



Indigenous Gender Based Analysis+ for Women (Individuals, Women, and Girls Groups)

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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Chastity Davis
Previous MACIW Member



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**.

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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 women, girls, Two-Spirit and gender-diverse individuals?

IGBA+ recognizes the multi-generational impact of colonization and trauma, and points towards solutions that are deeply intertwined with the natural strength, resilience and sovereignty of Indigenous women, girls, Two-Spirit and gender-diverse individuals. IGBA+ also acknowledges that colonialism, racism, and sexism cannot be separated from each other in their impact on Indigenous women and their communities.

IGBA+ also further affirms the fact that Indigenous women are the best guides of determining their own needs, as they are already engaging in daily acts of understanding, negotiating, and resisting colonial policy in their lives and communities.



Sarah Robinson
Previous MACIW Member

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

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



- 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.

What are some of the ways that Indigenous women, girls, Two-Spirit and gender-diverse individuals use IGBA+?

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, Two-Spirit, gender-diverse, or youth workshop.

- Our traditional laws, family and community, values and stories – what stories guide you in your work and life?
- 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, consider sharing your experiences of how Indigenous girls, women, Two-Spirit and gender-diverse individuals are impacted by policies?
- Consider speaking on the strength and experiences of grandmothers, mothers and Two-Spirit ancestors and relatives' strengths. What gifts and acts of resistance have they given to you? Recognize their experiences and your own and how these might be impacted and triggered through policies and policy processes.



Chastity Davis & Lorna Williams
Previous MACIW Members

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

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

"Elder Abuse and Healthy vs Unhealthy Relationships Workshop"
Giving Voice Project, Han Knakst Tsitxw Society, Lytton, 2020

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

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

- Have a diversity of Indigenous women, girls and gender-diverse individuals been included in the project? Have diverse Indigenous women themselves determined the development and needs of this project? Who is missing?
- Have I been supported to be here (childcare, Elder care, transportation, meals)?
- What does meaningful inclusion mean to me?



Principle 2: Centre Indigenous women's 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?

Principle 3: 7 R's

- Re-membering: Have I been supported to share the intergenerational impacts of policy in my family? Intergenerational knowledge?
- Re-Matriation: How am I and other Indigenous women, girls being supported to take up leadership positions in this process? What specific matriarchal processes should be present?
- Re-clamation: Do I feel respected for my role and knowledge as an Indigenous woman? For my resistance? Activism?
- Re-respect: To what extent do I feel that power is being shared and relinquished and Indigenous women are leading the process? Am I and other Indigenous women involved in decision making?
- Re-relationship: How do we deal with conflict between individuals involved in the project?
- Recognize Resistance: Does our project honour the relationships that I have and support the growth and development of new ones?
- Relinquish Power - Indigenous led self-governance and self-determination:

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

- What processes and practices do I need to feel safe enough to participate? To be taken care of if triggered?
- How is consent understood in an ongoing way? Do I feel I can leave, change my mind etc.? What processes of choice are used?
- What stories have you been told about your wellness? About women's role in policy? In our families? In our communities? What stories could guide you?
- Have I and other women 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?

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

- Is our project informed about larger systems of gendered colonialism and power in my life and other Indigenous women?
- How is training and mentoring in IGBA+ built into the project to build opportunities for me and everyone to participate?

"Kelly Lake Community Healing Workshops", Giving Voice Project
Kelly Lake Cree Nation, 2020

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

- What land-based, ceremonial spaces are needed for my participation? How are ceremonies such as berry picking, and other harvesting impacted? Centred?
- Is language included? Translation?



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

- 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?

Policy led to destruction—Policy will lead to rebuilding

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

