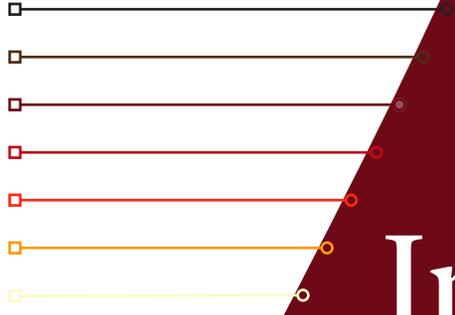




Minister's Advisory Council  
on Indigenous Women



# Indigenous Gender Based Analysis Plus (IGBA+) Toolkit

Created for Meaningful Application by  
**Federal/Provincial Government, Corporations,  
Indigenous Communities and Indigenous Women,  
Girls, Two-Spirit and Gender-Diverse Individuals**

**Ministers Advisory Council on  
Indigenous Women (MACIW)**





## Honouring Sacred Offering & Dedication to Sarah Robinson

**It is so important for all Canadians to understand this true history.** But until the general Canadian population gets there – there will always be a certain element of disconnect between what politicians seek to achieve and the support those politicians receive from the general Canadian public. I am glad that the Canadian political sphere is actually using words like reconciliation. Is at least acknowledging that yes, residential schools took place – we are not trying to pretend that they didn't happen anymore. We are recognizing that languages are dying. We are recognizing that Indigenous Peoples have accumulated generations of trauma that is woven into our very DNA. I am glad that we are there. I am glad that we are talking about it.”

But it needs to move beyond politicians. Teachers in schools that are raising the next generations of children need to understand this. Government employees who haven't had the opportunity to learn about these things need to have opportunities so that they can understand the way that their job – their 9-5pm every day is in some way linked to Indigenous oppression.

People need the opportunity to work through those things. Not from a place of shame. But in a place of acknowledgment that this is where we came from, and this is where we are going. Each of us has a choice every day. If we choose to acknowledge those histories and place that at a lens that we choose to live our lives. **I personally believe that Canada can look better in the span of a generation.** But it's that individual work that people need to do. It's tough work. It's not easy.

*People don't want to feel ashamed about the fact that Indigenous Peoples were dispossessed from their lands. That's lame. I get that that sucks. It sucks to have to hear that. But it's the truth. People just need to acknowledge where we've come from and not take it so personally sometimes. Just live your life in a better way. Think about this important stuff. Be a good person. Treat people the way they want to be treated. It's not only people's individual work, it's also people's responsibility to teach that to their children as well.*

— Sarah Robinson, 2019

The IGBA+ Toolkit is a part of Sarah Robinson's [Fort Nelson & Sauleau First Nations] legacy. Sarah was a tireless Advocate, Activist, Knowledge Keeper, Educator, and Visionary. She dedicated her life to working towards her vision of a better Canada that was inclusive and respectful of all Indigenous Peoples. Sarah personally believed “that Canada can look better in the span of a generation” and she worked hard on several impactful initiatives during her lifetime to work towards her vision.

This IGBA+ toolkit was an initiative that Sarah wanted to see come to life and become implemented by federal, provincial, municipal governments, corporations, Indigenous communities, and Indigenous women. Sarah invested 6+ years of her life and advocacy to ensure that the provincial government supported the development of the IGBA+ toolkit. She navigated deeply ingrained bureaucratic processes that were built on the oppression of Indigenous women and still perpetuated the harmful and violent exclusion of Indigenous women with grace, ease, and determination. Sarah's influence and impact were unprecedented, and she blazed trails like a true Matriarch. Her powerful words, magnetic energy, and radiant charisma was otherworldly. She was able to walk into the boardrooms of senior government bureaucrats and Ministers, and within 30 minutes, gain support for her vision of the creation and implementation of IGBA+.

This IGBA+ Toolkit is an invitation to every government worker, corporate employee, Indigenous leader, and Indigenous woman, Two-spirit and gender-diverse individual to seriously consider implementing it in all policies, projects, and processes

and consider applying an Indigenous women’s and gender-based lens to your personal life. This can be done not only by learning the history and current reality of Indigenous women, Two-spirit and gender-diverse individuals in this country, but by learning the values, ways of being, and knowing that Indigenous women have embodied for thousands of years on these lands now commonly referred to as Canada. By accepting this invitation, you are honouring the life of Sarah Robinson, a fierce Indigenous Matriarch who, not only had a vision for a better country but could feel it as a reality. By accepting this invitation, you are participating in creating a better world for all peoples.

Indigenous Elders say that what we do today will one day be history. We will one day be the Ancestors of the future generations. Sarah is now our Ancestor and this IGBA+ Toolkit stands on her shoulders and continues to honour her vision and life’s work. It is dedicated to her memory and will remain a part of her legacy for generations to come.

*We [Humans] do crazy things to each other all the time. We hurt people that we love. We judge people based on the colour of their skin. We do all sorts of wacky things. But that doesn’t mean that there isn’t always hope for a better world. It’s focusing on that hope that can be really difficult when...you’re climbing to the top of Mount Hope but it’s slogging through pain and trauma to get there. It makes the day to day difficult while recognizing that the life-time achievement that you’re seeking is also worthwhile.*

— Sarah Robinson, 2019



## Credits

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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 tool kit. 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 tool kit 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.

## 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

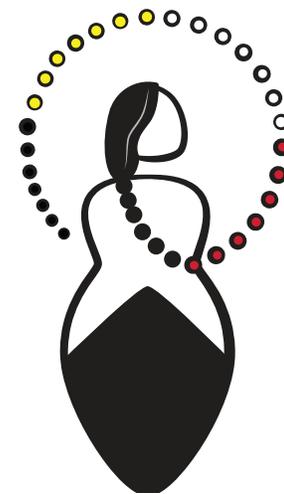


Chastity Davis-Alphonse is a mixed-heritage woman of First Nations and European descent. She is a proud member of the Tla’amin Nation and married into the Tsilhqot’in Nation. Chastity is the sole proprietor of her own multi-award-winning consulting business. She has worked with 125+ First Nation communities 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](http://www.chastitydavis.com) <https://deyen.ca>



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

The co-creation of this toolkit 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 toolkit. We also acknowledge Chantelle Douglas and Tishan Jones, the Indigenous young women who supported the writing of the annotated bibliography, and Métis editor Robbi Davey, who supported this work.

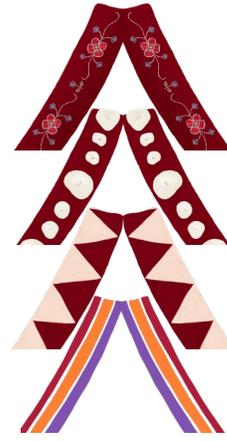
Our hope is that this toolkit will be implemented across all four sectors: Government, Industry/Corporate, Indigenous Community, and Indigenous women. We have carefully built the toolkit from the previous work of MACIW, annotated bibliography, our lived experience, and guidance from our Ancestors. We 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.

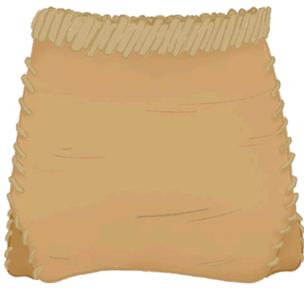
Indigenous women are the traditional leaders and Matriarchs of their communities. Since contact from Europeans, Indigenous women have been raped, beaten, and killed for the very reason that they are women and leaders. This violence was and continues to be committed against Indigenous women, girls, Two-Spirit 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 toolkit 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





## Entering the Berry Patch: Introduction

Prior to entering the berry patch, there are some essential things to remember to do in preparation. Identifying which berry patch you would like to visit, is it where your family have picked before or is it a new area, if it is new do you need to check in with other families to seek permission to enter and pick, what's the history of the berry patch, who should be with you when you go there, who should be with you when you go to pick, and what are the protocols, guidelines, and practices that need to be followed when you are there to ensure proper preservation.

Is there an offering that needs to be made to ensure you are embodying the spirit of reciprocity? A berry picking song? A specific prayer? What type of energy do you bring into the berry patch with you? And how do you prepare yourself to be in that energy? When you are picking how do you ensure that you are walking gently and following protocols to ensure the preservation of the patch after you leave? Is there a certain way to collect the berries—gently so as to not crush the delicate nature or with two hands to ensure they are done deliberately and with care? How are they cared for once picked? Where do you store the berries to respect the integrity of them? What are the traditional and respectful practices of sharing the berries (i.e. time of day, before or after meals, with meals, etc.)? With whom? Is there a particular way to serve them that suits the taste buds of the receivers? Prior to or after sharing, is there certain information you need to share about receiving permission to pick the berries in the particular patch, where you picked the berries and the protocols you followed and who was with you? Is there anything else you need to consider ensuring that the berries were gathered in a good way? What did you learn about your way of being in the berry patch that you can carry over into other areas of your life? There are many things to consider when entering the berry patch.

Let's say for instance, you are entering a new berry patch with a new type of berry. You may have picked many types of berries before and may have visited many of your family's berry patches, however, not in this specific area and not his particular one. So, it is important for you to remember the protocols you followed when entering previous berry patches and picking different types of berries, however, some of that may apply here

and some of it may not. Each berry patch is unique, has its own terrain, and its own way of being in the world. You will likely need to have a guide with you that was there previously so they can show you the lay of the land so that you can be respectful in uncharted territory. The energy needed to enter this new berry patch will require you to stay open, curious, adaptable, and alert. It will also require you to listen deeply with all your senses to the messages of the land as well as following the lead of your guide. There is much to learn in this new berry patch even though you may have the experience of other berry patches.

Similarly, to entering a new berry patch, this IGBA+ toolkit is entering new territory for those who are called to embark on this new important journey for social justice for Indigenous women, girls, Two-Spirit, and gender diverse individuals. Those who choose to enter this “berry patch” may have experience working with Indigenous communities but might not have applied this lens on the journey. So, similar questions need to be asked as suggested in the introduction. This metaphorical berry patch. This toolkit will offer general information on this particular berry patch, share some wise practices and guiding principles, and examples of how to enter other berry patches. However, much care, attention, and preparation will need to be applied every time you enter a new berry patch. This kit will provide you the tools to enable you to be there and to know what steps to take once you enter and some suggested applications of the berries you pick. It will act as a guide and inform which berries you pick, with whom, and in what capacity. Each berry patch is unique and will require you to embody the suggested characteristics of curiosity, openness, adaptability, reciprocity, and relationality. The potential is high for the berries you pick to create transformational change in the quality of life for Indigenous women, girls, Two-Spirit and gender-diverse individuals.

**The invitation to enter the berry patch of IGBA+ is clear and laid out in the pages included in this document.**

*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.*

— *Firelight Group, Lake Babine Nation and Nad'azdli Whut'en, 2017, p. 34*

# Feeding the Community: Executive Summary

*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.*  
— Firelight Group et al, 2017, p. 64

The IGBA+ Toolkit has been created to be applied across four sectors:

- Federal, Provincial, Municipal, governments
- Industry and corporations
- Indigenous communities
- Indigenous women, girls, Two-Spirit, and gender-diverse people.

The toolkit builds from MACIW's previous work including IGBA+ workshop (December 2019), annotated bibliography, and the lived experience of the co-authors. It also recognizes and upholds the dignity and the work of self-determining, women's, girls, Two-Spirit and gender-diverse individuals and groups who are already doing this work and have been since time immemorial.

It includes important contextual information on:

- Indigenous women prior to contact,
- Brief history of colonization and impacts on Indigenous women, Two-Spirit and gender-diverse individuals,
- Alignment with Royal Commission on Aboriginal Peoples, Constitution Act, 1982 (Section 35), Truth & Reconciliation Commission, United Nations Declaration on the Rights of Indigenous Peoples, 231 Calls to Justice from Missing and Murdered Indigenous Women and Girls 2SLGBTQQA+ Inquiry, Impact Assessment Act updates (Section 22), etc.
- Four Berry Baskets of IGBA+ application – government, industry/corporation, Indigenous communities, and Indigenous women, girls, Two-Spirit, and gender-diverse people.
- Stewardship and moving forward with IGBA+

There are several working definitions of IGBA+ that were identified in the IGBA+ Annotated Bibliography and can easily be found there for your review and use. The IGBA+ definition that we are using in this toolkit was created at MACIW's IGBA+ Workshop that was hosted in December 2019:

Indigenous Gender Based Analysis Plus begins from the position that colonization has, through several approaches and processes, including the forced implementation of patriarchal, western versions of governance and family-making— contributed to the historic and contemporary marginalization of Indigenous women, girls, and gender-diverse individuals in specific ways.

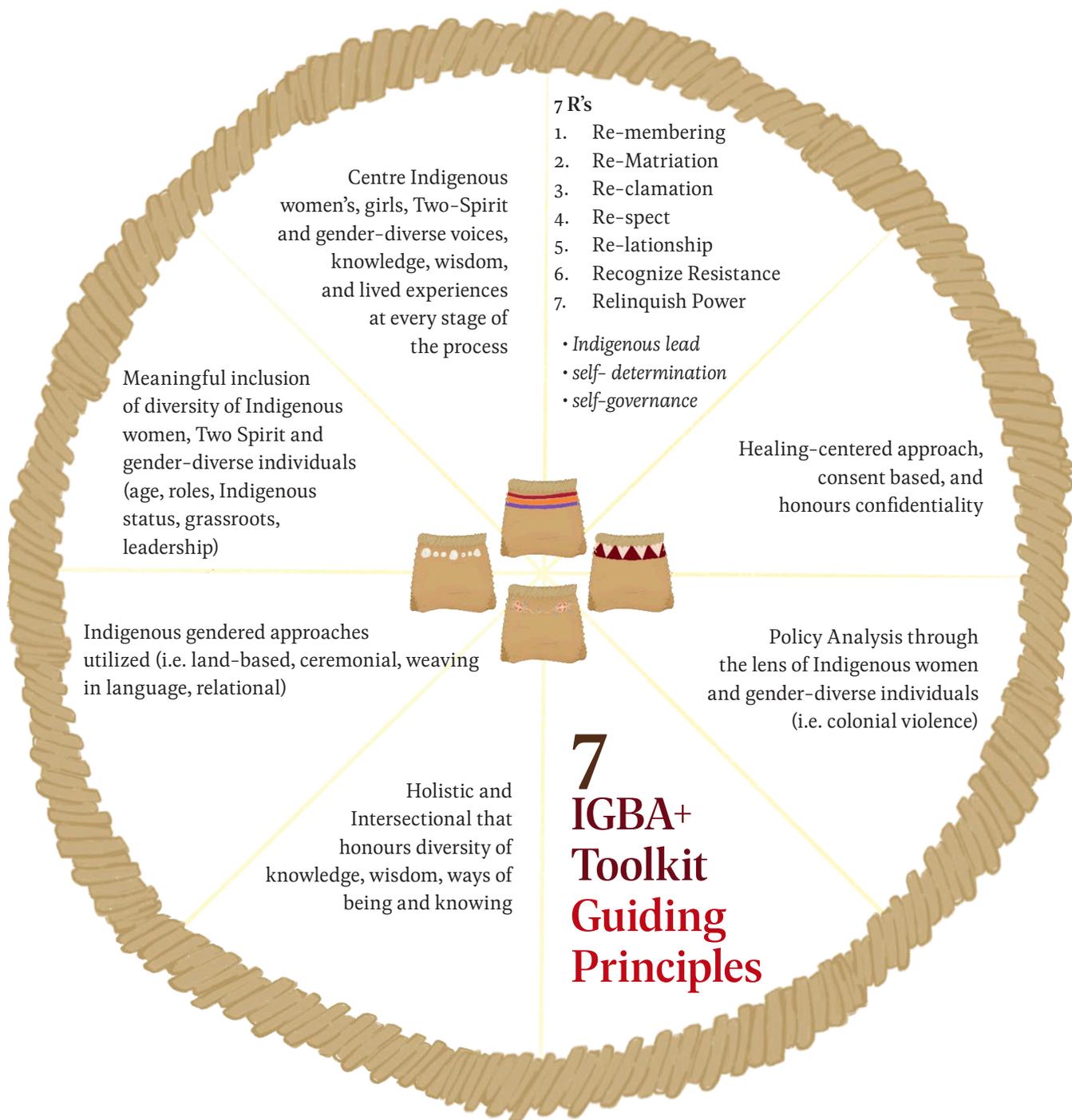
To implement IGBA+ means to analyze socio-cultural and historical realities resulting from colonization and systemic racism.

Through the findings of the annotated bibliography, we have identified 7 Guiding Principles that can be carried across the 4 berry baskets of application in government, industry/corporation, Indigenous communities, and Indigenous women, girls, Two-Spirit, and gender-diverse people. The application of the guiding principles will look a little different in each of the berry baskets but remain the same.

## **IGBA+ Toolkit: 7 Guiding Principles**

1. Meaningful inclusion of diversity of Indigenous women, Two Spirit and gender-diverse individuals (age, roles, Indigenous status, grassroots, leadership)
2. Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.
3. 7 R's: Re-membering, Re-Matriation, Re-clamation, Re-spect, Re-lationship, Recognize Resistance, Relinquish Power - Indigenous lead - self-governance and self-determination
4. Healing-centered approach, consent based, and honours confidentiality
5. Policy Analysis through the lens of Indigenous women and gender-diverse individuals (i.e. colonial violence)
6. Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)
7. Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing





The 7 guiding principles carry across the 4 berry baskets, each berry basket will include its own set of “Wise Practices” that were “picked” from the berry patch in the annotated bibliography and is followed by a list of guiding questions to ensure that IGBA+ is being meaningfully applied across each berry basket.

IGBA+ to be meaningfully applied across all 4 berry baskets will move us closer to achieving social justice, equity, and optimal health and wellness which will lead to an overall increased quality of life for Indigenous women, girls, Two-Spirit, and gender-diverse people<sup>1</sup>.

<sup>1</sup> In this toolkit, we use “Two-Spirit” and gender-diverse to include the Indigenous gay, lesbian, bisexual, transgender, transsexual, and queer people, as well as those who identify with non-binary genders and sexualities and culturally specific roles in Indigenous communities across the life span. We recognize that centering Two-spirit and gender-diverse individuals within IGBA+ across the lifespan is important and necessary work that follows from this toolkit and we humbly offer this work as one step towards this.

We close with a quote from Elder Minnie Kenoras who works with author Natalie Clark with Indigenous girls’ groups. After making baskets for the girls to berry pick with Minnie said that **“these baskets are not meant to be left on a shelf—they are meant to be used and loved with the act of berry picking”** (Personal communication, July 2020).

This is true of this toolkit, it is not meant to sit on a shelf but to be used, adapted, and employed in the service of berry picking and IGBA+.

# Historical Berry Patch Teachings: Indigenous Women Prior to Contact

*Prior to contact, the impression that I have from families and communities is that our women were loved, held up, respected, honoured as life givers. And honoured beyond life giving – honoured for who we were and who we are outside of our ability to give life to the future generations which is an important part and aspect of woman hood but isn't the only thing.*

— Sarah Robinson, 2019

It is important that we start the IGBA+ toolkit with information about who Indigenous women were prior to contact. The dominant narrative in Canada, is largely negative when it discusses Indigenous women. The dominant narrative is informed by colonial, Euro-Christian ideologies that have been woven into Canada's Constitution through legislation in the Indian Act and subtly and overtly informs Canadian's perspectives on Indigenous women. However, prior to the confederation of Canada over 150+ years ago, Indigenous women were perceived very differently and held a variety of leadership roles in their communities.

It is equally important to understand the gender-binary that patriarchy and colonization imposed on Indigenous communities. "The imposition of patriarchy and racism through the Indian Act and residential schools was key to colonization in Canada. The Indian Act legislated Indigenous rights through a gender binary which replaced culturally-distinct understandings of gender, erasing gender diversity from legal and policy frameworks while imposing a hierarchy which devalues women and girls" (Barkaskas & Hunt, 2018, p.3). Prior to contact, many Indigenous communities were matrilineal which means that the leadership roles and responsibilities would be passed through the mother's line. Although, in many communities the Chiefs and leaders were male, they were quite often chosen by the women and women could also take their title away if it was misused. Despite the vast diversity of Indigenous communities, researchers agree that gender roles were largely seen as equal and complimentary. Indigenous women's roles included the highly revered role of motherhood which wasn't always dictated by biological motherhood but was seen as a position of leadership

2. In this toolkit we draw on the work of Sarah Hunt in our use of the term gender-diverse and 'Two-Spirit' to "identify a range of roles and identities which may span, and even complicate, distinctions between gender, sex and sexuality. Indeed, for many Two-Spirit people who identify with a gender identity distinct to their own Indigenous culture, these western categories fail to capture the ontologies of gender and

and responsibility for nurturing and providing care for the community members and their guests. In addition, Two-spirit people in the community held valued roles including healing and counselling and this was targeted directly by colonization<sup>2</sup> (Hunt, 2016).

Due to the vastness of diversity, Indigenous women's and gender diverse and Two-Spirit peoples roles would vary depending on the communities culture, governance, ways of being and knowing. However, scholar, Rebecca Tsosie identifies three characteristics that are common threads across many Indigenous cultures, "gender roles were not ranked hierarchically but rather considered to be complementary, in many cases women were able to transcend gender roles, and the central role of Native women within their societies is often reflected in the religious or spiritual content of their cultures" (Tsosie, R., UBC Press, 2010). There was respect for Indigenous women's roles and responsibilities in the community and they were not perceived to be any lesser than or greater than Indigenous men's roles. In closing of this brief sharing of Indigenous women's roles prior to contact, it is important to understand the difference of how Indigenous women were perceived, revered, and respected in their communities.

It is also important that Indigenous women were integral to the survival and evolution of their communities and that was acknowledged and respected. Indigenous women and Two-Spirit peoples had important roles and responsibilities in their communities that contributed to the overall health, wellness, and prosperity of their people, lands, and ways of being and knowing. In the next section we will discuss a brief history of colonization and the violation of Indigenous women's human rights and how it relates to the present day to share further context on the importance of the awareness and implementation of this and other IGBA+ toolkits.



sexuality within their own Indigenous language and culture. Yet it is important here to distinguish between gender, sex and sexuality because of the way lesbian, gay and bisexual people are frequently linked with transgender, transsexual people in the LGBTQ2 acronym, and in broader queer and Indigenous communities." (Hunt, 2016, p. 5).

# Following the Berry Patch Trails and Teachings: Need for IGBA+

*In the territories often called Canada, history books have 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



It is often said that to understand where we are going, we must understand where we have been. Many Canadians have not had the opportunity to learn about Canadian history through the lens of Indigenous women or peoples. Up until 2015, when the Truth and Reconciliation Commission's 94 Calls to Action specifically called on educational institutions in Canada (Calls to Action #6-12) to be a part of the Truth and Reconciliation movement in several specific ways. Most importantly including curriculum on the history of Indigenous Peoples and the history and legacy of residential schools, generations of Canadians have not learned the true history as it relates to Indigenous Peoples. It is important for Canadians to invest time and resources into learning this true history and incorporating this learning into their personal and professional lives.

It is important near the start of this document, that we discuss some key aspects of history as it relates to Indigenous Peoples, women, Two-Spirit and gender-diverse individuals so that a foundation of knowledge can be built, and the proper context can inform the path forward. As well as inform the strong call for the way in which government and corporate policies and practices are formed so that we can ensure that we learn from our history and apply that learning so we can evolve away from harmful and violent colonial policy creation. We have created a very brief timeline of colonial events to provide some important context as we continue our journey in the berry patch.

It is recommended that more time be invested by every single Canadian learning about Canadian History Through the Lens of Indigenous Peoples and more specifically in this context, through the lens of Indigenous women. There are wonderful self-directed, online learning platforms that centre the voices, wisdom, knowledge, and lived experiences of Indigenous women titled "Deyen - An Invitation to Transform." Deyen is a Tsilhqot'in word for "person who has the power to transform." This training is recommended as preparation for entering the berry patch of IGBA+ and can be found at: <https://deyen.ca>

## Brief History: Colonial Past and Impacts on Indigenous Women, Girls, Gender- Diverse Relatives

In this section we highlight a brief history of Indigenous women, girls and Two-Spirit and gender-diverse individuals and the ways in which gendered-colonialism has mapped violence and risk onto Indigenous women, girls, Two-Spirit and gender-diverse individuals lives and bodies. We also know that Indigenous women, girls' and gender-diverse individuals have clear histories of resistance and survivance and these embodied, intellectual, and spiritual practices are alive and well in our communities. As Winona Stevenson states, "the historical evidence demonstrates that when Aboriginal women were faced with losing personal autonomy and power, they resisted. They resisted the patriarchy because it threatened to undermine their socio-economic autonomy and because it threatened the socio-cultural cohesion of their communities. Studies on Aboriginal women's resistance strategies against colonial domination are recent and few but what they tell us so far is that women developed resistance tactics ranging from overt violence to covert symbolic acts. cursory studies of indigenous resistance to genocide and colonization indicate that 'it was women who have formed the very core of indigenous resistance to genocide and colonization since the first moment of conflict between Indians and invaders'" (as cited in Harry, 2009, p. 8).

- Prior to the confederation of Canada in 1867, over 80% of Indigenous communities were matriarchal.
- With the creation of Canada and enforcement of European values and governance (i.e. patriarchal) and the creation of the Indian Act in 1876, Indigenous women have been subject to colonial-based and gender-based violence.
- Violence experienced by Indigenous women is linked to the colonial violence that was created and perpetuated by the creation of Canada and the federal policies that govern every aspect of Indigenous Peoples life (i.e. the Indian Act)
- The Indian Act was created by the government of Canada with a goal to control and assimilate Indigenous peoples into Canadian culture. Essentially, it is a set of legislative decisions and policies that govern every aspect of Indigenous people's lives (i.e. health, education, land, governance, etc.).
  - The Indian Act is the only Act in Canada that governs every aspect of an ethnically-segregated group of people's lives. There is no other Act that governs every aspect of an ethnically-segregated group of people's lives in Canada. In its nature it is discriminatory and woven into the very fabric and systems of Canada.
- Many legislative policies within the Indian Act are targeted at displacing Indigenous women from their inherent and rightful roles as matriarchs
  - Indian Act codified and enforced Indian Band Elections that made it illegal for Indigenous women to run for positions of Chief or Council as well as it was illegal for them to vote in these elections until 1951
  - Indigenous women were the last ethnic group in Canada to have the right to vote in federal, provincial, and municipal elections. This right was granted to them in 1960.
  - Indigenous women who married non-Indigenous men lost their Indian Status which meant they no longer were a member of their Indian Band. This also meant that they could not live in their communities, receive Indian Band programs or services and general displacement from their traditional territory, culture, lands, language, etc. An amendment was made to the Indian Act in 1985 to overturn this decision, however, the legislation has not been inclusive and holistic so there are many Indigenous women who are still not included in this amendment as outlined in the Sharon McIvor Case.
    - It is estimated that approximately 2 million Indigenous women since the Indian Act was created have been displaced across Canada
    - "Heteropatriarchal aspects of the Act systematized and legislated Indigenous rights through a gender binary lens which replaced culturally-distinct understandings of gender, erasing Two-Spirit and transgender people from legal and policy frameworks while imposing a gendered hierarchy which devalues women and girls" (Hunt 2015).
    - "The ongoing political marginalization of Indigenous women resulting from governmentally legislated patriarchal models of leadership is a key factor in shaping access to justice and sexual violence today" (Snyder, Napoleon and Borrows 2015)
- Approximately 150,000 Indigenous children were forced to attend residential schools over 100+ year period in Canada. The attendance of the schools was enforced by the Canadian government and the RCMP. Parents could face criminal charges and face jail time if they did not send their children to residential schools.
  - Indigenous children were abused sexually, physically, emotionally, and spiritually.
  - Thousands of Indigenous children never returned home perishing in residential schools.
  - The mandate of the residential schools was to "kill the Indian in the child" and to "get rid of the Indian problem"

## Current Reality And Impacts On Indigenous Women, Girls, Gender-Diverse Relatives

*In the places where man camps exist, there are often high rates of violence, high rates of substance abuse, high rates of domestic violence, high incidents of sexual assault and all of these burdens are born on the backs of Indigenous women who live in those areas.*

— Sarah Robinson, 2019

It is vitally important that the readers of this toolkit do not situate risk within Indigenous women, girls, or gender-diverse individuals, or within Indigenous families, and communities. Risk is created and sustained by colonialism and the interlocking systems of oppression. Indigenous youth from the National Indigenous Youth Council on Sexual Health and HIV/AIDS (NIYCSHA) and the Canadian Aboriginal AIDS Network (CAAN) with the support of Natalie Clark and Sarah Hunt did research with Indigenous youth from across Canada and created a handout, Beyond Risk that makes many recommendations. One of the key recommendations that they make and needs to be honoured is “Indigenous youth are not inherently at-risk. Risk is created by colonialism. The label at-risk naturalizes the idea that Indigenous youth live inherently risky lives, rather than situating the source of risk within systems of power which devalue Indigenous lives, create intergenerational trauma and foster displacement, disconnection and illness (NCCIH, 2017). Thus, part of naming is the importance in our reports, writing, assessments and conversations about Indigenous people that we situate risk and risk assessment processes within the context of colonialism, poverty, racism and discrimination among others.

According to a recent briefing paper by the Native Women’s Association of Canada, the Canadian Feminist Alliance for International Action, and the University of Miami School of Law Human Rights Clinic [NWAC, CFAIA, & UMSLHRC] (2012), the intersection of gender, race, class and colonization, and an “ongoing narrative of violence, systemic racism, purposeful denial of culture, language and traditions, sex discrimination and legislatively imposed patriarchy” (p. 10) underpin structural violence at all levels of policy in Canada. Report after report that has centred the voices and experience of Indigenous women, girls and gender-diverse individuals as situated the statistics of risk and harm within gendered colonialism. As the report Red Woman Rising (2019) notes “the gendered colonialism of family trauma, child welfare, homelessness, policing, the welfare system, and the opioid crisis all contribute to targeted insecurity and violence” (p. 16).

- Indigenous children that attended residential schools reported the following:
  - 90% cultural loss
  - 84% loss of language
  - 64% sexual abuse
  - 93% physical abuse
- In addition to residential schools, 200,000 Indigenous children attended Indian Day schools and experienced similar treatment than Indigenous children who attended residential schools
- As residential schools and day-schools started to close in Canada, the increase of apprehension of Indigenous children by the Ministry of Children and Family, federally and provincially began and has been viewed as the agent of forced assimilation by some.
  - At the beginning of the 1960’s less than 1% of children in care were Indigenous
  - By the end of the decade, 30-40% of children in care were Indigenous



*Photo taken by Natalie Clark on the Walking Our Spirits Home healing walk after the confirmation of the genocide of 215 Indigenous children at the site of the Kamloops Residential School. The picture is of a memorial erected by Dr. Janice Billy with a birch bark basket, girls dress (see <https://www.aptnnews.ca/national-news/adams-lake-indian-band-holds-a-walking-our-spirits-home-event-for-members/>)*



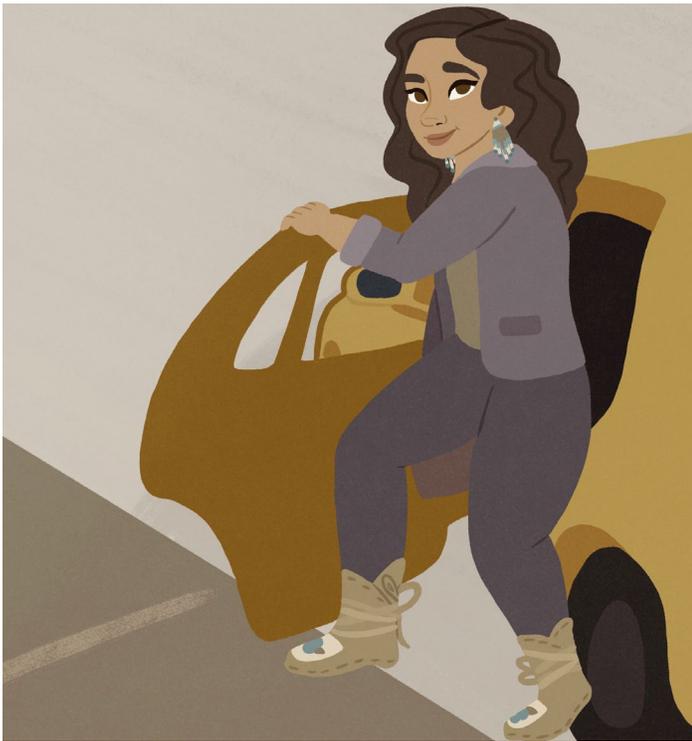
“Settler-colonialism intentionally targets Indigenous women in order to destroy families, sever the connection to land-based practices and economies, and devastate relational governance of Indigenous nations” (Red Woman Rising, p. 16).

It is equally imperative to understand the diversity and strengths that exist within Indigenous communities and Nations and to support through funding, referral and advocacy the use of local resources, capacity and strengths. Indigenous Elder Madeline Dion Stout (2008) in her powerful memoir of residential school describes how her parent’s resilience is working through her now, and how even her triggers give her life. “Their resilience became mine. It had come from their mothers and fathers and now must spill over to my grandchildren and their grandchildren” (179). Thus, it is vitally important in our work that we do not continue to create narratives of risk and harm separated from the stories of strength, resiliency and survivance in Indigenous communities.

For this reason in this toolkit, we have chosen to not replicate these statistics of violence-- this is part of the work of the reader to understand and situate the very real harms of colonialism in the lives of Indigenous women, girls, Two-Spirit and gender-diverse peoples. Read the reports and sit with the stories and the statistics of harm and violence. Then be accountable to these.

*One stat that I can never forget that was cited in the Firelight report in the Fort St. James area there was a big project that was about to go forward and it took a year to build the camp that the workers were going to live in. So, the workers weren’t even living in the camp yet. There was people there building a camp and in that year of construction – RCMP data showed a 38% increase in sexual assault in the area – and that’s reported sexual assaults – which completely sets aside that most sexual assaults are not reported in the first place. So, you have an area where a camp is not even operating at full capacity – this isn’t even like 3,000 guys – 5,000 guys living there yet. This is a lean crew of people sent in to build the camp that one year. Again, a 38% increase in sexual assaults – that’s BRUTAL! That’s totally brutal so you can only imagine what these realities are when these camps are fully populated.*

— Sarah Robinson, 2019



## Berry Basket: The Emerging Practice of IGBA

*Because Canadian society has developed in such a way that we have big urban centers that the majority of people live in it essentially means that the majority of Canadians live in big urban centers and natural resource development or economic development projects in not urban centers i.e. away from the majority of the Canadian population but in the lands and territories where Indigenous Peoples continue to reside.*

— Sarah Robinson, 2019

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

For MACIW to arrive in this space and time to develop this IGBA+ toolkit it took several years of education, influence, and advocacy. We will share the methodology that MACIW employed leading up to the creation of this IGBA+ toolkit as well as the methodology used in the creation of the IGBA+ toolkit. It is important to honour the work that this toolkit stands on the shoulders of. This toolkit stands on the shoulders of the thousands of strong, resilient, and transformative Indigenous women change-makers that came before us and blazed the trails for us to follow and to pick up the torch so we could blaze the trail a little further. MACIW’s work in this space is transformational as it is taking the practice of IGBA+ a little further down the trail.

### *MACIW Advocacy*

The Minister of Indigenous Relations and Reconciliation created the MACIW in June 2011 to provide advice to the Government of British Columbia on how to improve the quality of life of Indigenous women across BC. MACIW is composed of up to 10 respected Indigenous women from across British Columbia. It has a Chair, a Vice-Chair and eight members. One position is designated for an Elder Representative and another for a Youth Representative. Members are appointed by the Minister of Indigenous Relations and Reconciliation based on criteria of diversity, experience and regional representation.

### *MACIW’s Vision, Mission, Philosophy, and Inspiration*

**VISION:** A world where all Indigenous peoples live free of violence and are healthy, sustainable and self-determining.

**MISSION:** To improve the quality of life for Indigenous women.

**PHILOSOPHY:** MACIW honours Indigenous worldviews and works from a holistic perspective of women. Thus, when we speak of women, we consider this to be inclusive of, but not limited to, children, family, community, nation, wellness, justice, land and water.

MACIW draws inspiration from Article 22 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):

1. Particular attention shall be paid to the rights and special needs of Indigenous Elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with Indigenous peoples, to ensure that Indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

## **MACIW's Guiding Principles**

- Community driven and community-based: the voices of Indigenous women, men and children must be heard, and this will ensure that strategies and initiatives are truly responsive; services are accessible and where appropriate community-based.
- Integrity: drawing on Indigenous cultures and traditions is essential to creating culturally appropriate policies and programs.
- Partnership: collaboration, partnership and coordination at the community, regional, provincial and federal levels are needed to end violence.
- Awareness: sharing our knowledge, history, skills and understanding will build support and momentum for ending violence.
- Safety: special attention must be made to ensure that all services and supports for Indigenous women and girls are provided in ways that support their physical and emotional safety.

## **MACIW – Giving Voice**

***“MACIW strongly believes that Indigenous communities know how to heal themselves, and in this spirit, launched Giving Voice. There inspiring projects are community-led, community mobilized, and ‘give voice’ to issues of violence within Indigenous women’s lives and communities.”***

***-- Barb Ward-Burkitt, Chair, MACIW***

There are many strong, courageous individuals and organizations that work diligently to stop violence against women and girls. To add to these efforts, the MACIW launched Giving Voice in 2013 a project that “gives voice” to issues of violence within their lives, families and communities. Giving Voice community-led projects provide opportunities for healing that aim to stop violence by changing behaviours and attitudes and mobilizing communities.

A key goal of the Giving Voice program is that all Indigenous people and organizations should be able to apply for funding regardless of capacity or their geographic location. Key considerations for Giving Voice projects are: Murdered and Missing Indigenous Women and Girls, language revitalization, and land-based healing. Over the 8 years that Giving Voice has been operating many projects have been funded that include a diversity of communities that span over multiple Indian Reserves, Indigenous organizations, Off-Reserve community groups, and Metis to name a few. MACIW feels that Giving Voice is an example of IGBA+ in action. As there are many key principles of Giving Voice that are in alignment with the key principles of IGBA+.

## **MACIW IGBA+ Toolkit Inspiration**

10 years after the creation of MACIW, the IGBA+ toolkit was created. There were several meetings and events that inspired this creation; However, the tipping point was Amnesty International’s report, “Out of Sight, Out of Mind - Gender, Indigenous rights, and energy development in northeast British Columbia, Canada” (2016). There was a recommendation in the report that resonated with members of MACIW for governments and industry to apply IGBA+ to the regulatory processes prior to resource extraction/development projects being built. MACIW felt that they were uniquely positioned in their advisory/advocacy role to contribute to seeing this recommendation come to life. So, for 5 years following this recommendation, MACIW has been working hard to not only secure resources and funding to be able to breathe life into the toolkit but also create the start of a movement across all sectors (government, industry, not-for-profit, advocacy organizations, and Indigenous communities and organizations). This brought MACIW to hosting the IGBA+ workshop in December 2019.

## **MACIW – IGBA+ Workshop**

MACIW felt it was important to host a cross-sectoral gathering to host important discussions on the creation and implementation of IGBA+ as well as initiate cross-sectoral networking centering the safety, health, and wellness of Indigenous women, girls, Two-Spirit, and gender-diverse people. MACIW’s Elder representative, Dr. Lorna Williams, believes and has stated on several occasions that Indigenous women need to have more spaces to gather and discuss important topics to share their lived experiences, knowledge, and wisdom so that change can be created in an intentional and meaningful way.

MACIW’s IGBA+ workshop was hosted over two-days and hosted three panels with representatives from government, industry, community, and not-for-profit/advocacy groups. It also was an opportunity to facilitate discussions on IGBA+ definition, analysis, and implementation. This workshop informed the creation of this toolkit by providing the space for cross-sectoral individuals to share their input to have woven into this toolkit such as the working definition included in this toolkit and the outcomes of the dialogue have also informed key aspects of the toolkit. More on the MACIW IGBA+ workshop can be found in the dedicated section of the toolkit.

## **MACIW Toolkit**

The toolkit was created through the advocacy efforts of MACIW and stands on the shoulders of many strong, intelligent, and resilient Indigenous women, girls, Two-Spirit, and gender-diverse peoples that came before us. The co-creators of this toolkit, Natalie Clark and Chastity Davis-Alphonse both have extensive experience in exploring discussions, advocating for and creating space for Indigenous women and girls, and creating similar IGBA+ toolkits for Indigenous communities.

This toolkit is created out of their research, lived experience, and expertise in this space as well as input and guidance from MACIW members.

The research completed in the annotated bibliography that accompanies the toolkit informs key aspects of this toolkit as well. Finally, the co-creators of the toolkit created and presented the toolkit in such a way that it can be easily accessible and useable across sectors. IGBA+ is not a one-size fits all process, it requires a significant amount of resources and investment in addition to hard work. This toolkit highlights guiding principles, wise practices, and suggested approaches to applying the framework of IGBA+. The IGBA+ process will shift, change, and evolve in every community and situation and flexibility, adaptability, and humility are key components to having a deep and meaningful IGBA+ process.

It is worth noting that IGBA+ is colonial terminology and doesn't necessarily resonate with Indigenous communities when framed and spoken about in this context (Hunt, 2016). However, some of the literature included in the annotated bibliography highlights that Indigenous women have been applying IGBA+ since 1924 and suggests that Indigenous women are the original creators of the concept of intersectional as Indigenous world-view in its nature is "intersectional" (Clark, 2016). Although IGBA+ is colonial terminology, the toolkit provides tools to enable the centering of Indigenous women, girls, Two-Spirit, and gender-diverse people's voices, knowledge, wisdom, and lived experiences. For IGBA+ to achieve this, the process needs to be co-created with Indigenous women, girls, Two-Spirit, and gender-diverse people in their respective communities.

### **Annotated Bibliography**

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 the 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 sharing's 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 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's 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 words

### **Working Definition: IGBA+**

There are several definitions for IGBA+ that we found in our research in the annotated bibliography. During the December 2019 MACIW IGBA+ workshop, a working definition was co-created and accepted by workshop participants:

**Indigenous Gender Based Analysis Plus begins from the position that colonization has, through several approaches and processes, including the forced implementation of patriarchal, western versions of governance and family-making—contributed to the historic and contemporary marginalization of Indigenous women, girls, and gender-diverse individuals in specific ways.**

To implement IGBA+ means to analyze socio-cultural and historical realities resulting from colonization and systemic racism. During this workshop, participants contributed to this definition and a word map was created from all the input. The definitions in the annotated bibliography have common themes and similar threads, however, there is no agreed upon definition of IGBA+ that has been revealed and/or created as of yet. Please refer to the annotated bibliography for the full list of definitions.

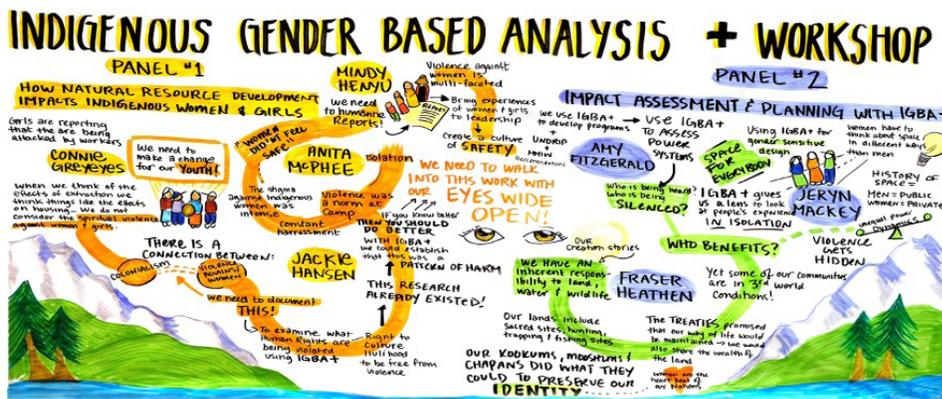
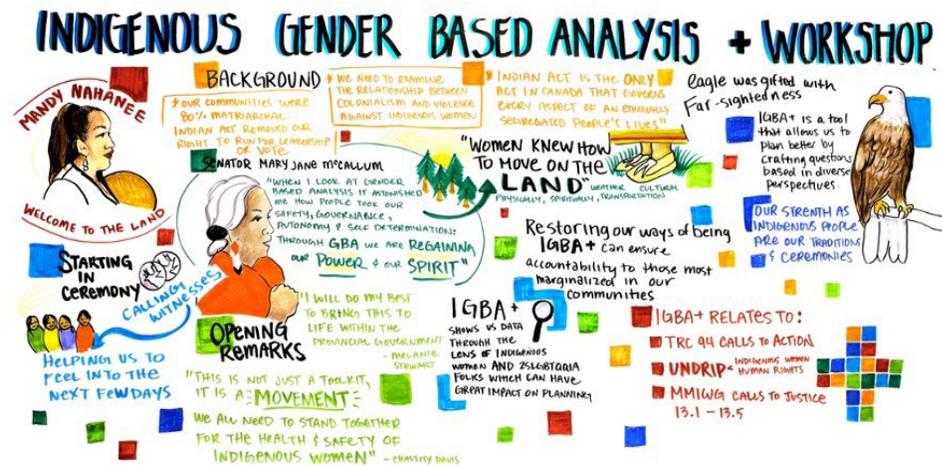
MACIW hosted an IGBA+ workshop in December 2019 that brought representatives from the Senate of Canada, federal and provincial (BC) governments, industry, corporations, not-for-profit groups, universities, advocacy groups, Indigenous communities, Indigenous organizations, ceremonial leaders, and Indigenous women together for meaningful and insightful discussions. The objectives of this 2-day workshop were:

- Introduce the concept of IGBA+ (Indigenous Gender Based Analysis Plus) and the Province's GBA+ (Gender Based Analysis Plus) framework and how it can be improved to support Indigenous Women, Girls and 2SLGBTQQIA+ people in a meaningful way.
- Create awareness for IGBA+ and create a shared understanding of IGBA+.
- Support further research and engagement in the areas of IGBA+.
- Provide a space that centres Indigenous Women, their safety and their health.
- Obtain feedback on the development of a practical IGBA+ toolkit for use

The 2-day workshop was hosted in Vancouver at the Four Seasons Hotel. A sacred space was co-created and was steeped in ceremony. Cultural Elders and Knowledge Keepers were present throughout the entire 2-days and hosted ceremonies at the beginning and end of each day as well as participated in the workshop and had a separate room set up to provide cultural and healing supports for IGBA+ workshop participants. There were several panel discussions to discuss IGBA+ from different perspectives, worldviews, and sectors (i.e. senate, government, industry, community, etc.) The topics of the panels were:

**How Resource Development Impacts Indigenous Women and Girls**

- Amnesty International
- Indigenous Community and MMIWG Advocate
- Shell Canada
- Provincial (British Columbia) Office of Gender Equity



**Impact Assessment and Planning with IGBA+**

- Indigenous Community and MMIWG Advocate
- British Columbia Society of Transition Houses
- Impact Assessment Agency of Canada

**Impact Assessment, Environmental Assessment & Planning with IGBA+**

- Senate of Canada
- Environmental Assessment Office of British Columbia
- LNG Canada
- MMIWG Liaison Unit - Manitoba Keewatinowi Okimakanak

The IGBA+ workshop also gathered input from all the workshop participants on co-creating a working definition for IGBA+ as shared and stated. As well as hosted several facilitated discussions, break-out groups, and workshoping a case study to apply IGBA+. This workshop was not only to share information but to bring together Indigenous and non-Indigenous peoples from a variety of sectors that would apply IGBA+ in their organizations and communities to foster dialogue and create relationships and connections. This informative and insightful workshop was inspiring for the participants, created awareness, and also informed the development of this IGBA+ toolkit.



# IGBA+ Alignment with TRC, UNDRIP (Article 22), MMIWG2S+ 231 Calls to Justice, and Impact Assessment – Section 22(1), Section 35(4), Constitution Act, 1982, Royal Commission of Aboriginal Peoples (Section 4.2.1)

*It is a mess. It is a real mess. And this is the hard work of reconciliation. It is not tiptoeing through the tulips. It's swimming through a lake of mud and slime. It totally sucks. It sucks for everybody. Nobody wants to be here. Nobody wants to be the descendant of generations of trauma. Nobody wants to be the descendant of people who inflicted trauma.*

—Sarah Robinson, 2019

Since the Constitution Act, 1982 the Canadian federal government has been updating its laws and policies with gender equity as it relates to Indigenous women. In addition to enhancing Canada's constitution there have been several Indigenous-lead, government accepted and adopted frameworks of reconciliation that speak to the importance of meaningful inclusion of Indigenous women's voices, knowledge, wisdom, and lived experiences. In this section of the toolkit, we will speak to these important documents to situate the importance of the inclusion of the practice of IGBA+ in federal government, provincial governments, and industry/corporate policies and processes.

The first gender equity policy that is important to note is the Constitution Act, 1982. This was the first time that the Canadian government had acknowledged gender equity in its constitution and policies in relation to Indigenous women. It outlines in Section 35 (4):

**35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.**

**(2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.**

**(3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired.**

**(4) Notwithstanding any other provision of this Act, the Aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.**

This is a milestone moment in Canadian history for Indigenous women's basic human rights to be addressed in Canada's constitution. This provision in Section 35(4) initiated amendments to the Indian Act policies that were discriminatory in nature towards Indigenous women so that they were in alignment with the updates to Canada's Constitution. The amendments to the Indian Act did not fully address the discrimination that Indigenous women experienced, however, it was a positive step forward. Indigenous women are still facing discrimination because of Indian Act policies.

The second notable step in recognizing the importance of Indigenous women's voices, knowledge, wisdom, and lived experience was in the Royal Commission on Aboriginal Peoples (RCAP) that was released in 1996. RCAP was a comprehensive report that outlined several recommendations for Canada to implement in relation to their relationship with Indigenous Peoples. RCAP recognized and recommended that Canada include Indigenous women's voices, knowledge, wisdom, and lived experiences in the Canadian landscape and outlined this in recommendation 4.2.1:

**4.2.1 The government of Canada provide funding to Aboriginal women's organizations, including urban-based groups, to:**

**(a) improve their research capacity and facilitate their participation in all stages of discussions leading to the design and development of self- government processes; and**

**(b) enable them to participate fully in all aspects of nation building, including developing criteria for citizenship and related appeal processes.**

This specific recommendation in relation to the underrepresentation of Indigenous women's voices, knowledge, wisdom, and lived experiences. This recommendation has not been meaningfully implemented as Indigenous women 25 years later are still largely invisible on the mainstream Canadian landscape as well as within Canada's policies and processes.

The third Indigenous-lead framework for reconciliation that is notable is the Truth and Reconciliation's 94 Calls to Action. There are 76 calls to action that call on the federal government to lead implementation of these recommendations. The federal government of Canada committed to implementing all 76 of the calls to action that were calling on them to lead. One of the remaining Calls to Action is #92 that specifically calls on the corporate sector in Canada to be a meaningful part of the Truth and Reconciliation movement in Canada.

**Call to Action #92:**

**We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and**

**core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:**

- **Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.**
- **Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.**
- **Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.**

In this specific call to action, it calls on corporations to “...adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards...”

This brings us to the fourth Indigenous lead and Canadian adopted framework for reconciliation, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). UNDRIP is an important international human rights instrument that outlines the basic human rights of Indigenous Peoples. There are 90 countries in the world that have Indigenous Peoples. These countries unfortunately all have a similar colonial history with similar negative impacts that are a direct result of enforcement of colonial policies on Indigenous Peoples. UNDRIP was adopted as an aspirational document by Canada in 2016 at the United Nations General Assembly. The province of BC has adopted UNDRIP into the provincial legislature in 2019 and is currently working on implementing this important piece of provincial legislation. Currently, Canada is going through a similar process and will hopefully have UNDRIP adopted into the House of Commons by July 2021.

UNDRIP outlines 23 preambles and 46 articles that speak to 4 themes of Indigenous Peoples human rights: recognition of distinct peoples, self-determination/self-government, freedom from discrimination, and free, prior, and informed consent. Article #22 speaks specifically to upholding the basic human rights of Indigenous women:

- 1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children, and persons with disabilities in the implementation of this Declaration.**

- 2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.**

The fifth Indigenous lead framework for truth and reconciliation is *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*, 231 Calls to Justice. The 231 Calls to Justice speak directly to the transformative change that is required to happen in Canada for it to be a safe place for Indigenous women, girls, Two-Spirit, and gender diverse individuals. The final report and the 231 Calls to Justice were released in June 2019 and at that time the federal government committed to implementing all 231 Calls to Justice. On June 3, 2021, the federal government released an evergreen National Action Plan in response to the 231 Calls to Justice.

The specific Calls to Justice that are relevant and in alignment with the implementation of the IGBA+ toolkit are:

#### **Call to Justice # 13.1-13.5 – Extractive Industries**

**13.1—We call upon all resource-extraction and development industries to consider the safety and security of Indigenous women, girls, and 2SLGBTQQIA people, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.**

**13.2—We call upon all governments and bodies mandated to evaluate, approve, and/or monitor development projects to complete gender-based socio-economic impact assessments on all proposed projects as part of their decision making and ongoing monitoring of projects. Project proposals must include provisions and plans to mitigate risks and impacts identified in the impact assessments prior to being approved.**

**13.3—We call upon all parties involved in the negotiations of impact-benefit agreements related to resource-extraction and development projects to include provisions that address the impacts of projects on the safety and security of Indigenous women, girls, and 2SLGBTQQIA people. Provisions must also be included to ensure that Indigenous women and 2SLGBTQQIA people equitably benefit from the projects.**

**13.4—We call upon the federal, provincial, and territorial governments to fund further inquiries and studies in order to better understand the relationship between resource extraction and other development projects and violence against Indigenous women, girls, and 2SLGBTQQIA people. At a minimum, we support the call of Indigenous women and leaders for a public inquiry into the sexual violence and racism at hydroelectric projects in northern Manitoba.**

**13.5—We call upon resource-extraction and development industries and all governments and service providers to anticipate and recognize increased demand on social infrastructure because of development projects and resource extraction, and for mitigation measures to be identified as part of the planning and approval process. Social infrastructure must be expanded and service capacity built to meet the anticipated needs of the host communities in advance of the start of projects. This includes but is not limited to ensuring that policing, social services, and health services are adequately staffed and resourced.**

The 231 Calls to Justice lay out 7 Principles of Change that are recommended as an approach when implementing any of the 231 calls to justice:

1. A Focus on Substantive Equality and Human and Indigenous Rights
2. A Decolonizing Approach
3. Inclusion of Family and Survivors
4. Indigenous-led Solutions and Services
5. Recognizing Distinctions
6. Cultural Safety
7. Trauma-Informed Approach/Healing Centered

The final alignment at the federal level is the federal Impact Assessment Office is the update to the Impact Assessment Act. Section 22(1) was amended to include gender, sex, and other identity factors and reads as follows:

**22(1) The impact assessment of a designated project, whether it is conducted by the Agency or a review panel, must take into account the following factors:**

**(s) the intersection of sex and gender with other identity factors;**

**The other amendments made to the Impact Assessment Act are in regards to including Indigenous Knowledge which are relevant to the inclusion of IGBA+ and these amendments read as follows:**

**22(1) The impact assessment of a designated project, whether it is conducted by the Agency or a review panel, must take into account the following factors:**

**(c) the impact that the designated project may have on any Indigenous group and any adverse impact that the designated project may have on the rights of the Indigenous peoples of Canada recognized and affirmed by section 35 of the Constitution Act, 1982;**

**(g) Indigenous knowledge provided with respect to the designated project;**

**(l) considerations related to Indigenous cultures raised with respect to the designated project;**

**(q) any assessment of the effects of the designated project that is conducted by or on behalf of an Indigenous governing body and that is provided with respect to the designated project;**

**(r) any study or plan that is conducted or prepared by a jurisdiction – or an Indigenous governing body not referred to in paragraph (f) or (g) of the definition jurisdiction in section 2 – that is in respect of a region related to the designated project that has been provided with respect to the project**

It is important to outline the last 30 years of updates and enhancements to the Canadian Constitution, policies, and committed truth and reconciliation frameworks as they relate to equity, inclusion, and centering of Indigenous women's voices, knowledge, wisdom, and lived experiences. The table is set and the time is now for the practice of IGBA+ to be implemented within the federal and provincial government policies, and processes as well as corporate. Many initiatives have been put forth to enable Indigenous women to be included, however, it still hasn't happened in a meaningful way that leads to transformative change in the quality of life for Indigenous women on the lands commonly referred to as Canada.

The potential is great for IGBA+ to shift the dial in a meaningful way and ripples into the lives of all Indigenous women, girls, Two-Spirit, and gender-diverse individuals. IGBA+ is in alignment with gender equity and must be implemented for us to realize gender equity as well as truth and reconciliation in Canada.

## Who is IGBA+ Toolkit for?

This IGBA+ toolkit can be applied in four different applications:

- Federal/Provincial/Municipal governments,
- Corporations/Industry,
- Indigenous communities,
- Indigenous women, girls, Two-Spirit, and gender-diverse people.

All four will have the same guiding principles, however, the process of application will differ across the subsets of the population. This toolkit includes four separate processes that can be easily accessed and used by all four subsets of the population.

IGBA+ is a framework that can be applied by all levels of government on their policies, processes, and regulations—existing, new, and ones currently in development. This framework will provide an opportunity to apply an Indigenous gendered and intersectional lens to identify, assess, measure, and mitigate the impacts of that policy, process, or regulation on Indigenous women, girls, Two-Spirit, and gender-diverse individuals.

IGBA+ is a framework that is also relevant to corporations and industry as natural resource development, resource extraction, and many economic development projects are developed on or near Indigenous lands. Given the proximity of these development projects to Indigenous communities indicates that the impact on those respective communities will be much higher. IGBA+ provides an opportunity for corporations and industry to identify, assess, measure, and mitigate potential negative impacts as it relates to Indigenous women, girls, Two-Spirit, and gender diverse individuals.

IGBA+ is a framework that Indigenous communities can apply to their governance, policies, operations, programs, and projects to identify, assess, measure, and mitigate potential negative impacts as it relates to Indigenous women, girls, Two-Spirit, and gender diverse individuals. Indigenous communities have endured generations of enforced colonial policy that was created to discriminate and oppress Indigenous Peoples in service of acquiring and controlling the lands commonly referred to as Canada. In addition to the enforced overall colonial policy on Indigenous Peoples, there was and still is targeted legislation within the Indian Act that was created to deliberately oppress, displace, and erase Indigenous women from their communities and mainstream Canadian society. As a result of this attempted extinguishment of Indigenous Peoples, women, and their ways of being and knowing, there has been a tremendous amount of loss on all levels for the community including the loss of Indigenous women's traditional roles in their communities. This has affected each community uniquely so the impacts will differ between communities. However, statistics and lived experience shows that many Indigenous women have been displaced from their communities, their voices silenced, and traditional roles eroded. IGBA+ is one pathway for Indigenous communities to re-establish and/or strengthen their matriarchal roles in their community.

IGBA+ is a framework that Indigenous women, girls and gender-diverse individuals can apply in their own lives, personally and professionally. Additionally, it can serve as a framework for Indigenous women, girls, Two-Spirit and gender-diverse individuals to create space for inclusion of their voices, knowledge, wisdom, and lived experiences in their communities, with industry and corporations, and with all levels of government. This IGBA+ toolkit was created by Indigenous women for Indigenous women and it's important that it is accessible, usable, and meaningful for individual Indigenous women as well.



# Weaving the Berry Basket: Introduction to 7 Guiding Principles of IGBA+

*If you truly honour those spaces and make them sacred, you will hear a lot of truths*  
—Participant, MACIW workshop  
December 12, 2019

These principles are grounded in the tacit knowledge of the authors, and the emerging and repeated principles as expressed in the literature review and annotated bibliography. We would like to note that again and again in the literature we found that Indigenous women had been saying the same things about policy since colonization. As one participant in the Kenny (2002) research said:

It scares me because I travelled around a lot with my grandmother when I was small and heard her fights and some of the issues way back then. I look now, and I don't know, maybe it's because I've got such 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 year's time and fight this same fight? (p. 59).

## **Principle 1: *Meaningful inclusion of diversity of Indigenous women, girls, Two-Spirit and Gender-Diverse Individuals.***

This principle is about the diversity of Indigenous women, Two-spirit, and gender-diverse individuals including across the lifespan, across roles, Indigeneity, grassroots, urban, or leadership roles. This principle is about acknowledging the work of grassroots and community Indigenous women, girls, Two-Spirit and gender-diverse individuals in all of the spaces that they move in.

## **Principle 2: *Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.***

This principle is about the importance of ethical practices and processes that centre Indigenous women's, girls, Two-Spirit and gender-diverse voices and knowledge at every stage of the process. As noted in Kenny's (2002) research with Indigenous women on policy—the totality of Indigenous women's voices and stories needs to be centred—not edited for themes but including Indigenous women's voices as the centre of meaningful policy processes. Kenny (2002) also notes that in the conclusion of the Report of the Royal Commission on Aboriginal Peoples (1996, Vol. 5), it is also stated: “The best way to present the concerns of Aboriginal women is to let them speak directly in their own words. Where appropriate, we made recommendations to address these concerns.” (as cited p. 71).

## **Principle 3: *7 R's***

**Re-membering:** This principle is about remembering and reconstructing tradition and memory including re-membering Indigenous women's power and knowledge and the truth of the harms created and maintained by colonialism.

**Re-Matriation:** This principle is an approach that centres Matriarchal knowledge, ceremonies, leadership and connections to the land.

**Re-clamation:** This principle is about reclaiming of Indigenous women's ceremonies and practices across the life span.

**Re-spect and Reverence:** This principle requires that respect and reverence are accorded to the laws, and ceremonies and knowledge and practices of Indigenous women, girls and gender-diverse individuals across the lifespan.

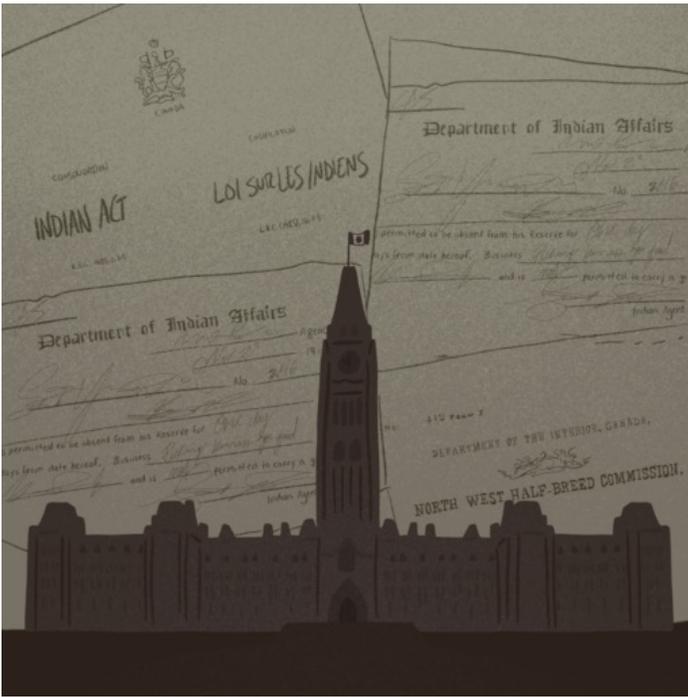
**Re-lationship:** This Principle centres the important role of forming relationships with Indigenous women, girls, and gender-diverse individuals and their communities. Respectful relationships require time and presence in the community.

**Recognize and Respect Resistance:** Indigenous women's resistance in its many forms across the lifespan is a source of survival and must be honoured and centred in any principled approach. Indigenous women are often on the front lines of protection of land and water and these acts of resistance must be honoured.

**Relinquish Power:** This principle is about Indigenous sovereignty. Power must be relinquished from colonial systems and processes and instead centred within Indigenous Nations, communities and within Indigenous women, girls and gender-diverse individuals.

## **Principle 4: *Healing centered and consent based***

This principle is about centering healing centred approaches (as opposed to trauma informed care) and Indigenous legal and ceremonial knowledge of consent. Trauma Informed Care, while proven to be successful in understanding the role trauma plays in an individual's experience, does not, however, encompass the totality of a person's experience, focussing primarily on harm, injury and trauma (Clark, 2016). Further it is a western individualistic model. Its limitation is that it focuses on individual treatment without addressing the root causes and environmental context or changing policies and practices. A Healing Centred approach is holistic involving culture, spirituality, civic action and collective healing. This approach is strength based, advances a collective view of healing, and embraces culture as a central feature in well-being. In a healing centred and violence informed approach – this also acknowledges the role colonialism, and of policies and intersection of these in Indigenous women's and gender-diverse individuals lives as triggers. Consensual relations are embedded in our Indigenous stories, laws, protocols and deep



**Principle 7: Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing**

An Indigenous intersectional or holistic framework understands the diversity that exists within communities and across Indigenous cultures. It can therefore support the use of local resources, capacities and strengths. Further, intersectionality allows theorization of current forces of colonialism, as found within reserve politics, lateral violence and identity politics (Clark & Hunt, 2011). It provides the explanatory framework called for by Indigenous critical scholar Sandy Grande (2004), “that helps us understand the complex and intersecting vectors of power shaping the historical-material conditions of indigenous communities” (p. 29).

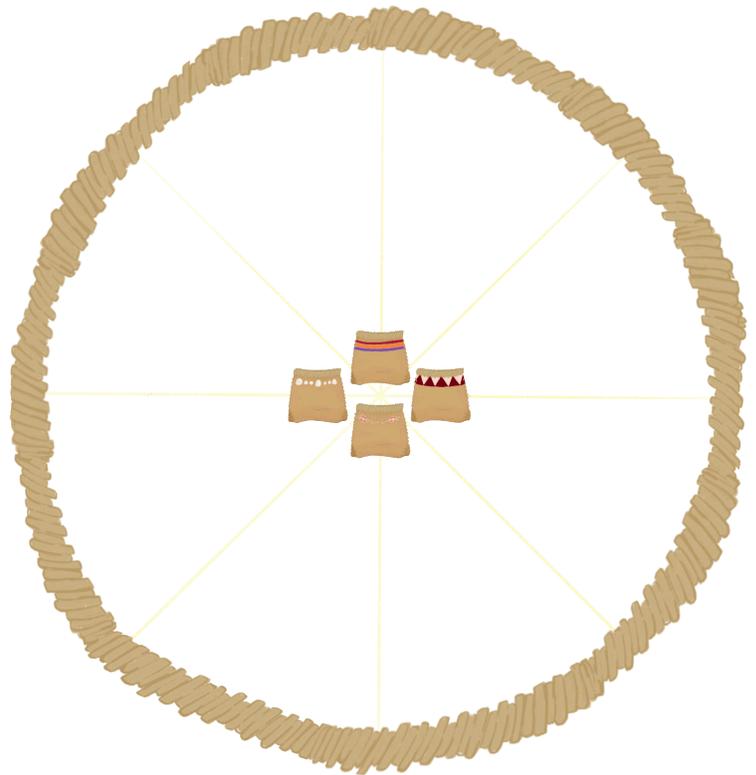
relationality with land. As Sarah Hunt shares in her podcast on Decolonizing Rape Culture this culture of consent is a ceremonial and legal practice of asking to come ashore and the Indigenous Nations are still alive with this knowledge. (<https://soundcloud.com/user-210912628/sarah-hunt-decolonizing-the-roots-of-rape-culture>).

**Principle 5: Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals**

Indigenous GBA+, or red intersectionality not only recognizes the multi-generational impact of colonization and violence but points towards policy solutions that acknowledge sovereignty, build on resistance and emerge from the strengths within the community and within Indigenous women, girls and gender-diverse individuals themselves. Indigenous girls, women and gender-diverse individuals are the best guides of determining their own needs in this respect, as they are already engaging in daily acts of understanding, negotiating and resisting colonial policy.

**Principle 6: Indigenous gendered approaches utilized**

This principle recognizes the importance of centering Indigenous gendered approaches and methodologies in the work and all stages of the process including for example land-based, ceremonial, beading, weaving, and relational. It also acknowledges the importance of each Nations laws, language and practices in this.





## Berry Basket 1: IGBA+ Government

The federal government policies and most specifically the policies included in the Indian Act have had detrimental effects on the lives of Indigenous women, girls, Two-Spirit, and gender-diverse people. Indian Act policies that were created in the late 1800's specifically in relation to Indigenous women continue to have negative impacts today. Therefore, there needs to be an intentional and meaningful process that can be applied to government policies, processes, and programs that include the Indigenous women's lens. IGBA+ is one tool that can be implemented by the federal and provincial government to ensure that their policies, processes, and programs include the voices, knowledge, wisdom, and lived experiences of Indigenous women, girls, Two-Spirit, and gender-diverse people.

It is important for the federal and provincial governments to build nation-to-nation relationships with Indigenous communities and peoples. Each IGBA+ process will be as unique as each community that is being engaged. We have offered guiding principles to consider as well as wise practices, and suggested questions that can guide the creation of an inclusive, respectful, and meaningful IGBA+ process across the diversity of Indigenous communities.

### Guiding Principles

1. Meaningful inclusion of diversity of Indigenous women, girls, Two-Spirit and Gender-Diverse Individuals (age, roles, Indigenous status, grassroots, leadership etc.)
2. Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.

3. 7 R's: Re-membering, Re-Matriation, Re-clamation, Respect, Re-relationship, Recognize Resistance, Relinquish Power - Indigenous lead - self-governance and self-determination
4. Healing-centered approach, consent based, and honours confidentiality
5. Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals
6. Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)
7. Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing

### Applications

Colonial policies/programs, impact assessments, land claims, treaties, and other relationship agreements have typically not included IGBA+ within its approach and key aspects of the agreements. IGBA+ is an opportunity for the federal government to enhance its approach to mitigate further risks to the quality of life of Indigenous women and support the upliftment of Indigenous women, girls, Two-Spirit, and gender-diverse people. In addition, IGBA+ centers social justice, equity, and the inherent rights of Indigenous women, Two-Spirit, and gender-diverse people.

The federal government and many provincial governments in Canada have already adopted GBA+ and are applying it across all ministries and departments in a variety of different ways. Some of which are ensuring that GBA+ lens is applied on all new government policies and programming. A simple amendment to the GBA+ to include IGBA+ would be fairly seamless and be in alignment with the federal government and many provincial governments commitments to apply the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and most specifically article 22.

The other key area that IGBA+ can be incorporated into is the Impact Assessment Agency of Canada's regulatory requirements in relation to potential for large development on or near Indigenous Peoples traditional territories. IGBA+ can also be applied to treaty negotiations, land claims, relationship agreements, MOU's, and truth and reconciliation initiatives. Similarly, the provincial and territorial government's Environmental Assessment Offices can also adopt IGBA+ into its regulatory requirements in relation to potential for large project development on or near Indigenous Peoples traditional territories.

### Wise Practices/Approaches

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). Wise practices and approaches that have been identified in the annotated bibliography to help guide federal, provincial, and territorial government’s application of IGBA+ are as follows:

- Zitkala-sa (1924) recommends 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. She states that solutions will not be found with the current systems and structures in place.
- Kenny (2004) suggests that “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”.
- 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.
- “Clark (2012) 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.”
- “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 community.”
- “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 (Williams, et al, 2018).

- “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).
- “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” (Findlay, T., 2019).
- “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” (Gottardi, F., 2020).
- “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. For policy initiatives to be effective, collaboration and consultation must be central when working with Indigenous communities (Assembly of First Nations, 2009).

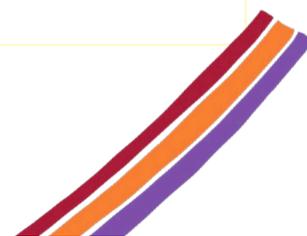


## IGBA+ Government *Suggested Questions*

<i>Principles</i>	<i>Questions</i>	<i>Response</i>
Meaningful inclusion of diversity of Indigenous women, and gender-diverse individuals (age, roles, Indigenous status, grassroots, leadership)	<p>How have you invested in building trust and relationship with the community?</p> <p>Describe how engagement has gone beyond elected leadership?</p> <p>Are there community groups that can be included and engaged? How will you do this? (i.e. youth groups, Elders council, Women’s council, Cultural Groups, 2SLGBTQIA+ groups, etc.)</p>	
Centre Indigenous women’s, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process	<p>How have you engaged with Indigenous women and gender-diverse individuals in the community?</p> <p>How are Indigenous women’s and gender-diverse voices, knowledge, wisdom, and lived experience woven into community processes, policies, governance?</p> <p>Can the existing models be replicated for IGBA+ to ensure they are at the center of the IGBA+ processes?</p>	
<p>7 R’s</p> <p>a. Re-membling</p> <p>b. Re-Matriation</p> <p>c. Re-clamation</p> <p>d. Re-spect</p> <p>e. Re-lationship</p> <p>f. Recognize Resistance</p> <p>g. Relinquish Power – Indigenous lead – self-governance and self-determination</p>	<p>a. How have you invested time to learn about the community’s unique history and relationship with colonial Indian Act policies and the impacts that have been carried through the generations?</p> <p>b. What (if any) steps has the community taken to center and uplift the voices, knowledge, wisdom, and lived experiences of Indigenous women in the community? How has the traditional roles of women and gender-diverse individuals been recognized and woven into the community?</p> <p>c. What practices have been utilized by Indigenous women and gender-diverse individuals to reclaim their traditional practices and customs? How can these practices be supported?</p> <p>d. Are you aware of the community traditions, practices, and protocols? Have you created space for Indigenous-lead processes, protocols, and solutions?</p> <p>e. Has exploration and research been completed on past relationships with government officials and the community? Have you customized your approach to establishing relationships and partnerships based on community protocols, history, etc.?</p> <p>f. Have you done the research prior to entering the community (as well as ongoing efforts) to understand the key role that resistance has in the survival of Indigenous Peoples, women, and gender-diverse individuals and communities?</p> <p>g. How have you had customized and meaningful discussions on the importance of having IGBA+ community-led? And have you asked the community how government can be in a supportive position rather than in an authoritative position?</p>	

## IGBA+ Government *Suggested Questions (continued)*

<i>Principles</i>	<i>Questions</i>	<i>Response</i>
<p>Healing-centered approach, consent based, and honours confidentiality</p>	<p>What were the health/wellness practices prior to contact in the community?</p> <p>How has colonialism contributed to the health/wellness of community?</p> <p>What current programs/services are available in the community? Are they culturally relevant? What are the potential health impacts of the proposed project/policy/regulation on the health/wellness of community?</p> <p>How have you followed the appropriate community protocols to obtain free prior and informed consent to engage?</p> <p>Do you understand the community's unique history being researched? How has this affected the community?</p> <p>How have you established confidentiality protocols with the community?</p>	
<p>Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and gender-diverse individuals</p>	<p>What were the community practices, traditions, protocols, ceremonies, ways of being prior to contact and the confederation of Canada? How have these evolved, changed?</p> <p>How has colonization uniquely impacted the community and their ways of being and knowing?</p>	
<p>Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)</p>	<p>Do you understand how the community would engage, collect information, and share this information traditionally?</p> <p>How can you adjust your data collection methods to allow for a diversity of Indigenous gendered approaches to be utilized, recognized, applied, meaningfully measured, and preserved?</p> <p>How can you weave ceremony into different phases of the GBA+ process?</p> <p>Is there opportunity to weave in translation of data collection to traditional language in community?</p>	
<p>Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing</p>	<p>How has government spent time understanding the community's worldview, values, ways of being and knowing?</p> <p>How does the community share knowledge? Can processes be adapted to be inclusive of alternative ways of receiving knowledge? (i.e. art-based, land-based, oral history, etc.)</p> <p>How does the current government approach to data collection honour the way community collects data?</p>	





## Berry Basket 2: IGBA+ Industry

*So, these issues of economic development, land, and rights—they inherently implicate the ongoing oppression of Indigenous women and the way that we live our lives and the way in which we are free to live or not free to live.*  
—Sarah Robinson, 2019

Resource extraction and development has happened and continues to happen on Indigenous lands and traditional territories since early settlers came to the lands now commonly referred to as Canada. Proper engagement and consultation with Indigenous peoples, leaders, and communities has largely not been upheld during resource extraction and development. Due to the enforcement of the Indian Act and federal Indian Agents representing Indigenous interests on Indian Reserve lands up until recently, many resource extraction and development projects included little to no meaningful inclusion of Indigenous Peoples, leaders, and communities. This lack of meaningful consultation, engagement, and absence of free, prior, and informed, consent has led to generations of resource extraction and development projects that include very little (or none) Indigenous Knowledge, Indigenous land usage, Indigenous practices, ways of being and knowing.

In addition, Indigenous women have largely been excluded in the engagement, consultation, and regularly processes on resource extraction and development due to the discriminatory colonial processes that have been well established in the

industries that operate in Canada. There have been several studies—some of which we have included in the annotated bibliography of this toolkit—that have proven the long-term generational effects of resource extraction and development on Indigenous women, girls, Two-Spirit, and gender-diverse people. IGBA+ is an opportunity for industry and corporations to shift their long-held exclusionary processes to include Indigenous women’s voices, knowledge, wisdom, and lived experiences to acknowledge, measure, and mitigate the impacts that resource extraction and development have on Indigenous women, girls, Two-Spirit, and gender-diverse people.

There are strong calls to action for industry to be a meaningful part of the truth and reconciliation movement in Canada by improving their business practices. These calls are outlined in the Truth and Reconciliation Commission’s 94 Calls to Action, more specifically Call to Action #92 as well as in the “Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls” Calls to Justice 13.1–13.5. IGBA+ is a tool that can lead to meaningful implementation of both calls to industry and corporations to be a meaningful part of the truth and reconciliation movement in Canada and do their part to create a more equitable and just country.

### *Guiding Principles*

1. Meaningful inclusion of diversity of Indigenous women, girls, Two-Spirit and Gender-Diverse Individuals (age, roles, Indigenous status, grassroots, leadership etc.)
2. Centre Indigenous women’s, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.
3. 7 R’s: Re-remembering, Re-Matriation, Re-clamation, Re-spect, Re-relationship, Recognize Resistance, Relinquish Power - Indigenous lead - self-governance and self-determination
4. Healing-centered approach, consent based, and honours confidentiality
5. Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals
6. Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)
7. Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing

### *Applications*

IGBA+ can be applied within resource extraction, resource development, and other capital projects that are being proposed and/or built on, adjacent, or near Indigenous Peoples traditional territories. Prior to the development of the practice of GBA+ and IGBA+, and the displacement of Indigenous women from their rightful roles as leaders in their communities, as well as the

silencing of Indigenous Peoples through legislation, the impact of development on Indigenous women has not been measure, evaluated, or mitigated. IGBA+ is an opportunity for industry to broaden their lens on the assessment of development projects to make efforts to mitigate the potential harmful effects of development.

*Reclaiming Power and Place: The Final Report on the National Inquiry on Missing and Murdered Indigenous Women and Girls* produced 231 Calls to Justice and Calls to Justice 13.1–13.5 outline specific calls to the extractive industries to apply an Indigenous Gender-Based lens on proposed development projects. There is a large role that industry can play to be a part of ending violence against Indigenous women, girls, Two-Spirit, and gender-diverse people.

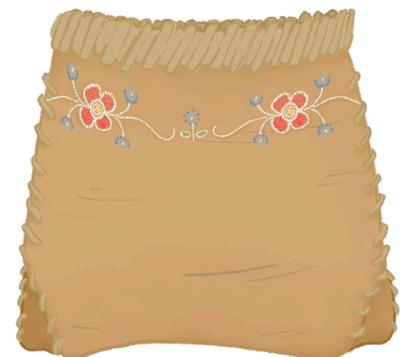
### **Wise Practices/Approaches**

Wise practices and approaches that have been identified in the annotated bibliography to help guide industry’s application of IGBA+ are as follows:

- “Increased intentional support for research and documentation lead by Indigenous women and organizations, especially at the community level; Increased visibility of the gendered impacts by resource extraction and development; 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; Sustained supports for networks and exchanges of Indigenous women impacted by mining.” (KAIROS, 2014)
- “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.”
- “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. Regarding environmental (or “impact”) assessment processes, 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.”
  1. “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 & Quinlan, 2018).

2. “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:
  - a) Requiring seats reserved for Indigenous women on IA panels;
  - b) Require consultation with Indigenous women in preparing for IA statements;
  - c) Require that data is disaggregated by gender and other diversities;
  - d) Provide interpretation services;
  - e) Hold women-only consultations;
  - f) Provide adequate time and money for Indigenous women to engage fully (Manning, et al., 2018, p. 44)
3. 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:
  - a) opening workshops to identify the process and build credible relationships (Whitman, key informant interview, September 2018),
  - b) 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
  - c) holding meetings for women in their home community to allow all perspectives to be heard (Manning et al., 2018, p. 49).



4. 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).
5. “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. (Hoogeveen, D., Williams, A., Hussey, A., Western, S., & Gislason, M. K., 2021).



## IGBA+ Industry *Suggested Questions*

<i>Principles</i>	<i>Questions</i>	<i>Response</i>
Meaningful inclusion of diversity of Indigenous women, and gender-diverse individuals (age, roles, Indigenous status, grassroots, leadership)	<p>How have you invested in building trust and relationship with the community?</p> <p>How has engagement gone beyond elected leadership?</p> <p>Are there community groups that can be included and engaged? (i.e. youth groups, Elders council, Women’s council, Cultural Groups, 2SLGBTQIA+ groups, etc.) how will you do so?</p>	
Centre Indigenous women’s, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process	<p>How have you engaged with Indigenous women, girls, Two-Spirit and gender-diverse individuals in the community?</p> <p>How are Indigenous women’s and gender-diverse voices, knowledge, wisdom, and lived experience woven into community processes, policies, governance?</p> <p>How can the existing models be replicated for IGBA+ to ensure they are at the center of the IGBA+ processes?</p>	
<p>7 R’s</p> <p>a. Re-remembering</p> <p>b. Re-Matriation</p>	<p>a. How have you invested time to learn about the community’s unique history and relationship with colonial Indian Act policies, resource extraction and/or development projects?</p> <p>b. What (if any) steps has the community taken to center and uplift the voices, knowledge, wisdom, and lived experiences of Indigenous women in the community? How has the traditional roles of women been recognized and woven into the community?</p>	

## IGBA+ Industry *Suggested Questions (continued)*

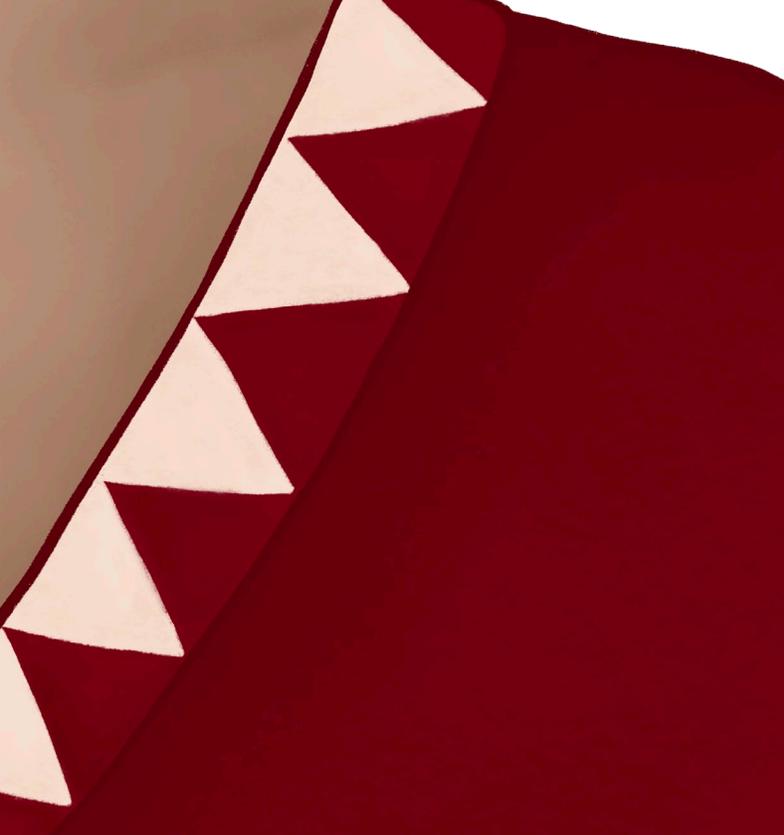
<i>Principles</i>	<i>Questions</i>	<i>Response</i>
<p>7 R's</p> <ul style="list-style-type: none"> <li>c. Re-clamation</li> <li>d. Re-spect</li> <li>e. Re-lationship</li> <li>f. Recognize Resistance</li> <li>g. Relinquish Power - Indigenous lead - self-governance and self-determination</li> </ul>	<ul style="list-style-type: none"> <li>c. What practices have been utilized by Indigenous women and Two-Spirit relatives to reclaim their traditional practices and customs? How can these practices be supported?</li> <li>d. Are you aware of the community traditions, practices, and protocols? How have you created space for Indigenous-lead processes, protocols, and solutions?</li> <li>e. Has exploration and research been completed on past relationships with industry and the community? How have you customized your approach to establishing relationships and partnerships based on community protocols, history, etc.?</li> <li>f. How have you done the research prior to entering the community (as well as ongoing efforts) to understand the key role that resistance has in the survival of Indigenous Peoples, women, and communities?</li> <li>g. How have you had customized and meaningful discussions on the importance of having IGBA+ community-led? And have you asked the community how industry can be in a supportive position rather than in a dictator position?</li> </ul>	
<p>Healing-centered approach, consent based, and honours confidentiality</p>	<p>What were the health/wellness practices prior to contact in the community?</p> <p>How has resource extraction and/or development projects contributed to the health/wellness of community?</p> <p>What current programs/services are available in the community? Are they culturally relevant? What are the potential health impacts of the proposed project/policy/regulation on the health/wellness of community?</p> <p>How have you followed the appropriate community protocols to obtain free prior and informed consent to engage?</p> <p>Do you understand the community's unique history being researched? How has this affected the community?</p> <p>How have you established confidentiality protocols with the community?</p>	



<b>Principles</b>	<b>Questions</b>	<b>Response</b>
Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and gender-diverse individuals	<p>What were the community practices, traditions, protocols, ceremonies, ways of being prior to contact and resource extraction and/or development projects? How have these changed, evolved?</p> <p>How has colonization and resource extraction and/or development projects uniquely impacted the community and their ways of being and knowing?</p>	
Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)	<p>How do you understand how the community would engage, collect information, and share this information traditionally?</p> <p>How can you adjust your data collection methods to allow for a diversity of Indigenous gendered approaches to be utilized, recognized, applied, meaningfully measured, and preserved?</p> <p>How can you weave ceremony into different phases of the IGBA+ process?</p> <p>How will you weave in translation of data collection to traditional language in community?</p>	
Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing	<p>How has industry and specifically your company spent time understanding the community's worldview, values, ways of being and knowing?</p> <p>How does the community share knowledge? Can processes be adapted to be inclusive of alternative ways of receiving knowledge? (i.e. art-based, land-based, oral history, etc.)</p> <p>Does the current corporate approach to data collection honour the way the community collects data?</p>	

*You've got typically young men flying in and out to these communities that they have no connection to. They have no respect because they are not from that place. Living in close quarters with other young men where health is typically not a priority you work long hours you make a lot of money and you blow off steam in ways that are really unhealthy – drug abuse, sexual abuse – you're also separated from your family or your place of origin or wherever it is that you call home. You blow off steam in really unhealthy ways to pass the time when you're not working. Prostitution increases, domestic violence increases, substance abuse, sex trafficking, rape. All of those kinds of things percolate in those environments. And these environments are out in rural and remote communities where indigenous peoples continue to live and the women are the ones who experience those traumas a majority of the time.*  
 —Sarah Robinson, 2019





### Berry Basket 3: IGBA+

Prior to colonization Indigenous women were not only meaningfully included in decision-making on important matters within the community, but they were also integral to this process. The Indigenous women's lens was important ensuring that a holistic notion was applied to important decisions that affected all the community. Indigenous women and children were seen as the heart of the community – when Indigenous women and children are healthy – the entire community is healthy.

Since contact and the enforcement of colonial policies, Indigenous women have been purposely displaced and silenced from being a meaningful part of the decision-making process. This has been detrimental to the role of Indigenous women in communities over generations as well as all peoples in the community. When the heart of the community is displaced, it destabilizes the entire community.

IGBA+ is a pathway for Indigenous communities to start reinserting the Indigenous women's lens into decision-making in an intentional and meaningful way. It can be woven into the community's policies, protocols, and decision-making processes. Another option is to appoint and/or elect an Indigenous Women's Council in the community to oversee and be responsible for the IGBA+ implementation process which would be a wise practice that can be implemented to ensure that IGBA+ is done in a fulsome, holistic, and inclusive way.

### Guiding Principles

1. Meaningful inclusion of diversity of Indigenous women, girls, Two-Spirit and Gender-Diverse Individuals (age, roles, Indigenous status, grassroots, leadership etc.)
2. Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.
3. 7 R's: Re-remembering, Re-Matriation, Re-clamation, Re-spect, Re-relationship, Recognize Resistance, Relinquish Power - Indigenous lead - self-governance and self-determination
4. Healing-centered approach, consent based, and honours confidentiality
5. Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals
6. Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)
7. Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing

### Applications

*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.*  
—Amnesty International, 2016

IGBA+ can be applied in Indigenous communities both internally and externally. We have listed some examples of common situations and processes where IGBA+ can be applied. However, given the uniqueness of each community, they may have different situations and processes so some of these examples may apply, others will not, and some may not be listed. If the community does not already have an Indigenous women's council, this is a good recommendation to consider in the early stages of implementing IGBA+. As the Indigenous women's council can advise on community situations and processes that IGBA+ can be applied.

The following are examples of where IGBA+ can be applied in Indigenous communities:

### **Internal**

- Community policies creation and enhancement,
- Community planning and customs/protocols,
- Community decision-making,
- Community programs and services (health/wellness, family/children, education, justice etc.)
- Implementation of all community decisions to ensure inclusivity and holistic

### **External**

#### *Industry/Corporate*

- Impact Benefit Agreements (IBA),
- Environmental Assessment regulatory processes,
- MOU's
- Community Investment

#### *Joint ventures/partnerships*

- Relationship building/community engagement and consultation processes

#### *Government*

- Treaties,
- Litigation,
- Land-claims,
- Relationship agreements
- Any and all nation-to-nation negotiations and agreements

#### *Royal Canadian Mounted Police (RCMP) or Local Police*

##### *Departments*

- Community and policing relationship agreements and protocols
- Implementation of the policing Calls to Justice from the "Reclaiming Power and Place: The Final Report on the National Inquiry into Missing and Murdered Indigenous Women and Girls" —Call to Justice 9.1-9.11

#### *Nation-to-Nation (Indigenous communities)*

- Community engagement, consultation, and relationship building
- Historical land usage discussions and agreements
- Ceremony, protocols, community events

## **Wise Practices/Approaches**

Wise practices and approaches that have been identified in the annotated bibliography to help guide Indigenous community's application of IGBA+ are as follows:

### **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 (Amnesty International, 2016).

### **Story Method**

The research utilized a method described as a "story method" because their findings and answers to 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" (Kenny, 2006, p. 552).

### **Ceremony, Singing and Expressive Arts**

These are forms of counter-storytelling—important practices for Indigenous women but also spaces to create that which is denied many Indigenous women living in inner cities.

### **Collective Witnessing**

Collective witnessing transforms individual stories into public performance. This is connected to cultural oral ways of remembering and building relationships (p. 91) which is the collective witness equated with Scott's (1990) work on expressing "the hidden transcripts of resistance" (Nadeau & Young, 2006, p. 91).

### **Responsive to Community Traditions and Practices**

Clark states 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).

### **Create Dialogic Spaces**

Hania and Graben (2020) emphasize 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 (Hania & Graben, 2020).

### **Police Accountability and Individualized Relational Practices**

Barkaskas and Hunt (2017) identified police accountability as 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.

## IGBA+ *Suggested Questions*

<i>Principles</i>	<i>Questions</i>	<i>Response</i>
Meaningful inclusion of diversity of Indigenous women, and gender-diverse individuals (age, roles, Indigenous status, grassroots, leadership)	<p>Do we have a diversity of Indigenous women and gender-diverse individuals from our community included in an intentional and meaningful way in our community processes?</p> <p>Who do we need to approach to help us answer this question as well as do the work to ensure we are being inclusive?</p>	
Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process	<p>Do we have examples in our community where we center Indigenous women's and gender-diverse voices, knowledge, wisdom, and lived experiences? (i.e., projects, ceremonies, programs, etc.)</p> <p>If so, then how do we replicate the process to ensure that we are doing this with the implementation of IGBA+?</p>	
<p>7 R's</p> <p>a. Re-membling</p> <p>b. Re-Matriation</p> <p>c. Re-clamation</p> <p>d. Re-spect</p> <p>e. Re-lationship</p> <p>f. Recognize Resistance</p> <p>g. Relinquish Power - Indigenous lead - self-governance and self-determination</p>	<p>a. Are there safe and brave spaces created in the community for Indigenous women, Two-Spirit and gender-diverse individuals to share their lived experiences of colonial violence? As well as share stories of the roles of women and Two-Spirit peoples prior to contact?</p> <p>b. How has the traditional roles of Indigenous women and gender-diverse individuals been recognized and woven into the community? Can we create further opportunities and roles for Indigenous women and gender-diverse individuals to lead and/or advise on decision making?</p> <p>c. How can the community support women and Two-Spirit and gender-diverse individuals in reclaiming their traditional roles? Are there examples in our community that Indigenous women and gender-diverse individuals have reclaimed their traditional roles?</p> <p>d. Has the community created space for Indigenous women, Two-Spirit and gender-diverse individuals to lead and contribute to decision-making processes?</p> <p>e. Have actions been taken to share about and honour the traditional roles of Indigenous women and gender-diverse individuals in our community? What can we do to continue to foster better relationships with and between Indigenous women and gender-diverse peoples in our community?</p> <p>f. Have any ceremonies/events in the community been held to acknowledge and honour the resistance and strength of Indigenous women? Of Two-Spirit and gender diverse individuals? How is the community supporting the ongoing resistance efforts of Indigenous women and gender-diverse individuals in our community?</p> <p>g. Has the community intentionally and meaningfully created space for and designated roles for Indigenous women and Two-Spirit and gender-diverse individuals to be in decision-making roles or to advise the decision-making process?</p>	

<i>Principles</i>	<i>Questions</i>	<i>Response</i>
<p>Healing-centered approach, consent based, and honours confidentiality</p>	<p>What were our traditional health/wellness/healing/medicinal/ ceremonial practices prior to contact in the community?</p> <p>What current programs/services are available in the community? Are they culturally relevant? How do we continue to invest in centering the health/wellness of Indigenous women?</p> <p>Have we employed our traditional communication and community decision making protocols into the IGBA+ process?</p>	
<p>Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals</p>	<p>Have we created accessible safe and brave spaces for Indigenous women and gender-diverse individuals to share the impact of colonization and resource extraction and/or development projects on their lives?</p>	
<p>Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)</p>	<p>How can we weave in our land-based teachings, ceremonial practices, language, and relationships into the IGBA+ data collection process?</p>	
<p>Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing</p>	<p>*How do we incorporate our holistic ways of being and knowing into colonial processes and our relationships with colonial governments, companies, and institutions? Where can we weave these into our relationship protocols/agreements with colonial governments, companies, and institutions to ensure our knowledge, wisdom, and ways of being and knowing are acknowledged, respected, and utilized?</p>	





## Berry Basket 4: IGBA+ Indigenous Women, girls, Two-spirit and gender-diverse (individuals, women's/girls' Two-Spirit groups)

*I think the average person would say economic development, 'what does that have to do with identity?' Because the colonial or Canadian approach would be to separate those things in some way but when you're an Indigenous person and your identity is so intimately linked to the land and all that it offers. And when economic development is so intimately linked to the use of those lands and what it offers it becomes crystal clear that economic development impacts identity, impacts freedoms, impacts people's basic human rights – in ways that science – or whatever – would like to separate but cannot be separated for Indigenous women and communities.*

—Sarah Robinson, 2019

Indigenous GBA+, or red intersectionality not only recognizes the multi-generational impact of colonization and trauma but points towards policy solutions that acknowledge sovereignty, build on resistance and emerge from the strengths within the community and within Indigenous women, girls and gender-

diverse individuals themselves. Indigenous girls, women, Two-Spirit and gender-diverse individuals are the best guides of determining their own needs in this respect, as they are already engaging in daily acts of understanding, negotiating and resisting colonial policy.

This work is built on the recognition of the need for Indigenous gender-based analysis that is grounded in the interconnected relationships between culture, gender among other factors, and is rooted in the lived realities of Indigenous women, girls, and gender-diverse individuals historically and contemporarily.

### **Guiding Principles**

1. Meaningful inclusion of diversity of Indigenous women, girls, Two-Spirit and Gender-Diverse Individuals (age, roles, Indigenous status, grassroots, leadership etc.)
2. Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.
3. 7 R's: Re-membling, Re-Matriation, Re-clamation, Re-spect, Re-lationship, Recognize Resistance, Relinquish Power - Indigenous lead - self-governance and self-determination
4. Healing-centered approach, consent based, and honours confidentiality
5. Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals
6. Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)
7. Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing

### **Applications**

Indigenous GBA+ acknowledges that colonialism, racism, and sexism cannot be separated from each other in their impact on Indigenous women, girls and Two-Spirit people.

Understanding policy from a gender lens cannot be separated from our understanding of this as Indigenous women. Cornet and Lendor rely on the Aboriginal Women's Roundtable on Gender Equality, and state that the First Nations women recognize that "the sexual discrimination that women face on a day-to-day basis cannot be separated from the twin legacies of colonialism and racism, which continue to marginalize Aboriginal peoples and devalue their cultures and traditions" (as cited in Katrina Harry, p. 61).

You are invited to work with policies that impact your work and lives every day and situated and developed in your community and knowledge and include a holistic understanding of policy as including mental, spiritual, physical and emotional, and would build on the strengths and resistance that exist within you and your family, communities, blending traditional and contemporary approaches.



- Importance of Community care and Indigenous wellness approaches – what healing centred wellness approaches are important to you, your family and this process?
- Story work: Who am I? What power, privilege, lived knowledge do I bring to this policy process? What harms have existed in my life and in my family through policy? What triggers might I have here? What intersecting experiences come together to inform my worldview (age, gender identity, parenting status, etc.). What is my own story of resistance to policy? For survival? What is my story of being listened to in policy processes? What policies have you felt left out of? Not seen?
- Using an Indigenous healing centered perspective, we also consider the role of colonialism, and of policies as sites of harm/violence in our lives and as triggers. In small groups share your experiences of how Indigenous girls, women, Two-Spirit and gender-diverse individuals are impacted by policies? Harmed? Healed? How might we understand policy from an Indigenous gendered perspective? Identify some policies that have impacted you as an Indigenous woman, or gender-diverse individual? What triggers might there be here?
- Conduct policy workshops in each community. “The policy makers must be the women themselves. Funds need to be spent on sending facilitators into each community, who can spend time experiencing the daily lives of the women, networking with agencies and individuals to become immersed in the context of the women’s lives. These facilitators must have the skills to help women in policy design and implementation. A guarantee of implementation of these policies would be required.” (Kenny, 2002, p. 12).

## Wise Practice/Approaches

These are ideas and guiding tools that can assist women, girls and gender-diverse individuals in bringing their voice and wisdom forward. They can be done individually or as part of a women’s workshop, Two-Spirit, gender-diverse, or youth workshop. Take what works and leave the rest.

- Work on your own vision board for wellness and Indigenous GBPA+ policy development. Create your own holistic intersectional vision board, using images from art, magazines, words to represent all of your identity, teachings and ways of knowing.
- Take a moment and draw a basket or container for the policy work you will do today and in the future? What are its qualities? What is already in the basket to support you?
- Our traditional laws, family and community, values and stories—medicine stories are important sources of knowledge – what stories guide you in your work? Spend some time sharing your nation’s stories that could guide your policy process from an Indigenous women’s or gender-diverse perspective (For example the story of Tsa Tsa by Secwepemc Elder Dr. Mary Thomas guiding policy for author Natalie Clark).
- Intergenerational resistance and survival are in our DNA – draw on our grandmothers, mothers and Two-Spirit ancestors/relatives’ strengths. What gifts and acts of resistance are you drawing on? Recognize our own experiences of “trauma” and violence and how this might be triggered through policies and policy processes.

***This is a checklist that Indigenous women, girls and gender-diverse Individuals can use to support their equitable engagement with IGBA+***

***It’s ok to have to work through this really hard stuff because every step we take—for every person that we mourn—for every tear that we cry—it is a step towards healing.***  
**—Sarah Robinson, 2019**



Create a chart like the one below and conduct a three or four generational policy review of women in your family (Grandmother, mother, you, daughter). What factors matter? What harm did policies cause? What healing/hopes for policy can we story?

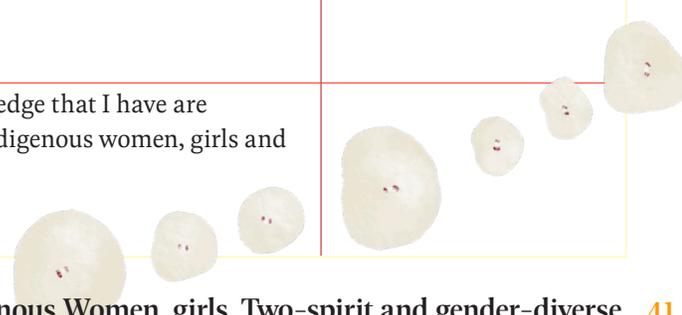
Sharing our stories helps understand the impacts of colonial policies and to make visible changes through the generations. In your small groups, discuss what strengths, resistance you have inherited?

Aspects	Grandmother	Mother	Daughter
Birth and home location	Born in 1890 Place of birth: in a traditional camp out on the land Method of delivery: by an Aboriginal midwife	Born in 1927 Place of birth: in a tent outside a small settlement Method of delivery: by an Aboriginal midwife	Born in 1952 Place of birth: in a hospital beside the Indian reserve Method of delivery: by a non-Native medical physician
Traditional native education	Totally immersed in traditional Native education, expert in knowledge and skills of Native culture	Immersed in traditional Native education, but was placed in residential school for part of childhood	Learned about traditional Native education, but was not raised out on the land, was raised on an Indian reserve
Formal education	No formal education	Grade 4 education received at residential school	Completed elementary, secondary and university education
Language fluency	Totally fluent in the Cree language, did not speak or understand English	Bilingual in the Cree language and English	Totally fluent in English, not fluent in the Cree language but understands

## IGBA+ Indigenous Women, girls, Two-spirit and gender-diverse

### *Suggested Questions*

<i>Principles</i>	<i>Questions</i>	<i>Project Response</i>
Meaningful inclusion of diversity of Indigenous women, and gender-diverse individuals (age, roles, Indigenous status, grassroots, leadership)	How have a diversity of Indigenous women, girls and gender-diverse individuals been included in the project? Have diverse Indigenous women and gender-diverse individuals themselves determined the development and needs of this project? In what ways? Who is missing?  *How have I and other women, girls and gender-diverse individuals been supported to be here (childcare, Elder care, transportation, meals)?  What does meaningful inclusion mean to me?	
Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process	What processes and practices support my voice in being included (art based, poetry, ceremony, on the land etc.)? What do I need to feel safe to share my knowing in this process?	

<b>Principles</b>	<b>Questions</b>	<b>Project Response</b>
<p>7 R's</p> <ul style="list-style-type: none"> <li>a. Re-membering</li> <li>b. Re-Matriation</li> <li>c. Re-clamation</li> <li>d. Re-spect</li> <li>e. Re-relationship</li> <li>f. Recognize Resistance</li> <li>g. Relinquish Power - Indigenous lead</li> <li>- self-governance and self-determination</li> </ul>	<ul style="list-style-type: none"> <li>a. Have I been supported to share the intergenerational impacts of policy in my family? Intergenerational knowledge?</li> <li>b. *How am I and other Indigenous women, girls and gender-diverse individuals being supported to take up leadership positions in this process? What specific patriarchal processes should be present?</li> <li>c. Do I feel respected for my role and knowledge as an Indigenous woman? Two-Spirit person? For my resistance? Activism?</li> <li>d. To what extent do I feel that power is being shared and relinquished and Indigenous women and Two-Spirit and gender-diverse individuals are leading the process? Am I and other Indigenous women and gender-diverse individuals involved in decision making?</li> <li>e. How do we deal with conflict between individuals involved in the project?</li> <li>f. Does our project honour the relationships that I have and support the growth and development of new ones?</li> </ul>	
<p>Healing-centered approach, consent based, and honours confidentiality</p>	<p>What processes and practices do I need to feel safe enough to participate? To be taken care of if triggered?</p> <p>How is consent understood in an ongoing way? Do I feel I can leave, change my mind etc.? What processes of choice are used?</p> <p>What stories have I been told about my wellness? About women's and Two-Spirit roles in policy? In our families? In our communities? What stories could guide you?</p> <p>Have I and other women, and gender-diverse individuals in the community had the opportunity to say what Indigenous knowledge is to be shared, and in what format the knowledge will be shared, used, and stored?</p>	
<p>Policy Analysis through the lens of Indigenous women, girls, Two-Spirit and Gender-diverse individuals</p>	<p>How is our project informed about larger systems of gendered colonialism and power in my life and other Indigenous women, Two-Spirit and gender-diverse individuals?</p> <p>How is training and mentoring in IGBA+ built into the project to build opportunities for me and everyone to participate?</p>	
<p>Indigenous gendered approaches utilized (i.e. land-based, ceremonial, weaving in language, relational)</p>	<p>What land-based, ceremonial spaces are needed for my participation? How are ceremonies such as berry picking and other harvesting impacted? Centred?</p> <p>*Is language included? Translation?</p>	
<p>Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing</p>	<p>Do I feel that the unique gifts and knowledge that I have are welcomed and included? And of other Indigenous women, girls and gender-diverse individuals?</p>	

*You are strengthening the voices of those we lost of those who have been silenced those who have been marginalized, those that have been murdered, those of you who do this heavy work and do it so graceful/ thank you for standing and for being our voices where we cannot stand/ do not forget lots of work to do to come home/ all meant to be here let's carry this work forward.*

*—MACIW IGBA+ workshop December 12, 2019*



# Stewardship, Wellness and Preparing for Future Harvests: Caring for the Berry Patch and for those Picking

This section is written for those reading this toolkit, and for the next generations of Indigenous girls, women, and gender-diverse Indigenous peoples. As you read this, it is important to consider what has helped you to survive—to consider your resistance and what your coping skills are for each of the spaces you move in. Violence does not define you—it has been mapped onto your body by the colonial system. You are not risk. You are beauty, you are survival. The following is not a prescriptive list, but instead a sharing of a basket weaving pattern, animating the healing within each stitch, each ceremony, each written word.

When we are triggered or reminded of the violence in particular of extractive violence, we can take care of ourselves through sensory and community wellness approaches. These include smell, taste, touch, sight and sound. I encourage you to pause before you read further and to imagine yourself in the berry-patch—gathering some berries and some medicines. What smells, what tastes, what touch, what image is part of your wellness bundle? Take a moment right now and find an item that makes you feel good from a sensory place (a smell, a taste, something to hold/touch, a visual). Pause whenever you need to as you are reading this and take wellness breaks or wellness walks. A wellness walk of even a few minutes with intention and ceremony and paying attention to any sensory items that makes you feel good and could be part of your wellness bundle (smell, touch, taste, visual). You can also create a medicine bundle and wellness vision board that includes physical, emotional, mental, spiritual and cultural safety/wellness.

Begin any reading about violence, including this toolkit, with grounding (ceremony, prayer, breathing, walking, meditation, yoga etc.), and know when it is too much. Remind yourself that you have choice and control. Stay connected to internal and external resources. Grounding allows for healthy emotional detachment from a flooding of emotions/flashbacks or otherwise that overwhelm the senses, allowing you to be present in the here and now. For example, Métis researcher Heather Foulds asserts that “Métis dancing is a culturally safe, Indigenous-led initiative that includes storytelling,

spirituality and community awareness. It can buffer the effects of colonization that have eroded Métis identity as a distinct nation in Canada with a unique history, culture and language” (Foulds, 2021).

## Questions for reflection:

What medicine and grounding practices to support wellness do I currently practice?

Who are my support systems, my community of caring? Who do I turn to? If I feel alone, how can I take a step to reach out for supports (crisis lines, support groups, counselling)

## Activism—Manifesting Vision

“All good stories end in a revolution” are the words from Christi Belcourt’s November 2016 keynote speech and underlines the importance of collective work to truth-tell and confront violence in all the spaces. (<https://youtu.be/XaBXDPzyLmO>). Think about getting involved in activism, creation and implementing a vision that stands against violence on the land and on the bodies of Indigenous girls, women and non-binary/Two-Spirit/Trans folk. Here are some questions that can assist with visioning.

## Questions for reflection:

What strategies do you and Indigenous girls, young women, and non-binary individuals in your community engage in to resist violence and support each other?

What is your vision for change? How do you envision ending violence in our communities, and the reverberating violence of extractive industries? How do you resist blame and shame and instead support Indigenous girls, young women, and non-binary folks in your community?

What are some of the strengths, survival & resistance/coping strategies for healing and survival that you have utilized, and that you have witnessed in other Indigenous women girls and Two-Spirit and gender-diverse individuals?

What are some of your desires, wishes and dreams, and those of other Indigenous women, girls, Two-Spirit and gender-diverse individuals? (imagining our future)?

What practices, programs do you need developed and delivered to best support and celebrate Indigenous women, girls, Two-Spirit and gender-diverse individuals to prevent and heal from violence and support our futures?

This work offers hope for our children and youth—that they



will no longer live within communities impacted by violence and resource extraction; no longer miss us because they are taken away; no longer live with a frozen survival response. This research offers hope for Indigenous children to once again be seen for their gifts, and for the statement: “let’s go pick berries” to be answered again and again with: “yes.” (Clark, 2018).

***Policy led to destruction—Policy will lead to rebuilding***

*I caution government. I caution Canadians. I caution regulators of resource industries to do some deep thinking about the responsibilities that they have to make sure that people—women in particular—can remain safe in the places that they live because it’s their right to do so and I think we can all agree that we want to see a Canada where people can live their lives without being raped. That’s the world I want to see. It’s important that we keep these gendered lenses on all that we do.*

—Sarah Robinson, 2019



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## Appendices

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