



Indigenous Gender Based Analysis+ for Indigenous Communities

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 with 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 Indigenous communities?

Prior to colonization Indigenous women were meaningfully included in decision-making on important matters within the community and were seen as the heart of the community – when Indigenous women and children are healthy – the entire community is healthy.

As a result of the enforcement of colonial policies, Indigenous women have been purposely displaced and silenced from being a meaningful part of decision-making processes. This has been detrimental to 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 an Indigenous women's lens into decision-making in an intentional and meaningful way.

Sarah Robinson
Previous MACIW Member



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

- Indigenous women are the traditional leaders and matriarchs of their communities.
- 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 designed to deliberately oppress and displace Indigenous women from their communities.
- Indigenous women continue to face distinct barriers in participating in their communities as leaders and matriarchs as a direct result of historical and ongoing policies rooted in colonialism, including the Indian Act.

MACIW Council Members & MACIW Secretariat, 2023



How can Indigenous communities use IGBA+?

IGBA+ is a pathway for Indigenous communities to start reinserting an 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.

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. IGBA+ is also a pathway towards re-establishing and strengthening the matriarchal roles of Indigenous women in their communities.

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

- Creating Indigenous Women's Councils in Indigenous communities to oversee local IGBA+ implementation processes to ensure that IGBA+ is done in a fulsome, holistic, and inclusive way.
- 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.

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)

- Do we have a diversity of Indigenous women from our community included in an intentional and meaningful way in our community processes?

- Who do we need to approach to help us answer this question as well as do the work to ensure we are being inclusive?

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

- Do we have examples in our community where we center Indigenous women's voices, knowledge, wisdom, and lived experiences? (i.e., projects, ceremonies, programs, etc.)
- If so, then how do we replicate the process to ensure that we are doing this with the implementation of IGBA+?



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

Principle 3: 7 R's

- Re-membering: Are there safe and brave spaces created in the community for Indigenous women to share their lived experiences of colonial violence? As well as share stories of the roles of women prior to contact?
- Re-Matriation: How has the traditional roles of Indigenous women been recognized and woven into the community? Can we create further opportunities and roles for Indigenous women to lead and/or advise on decision making?
- Re-clamation: How can the community support women in reclaiming their traditional roles? Are there examples in our community that Indigenous women have reclaimed their traditional roles?
- Re-spect: Has the community created space for Indigenous women to lead and contribute to decision-making processes?
- Re-relationship: Have actions been taken to share about and honour the traditional roles of Indigenous women in our community? What can we do to continue to foster better relationships with and between Indigenous women in our community?
- Recognize Resistance: Have any ceremonies/events in the community been held to acknowledge and honour the resistance and strength of Indigenous women? How is the community supporting the ongoing resistance efforts of Indigenous women in our community?
- Relinquish Power - Indigenous led self-governance and self-determination: Has the community intentionally and meaningfully created space for and designated roles for Indigenous women to be in decision-making roles or to advise the decision-making process?

"Honouring Today's Voices Through Culture" Giving Voice Project
Indian Residential School Survivors Society Terrace, 2021



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

- What were our traditional health/wellness/healing/medicinal/ceremonial practices prior to contact in the community?
- 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?
- Have we employed our traditional communication and community decision making protocols into the IGBA+ process?

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

- Have we created accessible safe and brave spaces for Indigenous women to share the impact of colonization and resource extraction and/or development projects on their lives?

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

- How can we weave in our land-based teachings, ceremonial practices, language, and relationships into the IGBA+ data collection process?

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

- 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?

Sarah Robinson
Previous MACIW Member

Policy led to destruction - Policy will lead to rebuilding

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



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

