



BRITISH COLUMBIA
ASSEMBLY OF FIRST NATIONS



BCAFN – FNGBA+ Community Engagement Sessions

Chastity Davis-Alphonse & Dr Natalie Clark
May 2023

LAND ACKNOWLEDGEMENT



WE WOULD LIKE TO RECOGNIZE THE TRADITIONAL TERRITORIES OF THE SECWEPENC PEOPLES TERRITORY WHOSE LANDS WE ARE ZOOMING IN FROM TODAY



WE INVITE YOU TO ACKNOWLEDGE THE TRADITIONAL TERRITORIES THAT YOU ARE CALLING IN FROM AS WELL. PLEASE POST IN THE CHAT WHERE YOU ARE CALLING IN FROM, YOUR NAME, AND FIRST NATION



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AGENDA

- OPENING SONG/PRAYER
- LAND ACKNOWLEDGEMENT/INTRODUCTIONS
- WELLNESS AND WITNESSING IN THE CIRCLE
- BCAFN – OVERVIEW OF FNGBA+ AND INTRODUCTIONS
- PRECONTACT – FIRST NATIONS WOMEN
- COLONIZATION AND FIRST NATIONS WOMEN
- WHAT IS GBA+?
- WHAT IS IGBA+?
- CO-CREATING FNGBA+
- DIALOGUE ON 3 QUESTIONS
- SUMMARY & NEXT STEPS
- CLOSING SONG/PRAYER



BCAFN – FNGBA+ & INTRODUCTIONS

- SARAH FROESE, SENIOR POLICY ANALYST, BCAFN
- ROCHELLE KING, POLICY ANALYST, BCAFN
- OVERVIEW OF FNGBA+
- INTRODUCTION OF FACILITATORS
- INTRODUCTION OF GRAPHIC FACILITATORS



SETTING THE CIRCLE

- In the chat dedicate your participation and sharing today to someone
- Write 1 strength/gift you bring to your work



MEDICINE FOR LISTENING TO THIS WORKSHOP



- I offer berries from my basket - ensure you have your medicine bundle, your berries close. What smell, what taste, what touch, what image is part of this bundle?
- How can we be a good witness to our self in this process? What gifts do we bring to this circle? What do you need present?



ACTIVITY: GROUNDING

- 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)
- We invite you to take a wellness walk after this session and find sensory items that makes you feel good and could be part of your wellness bundle (smell, touch, taste, visual)



MINDFULNESS: DIY SENSORY EXERCISE

- Practicing mindfulness moments in the day can be difficult with some many competing demands on our time, energy, emotional and mental resiliency cups.
- Try taking a few moments during the day when you feel you need to allow yourself time to recharge or rest.
- Using sensory to support your wellness breaks is very useful and calming:
 - Smell: freshness in the air after a rain
 - Taste: the taste of your favorite comfort food or treat.
 - Sound: the soft gentle flow of water over the river rock or gravel, or the wave rolling in and crashing against the edge of the land.
 - Touch: a soft touch, the comfort of a warm blanket, or sun on your skin, a gentle breeze blowing in your hair.
 - Sight: witnessing something beautiful and capturing every detail as you describe it to yourself
- Be aware how you are feeling as you move through these sensory moments, remember to pay attention to your breathing, be gentle with yourself and remember it takes practice.



LOVE-CENTERED

- What would you identify as the key components of a First Nations intersectional and gender-based approach?
- “**You know what, I’m going to say it, love. Unconditional love**” (Secwepemc Nation child/youth violence counsellor Shar Matthew)
- As Mohawk Beth Brant writes, “And the core, the pivot is love. We made the fires. We are the fire tenders. We are the ones who do not allow anyone to speak for us *but us*” (1983: 459, emphasis in original).



PRECONTACT – FIRST NATIONS WOMEN, GIRLS, 2-SPIRIT AND GENDER-DIVERSE PEOPLES



- Prior to contact First Nations women were the leaders in over 80% of the First Nations communities on the lands now known as Canada
- First Nations women and children were at the center of our communities and decision making would include the optimal health and wellness of women and children



COLONIZATION & IMPACTS ON FIRST NATIONS WOMEN, GIRLS, 2-SPIRIT AND GENDER- DIVERSE PEOPLES IN CANADA



- The federal government policies and most specifically the policies included in the Indian Act have had detrimental effects on the lives of First Nations women, girls, two-spirit, and gender-diverse individuals.
- Indian Act policies that were created in the late 1800's specifically in relation to First Nations women continue to have negative impacts today.
- Therefore, there needs to be an intentional and meaningful process (FNGBA+) that can be applied to Impact Assessments, laws, policies, programs, practices, governance, etc.



WHAT IS GENDER BASED ANALYSIS PLUS (GBA+)

- **GBA+ is an analytical process used to assess how diverse groups of women, men, and non-binary people may experience policies, programs, and initiatives. The "plus" in GBA+ acknowledges that GBA goes beyond biological (sex) and socio-cultural (gender) differences. We all have multiple identity factors that intersect to make us who we are; GBA also considers many other identity factors, like race, ethnicity, religion, age, and mental or physical disability.**

Women and Gender Equality Canada (WAGE) formally Status of Women Canada



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IDENTIFIED GAPS IN GBA+

- Existing models of GBA+ do not account for ongoing and daily experiences of violence of colonialism and acts of racism, sexism, through policies, and programs; nor for historic and ongoing resistance, activism and survivance by Indigenous peoples
- Assume all women are the same or that gender is the starting point
- Reinforces colonial gender-binary
- Majority of existing GBA+ resources do not centre First Nations ways of being and knowing, values, and world-views



INDIGENOUS GENDER BASED ANALYSIS + (IGBA+)



WHAT IS INDIGENOUS GENDER BASED ANALYSIS PLUS (IGBA+)

- Indigenous Gender Based Analysis Plus begins from the position that colonization has – through a number of 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



INDIGENOUS INTERSECTIONALITY

- Intersectionality as Indigenous youth activist Jessica Danforth (2011) describes is not new to Indigenous peoples. It's the way we have always thought. Indigenous communities prior to colonization had multiple categories of gender, holistic understandings and approaches to health; many had strong matrilineal traditions and complex systems of governance, systems of treaty and peacemaking processes
- Identity factors - Gender Class Race Sexuality Family Structure Ethnicity Ability Indigeneity Religion Location Age Citizenship Language
- Structural factors/Systems of power: Ableism Racism Sexism Classism Colonization Ageism Heterosexism Capitalism



IGBA+ TOOLKIT

- CO-CREATED FOR THE MINISTERS ADVISORY COUNCIL ON INDIGENOUS WOMEN (BRITISH COLUMBIA)
- 2-DAY WORKSHOP WITH FEDERAL/PROVINCIAL GOVERNMENT, INDUSTRY/CORPORATIONS, NOT-FOR-PROFITS, INDIGENOUS LEADERS, INDIGENOUS WOMEN
- ANNOTATED BIBLIOGRAPHY AND IGBA+ TOOLKIT
- FOUR DIFFERENT ASPECTS OF THE TOOLKIT:
 - FEDERAL/PROVINCIAL/MUNICIPAL GOVERNMENTS
 - INDUSTRY/CORPORATIONS
 - INDIGENOUS COMMUNITIES
 - INDIGENOUS WOMEN



IGBA+ TOOLKIT

- INCLUDES 7 GUIDING PRINCIPLES THAT CAN BE APPLIED AGAINST THE 4 COMMUNITIES THAT WE HAVE CREATED THE IGBA+ TOOLKIT FOR
- LIST OF QUESTIONS TO BE CONSIDERED WHEN IMPLEMENTING IGBA+ IN PARTNERSHIP WITH INDIGENOUS COMMUNITIES
- EACH IGBA+ PROCESS NEEDS TO BE COMMUNITY LEAD, CUSTOMIZED AND SPECIFIC TO EACH INDIGENOUS COMMUNITY





FIRST NATIONS GENDER BASED ANALYSIS PLUS (FNGBA+)



- Community engagement sessions (9)
 - *“Reaching back, Where are we now, and Reaching forward”*
- Literature review
- Design of FNGBA+ toolkit
- Pilot of FNGBA+ with First Nations community
- Finalize FNGBA+
- Host webinar featuring the finalized FNGBA+ toolkit



Exploration Exercise



- What words resonate with you when you think of First Nations Gender-Based Analysis Plus (FNGBA+)?



“Reaching Back” - Question

1

- “Reaching Back” - Question 1:

What do you know about teachings and practices related to gender in your community prior to contact and colonization? What do you know about the roles and responsibilities of women, girls, two-spirit and gender diverse peoples, and how those intersected with age, ability, parenting status? What approaches existed, and supports were needed to address this complexity and ensure all voices in decision making, governance, etc.?



“Where are we now” - Question 2



- **“Where are we now” - Question 2:**

Where are there examples of spaces, places, and processes where diversity of First Nations women, girls, grandmothers, 2-Spirit, Gender diverse, Peoples living with disabilities, rural/urban voices, and other identity factors (parenting status etc.) knowledge, and wisdom been respected, witnesser' included, sought out, and utilized?



“Reaching Forward” - Question 3



- **“Reaching Forward” - Question 3:**

“If you could pick one priority to strengthen the voices and power of First Nations women, girls and gender diverse people in your community, what would it be?”



Summary of Session

- Summary from Graphic Facilitator



FNGBA+ ENGAGEMENT SESSIONS



- **MAY 9, 2023 – 11:45AM-1:15PM [ZOOM]**
- **MAY 11, 2023 – 4:00PM-5:15PM [ZOOM]**
- **MAY 17, 2023 – 1:00PM-2:15PM [IN-PERSON / “OUR GATHERING”]**
- **MAY 18, 2023 – 9:00AM-11:00AM [MMIWG2S+ COALITION]**
- **MAY 24, 2023 – 1:00PM-4:15PM [IN-PERSON / PG]**
- **MAY 25, 2023 – TBD** [TSILHQOT’IN WOMEN’S COUNCIL – *Closed Session*]**
- **MAY 26, 2023 – 2:00PM-4:00PM - 2SLGBTQQIA+** - [*Dedicated Session*]**
- **MAY 31, 2023 – 3:00PM-5:00PM – [SECWPEMC GRRLZ GROUP – *Closed Session*]**

- **JUNE 9, 2023 – 9:00AM-11:00AM [ZOOM] – WHAT WE HEARD SESSION**



THANK YOU

- Contact Information:
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- Chastity Davis-Alphonse –
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RESOURCES FOR IGBA

- **UN on Gender and Indigenous Peoples:**
https://www.un.org/esa/socdev/unpfii/documents/BriefingNote1_GREY.pdf
- **Gender-Based Analysis and Differing Worldviews by Cynthia D. Stirbys** Can be purchased through this journal: <https://www.inanna.ca/catalog/indigenous-women-canada-voices-first-nations-inuit-and-metis-women/>
- **Brief history of Marginalization of Indigenous Women in Canada:**
https://indigenousfoundations.arts.ubc.ca/marginalization_of_aboriginal_women/
- **Ontario Native Women's Association that cites IGBA on pages 26-28:**<https://www.mmiwg-ffada.ca/wp-content/uploads/2019/02/ONWA-Final-Written-Submission.pdf>





RESOURCES FOR IGBA

- **NWAC Culturally-Relevant GBA -**
<https://www.nwac.ca/wp-content/uploads/2015/05/2007-NWAC-Culturally-Relevant-Gender-Based-Analysis-An-Issue-Paper.pdf>
- **Pauktuutit Inuit Women of Canada:** <https://www.pauktuutit.ca/wp-content/uploads/Quantitative-Report-Final.pdf>
- **Assembly of First Nations has a paper as well:** https://www.afn.ca/uploads/files/rp-enviro_health_and_women.pdf
- **Federal Indian Affairs has their own GBA policy:** https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/plc_1100100028538_eng.pdf



References

- Impact Assessment Act: <https://laws-lois.justice.gc.ca/eng/acts/I-2.75/page-4.html>
- Gender-Based Analysis + Definition: <https://cfc-swc.gc.ca/gba-acs/index-en.html>
- Indigenous Knowledge Definition: <http://www.unesco.org/new/en/natural-sciences/priority-areas/links/related-information/what-is-local-and-indigenous-knowledge>
- GBA+ & Impact Assessment: <https://www.canada.ca/en/impact-assessment-agency/services/policy-guidance/practitioners-guide-impact-assessment-act/gender-based-analysis-plus.html>

