



Indigenous Gender Based Analysis+ for Government

Minister's Advisory Council on Indigenous Women (MACIW)

The IGBA+ Toolkit was commissioned by MACIW and written by co-authors Chastity Davis and Dr. Natalie Clark. The views expressed in the toolkit are those of Chastity Davis, Dr. Natalie Clark and the Council.



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What is the Indigenous Gender Based Analysis+ Toolkit?

Indigenous Gender Based Analysis Plus (IGBA+) is a tool intended to analyze socio-cultural and historical realities resulting from colonization and systemic racism.

IGBA+ begins from the position that colonization has, through several approaches and processes, including the forced implementation of colonial forms of governance and family-making— contributed to the historic and ongoing marginalization of **Indigenous women, girls, and gender-diverse individuals**.

The IGBA+ Toolkit was commissioned by the Minister's Advisory Council on Indigenous Women (MACIW) and written by co-authors Chastity Davis [Tla'amin Nation] and Dr. Natalie Clark [Métis and Secwepemc]. The views expressed in the toolkit are those of Chastity Davis, Dr. Natalie Clark and the Council. It was created for meaningful application by federal and provincial governments, corporations, Indigenous communities and Indigenous women, girls, Two-Spirit and gender-diverse individuals.

Prior to contact, the impression that I have from families and communities is that our women were loved, held up, respected, and 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

Why does IGBA+ matter for Government?

Government policies, 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 even today.

Therefore, there needs to be an intentional and meaningful process that can be applied to government policies, processes, and programs that include an Indigenous women's lens. IGBA+ is a framework that can be applied by all levels of government on proposed and existing policies, processes, and regulations.

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.



Sarah Robinson
Previous MACIW Member

Why is it important to learn about the history of Canada through an Indigenous women's lens?

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

Many Canadians have not had the opportunity to learn about Canadian history through the lens of Indigenous women or peoples. 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.

Current Reality: Impacts of Government on Indigenous women, girls, Two-Spirit and gender-diverse individuals

- With the creation of Canada and enforcement of colonial European values and governance, in particular the creation of the Indian Act in 1876, Indigenous women face disproportionately high levels of colonial-based and gender-based violence.
- In addition to the enforced overall colonial policy on Indigenous Peoples, there was and remains targeted legislation within the Indian Act created to deliberately oppress and displace Indigenous women from their communities.
- Many Indigenous women have been displaced from their communities, their voices silenced, and traditional roles eroded as a result of these colonial policies and systems of governance.



"Empowerment Day and Gathering"
Giving Voice Project
Tla'amin First Nation, 2020

How can governments use IGBA+?

IGBA+ is an opportunity for both the federal and provincial governments to improve the quality of life 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 in the development and implementation of government policy.

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 relationships with Indigenous communities and peoples. IGBA+ can also be applied to treaty negotiations, land claims, relationship agreements, Memorandum of Understanding's (MOU's) and truth and reconciliation initiatives.

What are some of the recommended approaches for governments within IGBA+?

- The federal government and many provincial governments in Canada have already adopted Gender Based Analysis Plus (GBA+) and are applying it across all ministries and departments through various methods.
- Including IGBA+ into these existing GBA+ policies would align with existing federal and provincial commitments to apply the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).
- 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.

What are the principles of IGBA+? How can it be put into practice?

Principle 1: Meaningful inclusion of diversity of Indigenous women (age, roles, Indigenous status, grassroots, leadership)

- Have you invested in building trust and relationship with the community?
- Has engagement gone beyond elected leadership?
- Are there community groups that can be included and engaged? (i.e., youth groups, Elders council, Women's council, Cultural Groups, 2SLGBTQIA+ groups, etc.)

Principle 2: Centre Indigenous women's voices, knowledge, wisdom, and lived experiences at every stage of the process.

- Have you engaged with Indigenous women in the community?
- How is Indigenous women's voices, knowledge, wisdom, and lived experience woven into community processes, policies, governance?
- Can the existing models be replicated for IGBA+ to ensure they are at the center of the IGBA+ processes?



Principle 3: 7 R's

- Re-membering: 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?
- Re-Matriation: 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?

"Indigenous Women Experiencing Homelessness", Giving Voice Project
Aboriginal Coalition to End Homelessness Society, 2020



- Re-clamation: What practices have been utilized by Indigenous women to reclaim their traditional practices and customs? How can these practices be supported?
- Re-spect: Are you aware of the community traditions, practices, and protocols? Have you created space for Indigenous-lead processes, protocols, and solutions?
- Re-relationship: 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.?

- Recognize Resistance: 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?
- Relinquish Power - Indigenous led self-governance and self-determination: Have you had customized and meaningful discussions on the importance of having IGBA+ community-led? Have you asked the community how government can be in a supportive position rather than in an authoritative position?

Principle 4: Healing-centered approach, consent based, and honours confidentiality.

- What were the health/wellness practices prior to contact in the community?
- How has colonialism contributed to the health/wellness of community?
- 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?
- Have you followed the appropriate community protocols to obtain free prior and informed consent to engage?
- Do you understand the community's unique history being researched? How has this affected the community?
- Have you established confidentiality protocols with the community?

Principle 5: Policy Analysis through the lens of Indigenous women (i.e., colonial violence)

- What were the community practices, traditions, protocols, ceremonies, ways of being prior to contact and the confederation of Canada?
- How has colonization uniquely impacted the community and their ways of being and knowing?



MACIW Council Members & MACIW Secretariat, 2023

Principle 6: Indigenous gendered approaches utilized (i.e., land-based, ceremonial, weaving in language, relational)

- Do you understand how the community would engage, collect information, and share this information traditionally?
- 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?
- How can you weave ceremony into different phases of the GBA+ process?
- Is there opportunity to weave in translation of data collection to traditional language in community?

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

- Has government spent time understanding the community's worldview, values, ways of being and knowing?
- 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.)
- Does the current government approach to data collection honour the way community collects data?



"Strong Threads Capote Making", Giving Voice Project
North Fraser Métis Association, 2021

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

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

For further information on the IGBA+ toolkit, please visit the following link:
bit.ly/maciwigbaplus

