly, the use of Indigenous feminist theory and climate change, "these discourses re-locate Indigenous women's voices and power within the context of land-based Indigenous resurgence" (Williams, 2018, p. 13).

IGBA+ Definition

There is no direct gender-based analysis definition, however, they use gender to help identify the inequalities faced by Indigenous women due to climate change. They identify the need for gender-based analysis regarding climate change decision making and better recognition of women's resistance stance and environment protection.

Wise Practice Identified

The use of an *anti-colonial approach* is discussed as a strategy for combating the current use of approaches which have only worked to maintain current development policy. The recognition of Indigenous knowledge holders is also emphasized. More specifically Indigenous women's traditional knowledge. A gendered analysis of Inuit Women's roles in addressing issues such as economy, environment, and policies reveals that although women have a prominent role in Inuit society, these roles are not apparent in institutions structures. Rather, Indigenous women across Canada appear to be part of an unelected leadership that is not visible in formal, institutional levels of governance (p. 23).

Principles Identified

An anti-colonial approach "works with reclaiming Indigenous and local

knowledge in ways that transform the economic, cultural, and political systems which are the root causes of climate change;

- Recognizes that colonial-capitalist accumulation relies on axes of exploitation that include racial, gendered, hetero-normative, other socially constructed norms and identities, and nation state lines. It applies an intersectional analysis to problematize colonial and socially constructed categories, shedding light on how these are reinforced or challenged through climate change impacts and action;
- Recognizes the unique contributions of Indigenous and aligned Western feminisms in challenging colonial-capitalist accumulation and heteropatriarchy” (p. 10-11).

24. Metis-Specific Gender Based Analysis Plus (GBA+) Tool

Les Femmes Michif Otipemisiwak (2019). *Metis-Specific Gender Based Analysis Plus (GBA+) Tool*. National Métis Women’s Forum 2019.

<https://metiswomen.org/wp-content/uploads/2021/06/Metis-Specific-GBA-Tool.pdf>

Summary

LMFO identifies the need to provide a Metis-specific “gender-based analysis toolkit” (LMFO, 2019, p. 3). This toolkit is to ensure that Metis women and gender-diverse peoples’ voices are incorporated into the development and implementation of public policy. The purpose of this toolkit is to allow LMFO to “challenge biases on the impact of process, policy and programming on Metis Women and girls”, in order for “attitudinal, operational and theoretical shifts” to take place (LMFO, 2019, p. 3). This toolkit allows governing bodies the opportunity to create “effective and responsive programs, policies and initiatives” (LMFO, 2019, p. 4). In order for such shifts to take place, LMFO outlines four

principles and questions for further consideration with the inclusion of a Metis lens.

GBA+ Definition

“Gender Based Analysis Plus (GBA+) is an analytical, systematic process utilized to review the impacts and experiences of a program, policy or initiative for diverse people (men, women & non-binary), communities and groups” (LMFO, 2019, p. 4). “The GBA+ process aims to inform decision making through the identification and mitigation of unintended impacts and to create effective programs, policies and initiatives, which demonstrate equity across diverse groups” (LMFO, 2019, p. 4).

Wise Practices Identified

A culturally relevant framework GBA+ framework contains: “historical, political, cultural and current realities for Metis people” (LMFO, 2019, p. 5). Consultation with Metis people must be centred in the process with the inclusion of “diverse Metis people, communities and organizations involvement, engagement of Elders and youth, [and] fair and equal partnerships” (LMFO, 2019, p. 5). *The framework must acknowledge that culture is ever changing and growing, thus the framework must create space for adaptations* (LMFO, 2019). Finally, the framework must utilize a Metis lens, defining equality from a Metis lens, taking into account colonization, who will be using this toolkit and how it can be used (LMFO, 2019, p. 5).

Principles Identified

1. GBA+ Consultations: Metis Specific considerations
2. GBA+ Intersectionality: Metis-specific identity factors

25. Indigenous Women and Impact Assessment Final Report: The Native Women's Association of Canada

Native Women's Association of Canada. (2020). *Indigenous Women and Impact Assessment Final Report: The Native Women's Association of Canada*.

Summary

This article looks at the Impact Assessment Act and its current progress in diversifying and creating inclusivity within the impact assessment process'. NWAC (2020) also discusses the importance of cultural competency regarding the use of a gender-based analysis. They identify a need to create equality within Indigenous women's rights and that a holistic approach must be taken in addressing the impacts of current inequality faced by Indigenous women. There is a large gap in government policy and impact assessment processes in which Indigenous women's knowledge should be incorporated. It has been well established that Indigenous women's knowledge is both sacred and integral to land protection, however, the government continues to ignore this. The purpose of the Impact Assessment Act is to create more space for Indigenous women's knowledge, but to achieve this Indigenous women's right to autonomy must be taken seriously. Hence the need for cultural gender-based analysis and a holistic approach to addressing gender inequality. There has been continual failure to address all needs and rights of Indigenous women and without the needed acknowledgment and attention, Indigenous communities will continue to suffer and climate damage will persist.

IGBA+ Definition

GBA+ is an analytical process used to assess how diverse groups of women, men, and gender-diverse people may experience policies, programs and initiatives differently. The "+" acknowledges that GBA goes beyond biological (sex) and sociocultural (gender) differences to consider the many other identity factors that make us who we are (e.g. race, income, education, age, etc.) (p. 11).

“GBA+ helps us ask questions that allow us to recognize and move beyond our assumptions; identify potential impacts of policies, programs, and services on people’s lives; uncover intersectional power structures and dynamics; and find ways to address the varying needs of diverse populations in Canada” (NWAC, 2020, p. 11).

Wise practice Identified

A holistic approach is necessary for addressing gender inequality, especially in regard to UNDRIP and its proposed duties of the state.

Principles Identified

Five principles the United Nations Human Rights Council have set out to obtain consent from Indigenous peoples when any decisions are made regarding their rights:

1. No use of threats, violence, constraints, or any means of force
2. Honesty and respect to be upheld by both parties during decision making
3. Indigenous people should be represented in all areas including cultural diversity and gender representation, their laws, self-governance, and leaders
4. Indigenous people have full autonomy to lead/ guide the consultation process
5. Indigenous people given opportunity to input in “consultation methods, timeline, locations and evolutions” (p. 25)

26. Synthesis report: Implementing a regional, Indigenous-led and sustainability-informed impact assessment in Ontario’s ring of fire

Scott, Dayna N.; Atlin, Cole; Van Wagner, Estair; Siebenmorgan, Peter; and Gibson, Robert B., (2020). *Synthesis report: Implementing a regional,*

Indigenous-led and sustainability-informed impact assessment in Ontario's "Ring of Fire". Osgoode Digital Commons.

https://digitalcommons.osgoode.yorku.ca/scholarly_works/2807/

Summary

This research and synthesis report examines the current development in Ontario's *Ring of Fire*, "one of the world's largest, most intact ecological systems" —an area with vast deposits of minerals, located in the boreal region (p. 1). With development "paving the way" to extraction processes with no processes in place in spite of Indigenous demands for this, and with remote Anishinaabe and Anishini communities not included and most likely to bear the impacts - this research is timely. The key objective of the research and report was to develop a model for the assessment process for the region, with expertise from community and best practices, and with attention to the United Nations Declaration on the Rights of Indigenous People (UNDRIP). Key recommendations include:

1. "The people in the communities are the real authority; the grassroots and the elders must be heard for any process to be legitimate;"
2. The appropriate Indigenous Governing Authority (IGA) must be a collective of affected First Nations, rather than one of the existing tribal councils or regional organizations, such as NAN or Matawa (on the basis of ecological connectivity and socio-cultural impacts related to probable infrastructure locations);
3. An Elders Advisory Council should be an integral element at all stages of decision-making;
4. The ongoing state of social emergency must be addressed first, before new projects can be adequately considered. Communities must be satisfied that any potential new projects or infrastructure will mitigate the crises, and enhance long-term social, cultural and ecological sustainability; and,

5. Any regional approaches need to provide a framework that can effectively guide project-level assessments and approvals, which in turn lead into community-level consent processes, in line with local protocols.”

27. Violence on the Land, Violence On Our Bodies: Building an Indigenous Response to Environmental Violence

Women’s Earth Alliance, Native Youth Sexual Health Network. (n.d.). *Violence on the land, violence on our bodies: Building an Indigenous response to environmental violence*.

http://landbodydefense.org/uploads/files/VLVBReportToolkit_2017.pdf

Summary

Extractive industries threaten the powerful intersection Indigenous communities have between body and land, many of these extractive projects cause particular harm to Indigenous women and girls. The impact of extraction projects include chemical manufacturing and waste dumping, environmental violence stemming from “man camps” creating violence and threatening the culture, lives and health of Indigenous women and girls. This toolkit exposes the ongoing and intensifying harm extractive industries create on Indigenous lands and bodies in partnership with Women’s Earth Alliance and the Native Youth Sexual Health Network, working from an Indigenous reproductive justice framework. This toolkit understands that environmental violence is not only caused by industry but by cis-supremacy.

Working Definition - Environmental Violence

“The disproportionate and often devastating impacts that the conscious and deliberate proliferation of environmental toxins and industrial development (including extraction, production, export and release) have on Indigenous women, children and future generations, without regard from States or

corporations for their severe and ongoing harm” (p. 15).

Wise Practices Identified

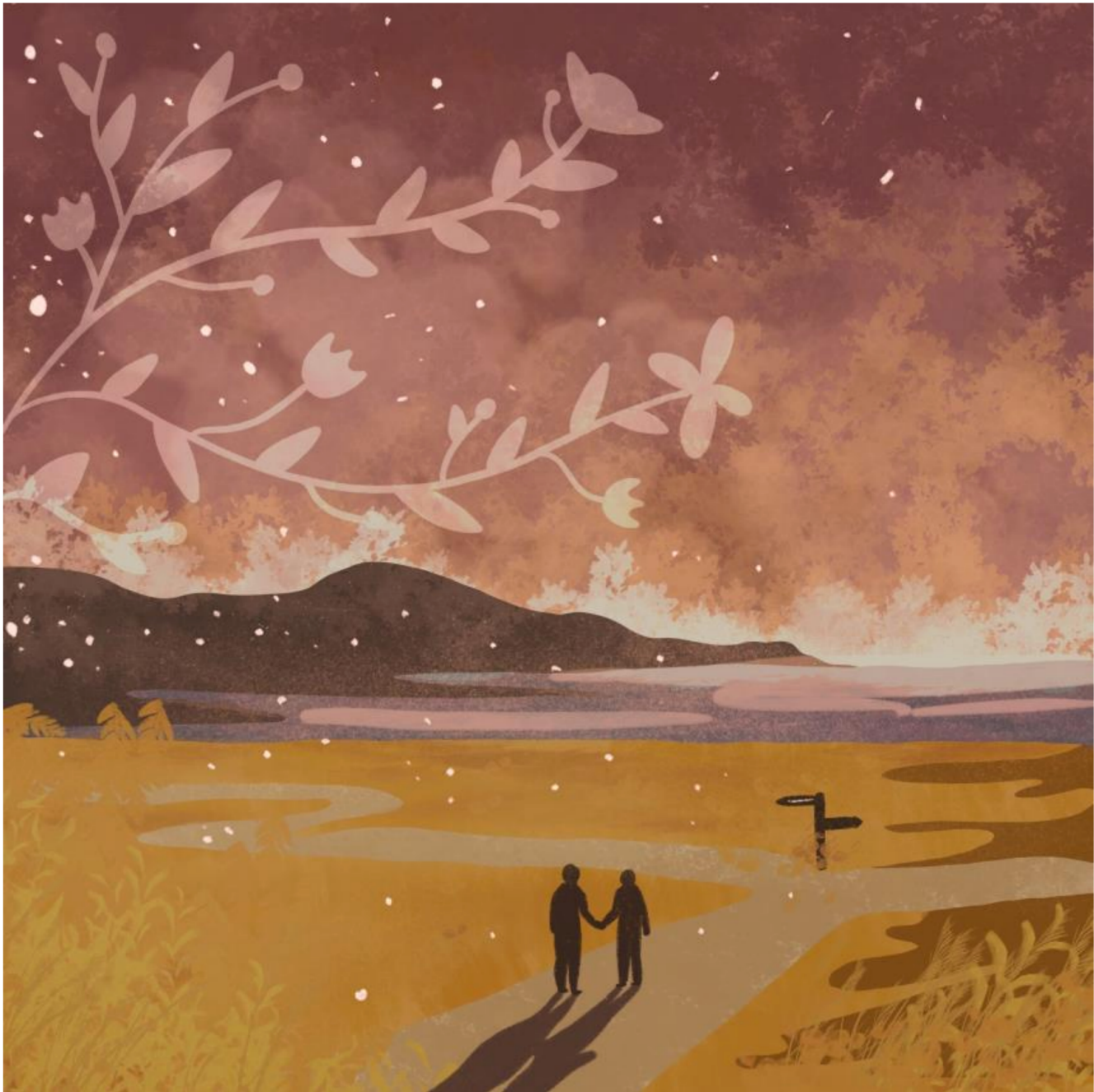
Transformative resurgence and environmental violence was identified as creating options for justice through community-based organizing by supporting those affected by the colonial state violence, in addition to supporting peer-led initiatives. This type of support is allyship.

Principles Identified

This toolkit utilizes *free, prior and informed consent* as a principle when working with Indigenous communities. This is a key component to ethical work due to the non-consensual nature of colonial governance systems controlling and violating the land and bodies of Indigenous women and girls.

Key Quotes

The toolkit shares guidance and the importance of healing from Indigenous women and girls; “ground yourself in your people’s long-term cumulative resistance, find strength in spirit, honor the teachings of traditions and practice ceremony” (p. 47-48).



Two-Eyed Seeing in the Berry-Patch: Academic Literature

28. When the Women Heal: Aboriginal Women Speak About Policies to Improve the Quality of Life.

Kenny, C. (2006, December). *When the women heal: Aboriginal women speak about policies to improve the quality of life*. *American Behavioural Scientist*, 50(4), 550-561.

Summary

This paper follows the author Carolyn Kenny's work as a project manager for the 1997 Status of Women Canada research project titled "North American Indian, Métis, and Inuit Women Speak About Culture, Education, and Work." This study examined the narratives of 140 women, and the impact of the "double bind" in their lives, of being silenced in key decisions and policies that impact their lives and at the same time essential in social change, leadership and healing in their communities (p. 552). In the tradition of gender-based policy analysis, they consider the Stout and Kipling report of 1998, as the primary reference document (p. 553) and yet note that within this ten-year review of the policy-oriented literature for this report that the voices of Indigenous women were absent (p. 553). Although considering a gender-based analysis, and indigenous methods, the authors' research in many ways gender-based policy was framed within a Eurocentric view of work and meaning. For example, the question "what have you experienced in attempting to advance your education and find meaningful work?" This might be seen as demeaning the central role of mothering, or neglecting the role of the women themselves identifying what is meaningful.

Wise Practices

Story method - The research utilized what they called a “story method” to do their research as they realized that their findings and answers to their specific research questions came in the form of long narratives. “These complete stories provided an opportunity to describe lives in context, complete with historical, personal, and cultural elements critical for meaningful and useful policies” (552). Kenny seeks her identity in a return to the pride of her culture, which her mother, perhaps out of her own survival and resistance, had not passed along. Kenny clearly identifies that in response to her mother’s silence, she sought knowledge of herself and her identity through academia: “I wanted to recover it for myself and for my own children and grandchildren” (p. 550).

Principles Identified

Lives in Context. The women recommended that the policy making process, and policies themselves had to recognize the uniqueness of each Indigenous community—rather than creating a pan-Indian and all across Canada approach (p. 558). The original document had rich narratives from Indigenous women and was 225 pages, again Kenny states “to complete our process with the funder, we were required to omit most of these narratives, the voices of the women themselves, and to collapse our report into 100 pages” (p. 558). Kenny states that they chose several whole stories of the participants in order to “*honor the principle of lives in context*” (p. 558).

Key Quotes

Kenny ends this paper with a story of her mother coming to the longhouse at UBC with her and Shirley Sterling. She shares: “there was a moment when Shirley took my mother into the Elder’s lounge at the Longhouse that was only beautiful.” As Shirley shared about the pictures, Kenny writes, “In a moment that has frozen in my eternal memory, my mother, with her deeply penetrating eyes, looked at Shirley and said, with a gentle smile on her face, “I’m an Indian too”. Kenny states that less than a year later, her mother passed away, “and you

know what? She took her whole self with her.” As one woman said, “It scares me because I traveled around a lot with my grandmother when I was small and heard her fights and some of the issues back then. I look now; and I don’t know, maybe it’s because I’ve got a newborn daughter, I say, well, I am fighting the same fight my grandmother is fighting. And I said that at a treaty workshop. At the time, she was 12 weeks old. And I said is she going to have to stand here in 20 years time and fight this same fight? (p. 554).

29. Educating Bodies for Self-Determination: A Decolonizing Strategy

Nadeau, D. & A. Young (2006). *Educating bodies for self-determination: A decolonizing strategy*. Canadian Journal of Native Education, 29(1), 87-101, 147-148.

Summary

This article describes an Indigenous women’s group developed by the authors to facilitate processes of decolonization from sexual, racial and colonial violence. The authors begin the article by acknowledging creation, and remembering the Ancestors and their teachings. The article describes a program they piloted with Indigenous women in the downtown Eastside called Still Movement: Restoring Sacred Vitality. It was a 12 week education program with the goal of building leadership “through affirming strengths and restoring connection” (87). They further sought to reconnect the women with their bodies, as all were survivors of multiple experiences of violence and they sought to “restore the sense of sacred interconnection undermined by violence” (p. 87).

They purposely avoid the use of the word healing or therapy which they situate within colonial relationships of victim-oppressor. They instead promote self-determination and education. They reject the use of trauma and current mental health and social work programs, describing these as a form of “welfare

colonialism” (p. 88) or “non-demonstrative colonialism” which are based on assumptions that “these populations need to be managed or changed and require help and guidance” (p. 88). Through expressive arts, ceremony and body work they worked to restore the sacred role of women in the community.

Wise Practices

The critique of trauma, and the language applied to native women is excellent as they state “the extensive class, race, sexual, and colonial violence that many Native women have experienced is lost in the diagnostic terminology of post-traumatic stress disorder (PTSD)”. Further, they state that “the language of deficiency and dysfunction reduces to personality traits or syndromes behaviors that have emerged as survival or resistance responses to oppressive conditions”(p. 89). Describing it as a “trauma industry” they state that behaviour is instead managed through criminalization, medication and that the talk therapy programs and women’s programs operating in inner cities “serve to reinforce a sense of powerlessness and undermine women’s ability to resist” (p. 89).

Another wise practice is *ceremony, singing and expressive arts*. These are forms of counter-storytelling and are important practices for Indigenous women but also the space to create which is denied many Indigenous women living in inner cities. Wise Practice - Collective Witnessing. is the collective witness which they equate with Scott’s (1990) work on expressing “the hidden transcripts of resistance” (p. 91). They describe how collective witnessing transforms individual stories into public performance, and this is connected to cultural oral ways of remembering and building relationships (p. 91).

Principles Identified

Sharing of Traditional Knowledge (TK) and Indigenous Knowledge (IK), the former is situated within specific traditions and communities practices; whereas IK is seen as deriving from multiple sources, both past and present. There are three principles the program works within: re-membling, reclamation and collective witness. In addition, they recommend principles of *Sovereignty*

and Self-Determination. Through re-membling they use ceremony and song, including teaching the protocols and practices associated with songs. As they note, “for those that have been silenced in multiple ways, singing is a culturally appropriate way of recovering voice” (p. 90).

Key Quotes

The article describes how one Cree woman involved with the group spoke up and advocated for her ability to burn sage in a mixed-race senior’s centre; and the Gitxsan woman who taught them her clan’s warrior dance to perform at the Valentine Day Memorial March. They describe these stories as “women engaging in everyday acts of resistance” (p. 92).

30. Red Intersectionality and Violence-informed Witnessing Praxis with Indigenous Girls

Clark, N. (2016). Red Intersectionality and violence-informed witnessing praxis with Indigenous girls. *Girlhood Studies*, 9(2), 46-64.

<http://doi.org/10.3167/ghs.2016.090205>

Summary

Clark’s article reflects on her work with Indigenous women and girls and their stories of resisting colonial power and violence. Red Intersectionality is a framework which Clark utilizes to challenge the dominant intersectionality framework by “foregrounding anti-colonialism and Indigenous sovereignty/nationhood” (Clark, 2016, p. 46). The use of Red Intersectionality is grounded in Indigenous worldviews of traditional teachings; connecting the past with the present and future and recognizing the inherent importance Indigenous women and girls have in the diverse communities and nations. The use of this framework “attends to the many intersecting factors including gender, sexuality, and a commitment to activism and Indigenous sovereignty” (Clark, 2016, p. 51).

Red Intersectionality Definition

“Red Intersectionality—inherently activist, responsive to local and global colonization forces, and theorized for the emergent “multifarious, polyvocal” indigenous identity with the clear goal of sovereignty” (Clark, 2016, p. 50).

Wise Practices

Clark points out that any social justice action aimed towards Indigenous peoples and communities must be responsive to the traditions and practices of the specific community one is working with “while making meaning of modern Indigenous struggles” (Clark, 2016, p. 51).

Principles Identified

1. Resistance Practices: Storytelling and writings are acts of resistance amongst Indigenous women and girls, they are acts of healing.
2. Towards Witnessing Spaces: Allow space for Indigenous women and girls to share their experiences. Their stories are acts of resistance of violence; thus, these spaces and stories “centre our own process of law and witnessing” (Clark, 2016, p. 55).
3. Towards Witnessing Practices: Witnessing is an active form of listening; seeing Indigenous women and girls as truth-tellers. Clark identifies witnessing as an ongoing reflexive practice; she demonstrates this by considering a series of questions, for example, “[w]hat is my own embodied relational and reflexive listening/witnessing? What is ethical witnessing? Since there are witnesses to violence and abuse who do nothing to intervene, how do we not replicate this harm in our work with girls?” (Clark, 2016, p. 57).
4. Grounding in our Own Experience: When working with Indigenous women and girls while hearing and listening to their acts of resistance we must take care of ourselves in order to ethically attend to relationships with them. For example, “[w]ho are my support systems? Who do I turn to? Do I belong in a community of caring?” (Clark, 2016, p. 58).

Considering the power-imbalances inherent in our relationships with Indigenous women and girls. Articulate this experience and be reflexive.

Key Quotes

As witness, we have a role that is not to take up the voice or story of that which we have witnessed, nor to change the story, but to ensure the truths of the acts can be comprehended, honored and validated (Hunt 2014: 38).

31. Gendered Environmental Assessments in the Canadian North: Marginalization of Indigenous Women and Traditional Economies

Dalseg, S. K., Kuokkanen, R., Mills, S., & Simmons, D. (2018). *Gendered environmental assessments in the Canadian North: Marginalization of Indigenous women and traditional economies*. *Northern Review*, 47, 135–166. Academic Search Complete.

Summary

This article explores the impact of gender on environmental assessment (EA) processes. They go beyond simply increasing inclusion of women and seek to identify a gender analysis that looks deeper at the impacts of natural resource extraction. More often men are considered valuable assets for natural resource development and women are seen as an obstacle. These institutions do not see the rich knowledge and understanding of the environment that Indigenous women hold to be useful. Institutions focus solely on masculine culture and dismisses femininity altogether.

IGBA+ Definition

“gender-based analysis involves an examination of the ways in which decision-making and governance processes are gendered. Gendering refers to interacting processes shaped by the distinctions between men and women, masculine and feminine, which shape social structures, privilege certain groups,

and exclude others. Gendering occurs, for example, through the construction of various divisions along gender lines (of labour, identity, approved behaviour, power, and so on), and through interpersonal interactions that enact gendered hierarchies” (Dalseg et al., p. 138, 2018).

Wise Practice Identified

A holistic understanding of Indigenous community life is necessary to understand the roles and impacts Indigenous women can have on EA process’. A holistic perception may also increase their scope to include a wider range of systemic influences. The impacts of a lack of gender-based analysis Indigenous women have identified include: the effects of rotational employment on family relations the link between higher incomes, drug and alcohol use, and violence against women and children; money management skills; increased pressures on already strained local services and infrastructure (including social and health services, policing, and transportation); the potential for a growing income gap in communities when some people are working and others are not; and problems resulting from the influx of southern workers (Dalseg et al., p.148, 2018).

Principles Identified

Women in Nunatsiavut and the NWT seek to use gender as a framework for EA process’. Using gender as a framework may increase EA’s ability to identify socio-economic aspects as well as a recognition of the importance that culture plays. More specifically *EA’s must learn to include an understanding of the relationship between women and the land.*

32. Revisiting GBA/GBA+: Innovations and interventions

Findlay, T. (2019). Revisiting GBA/GBA+: Innovations and interventions. *Canadian Public Administration*, 62(3), 520–525. Academic Search Complete.

Summary

This article examines how gender-based analysis has become the primary tool used in gender equity policy analysis and development. Findlay (2019) argues that intersectionality, decolonization, and democratic governance confirms the usefulness of GBA/GBA+ yet challenges the tool in ways to create space for future direction in the field of public policy to better “account for institutionalized austerity and persistent policy inaction” (Findlay, 2019, p. 520). Intersectionality is discussed as going beyond gender and the need to recognize other socioeconomic factors including sexuality. Decolonization is used to examine the colonial impacts present within mainstream gender analysis. Including the lack of value placed on Indigenous worldviews, and the lack of inclusivity when it comes to gender (i.e. Two-Spirit people). Lastly democratic governance looks at government spending and budgets for GBA training. There is a notable lack of funding regarding GBA training and programs and a lack of accessibility to said training.

IGBA+ Definition

“An approach that considers gender in relationship to other identities and social locations such as race and gender identity” (Findlay, 2019, p. 520).

Wise Practice Identified

When utilizing IGBA+ in policy analysis and development it is important to identify what the + represents to avoid re-inscribing colonial practises and gender binaries. When attempting to gauge the government’s attention, it is best to look at the ways in which they prioritize certain issues by looking at how they spend their money. There is also a need for further community-based

organizations to increase participation in policy decision making. Using a community-based organization may increase the ability to identify community needs.

Principles Identified

Utilize community-based and Indigenous understandings of intersectionality. When bringing together Westernized and Indigenous worldviews, it is important to note that Indigenous peoples have already created concepts of intersectionality. Red intersectionality “holds onto tradition and intergenerational knowledge [and] modern Indigenous struggles” (as cited in Findlay, 2019, p. 522). Red intersectionality offers a pragmatic approach to the creation of an GBA+ tool by grounding mainstream indigeneity “through an Indigenous grounded analysis” also known as IGA (Findlay, 2019, p. 522). Gender-based analysis tends to focus on the process of applying this tool instead of the outputs of government, additionally it is essential to focus on what the government is not doing and the costs of this inaction. When addressing social issues that largely affect Indigenous women, girls and gender diverse people, we must “hold governments accountable for fostering equity, it must start from higher expectations of what is possible in the public sector” (Findlay, 2019, p. 524).

Key Quotes

“The Native Women’s Association of Canada (NWAC) ([14]) argues that: a mainstream gender analysis excludes the gendered impacts of colonialism resulting from forced imposition of a Eurocentric, patriarchal worldview based not just on gender inequality, dominance, hierarchy and state control but also on de-humanizing Indigeneity” (Findlay, 2019, para. 5).

33. Gendering Environmental Assessment: Women's Participation and Employment Outcomes at Voisey's Bay

Cox, D., & Mills, S. (2015). Gendering Environmental Assessment: Women's Participation and Employment Outcomes at Voisey's Bay. *Arctic*, 68(2), 246–260. Academic Search Complete.

Summary

This article examines Indigenous women struggle to gain say within “environmental assessment (EA) process’, impact benefit agreement (IBA) negotiations, and women’s employment experiences at Voisey’s Bay Mine, Labrador” (Cox, 2015, p. 246). Increased participation of Indigenous women in EA’s would improve social factors and help to create sustainable development. Resource extraction is heavily influenced by Western masculinity and rejects the knowledge Indigenous women have of the land. This article looks to introduce a “broad gendered analysis of Indigenous participation in EA’s” (Cox, 2015, 247).

IGBA+ Definition

This article does not give a direct definition of IGBA; however, they emphasize the use of GBA as a tool to better understand Indigenous women’s participation in EA’s and its influence to their employment later on. They also look at how “EA recommendations influenced IBA provisions” (Cox, 2015, p.246) further impacting their employment.

Wise Practice Identified

Although there was prioritization placed on increased participation of women the same prioritization was not made for the Inuit and Innu women in this region. Cox (2015) identifies that an anti-colonial framework must be established to aid with this issue.

Principles Identified

Initially Cox (2015) suggested the use of a broad GBA, however the article found the need to go beyond and develop a complex GBA to better analyse environmental policy and to aid in understanding diverse community needs. Cox (2015) acknowledges that even a complex GBA cannot remove all gendered barriers, and that “gender-sensitive employment and training policies can begin to challenge masculine culture in the mining industry” (p. 257). Without proper inclusion of Indigenous women in EA and IBA processes they face many barriers to working in natural resource extractions. The majority of the role’s available to women are Western gendered roles such as “culinary, housekeeping, administration and corporate services jobs” (Cox, 2015, p. 253). Those who were able to get non-traditional positions faced “barriers to advancement, difficulty gaining acceptance in the workforce, experiences of discrimination, and being treated as token hires” (Cox, 2015, p. 253).

34. The RIPPLES of Meaningful Involvement: A Framework for Meaningfully Involving Indigenous Peoples in Health Policy Decision-Making

Fridkin, A. J., Browne, A. J., & Madeleine Kétéskwēw Dion Stout. (2019). The RIPPLES of Meaningful Involvement: A Framework for Meaningfully Involving Indigenous Peoples in Health Policy Decision-Making. *International Indigenous Policy Journal*, 10(3). Canadian Business & Current Affairs Database; Sociological Abstracts; Sociology Collection.

<https://doi.org/10.18584/iipj.2019.10.3.8309>

Summary

Due to colonial policies and policy frameworks, Indigenous peoples face extreme health inequalities in Canada. This can be traced back to the fact Indigenous people are not involved in policy making. Without proper

consultation, the Canadian government cannot create policy that adequately addresses Indigenous health and well-being. Fridkin et al. (2019) suggests utilizing a framework of meaningful involvement of Indigenous people in health policy decision making. They identify seven key elements necessary for true meaningful involvement. They use the acronym RIPPLES to encompass the seven key elements: “Recognizing and Representing Indigenous Peoples, Interrupting and Re-Imagining Relationships, Preparing Agreements, Practicing Protocols, Leveraging Power, Exerting Community Authority, and Shifting Social Structures” (Fridkin et al., 2019, p. 14). The acronym is used to represent the process that takes place when utilizing this framework, as each key element is implemented and their effects ripple out to create further change.

Wise Practice Identified

Participants in this study emphasize the need for relational communication between Indigenous and non-Indigenous people. Indigenous people are the experts of their own well-being and needs, however, it’s important to include Indigenous people that understand “the structural forces that shape health and health inequalities” (Fridkin et al., 2019, p. 10). Indigenous people must be given the opportunity to understand such processes and one way this can occur is through relationship building with non-Indigenous people.

Principles Identified

A problematic way Indigenous people are often included is using tokenism. In the case of tokenism simply including Indigenous people by giving them a seat at the table although is a step in the right direction, does not constitute as meaningful involvement. However, tokenism is also viewed as a way for Indigenous people to get that seat. Because Indigenous people have regularly not been involved it’s important that they get the opportunity even if it’s an act of tokenism. RIPPLES to encompass the seven key principles: “*Recognizing and Representing Indigenous Peoples, Interrupting and Re-Imagining Relationships, Preparing Agreements, Practicing Protocols, Leveraging Power,*

*Exerting Community Authority, and Shifting Social Structures”***Key Quote**

The need for meaningful involvement and moving past tokenism is illustrated by a participant who stated, [Y]ou can’t just think that in some kind of band-aid way you get an Indigenous person to the table and it’s gonna have any kind of influence. Because there’s such a risk of tokenism and such a risk of [thinking], now we’ve included Aboriginal people so therefore this . . . must be a better policy, not necessarily . . . [J]ust because you’re Aboriginal doesn’t mean that you think outside of the dominant way of thinking. You know you can have somebody at the table that’s just as capable of saying, “Oh, Aboriginal people should just pull up their socks as their Euro Canadian counterparts” (p. 10)

35. Sacred Sites Protection and Indigenous Women’s Activism: Empowering Grassroots Social Movements to Influence Public Policy. A Look into the “Women of Standing Rock” and “Idle No More” Indigenous Movements

Gottardi, F. (2020). Sacred Sites Protection and Indigenous Women’s Activism: Empowering Grassroots Social Movements to Influence Public Policy. A Look into the “Women of Standing Rock” and “Idle No More” Indigenous Movements. *Religions*, 11(8), 380. Complementary Index.

Summary

Using two case examples (Women of Standing Rock and Idle No More) this article looks to identify the impact Indigenous women have had on Indigenous sacred site protection. Using grassroot activism, women are expanding discourse in a positive manner that helps to influence public policy making. This influence is helpful in identifying the connection between public

policy and Indigenous sacred site protection.

IGBA+ Definition

There is no direct gender-based analysis, however, they utilize an interpretive method “Interpretative research consists of analyzing such meaning-making practices and how they produce observable outcomes” (Gottardi, 2020, p. 3). Gender remains a crucial aspect in this research, it requires the understanding of gender disparity between men and women. This understanding helps in developing women’s full power and use of their voices.

Wise Practice Identified

There is a lack of awareness of Indigenous historical and current struggles specifically in relation to natural resource extraction and the significance of sacred sites. This is due to the lack of teaching revolving Indigenous politics and history. There is a need for a *holistic approach* that increases involvement of Indigenous people and women in policy making.

Principles Identified

Without the proper inclusion of *Indigenous women in sacred land protection and policy making* they are at risk of losing their territory, limiting their access to natural resources, and thus creating multiple issues within the function of traditional ways of being. This can lead to further disruption of Indigenous identities influencing the current cycle of determinants of health, poverty, etc.. *Intersectionality* is used to acknowledge the intersecting aspects of one’s identity that may contribute to them being more disadvantaged than someone else. These disadvantages add up and contribute to their inability to “break through the glass ceiling” (Gottardi, 2020, p. 4).

36. Sex, Mines, and Pipelines: Examining ‘Gender-based Analysis Plus’ in Canadian impact assessment resource extraction policy.

Hoogeveen, D., Williams, A., Hussey, A., Western, S., & Gislason, M. K. (2021). Sex, mines, and pipelines: Examining ‘Gender-based Analysis Plus’ in Canadian impact assessment resource extraction policy. *The Extractive Industries and Society*.

<https://doi.org/10.1016/j.exis.2021.100921>

Summary

Hoogeveen et al., (2021) discuss the essentialness of applying a GBA+ and IA (impact assessment) tool as a way to conduct policy analyses. The adverse impacts of resource development and extractive industry projects place particular harm on Indigenous women and girls. These tools consider “axes of difference such as gender, class, ableism, racialization, and their intersections” in order to call for “community-specific and culturally appropriate methods” (Hoogeveen et al., 2021, p. 1). This article aims to address the question, “What are the key components of an inclusive, diversity focused, gender sensitive Impact Assessment process?” (Hoogeveen et al., 2021, p. 2). By addressing this question this article explains how to “fill the gap of knowledge and practice in relation to gender-based violence, project appraisal and resource development decision making” (p. 2).

GBA+ Definition

“Is an analytical framework to promote more inclusive scoping and analysis through consideration of multiple and intersecting axes of difference such as gender, race, age, income, and ability and how they interplay with sociopolitical context” (Hoogeveen et al., 2021, p. 1).

Wise Practices Identified

Results from this study indicate that previous literature on GBA rarely address

issues of discrimination against individuals a part of the LGBTQ2S+ community, therefore GBA+ tools must have this inclusion. The TRC's Calls to Action along with the MMIWG Calls for Justice provide incentive for the government and other industrial projects to take action and oblige by these recommendations.

Principles Identified

Indicator frameworks: Instead of using measurements, emphasize the importance of utilizing a GBA+ lens. Emerging methods and including the (+) in GBA+ policy: Limited research has been conducted on the use of GBA+ tools including applying a GBA+. Further research must be conducted on the application of GBA+ and Indigenous women and girls. Other considerations: *A GBA+ toolkit must be created from a bottom-up approach; consulting with community members affected by certain policies pertaining to their land and resources.*

37. A rights-based approach to Indigenous women and gender inequities in resource development in northern Canada.

Koutouki, K., Lofts, K., & Davidian, G. (2018). A rights-based approach to Indigenous women and gender inequities in resource development in northern Canada. *Review of European Comparative & International Environmental Law*, 27(1), 63–74. Academic Search Complete.

Summary

This article examines the impact of natural resource extraction in the Arctic on Indigenous women. The current concerns for Indigenous women's rights range from "economic, social and cultural" (Koutouki et al., 2018, para. 9). Although there is economic gain for Indigenous people working in the extractive industry it is not equal for women and men. There are fewer job opportunities for women, and they often pay less. Many of the jobs available to women consist of

gendered roles including “cooking, cleaning, administration and retail” (Koutouki et al., 2018, para. 10). Many of the women experience racism and sexism on the job. There are also considerable environmental impacts caused by extraction. Environmental impacts can affect cultural practices as Indigenous women “rely on maintaining the integrity of the environment” (Koutouki et al., 2018, para. 13) for their traditional and cultural practices. Loss of traditional knowledge can greatly impact the overall health and wellness of Indigenous women. Western Development that occurs in urban areas used for extraction impacts Indigenous people’s overall health, and more predominantly women’s health.

IGBA Definition

Gender equality and gendered dimensions of resource development is the primary focus for this article. They identify that “while specific analysis of the impacts of initiatives on women and girls is a requirement for projects involving overseas development assistance from the Canadian government, ‘[i]t is almost never part of the decision-making process domestically” (Koutouki et al., 2018, para. 59).

Wise Practices Identified

Rights-based approach is proposed to help put legislation and policy that is informed by research presented in this article to attain the rights of Indigenous women. Using a right based approach includes human rights and environmental rights and can contribute to a baseline for all resource developmental projects to implement. This approach proposes the inclusion of Indigenous women in the decision making process’ helping to create a more accurate framework. Lastly, a rights-based approach can be used to “help align natural resource management with Canada’s commitment to reconciliation with its indigenous peoples” (Koutouki et al., 2018, para. 66).

Principles Identified

Gender based research, rights-based approach and environmental assessments are all necessary principles for this issue.

38. An Ethos of Responsibility and Indigenous Women Water Protectors in the #NoDAPL Movement.

Privott, M. (2019). An ethos of responsibility and Indigenous women water protectors in the #NODAPL movement. *American Indian Quarterly*, 43(1), 74–100. Academic Search Complete.

Summary

This article examines the impact Indigenous women have had on water protection specifically their role in the No Dakota Access Pipeline (#NoDAPL) movement. Indigenous women water protectors are encouraged to speak up about the purpose and need for water protection. This is a direct act of decolonization as women are working to deconstruct the colonial ideologies impacting their authority and ethos. Privott (2019) identifies the need for an ethos of responsibility that requires Indigenous women to speak out against the DAPL. Due to waters interconnected nature the pipeline not only causes harm to the land and water, but it contributes significant violence against Indigenous women and children. The #NoDAPL movement has required Indigenous women to stand together to protect the land and water and one another.

IGBA Definition

Gender analysis isn't directly defined but it is identified as necessary for establishing authority in Indigenous women water protectors' voices. Privott (2019) states "ultimately, Barker urges us to locate any gender analysis 'in the historical and cultural specificity of gender and sexuality as contracts of identity and subject formation' within tribally grounded Indigenous contexts" (para. 28).

Wise Practices Identified

This article uses gender analysis to identify the significance of women's role in water protection. Their social relationship and relationship to the land contribute to their knowledge and thus authority to share an ethos that may

influence others to see the urgency that water protection requires.

Principles Identified

This study utilizes several lenses including Indigenous feminism, and Dakota/Lakota/Nakota history and worldviews.

39. Relational Law and the Reimagining of Tools for Environmental and Climate Justice

Seck, S. L. (2019). Relational law and the reimagining of tools for environmental and climate justice. *Canadian Journal of Women & the Law*, 31(1), 151–177.

Academic Search Complete.

Summary

This article analyzes environmental and climate injustices caused by local and globalized policies that create harm and violate Indigenous women and girls' human rights. Utilizing a relational approach to remedy harm for human rights issues involving women and girls, this article explores how this theory can assist businesses “to respect human rights” by integrating “environmental, climate, and gender justice” in the context of extractive industry projects (Seck, 2019, p. 153). By respecting UNDRIP's principles, and valuing Indigenous peoples worldviews, laws and institutions, this article examines what legal tools can bridge the gap between “local and global environmental climate justice, including gender justice” and challenge the understanding that humans are separate from their environment (Seck, 2019, p. 153).

Wise/Promising Practices Identified

Corporeal citizenship is identified as the state's responsibility to care for the wellbeing of its people as inseparable from the health of the surrounding environment. Angela Harris identifies ecological vulnerability framework drawn from Martha Fineman's theory of vulnerability as macro and micro

vulnerabilities humans have where the complex ecosystem of our body and the relationship it has with the surrounding environment are interdependent. These two theories challenge international human rights law to bridge the gap between environmental rights and labour rights by protecting workers from harmful toxic conditions.

Principles/Values Identified

Relational approaches. The article emphasizes relational approaches as central to the reconstruction of legal tools by recognizing relationships among people and the surrounding material world and “relationships in the international sphere” as essential to environmental and climate justice (Seck, 2019, p. 176).

Key Quotes

Cree female Elder’s framework for guiding life, “we are not individualistic and independent of each other, much less the Creator. We have been born into a social order that is based on sacred laws and teachings of responsibility to one another. Hence we are interconnected and interdependent beings. At no time in our lives, we are ever alone” (as cited in Seck, 2019, p. 163). This quote is critical to the reclamation of power Cree women have to their nation as “nehiyaw iskwewak” meaning to decolonize government structure and respect the gender balance and strength women have (Seck, 2019, p. 163).

40. If gender mattered: A case study of Inuit women, land claims and the Voisey’s Bay nickel project.

Archibald, L., & Crnkovich, M. (1999). If gender mattered: A case study of Inuit women, land claims and the Voisey’s Bay nickel project. In Canadian Research Index (189483376; 3745385; p.53).

<https://publications.gc.ca/collections/Collection/SW21-39-1999E.pdf>

Summary

In this comprehensive case study completed by Inuit women on land claims and specifically with the Voisey Bay Nickel Project there are several wise practices and guiding principles identified that can be incorporated into IGBA+ toolkit. This case study focuses specifically on including Inuit women into land claims, environmental assessments, impact benefit agreements, and negotiations on projects. It also speaks to the importance of culturally relevant gender-based analysis as an important opportunity to weave in the Inuit women's lens.

This case study dives deep into practical ways that Inuit women can be respectfully woven into the traditionally male dominated processes concerning the lands and culture of Inuit women and creates a strong case for representation and inclusion of Indigenous women into these processes and how this can be done through implementing culturally relevant gender-based analysis. It also speaks to and shows that Inuit women's inclusion needs to go beyond token small gestures in key social areas but that it needs to extend across the entire land claims and environmental assessment processes. Inuit women bring a holistic and unique lens to these colonial processes that contributes to their very cultural survival. As a result there are several specific recommendations and guiding principles put forward as a framework to be inclusive of Inuit women's voices, knowledge, wisdom, and lived experiences.

IGBA+ Definition

The MOU between Labrador Inuit Association (LIA) and Voisey's Bay Nickel Project laid out the following requirements for Inuit women to be involved in the environmental impact statement.

"Under the section dealing with the study strategy and methodology, the guidelines state that, wherever possible, information should be differentiated by "age, gender and aboriginal status and by community." Furthermore, the "Proponent shall also explain how it has used feminist research to identify how the Undertaking will affect women differently from men. The Proponent

shall indicate how the significance of effects was assessed and justify the criteria selected.”² This appears to be the first time gender has been formally incorporated into the world of environmental assessment.

The guidelines also direct the VBNC to take a holistic approach to describing the socio- economic environment in its baseline studies. Socio-economic indicators were to include, but not be limited to the following items:

- demographics;
- employment;
- income;
- education and skills;
- use of land (including water and ice) and resources, including fish and wildlife harvesting;
- housing;
- quality of life;
- health;
- morbidity and mortality;
- diet, including country food; and
- the interrelations of all of the indicators listed above

This last point is particularly important with respect to presenting both the Inuit and the women’s world views.” (p. 23)

Wise Practices Identified

Federal Government

- In keeping with the government-wide commitment to gender equality, it is recommended that a gender-based analysis of the federal land claims policy be undertaken with the full representation and participation of Aboriginal women’s organizations. This analysis should be an integral component in the monitoring and evaluation stages of policy implementation.
- It is also recommended that evaluations or reviews of specific

comprehensive land claims agreements include within their terms of reference a gender-based analysis component.

- It is recommended, where such evaluations are undertaken independently or by government and the Aboriginal group in question, that gender-based analysis be an integral component of the evaluation.
- To conduct a useful analysis and apply the gender-equality indicators appropriately, a full understanding of these tools, including their limitations, is required by both the policy makers responsible for the work and those actually undertaking the work.
- The work undertaken to incorporate gender-based analysis, including the use of gender-equality indicators, into the federal policies and related processes, programs and guidelines must be sensitive to the fact that not all Aboriginal women are the same.
 - Accordingly, an understanding of how gender intersects with culture and race is prerequisite.
 - To ensure the unique circumstances and concerns of the particular group of women affected are factored in, the variety of women potentially affected by the policy should be given the means to participate in this work.
- It is recommended that the government promote equal representation of women and men on all of the institutions being established pursuant to land claims agreements.
- Consultations with Aboriginal women's organizations to improve women's representation and to have women recommended for these positions are encouraged.
- It is recommended that the government provide resources to fund workshops to give Aboriginal women a working knowledge of the land claims process and the agreements.
- Recommendation is that Status of Women Canada facilitate discussions

with the CEAA and DIAND to discuss the issues raised in relation to gender equality, land claims and environmental assessments.

Environmental Assessments

- In the context of environmental assessments, it is recommended that consideration be given to the development of CEAA guidelines on the use of gender-based analysis in the environmental assessment and review process.
- With guidelines in place, the application and use of gender-based analysis would not be something left to the discretion of each panel.
- Such guidelines should set out the obligation for the panel to incorporate gender-based analysis as an integral part of the process.
- The guidelines should provide direction regarding how gender-based analysis and gender-equality indicators are to be incorporated into the development proponent's work in the process
- CEAA should develop, in partnership with Aboriginal peoples and, in particular, with the full participation of Aboriginal women, policies and guidelines related to the inclusion of Aboriginal knowledge, including traditional ecological knowledge, in environmental assessments and land claims.
- Industry
- It is recommended that those undertaking gender-based analyses of land claims agreements, IBAs and the by-products of environmental assessment policies and processes (i.e., EISs, baseline data, etc.) be required to include detailed explanations of the methodology to be used
 - The type of information provided for this requirement should include the extent and nature of women's participation in the process from beginning to end; the type, application, purposes and limitations of gender-equality indicators to be used; and anticipated gaps or limitations in the research and any other

work undertaken.

Inclusion of Indigenous Women

- A discussion is required on how to remedy Aboriginal women's absence in land claims and environmental assessment policies and processes. The myriad of Aboriginal women's organizations at local, regional and national levels must be included in this discussion. To participate as equals and to be fully represented in such a discussion, these groups should be provided with adequate resources and time to research their needs and prepare their recommendations.
- It is recommended that secure and clear commitments be made for funding to allow Aboriginal women's organizations affected by a particular land claims agreement or environmental assessment, to undertake research and have representation independent of the primary Aboriginal organizations involved in these matters.
- Aboriginal women's participation in the gender-based analysis of policies is also an important step that must be taken.

Principles Identified

- *Centre and examine the gender issues hidden within policies and processes.* "Gender is not an obvious component of either land claims or environmental assessment policies. Yet, these policies and the processes they initiated are greatly influencing the lives of Inuit women in Labrador.
- *Challenge the systemic sexual and cultural discrimination in all processes.* "This structure and process manifest the public sector bureaucracy, including its systemic sexual and cultural discrimination, that designed the policy. Therefore, it is not unexpected that the composition of the negotiating teams, for the most part, is male-dominated and non-Aboriginal." (p.10)
- *Include informal and formal Indigenous women's leadership roles.*

“This organizational approach promoted by governments undermines the informal and formal leadership roles within Aboriginal communities that are played by both men and women. The consequences of women’s absence from these processes have not gone unnoticed by Aboriginal women and critics of the claims process” (p.11).

- *Make a formal commitment to inclusion of Indigenous women.*

“However, in the absence of a formal commitment to include Aboriginal women and their issues in environmental assessment or land claims processes, there is no guarantee that this will be the case. Rather, it becomes ad hoc and dependent on the willingness of those who have a formal role to play in these processes—such as the Panel in the Voisey’s Bay environmental assessment—to be sensitive to gender” (p.29).

Key Quotes

- “Adequate gender analysis demands more than disaggregation of statistics, more than ‘gender breakdown.’ It requires real strategic thinking directed toward the accomplishment of real goals and outcomes.” Margaret Dechman and Brigitte Neumann, Canadian Symposium for Gender Equality Indicators
- “By simply being involved in a process, women can make a difference: a difference most likely to be felt when the women are represented in sufficient numbers and are given decision-making authority.” (pp. 26-27)
- “While the women at the workshop also had a great deal to say about issues related to the environment and land claims, their wide-ranging discussion illustrates the difficulties in incorporating women’s perspectives into technical processes such as environmental assessments, even when those assessments include socio-economic impacts and requirements to address women’s concerns. There is a fear that the issues women raise will be treated as petty, domestic and irrelevant—private, rather than public concerns. Yet, behind the

discussion of the impact of increased wealth on individuals, families and communities are issues vital to the cultural survival of a people.” (p.28)

- “In the [Nunavut Land Claims] Agreement, it describes the objectives of the land claims agreement and its implementation process. I would like to remind you about one of these five objectives. It is the one that states the Agreement is intended to encourage self-reliance and cultural and social well-being of Inuit. I think this objective is perhaps much more important than the land ownership rights and the billion dollars Inuit receive as compensation. If we cannot preserve our culture and our dignity as Inuit throughout this process, we will not survive as a people.”
President of Inuit Women’s Association, Pauktuutit (p.8)
- “There are many women who have been left out and ignored in this land claims process. Yet, they have put in long hours and given their time freely to support our leaders and pick up the pieces when their husbands and fathers can no longer bear the burdens of the land claims process.”
President of Inuit Women’s Association, Pauktuutit (p.11)

41. Stories and the Participation of Indigenous Women in Natural Resource Governance

Hania, P., & Graben, S. (2020). Stories and the Participation of Indigenous Women in Natural Resource Governance. *Canadian Journal of Women and the Law*, 32(2), 310–340.

Summary

There is a substantial lack of Indigenous women’s participation revolving around natural resource extractions. Hania and Graben (2020) identifies the significance this gap in participation has as well as three specific principles that address the use of storying to aid in participation. Using these principles,

the authors provide policy recommendations that aid in creating spaces where Indigenous women's knowledge can be shared. The lack of Indigenous women's participation stems from policy such as the Indian Act, which takes control of their identities and property rights. The government has worked to establish westernized gender roles within Indigenous families and communities creating gendered inequality, especially within economic governance and natural resource politics. Although many of these gender discriminatory policies have been lifted, the effects are long lasting and still visible today. The use of Indigenous women's storytelling provides examples of gender roles and gendered knowledge that specifically illustrates Indigenous women's authority and responsibility to the land and water. The authors also discuss multiple toolkits including the Ontario indigenous Women's Water Commission toolkit, which highlights the knowledge and authority women have as water keepers.

IGBA+ Definition

Gendered assessment or gender-plus assessment is used similarly to IGBA+. It is used by Indigenous organizations to push forward the views of Indigenous women. Also mentioned is the "NWAC's Culturally Relevant Gender Application Protocol" (p. 333) which is a potential form of analysis of Indigenous women's views. "This protocol aims to improve the equity of participation and balance communication on equality of results by encouraging others to ask and analyze questions that measure what the women say is important about these goals" (p. 333).

Wise Practices Identified

This article emphasizes the importance that Indigenous stories play in addressing gaps of participation involving Indigenous women as well as the knowledge these stories hold. They also identify the need for dialogic spaces for Indigenous women to aid in regulatory processes.

Principles Identified

Storying is illustrated as a means to creating more participation using three

principles:

1. Stories facilitate exchange and dialogue;
2. Stories revitalize women's responsibility to engage in governance; and
3. Stories pluralize the norms of resource governance (Hania & Graben, 2020, p. 311).

Several assessment toolkits intended to aid in developing policies that increase Indigenous women's participation are provided as examples, including "the Gender Inside Law Toolkit, the Business toolkit for Indigenous Women, the Water Commission Toolkit and the Honouring Women Toolkit" (p. 333).

42. MMIWG2SLGBTQQA+ National Action Plan Final Report

Lezard, P., Prefontaine, Z., Cederwall, D., Sparrow, C., Maracle, S., Beck, A., McLeod, A. (2021). *MMIWG2SLGBTQQA+ National Action Plan Final Report*. <https://mmiwg2splus-nationalactionplan.ca/wp-content/uploads/2021/06/2SLGBTQQA-Report-Final.pdf>

Summary

This final report reflects on how Indigenous women and 2Spirit people experience targeted acts of violence and discrimination from colonial systems diminishing their sacred roles held in communities prior to contact. Westernized concepts of heteronormativity, gender roles and heteropatriarchy perpetuate violence, stigma and contribute to the MMIWG2S issue. From a GBA inclusive framework, this report puts forth a series of recommendations with a clear goal of ending violence against Indigenous women, Indigequeer and 2Spirit people, emphasizing the importance of reclaiming these sacred roles in communities and national discourses.

GBA 2SLGBTQQIA+ Specific Definition

Utilizing a diagram to illustrate a GBA analysis, this report uses fire as a metaphor to describe the centrality Indigenous women, 2Spirit and gender-diverse individuals have in communities to maintain balance and harmony. Grey represents the “cultural strengths that 2SLGBTQQIA+ relatives hold in communities. The logs (brown) depict the various mainstream identified GBA intersectional factors, while the flames (red) of the fire describe the specific intersectionalities of the 2SLGBTQQIA+” (p. 25).

Wise Practices

This report provides a series of wise practices with recommendations to connect with various supportive 2Spirit agencies and organizations including funding 2SLGBTQQIA+ initiatives, attending workshops, “data gathering and research, health and education workshops, for Two-Spirit and building partnerships through their region” (p. 70).

Principles Identified

- **SPIRITUALITY:** 2SLGBTQQIA+ people are one of the conduits between the physical world and the spiritual world and can open doors to healing.
- **BELONGING:** 2SLGBTQQIA+ people are worthy of love, respect, and safety. 2SLGBTQQIA+ people carry the responsibility to give love, respect, and safety to everyone.
- **VISIONING:** 2SLGBTQQIA+ people see and acknowledge the impact of harmful colonial constructs and work to challenge them within the Two-Spirit community and beyond. The vision and voice of 2SLGBTQQIA+ people must be recognized and integrated into Indigenous leadership structures to ensure inclusive, equitable and fair access to resources and entitlements.
- **TRANSFORMING:** 2SLGBTQQIA+ people promote non- discrimination and acceptance by dismantling harmful colonial concepts of gender and sexuality and advocate for contemporary approaches to non-

discrimination.

- **EQUALITY:** 2SLGBTQQIA+ people challenge the concept of perceived race, ableism, gender, and sex-based privilege within the 2SLGBTQQIA+ collective and the broader community.
- **STRENGTH:** 2SLGBTQQIA+ people are assets to their families and communities because of their role, purpose, gifts, and abilities.
- **SEXUALITY:** 2SLGBTQQIA+ people are sex-positive, respect the continuum of sexuality, and believe that relationships, however they are constructed, are enhanced by the celebration of sex.
- **ADVOCACY:** 2SLGBTQQIA+ people stand in solidarity with other equity-seeking groups and will assist or support these groups in their advocacy struggles, the civil and human rights of ourselves and others.
- **RESURGENCE:** 2SLGBTQQIA+ people assert our inalienable Indigenous rights and work to reclaim our traditional roles and rightful place in our families, communities and nations” (p. 9-10).

Key Quotes

“The erasure of the Two- Spirit identity and role coincides with the abolition of Indigenous ritual practices, for example the potlatch, dances, pipe ceremony, midwifery, rites of passage, sweat lodge, and Sundance. These activities were about maintaining the fertility of the human world and the natural world. The imposition of Euro-Christian beliefs attempted to destroy the spiritual power and energy inherent of these events” (McLeod as cited in NWAC, 2021, p. 14-15).

“Heteropatriarchy places cis-gender heterosexual men and their bodies, their politics and their ideas at the top of the social hierarchy. It then normalizes and replicates this hierarchy in all aspects of Indigenous societies, especially in our most intimate spaces - in ceremony, in our relationships, in our families. This is supported and maintained by the state through the Indian Act, Indian policy and the infiltration of Indigenous thoughts systems as a key mechanism

to destroy the building blocks of Indigenous political systems and replaces them with the building blocks of state nationalism, capitalism and settler subjectivity” (Simpson as cited in NWAC, 2021, p. 20).



Closing Words: Caring for the Berry Patch and for Those Picking



In closing, it is important to note that the wisdom and advocacy for a better quality of life for Indigenous women has been captured in both formal scholarship and grey literature for over a century in this country commonly referred to as Canada. However, the policies and practices that regulate how Indigenous women, girls, two-spirit, and gender-diverse individuals have not been updated to ensure that the safety, health, and wellness is achieved in a meaningful and sustainable way. It is imperative that, in this time and space, and as the current generation, we honour the work of the Indigenous Ancestors and Matriarchs by allowing the work of the IGBA+ literature review and the IGBA+ toolkit to be a catalyst for transformative change in colonial policies, practices, and processes.

For generations, Indigenous women, girls, two-spirit, and gender-diverse individuals have endured violence in many different forms and on all levels. It is up to us, today, to end the violence that continues to be perpetuated against Indigenous women, girls, two-spirit, and gender-diverse individuals. One way to contribute to ending the violence is by implementing the IGBA+ toolkit. Let transformative change be a part of our legacy.



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