

All My Relations Plus: Transforming FNGBA+



Table of Contents

ALL MY RELATIONS PLUS: TRANSFORMING FNGBA+	1
TABLE OF CONTENTS	2
EXECUTIVE SUMMARY	6
TERRITORIAL RECOGNITION & ACKNOWLEDGEMENTS	7
WELLNESS, COMMUNITY-CARE AND HEALING-CENTRED	9
BEYOND THE COLONIAL FRAME	10
WHAT IS FIRST NATIONS HOLISTIC/INTERSECTIONAL GBA+	11
INCLUSION: 2SLGBTQQIA+	12
INCLUSION: INDIGENOUS YOUTH ARE NECESSARY	13
APPROACH: CO-CREATING	14
QUESTION 1: NAMING - CENTERING EACH NATION'S LANGUAGE, LAWS AND CULTURE	14
QUESTION 2: LOOKING BACK "REACHING BACK"	14
QUESTION 3: WHERE WE ARE NOW?	15
QUESTION 4: LOOKING FORWARD—VISIONING	15
<i>Co-Creating Phase 1 – Engagements</i>	15
CO-CREATING PHASE 1 – LITERATURE REVIEW	16
<i>Co-Creating Phase 2 – Pilot Project</i>	16
TRANSFORMING POLICY: WHAT WE HEARD	17
QUESTION 1. NAMING—ALL MY RELATIONS	17
WHAT WE HEARD – OVERALL THEMES	17
WHAT WE HEARD	18
<i>Present day</i>	19
<i>Looking back</i>	19
<i>Looking forward</i>	20
WHAT WE HEARD	21
<i>Looking Back</i>	22
<i>Where are we now?</i>	22
<i>Looking Forward</i>	22
WHAT WE HEARD	23
<i>Looking Back</i>	24
<i>Where are we now?</i>	24
SECTION TWO:	26
ALL MY RELATIONS PLUS - TRANSFORMING FIRST NATIONS GENDER BASED ANALYSIS PLUS (FNGBA+): A	
CULTURALLY RELEVANT APPROACH TO FNGBA+ TOOLKIT	26
TRANSFORMATION: BUTTERFLY STAGES	26
STAGE 1: EGG—GROUNDING, PREPARATION, INFORMATION IDENTIFICATION, AND PLANNING	29
<i>Introduction</i>	29
<i>Definition</i>	30
<i>Community Steps</i>	30
<i>Suggested Steps for Planning</i>	30

<i>Wise Practice Examples from the Pilot Project</i>	31
STAGE 2: CATERPILLAR—DEVELOPMENT AND DESIGN OF THE COMMUNITY ENGAGEMENT PROCESS (QUESTIONS)	32
<i>Introduction</i>	32
<i>Definition</i>	32
<i>Community Steps</i>	33
<i>Reaching Back</i>	34
<i>Where are we now</i>	34
<i>Reaching forward – Where we are going</i>	34
<i>Suggested Steps for Designing Community Engagement</i>	35
<i>Wise Practice Examples</i>	35
<i>Governance</i>	36
<i>Healthy Communities</i>	36
<i>Wisdom from the Pilot Project</i>	37
STAGE 3: CHRYSALIS—CREATION OF SAFE SPACES FOR COMMUNITY GATHERINGS, COMMUNITY DIALOGUE, INFORMATION GATHERING, & RESEARCH	38
<i>Introduction</i>	38
<i>Definition</i>	39
<i>Principles for creating safe spaces</i>	39
<i>Community Steps</i>	39
<i>Suggested Steps for Community Engagement</i>	40
<i>Wise Practice Examples</i>	40
STAGE 4: BUTTERFLY—TAKING FLIGHT—DATA ANALYSIS, REPORT OUT, & IMPLEMENTATION	43
<i>Introduction</i>	43
<i>Definition</i>	44
<i>Community Steps</i>	44
<i>Suggested Steps for Data Analysis, Reporting Out, and Implementation</i>	44
<i>Wise Practice Examples from the Pilot Project</i>	45
STAGE 5: BUTTERFLY AFTER FLIGHT - TRANSFORMATIVE CHANGE (SYSTEMS AND STRUCTURES), EVALUATION, AND KNOWLEDGE SHARING	46
<i>Introduction</i>	46
<i>Definition</i>	47
<i>Community Steps (including youth leaders, 2SLGBTQI+ groups)</i>	47
<i>Wise Practice Examples</i>	48
TSILHQOT'IN WOMEN'S COUNCIL PILOT PROJECT ALL MY RELATIONS – FIRST NATIONS GENDER BASED ANALYSIS PLUS 5 STAGES OF THE BUTTERFLY	49
OVERVIEW.....	49
STAGE 1 - EGG	49
<i>Overview</i>	49
<i>Steps taken during the Tsilhqot'in Women's Council Pilot</i>	49
STAGE 2 – CATERPILLAR.....	50
<i>Overview</i>	50
<i>Steps taken during the Tsilhqot'in Women's Council Pilot</i>	50
STAGE 3 – CHRYSALIS	50
<i>Overview</i>	50
<i>Steps taken during the Tsilhqot'in Women's Council</i>	51

<i>Promotion of the Health & Wellness Event</i>	51
<i>Agenda of the Health & Wellness Gathering (3-days)</i>	52
GRAPHIC FACILITATION OF THE HEALTH & WELLNESS GATHERING	55
<i>Day 1 – “Reaching Back” – Tsilhqot’in Traditions, Culture, and Protocols</i>	55
<i>Day 2 – “Where are we now” – Tsilhqot’in Youth & Identification of supports/programs needed today</i>	56
<i>Day 3 – “Where are we going” – Tsilhqot’in Visioning and Dreaming of Healthy, Well, & Safe Community’s and Nation</i>	56
NOTES ON THE DIALOGUE DURING 3-DAY GATHERING	57
<i>Visioning Exercise – Safety, Health, & Wellness</i>	57
<i>Child / Youth Safety & Wellness</i>	61
STAGE 4 - BUTTERFLY	62
<i>Overview</i>	62
<i>Steps taken by the Tsilhqot’in Women’s Council</i>	63
<i>Briefing note sent to the Tsilhqot’in Council of Chiefs</i>	63
<i>Follow up letter sent to the Tsilhqot’in Council of Chiefs</i>	64
STAGE 5 – BUTTERFLY AFTER FLIGHT	65
<i>Overview</i>	65
<i>Steps taken by the Tsilhqot’in Women’s Council</i>	66
<i>Closing Comments: Identified Gifts, Limitations and Next Steps</i>	67
CITATIONS	67
APPENDICES	69
APPENDIX 1: HEART BEAT LITERATURE REVIEW - FIRST NATION’S INTERSECTIONAL AND GENDER-BASED PLUS LITERATURE REVIEW	69
LITERATURE REVIEW TABLE OF CONTENTS	69
HONOURING (ACKNOWLEDGMENTS)	69
IDENTIFYING THE BERRIES: METHODOLOGY	71
TWO-EYED SEEING: EMPLOYING TRADITIONAL LITERATURE REVIEW METHODS.....	72
BERRY-PICKING (ANNOTATED BIBLIOGRAPHY)	73
HEART OF THE BERRY PATCH.....	73
<i>Oklahoma’s poor rich Indians: An orgy of graft and exploitation of the five civilized tribes, legalized robbery.</i>	74
<i>Sky Woman: Indigenous Women Who Have Shaped, Moved, or Inspired Us.</i>	75
<i>Cross-Dancing as Culturally Restorative Practice</i>	77
<i>Matriarchs in the Making</i>	78
BERRY-PATCH GATHERING: ACADEMIC LITERATURE	80
<i>Out of sight, out of mind: Gender, Indigenous rights, and energy development in Northeast British Columbia, ...</i>	81
<i>Environmental health and First Nations women: Research paper</i>	82
<i>Meeting On Indigenous Peoples and Indicators Of Well-Being</i>	83
<i>Gender-Based Analysis Plus (GBA+) and Intersectionality: Overview, an Enhanced Framework, and a British Columbia Case Study</i>	85
<i>Perseverance, determination, and resistance: An Indigenous intersectional-based policy analysis of violence in the lives of Indigenous girls</i>	86
<i>The rationale for developing a programme of services by and for Indigenous men in a First Nations community</i>	87
<i>Indigenous communities and industrial camps: Promoting healthy communities in settings of industrial change</i>	88

<i>Climate Change, Intersectionality, and GBA+ in British Columbia</i>	90
<i>Summary of Themes: Dialogue on Intersectionality and Indigeneity</i>	91
<i>A holistic framework for Aboriginal policy research</i>	92
<i>When the women heal: Aboriginal women speak about policies to improve the quality of life</i>	93
<i>MMIWG2SLGBTQIA+ National Action Plan Final Report</i>	94
<i>Indigenous Gender Based Analysis Plus (IGBA+) Toolkit, Minister's Advisory Council on Indigenous Women</i>	96
<i>Culturally relevant gender-based analysis: An issue paper</i>	98
<i>I Am Not a Women's Libber Although Sometimes I Sound Like One</i>	99
<i>An Intersectionality-based policy analysis examining the complexities of access to wild game and fish for urban Indigenous women in Northwestern Ontario</i>	101
<i>Implementing Indigenous gender-based analysis in research: principles, practices and lessons learned</i>	103
<i>Gender-based analysis and differing worldviews</i>	104
CLOSING WORDS: CARING FOR THE BERRY PATCH AND FOR THOSE PICKING	106
ALL MY RELATIONS+ (REVIEW)	107
KEY THEMES	107
INVITATION TO ACTION FOR THE READER - UNANSWERED QUESTIONS.....	107
APPENDIX 2: PRINCIPLE CHECK-LIST	111
<i>Guiding Principles and First Nations GBA+</i>	111
APPENDIX 3: CO-CREATORS BIOGRAPHIES.....	115
<i>Chastity Davis-Alphonse</i>	115
<i>Natalie Clark</i>	115
<i>Sarah Hunt / Tlalitila'ogwa</i>	116
<i>Robline Davey</i>	116
<i>Jewell Gillies</i>	116

Executive Summary

The FNGBA+ process is created as one pathway to reclaim and restore the *All My Relations* Knowledge System that was employed by most First Nation communities since time immemorial. During the community engagement processes the theme of transformation recurred through each session. Therefore, the analogy of the butterfly, an example and representation of transformation in nature, is being employed in this toolkit as a metaphor of nature as our teacher. It also functions to share the steps of transformation that can be achieved by applying the All My Relations FNGBA+ lens to your community structures and systems.

This work resists colonial linear framing—and instead centers each First Nations' values, laws and ceremonies. It 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 the voices, wisdom of All Our Relations.

Suggested Citation:

Clark, N*, Davis-Alphonse, C*, & S. Hunt (2024). *All My Relations Plus: Transforming FNGBA+*.

* indicates Co-First Authorship

Territorial Recognition & Acknowledgements

We wish to recognize the Indigenous Nations where we are writing from and where the witnessing events took place.

We would like to express our gratitude to all the First Nations women, men, girls, boys, and 2SLGBTQQIA+ ¹peoples who participated in the 2023 engagement process hosted by the BCAFN. The engagement process captured your voices, knowledge, wisdom, and lived experiences and have informed the creation of this First Nations Gender Based Analysis Plus toolkit.

We hope that you will see your recommendations, truth-telling and even silences reflected in the report that follows.

This work was completed with love and in a mindful way over the last year. We also want to acknowledge that this work was completed with limited time and funding. Our hopes for the future include having more time to expand this resource or develop additional resources that further support this work and related knowledge. We would like to thank all the voices and people who came in at various stages throughout the development of this toolkit. As this work is an ongoing journey, we will continue to advocate for funding in areas where this work can and needs to continue.

Dr. Gwendolyn Point, BCAFN Knowledge Keeper

It is important to acknowledge the gender diversity and other identity factors as this will uplift the long-standing knowledge within our First Nation Communities in BC. I am honored to offer support and continue to share guidance with BCAFN regarding the FNGBA+ Toolkit. I would like to acknowledge the collaboration and expertise of our partners Chasity Davis-Alphonse, Dr. Natalie Clark, Dr. Sarah Hunt and all those who participated in the engagement sessions that occurred in June 2023. Participants feedback and work of our partners will improve what BCAFN envisions for the future generations.

I look forward to how this resource can encourage and serve as a helpful tool for our leaders, First Nations staff, and advocates as they look to ensure that their laws, policies, and programs consider the diversity and uniqueness of our communities. I offer blessings upon those who utilize the toolkit.

Background BCAFN

BCAFN began several initiatives targeted at enhancing and supporting BCAFN's ability to take a more inclusive and equity-focused approach to advocacy in 2020. The work began with internally reviewing BCAFN's policies and exploring how the voices and priorities of women,

gender-diverse, gender-diverse¹ and 2SLGBTQQIA+ ²people, and the experiences that make up all dimensions of our diversity as First Nations peoples, might be centred and advanced within sector-specific work.

In March 2022, the BCAFN Chiefs-in-Assembly supported Resolution 01/2022 INTERSECTIONAL ADVOCACY AND CAPACITY BUILDING GROUNDED IN FIRST NATIONS KNOWLEDGES. The resolution acknowledges First Nations people and communities are diverse, and this diversity holds and reflects a multitude of dimensions such as age and life stage, sexual orientation, gender, sex, ability, cultural identity, spirituality, connection to family, community, and land, socio-economic experiences regarding employment, education, housing, and mental wellness, the impact of colonialism such as inter-generational trauma and violence, geography and location, among other identity factors; The BCAFN Chiefs-in-Assembly affirm that First Nations governments and organizations have responsibilities and interests in supporting the wellbeing of all First Nations people, in all their diversity, and acknowledge that this requires intersectional, inclusive, equity and justice-seeking approaches to legislative mechanisms, advocacy, policy, and programs; and The BCAFN Chiefs-in-Assembly call on the Regional Chief to support and advance dialogue and the development of tools to support First Nations approaches to GBA+, including the development of a toolkit and pilot initiative. This resolution provided BCAFN with the mandate to develop a Toolkit that would centre and uphold the diverse ways that First Nations in BC bring in and uplift the voices of gender diverse community members; recognizing that this is expressed through languages, laws, world views, and teachings.

These cultural strengths are at the heart of this work and what we want to be able to gather in a way that is respectful and makes sense to everyone who is sharing that knowledge and bring that together into a resource.

We hope this resource will help support people working in various roles and sectors, whether working on governance, law, policies, programs, administration, or research. A resource that not only considers all people around them but considers age and life stage, sexual orientation, gender, sex, ability, cultural identity, spirituality, connection to family, community, and land, socio-economic experiences regarding employment, education, housing, and mental wellness, the impact of colonialism such as inter-generational trauma and violence, geography and

¹ Trans, non-binary and gender-nonconforming people, including 2S people, experience particular kinds of gender-based violence and discrimination that is distinct from, though sometimes interwoven with, sexuality.

² Two Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex and allies (2SLGBTQQIA) “The intentional placement of Two Spirit (2S) at the front of the acronym serves as an act of decolonization, to reclaim and prioritize chosen Indigenous identity in an otherwise white-washed movement that takes place on stolen Indigenous land.” (Hardy, B.J., Lesperance, A., Foote, I. *et al.* Meeting Indigenous youth where they are at: knowing and doing with 2SLGBTQQIA and gender non-conforming Indigenous youth: a qualitative case study. *BMC Public Health* **20**, 1871 (2020). <https://doi.org/10.1186/s12889-020-09863-3>)

location, among other identity factors so leaders, professionals, and grassroots people alike can use, and gain inspiration when it comes to the teachings and knowledge within the toolkit.

Therefore, furthering the understanding of First Nations peoples and advancing and supporting equitable and just outcomes, inclusion, uplifting traditional ways, healing, and safety.

While the methodological process of inclusion is sometimes referred to as Gender-Based Analysis plus; a method of analysis that is gaining new traction, we recognize the values that underpin inclusive, intersectional work are intrinsic values that run deep and have existed for millennia within First Nations societies. Through this work we do not want to replicate, but instead want to recognize and uplift your knowledge regarding gender, diversity, inclusion and connection, and support you in giving this knowledge and experience life in your context.

We are grateful for the insight and experience of Chasity Davis-Alphonse, Dr. Natalie Clark, and Dr. Sarah Hunt / Tłaliłila'ogwa in guiding and facilitating this work and thank them for the care they took in gathering what they heard into this Toolkit. We thank all those who contributed to this Toolkit; we are grateful to be able to learn from you and your expertise in the process of co-creation.

We acknowledge the progress and good work that has happened to date as well as the need to do more to shift the structures of power. We strive toward advocacy that is inclusive of all First Nations diversity, and to support First Nations communities in implementing their self-determined priorities in a way that aligns with these values.

Wellness, Community-Care and Healing-Centred

Policy has been and continues to be a site of harm. 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 and sexually diverse relatives. Indian Act policies that were created in the late 1800's specifically in relation to Indigenous women, girls, Two-spirit, and sexual and gender-diverse relatives continue to have negative impacts today. As co-author Clark wrote (2012), policy including trauma-informed policy and practices “does not explicitly recognize that power operates within policies to continue the legacy of the Indian Act and other colonial structures and practices. Nor does it acknowledge the results of this continuation: structural violence that pathologizes resistance to violence and often leads to criminalization and medicalization” (p.139)

As such each engagement session started with an acknowledgement of this and violence-informed and healing-centred approaches to guide the work. We encourage all readers of this toolkit to consider their own wellness, and relationship to colonial policies (past, present, future). Some questions that can support this reflexivity:

- Who am I? What power, privilege, lived knowledge do I bring to this policy process? What harms have existed in my life, family, community, Nation through policy? What triggers might I have here?

- What intersecting experiences come together to inform my worldview (age, gender/sexual identity, parenting status, etc).
- What is my own story, (families, Nations) of resistance to policy? For survival?
- What is my story of being listened to in policy processes? What healing resources can I draw on as I approach this work?

Co-author Natalie shared about our wellness and creating sensory bundles to support us through the dialogue. As triggering happens through our senses, participants were invited to keep their wellness bundles close. In addition, cultural and wellness supports were present at all gatherings, and within the pilot these included ceremony, healers, Matriarchs and Two-Spirit Elders.

Beyond the Colonial Frame

GBA+ is an analytical process used to assess how diverse groups of women, men, Trans 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

Many voices have highlighted the problem with the GBA+ framework— identifying it as a colonial “tool of government”, that “leaves uninterrogated the systems of power embedded within the traditional policy-making process” (Cameron & Tedds, 2021, p. 9).

Further, Indigenous women, girls and 2SLGBTQQIA+ relatives have been clear that GBA+ “fails to address their needs or to reflect the realities of Canada’s Indigenous peoples, in large part by failing to consider the legacy and impact of colonialism” (Fleras & Maaka, 2010, p. 13). Existing models of GBA+ and even trauma-informed practice do not account for ongoing and daily experiences of violence of colonialism and intersecting acts of racism, sexism, ableism, transphobia or homophobia through institutional policies and programs. Nor do they account for historic and ongoing resistance, activism and survivance by First Nations communities, and peoples.

Assuming all women are the same or that gender is the starting point, reinforces a colonial gender-binary, and erases the experiences and understandings of Two-spirit peoples, and of gender-diversity and sexual diversity in our policy processes. Existing GBA+ resources do not centre First Nations ways of being and knowing, values, and worldviews.

A multi-vocal all my relations perspective is holistic and relational as Kenny (2004) asserts “the consequences of social, health and public policies are experienced as interconnected: this balance of relationships can neither be revealed by a fragmented research approach nor best

served by fragmented policies that seek to address singular aspects of individuals' lives or community processes" (p. 15).

While the methodological process of inclusion is sometimes referred to as Gender-Based Analysis plus; a method of analysis that is widely used in mainstream policy, we recognize the values that underpin inclusive, intersectional work are intrinsic values that run deep and have existed for millennia within First Nations societies (Danforth 2011, Hunt, 2013).

We have found in our work that existing GBA+ resources do not center First Nations ways of being and knowing, values, and worldviews and instead reinforce colonial ways of knowing. Further, we have found that existing models of GBA+ do not account for ongoing and daily experiences of violence of colonialism and intersecting acts of systemic violence; nor for Sovereignty, and historic/ ongoing resistance, activism and survivance by Indigenous peoples (Clark, 2016).

It is worth noting that GBA+ and words like intersectionality are colonial terminologies and often do not resonate with First Nations communities (Hunt, 2016). However, the literature included in the annotated bibliography highlights how Indigenous peoples have been writing about the interlocking systems of colonialism, and patriarchy since contact as Indigenous worldviews are "intersectional" (Danforth, 2011, Clark, 2016). Examples of important work in this area include the 2007 framework by the Native Women's Association of Canada's 'Culturally-Relevant Gender-Based Analysis' (CRGBA), and recent updates including literature review, starter kit, and pathway (2020, 2021) as well as the authors' work with the Minister's Advisory Council on Indigenous Women, Indigenous Gender- Based Analysis Plus (IGBA+) Toolkit (2020).

What is First Nations Holistic/Intersectional GBA+

"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" (Jessica Danforth, 2011).

This work we are undertaking resists colonial linear framing—and instead centers each nations' values, laws and ceremonies. First Nations GBA+, or Indigenous intersectionality not only recognizes the multi-generational impact of colonization and violence but points towards curriculum and policy solutions that acknowledge sovereignty, build on resistance and emerge from the strengths within the community as they 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 sexualized and gendered violence (Clark, 2016).

Indigenous intersectionality requires acknowledging that policy is a mechanism of power that emerges within contexts of settler colonialism, patriarchy, heteronormativity and other systems of oppression. This work 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 2SLGBTQQIA+ individuals in various and specific ways.

To implement All my Relations FNGBA+ means to analyze socio-cultural and historical realities resulting from colonization and systemic racism. In general, a framework for holistic policy would include:

- honouring past, present and future;
- honouring the interconnectedness of all of life and a multi-vocal centering of women girls, non-binary, Trans, two spirit and gender-diverse relatives in policy processes; and
- honouring the spiritual, physical, emotional and mental aspects of the person and the community in any policy process (adapted from Kenny, 2004 p. 8).

Inclusion: 2SLGBTQQIA+

“Are Two-Spirit[ed people] understood as only marginalized or are they also understood as leaders, role-models and gifted with Indigenous teachings?” (Hunt, 2012, p.39)

A further critique of GBA+ that resonated through all of our engagements is the importance of the inclusion of 2SLGBTQQIA+ peoples in all processes. In the literature review done by Native Women’s Association of Canada (2021) they assert that “given the breadth of knowledge and experience of 2SLGBTQQIA+ people, as well as the histories, traditional teachings, and ways of knowing that gender diverse and Two- Spirited individuals represent, GBA+s additive model, where a list of factors are ‘added’ to gender, is inadequate.” (p.5).

As Two-Spirit scholar Alex Wilson (2008) describes “when we say that we are Two-spirit, we are acknowledging that we are spiritually meaningful people. Two-spirit identity may encompass all aspects of who we are, including our culture, sexuality, gender, spirituality, community, and relationship to the land. As a Two-spirit woman, I know that an understanding and expression of my own identity is very different from those that prevail in most other Canadian cultures and I am very grateful for this. For me, Two-spirit identity is empowering” (p.193).

As Dr. Sarah Hunt recommended in her thematic analysis from the 2SLGBTQQIA+ session; “It is vital that First Nations GBA+ involves intersectional approaches which consider both gender and sexual diversity. This involves first understanding the distinct lived experiences, identities and concerns of gender diverse and sexually diverse members of Indigenous nations.”

Further, the 2S Sub-Working Group in their report “recognizes that the absence of an intersectional lens has excluded the 2SLGBTQQIA+ community members from national inquiries and commissions such as the NIMMIWG and the Truth and Reconciliation Commission of Canada.” (Lezard et al. 2021, p.24).

Due to the internalization of colonial teachings about sexuality (particularly through religion and residential schools), it is anticipated that some people will resist these measures. Therefore, it is essential that community leaders demonstrate a clear commitment to undoing the historical,

structural and systemic harm colonization has imposed on Indigenous 2SLGBTQQI+ people. It is also imperative that community leaders develop understanding of the harm that has been created from gender-binary approaches which exclude gender diverse people from gender-specific programming and community spaces. We might look to teaching such as **“all our relations”** or other culturally specific teachings about including and embracing all members of our families and communities in creating broad support for inclusion of 2SLGBTQQI+ people in Indigenous GBA+. This includes ensuring in our programming we move beyond the binary of women/mens groups, and boys/girls groups to include spaces for trans and Two-spirit folks (ie. Health care, cultural and ceremonial spaces, housing).

Education about gender and sexuality will increase the capacity of all community members to make healthy decisions about their own bodies and relationships, as well as understanding the role they play in embracing members of their family and community who are 2SLGBTQQI+. (For example, Trans Care BC has a wealth of educational resources, including online and in person training for First Nations, which helps build capacity for gender inclusivity in community spaces).

Consideration of gender diversity involves going beyond a binary gender paradigm in order to account for Trans, non-binary and Two-Spirit people, understanding that a diversity of terms are being used to describe gender identity today. For some, these terms may include Indigenous languages that reflect a diversity of culturally-specific gender expressions beyond the gender binary. For others, new terms are being created in English or Indigenous languages, to reflect the current lived realities of gender diverse relatives.

Consideration of sexual diversity involves the recognition of a diversity of sexualities beyond heterosexuality in order to account for lesbian, gay, bisexual, queer and Two-Spirit people and their partners and families. This may include people who identify within the gender binary (men or women) and as 2SLGBTQQI+ or who identify as gender diverse and 2SLGBTQQI+.

Understanding these distinctions is important in Indigenous GBA+ frameworks, to address the structural and practical measures needed in accounting for both gender and sexual diversity” (Dr. Sarah Hunt Thematic Analysis, 2024)

Inclusion: Indigenous Youth are Necessary

Any policy work must also centre the voices and experiences of First Nations young women and men, gender diverse youth, and Two-Spirit and Indigiqueer youth. The work of the Native Youth Sexual Health Network(www.nativeyouthsexualhealthnetwork.com), is an example of a youth led organization doing this important work. Some of the recommendation they make for the inclusion of youth in research include the following recommendations that can adapted to engagement in policy processes:

- Indigenous youth should be supported to lead as equal partners in efforts to describe or define their own complex identities and experiences;
- Indigenous youth need to be empowered to self-determine;

- knowing (research/policy) and doing (programs and services) with Indigenous youth should not be approached as discrete activities; and,
- Policy and research need to be accountable to Indigenous youth. (Hardy et. Al 2020, p. 10).

Spaces such as youth groups, girls groups, boys groups, and the 2-Spirit groups like the UNYA's 2-Spirit Collective are important examples of wise practices here.

Indigenous youth have led the way in resisting pathologizing narratives that reduce youth, particularly girls and gender-diverse youth, to being 'at risk'. Instead, Indigenous youth have asserted that risk is created by colonialism and youth are full of wisdom, knowledge and teachings that should be centered in work with and about them. (see the "More than At-Risk research Natalie Clark and Sarah Hunt did with NIYCHA (National Indigenous Youth Council on HIV/AIDS).

Approach: Co-Creating

This report builds on a practice of co-creating the work together. Unlike colonial processes that often "consult" after a draft is written, this work is co-created and centers the knowledge, wisdom and experience of First Nations communities, and all those who attended the sessions.

Each session followed a sacred process of ceremony, with Elder or knowledge keeper opening prayer, and song, as well as closing. In addition, we had youth present at many of the sessions, and wellness supports. In alignment with this practice, four sacred questions were offered by Elder Lorna Williams. These questions include Naming, Reaching Back, Where Are We Now? And Visioning Forward.

Question 1: Naming - Centering each Nation's Language, Laws and Culture

Beyond colonial frameworks, what other words would you use to describe a First Nation's GBA+ approach?

Question 2: Looking Back "Reaching Back"

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 intersect 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.?

Question 3: Where we are now?

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

What are the spaces, programs, moments where you feel witnessed, seen, safe, are part of your circle communities of care?

Question 4: Looking Forward—Visioning

What would be important to consider so diversity of FN women and girls, Two-spirit women and girls, gender-diverse, non-binary, are included? (age, intersectionality, including geography, rural, urban, young, mothers, Elders etc). How would you like to see the inclusion of diversity of Indigenous women, girls, grandmothers, 2-Spirit, Gender diverse, urban, rural, grassroots, Peoples living with disabilities and other diverse voices, knowledge, and wisdom carried forward in the future? What spaces and places and processes? What supports are needed?

An important consideration is the order of these questions – in the 2SLGBTQQIA+ and Youth sessions starting with Question 3 – where are we now? Was important in order to recognize the erasure of knowledge systems, and the archival and knowledge gaps arising from colonialism.

Co-Creating Phase 1 – Engagements

An integral part of building an inclusive First Nations Gender-Based Analysis Plus process, is to engage the First Nations communities in the process before any other steps are taken to build out the kit. The first part of Phase 1 of this project, was to host a series of accessible engagements online, in-person, and also through a survey if folks were unable to join the engagements live. The themes of the engagements encompassed “Reaching Back, Where are we now, and Where are we going” and took place in a variety of different formats and places in the province of British Columbia.

This is a summary of the engagement sessions that were hosted by the co-facilitators:

- May 9, 2023 – 11:45AM-1:15PM (online / zoom)
- May 11, 2023 – 4:00PM-5:15PM (online / zoom)
- May 17, 2023 – 1:00PM-2:15PM (In-person, Vancouver BC, “Our Gathering”)
- May 24, 2023 – 1:00PM-4:15PM (In-person, Prince George, BCAFN 2SLGBTQQIA+ Dialogue Session [4 roundtable discussions])
- May 25, 2023 – 1:30-3:00PM (In-person, Williams Lake BC, Tsilhqot’in Women;s Council - Closed Session]

- May 31, 2023 – 3:00PM-5:00PM – (In-person, Chase BC, Secwepemc Grrlz Group – Closed Session]
- June 2, 2023 – 10:00AM-11:30AM (online/zoom, Dedicated / Closed session for 2SLGBTQQIA+** folks - facilitated by Dr. Sarah Hunt)

It is important that the information shared at the engagement sessions is shared back to the community, so the co-facilitators hosted an online session titled “What We Heard” with a summary of the engagement sessions. This was shared in a presentation format capturing quotes, stories, traditional knowledge, and themes of what was shared.

- June 26, 2023 – 11:00AM-12:30PM (online/zoom, “What We Heard”)

Co-Creating Phase 1 – Literature Review

A literature review is a colonial process and a practice that has historically excluded the knowledge, wisdom, ways of being and knowing of First Nations women, girls, and 2SLGBTQQIA+ individuals. The structure of a literature review centers colonial values, ways of being and knowing. Despite colonial systems, structures, and processes serving as barricades to lock out the voices of 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 (Clark 2021).

To honour the sustained resistance of First Nations peoples, we have specifically drawn on the teachings of our Elders, Knowledge Keepers, children and youth. Co-author Natalie Clark has called the teaching of our Elders and Youth the Heartbeat literature (often referred to as the grey literature).

We recognize the legacy of resistance of colonialist perspectives through citing Elders, Knowledge Keepers and Future Ancestors first in this review. We carry these teachings forward in the name of freedom, healing and hope. The practice of sacred numbers was also used to create this annotated bibliography. Therefore, we have included 22 reviews of relevant articles, both academic and grey literature (**see Appendix 1**).

Co-Creating Phase 2 – Pilot Project

- Design of FNGBA+ toolkit (June-March 2024)
- Pilot of FNGBA+ with First Nations community (Summer 2023-March 2024)
- Finalize FNGBA+ (January 2024-March 2024)
- Host webinar featuring the finalized FNGBA+ toolkit (March 2024)

Transforming Policy: What We Heard

In this section we will offer the overall themes and graphic recording created by Elena Sterritt, Gisghaast recording for each session of our consultation phase in response to the four sacred questions: Naming, Reaching back, Where are we Now, Where do we Want to Go

Question 1. Naming—All My Relations

Overall, there was a strong sense that colonial words and naming did not reflect the work underway. Participant's shared examples of words that resonate (FNGBA+). There was a strong sense that each Nation would also name this using their First Nations languages. For example, the word "xwewweyt ren kweselkten" All my Relations from the Secwepemc language. The strongest theme shared in all sessions, was the naming of it as All My Relations. Other words shared are reflected in the word-map above and are also included below.

- Rematriation
- Traditional wellness
- Inclusion
- "xwewweyt ren kweselkten" All my Relations
- All my Relations acknowledges everyone
- Indigenous Medicines and Healing
- We are all one
- Inclusion of all peoples in the decision-making, governance, policies, and programs regardless of gender, sexuality, ability, age, status, race, etc.

What We Heard – Overall Themes

1. Everything is Ceremony, All my Relations
2. Go into Spirit, Listen and Remember
3. It is vital that Indigenous GBA+ involves intersectional approaches which consider both gender and sexual diversity
4. Protection of lands, water, families, languages, culture, ways of being and knowing
5. Safety for all peoples and genders
6. Transformation, Reclamation

7. Education and training on traditional ways of being and knowing
8. Prioritization of safe spaces for Indigenous women, girls, Two-Spirit, trans and gender-diverse peoples
9. Community-based and land-based healing
10. Inclusion of voices, knowledge, and wisdom of Indigenous women, youth and gender-diverse peoples

What We Heard

2SLGBTQQIA+ SESSION – JUNE 2ND 2023

This session was facilitated by Dr. Sarah Hunt / Tłaliłila'ogwa and witnessed by Dr. Natalie Clark via zoom June 2nd 2023. The following are the thematic summaries from this engagement and the graphic recording. (Image below created by Dr. Sarah Hunt / Tłaliłila'ogwa).





Present day

- Indigenous nations are undergoing the development of new community governance frameworks, which provides an opportunity to consider inclusion of gender and sexual diversity. For example, same sex or queer families could be included in language around housing, family programming, and other areas of family law.
- Many social activities and spaces are structured through binary gender (women/men, girls/boys), creating structural discrimination for non-binary, Trans and Two-Spirit people. Some examples include sports, in which both local and national initiatives are categorized by gender (ie. North American indigenous Games), public spaces (ie. bathrooms), and youth programming (ie. girls/boys groups).
- Violence (harassment and discrimination) are a key concern, including on and off reserve, and in social, cultural, political and public spaces. While some experience greater safety in social and family spaces, among accepting friends and relatives, others experience these as unsafe. Similarly, while some experience public and community spaces as safer, among supportive elders, teachers or community leaders, others continue to experience hostility or discrimination in these spaces—including harassment and physical violence.

Looking back

- Initially, most 2SLGBTQQI+ people feel they know very little about the history of gender and sexual diversity in their community. These teachings are not being passed on in families and communities and can be hard to find. Most participants were hesitant when

asked what they know about traditional or cultural teachings or stories about 2SLGBTQQI+ people in their community, and their role in leadership.

- After more reflection, we heard that teachings about gender and sexual diversity are often found in trusted community members – elders, cultural leaders, or family members who are supportive of 2SLGBTQQI+ kin. Stories were shared about seeking 2SLGBTQQI+ history from elders who share what they know and say they will try to find out more. This shows that individual allies and supporters of 2SLGBTQQI+ can make a huge difference in their safety, inclusion and celebration at a local level.
- Some teachings about 2SLGBTQQI+ histories include: the important role of 2SLGBTQQI+ people as mediators, medicine people and other sacred work. Others shared that 2SLGBTQQI+ people were just ordinary community members who took on cultural roles that were specific to their families.

Looking forward

- Nothing about us without us: 2SLGBTQQI+ voices should be represented at all levels of decision-making in our nations and communities in order to ensure our lived realities are reflected in governance.
- Schools are a key site of education on gender and sexual diversity. All students deserve to be safe at school. Education about gender and sexual diversity should start early in schools, to ensure young people are being taught respect for all members of their class and community.
- Supports for children and youth in care need to be a priority, as 2SLGBTQQI+ youth experience increased barriers and intersecting forms of systemic marginalization. Indigenous 2SLGBTQQI+ children and youth are at increased risk of suicidality, self-harming and substance use, as well as facing intersecting forms of violence, including physical and sexual assault. Addressing the social determinants of 2SLGBTQQI+ children and youth health requires combatting structural homophobia and transphobia.
- Safehouses are a priority in rural and urban areas, ensuring that 2SLGBTQQI+ people have a safe place to go if they are at risk of harm or need support.
- There is excitement about gathering together with other 2SLGBTQQI+ people, building community and sharing experiences with one another. Gathering with one another allows for affirming stories and histories to be shared, provides a space of belonging and mutual recognition, and increases the health and wellbeing of community members through increased social and cultural connection.
- Learning opportunities are needed for community members and leaders to learn how they can support 2SLGBTQQI+ people in their own families, at work, at school and in the development of policies and programs.

What We Heard

YOUTH SESSION: MAY 31, 2023

Tsutsweye Secwepemc Grrlz Group facilitated by Natalie Clark, Mia Pena and Seren Clark

In this session youth were offered arts-based approaches and expression to answer the questions. In addition, they were honoured with their time with an honorarium. Arts based approaches have always been a space for truth telling and a space to both resist and replace the colonial image of First Nations, girls and non-binary/Two-Spirit/Trans folk. An example of the youth response to the questions is included below.



Looking Back

Youth did not have many examples they could draw on or share about teachings related to inclusion. Most participants were silent when asked what they know about traditional or cultural teachings or stories about sex and gender inclusion, and youth in their Nation, community, people in their community. Arts-based approaches provided a way for youth to express this.

Where are we now?

A key theme expressed by the youth is the importance of safe spaces to gather for youth such as. The youth expressed the key theme of desiring places to gather, like the weekly group that they attended for this session. Youth also shared the importance of the ceremonies they have been able to attend. In particular the building of a Sqilye (Sweat Lodge) with late Elder Flora Sampson. In this ceremony the youth, including girls, gender diverse and Two-Spirit youth were instructed in the building of a sweat lodge, and then participated in the sweat lodge with Elder Flora and Auntie helpers. For many this was their first sweat lodge, and they identified interest in continuing to involve youth in ceremonies and rites of passage.

“its about valuing youth, not having ageism people don’t listen to youth voices, or they listen but in their head they still see them as young and naïve - its about seeing age as a gift not a barrier”

“Grrlz group (been happening for 7 years every Wednesday)”

Looking Forward

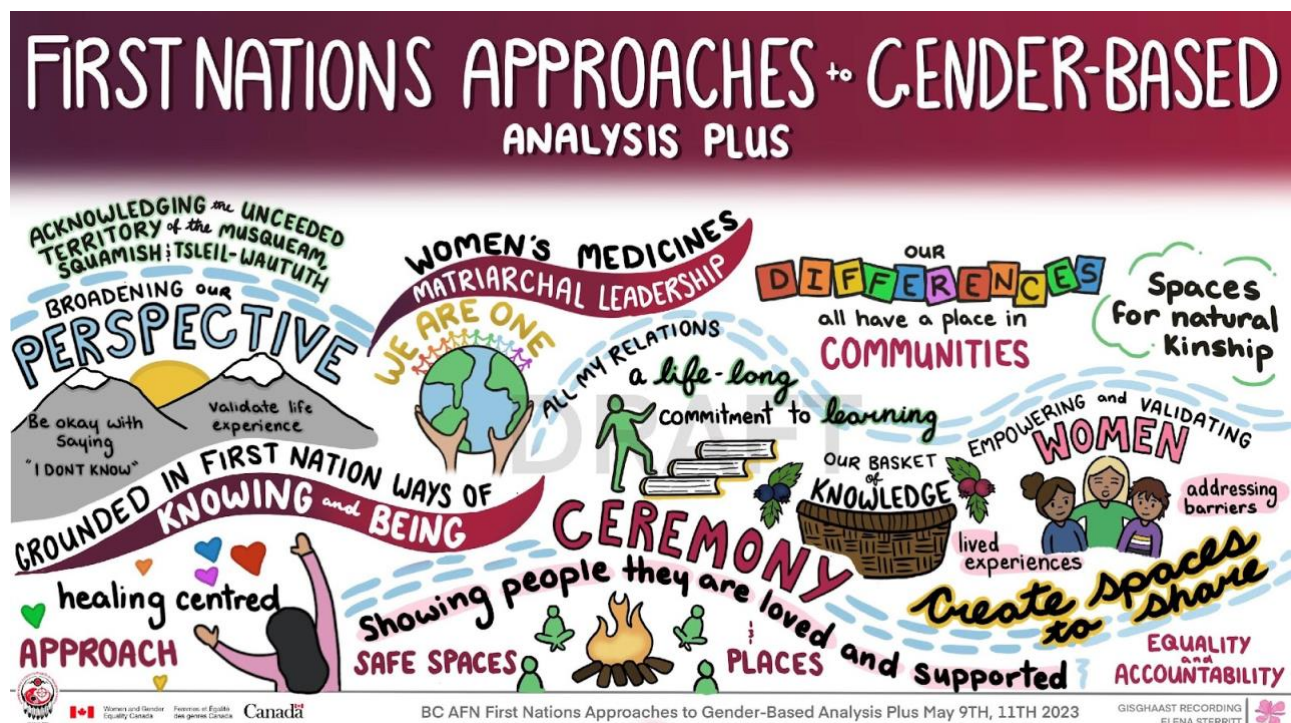
The youth who attended the session discussed several important topics that mattered to them, including access to sexual health options, better mental health, access and support for sexual abuse sexual assault survivors, violence and mental health, drugs, drinking, climate crisis, language and culture. They also spoke of the importance of organizing spaces for First Nations youth to come together and discuss issues that impact across rural, urban and global spaces.

“I would love there to be a digital space created where everyone could communicate about global issues – for rural communities – girls group style – report to larger group – just a space where Secwepemc people can talk, get things rolling - Connecting Indigenous girls’ groups all around the world”



What We Heard

OPEN SESSIONS May 9th and May 11th 2024 Zoom Virtual Gathering, and May 17th, 24TH In Person Facilitation Chastity Davis-Alphonse and Natalie Clark



Looking Back

Participants shared the importance of Ceremony, Transformation and an All My Relations approach. Examples and teaching were provided by participants according to their Nation and teachings.

“Women and girls were highly respected, and their knowledge treasured. Raising children in the right was the most important job. 2 spirit and gender diverse were highly regarded and regarded as spiritual, medicinal and important members of the tribe...from what I have read/learned”

“Our language surrounds what is in our community.”

“Ceremony to bring you into this world (from birth to puberty rites) responsibilities are still in our communities, including marriage, death - full circle”

“We learn Sto:lo values through our Sxwōxwiyám (legends and myth stories). A Sxwōxwiyám stories share how to be respectful and responsible for your actions and words towards others. "Our Elders tell us that sxwōxwiyám is the time and the stories from long ago when the world

was not quite right. It was a time when animals and people could talk to each other and could transform from one to the other. Xexá:ls are the Transformers, the beings who made our world right in the distant past, the times of our origins. The interactions of the animals, the peoples, and the Xexá:ls taught us how to live well and behave properly as Stó:lō people. These four black bears, the three sons and daughter of Red Headed Woodpecker and his wife Black Bear, were given the responsibility to walk through our world, S'ólh Téméxw, and make things right.

Individually, they are known as Xá:ls. They transformed our ancestors into specific mountains, rocks, birds, land animals, fish, and plants, to teach us how to live right and relate”

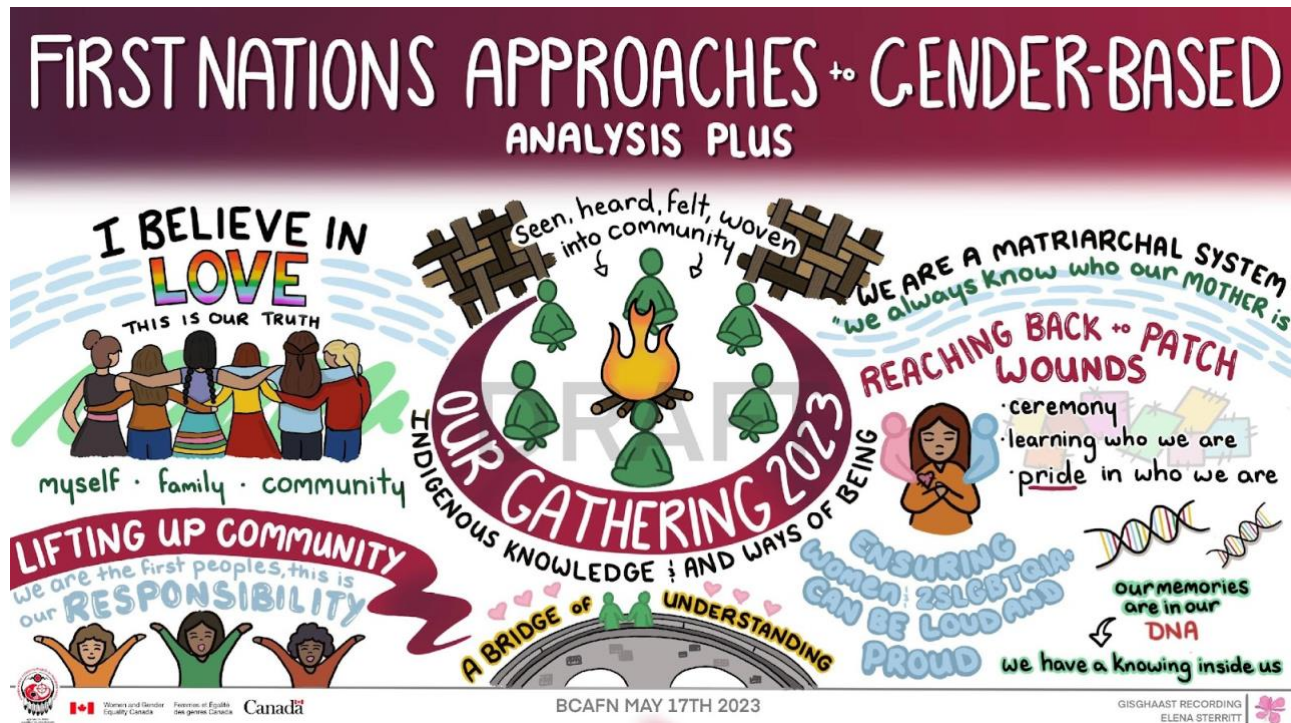
Where are we now?

The participants shared a strong theme of the importance of going into Spirit, Listening and Remembering, Reviving the ceremonies, rites of passage and language of each Nation. One participant shared of the return to rites of passage ceremony for the girls in their community as an example, and also of making space and safety for 2S youth.

“With our Statlimx relatives... it had been 40 years since we had a rites of passage ceremony for girls. We reached back to our knowledge carriers and reached out to neighbouring nations. This was a tenuous thread, but the knowledge was still there. We strengthened these roles, ensuring aunties remembered. We brought 8 young people through this ceremony today. 2 Spirit have always been here, but our culture has been disrupted...So we may have lost things, but we were able to cobble together and make it safe for 2S relatives. In reaching back sometimes you have to patch some things over. We brought them out for 4 days. We got some pushback because it wasn't 13 months, but this is what was possible. Need to acknowledge the here and now.”

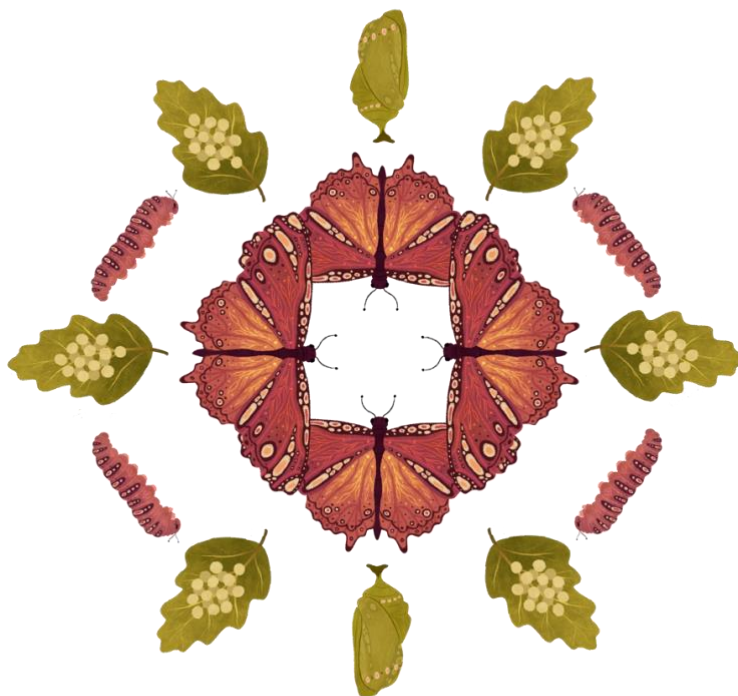
Another participant described this as “like breaking ice off something that has been frozen” “We

are the catalysts. We have the knowledge and memory in our DNA. We have fasts to get our head clear so that you can go into spirit and listen and remember and connect with all that is around you in a different way."



SECTION TWO:

All My Relations Plus - Transforming First Nations Gender Based Analysis Plus (FNGBA+): A Culturally Relevant Approach to FNGBA+ Toolkit



Transformation: Butterfly Stages

Prior to the enforcement of colonial ways of being, knowing, and legal frameworks, First Nation communities thrived on their traditional territories that they have occupied since time immemorial. Every First Nation community has their own creation story, or stories, that intricately connects them to their traditional territories and all the living beings.

It is common across many First Nation communities to believe that the human experience has four components: physical, emotional, mental, and spiritual. The spiritual component is woven into every aspect and phase of their lives, honouring all the living beings in their traditional territories and beyond. *All My Relations* is an important concept used to describe and express First Nations' worldviews about the interconnectedness of all creation; from people to animals

and insects, to plants and inanimate objects. Additionally, many First Nations People believe that everything has a living spirit including each element: water, air, earth, fire, and wind.

For generations, colonialism has attempted to eliminate the Indigenous way of knowing and being— through many destructive pathways including discriminatory legislation, institutions of assimilation, and genocide (i.e. residential schools, Indian day schools, Indian hospitals, Sixties Scoop, forced adoption, etc.), and forced removal from traditional territories. Our communities had *this concept of All My Relations* at the center of our community structures and systems where everyone belonged, had a role, responsibilities, and accountabilities. The concept of belonging went far beyond the mainstream notion of “inclusion” and was deeply woven into our ways of being, doing, and knowing and intricate Knowledge Systems.

The FNGBA+ process was created as one possible pathway to reclaim and restore the *All My Relations* Knowledge System that was employed by many First Nation communities since time immemorial. As part of the development of this toolkit, there was a community engagement process to hear from First Nations Peoples from all over British Columbia. During this process the theme of transformation recurred through each session. Therefore, the analogy of the butterfly, an example and representation of transformation in nature, is being employed in this toolkit as a metaphor of nature as our teacher. It also functions to share the steps of transformation that can be achieved by applying the FNGBA+ lens to your community structures and systems.

The process that we are putting forward in FNGBA+ isn't anything *new*—it has been part of many of the First Nations knowledge systems. However, it is resurfacing and this resurgence through FNGBA+ is centering First Nations ways of knowing and being—this toolkit is one pathway that we can take to reclaim our knowledge systems and structures to address generations of enforcement of the destructive colonial systems and structures. To capture and embody the recurring and effervescent theme of transformation, we share the steps of applying FNGBA+ through the five-stage transformative life cycle of the butterfly.

The five stages of the lifecycle of the butterfly are:

1. Egg
2. Caterpillar
3. Chrysalis
4. Butterfly [taking flight]
5. Butterfly [after taking flight] ensuring conditions for the next generation to come.



Stage 1: Egg—Grounding, preparation, information identification, and planning



Introduction

The first stage identified in FNGBA+ is the egg. Our Ancestors have left us the Indigenous Knowledge Systems that have informed our ways of being and knowing since time immemorial. These Knowledge Systems can be characterized as the first stage of the lifecycle of the butterfly - our Knowledge Systems as “eggs” - all our knowledge contained within them. The First Nation community may decide to host a ceremony prior to planning to ground and prepare themselves for the work they are about to embark on. In this initial stage, First Nation community’s will take the time to ground themselves in the Knowledge Systems, host conversations about where the Knowledge Systems can be gathered, identify who may have access to the Knowledge Systems and be willing to share, and discuss where the Knowledge systems may be held (i.e. on the land, in books, documentaries, oral history, songs, dances, ceremony, etc.).

Definition

This is actually one of the last stages of the lifecycle for the full-grown butterfly. It is to lay their eggs, setting in motion the cycle of transformation. Although it is listed as the first stage here, it represents the circular worldview that many First Nations Peoples hold.

Community Steps

In this initial stage, the community is engaged in creating the conditions necessary to reapply their traditional knowledge systems of *All My Relations* that their community has held for thousands of years prior to the enforcement of colonial ways of being and knowing. It also includes gathering knowledge that reflects the gifts, lived realities, experiences and needs among all members of the community today. This stage includes exploring, learning, and unlearning together and includes getting familiar with the toolkit, which reinforces the importance of reclaiming and restoring the communities ancient and important Knowledge Systems. This is done through an exploration of *reaching back* to traditional knowledge systems of the community, which will guide their work, building confidence and the capacity that this knowledge lives within them, their lands, culture, language, and ways of being and knowing. It is also important to remember that for many 2SLGBTQQI+ folks the process of looking back can mean being further erased given the archival and knowledge gaps arising from colonialism. Starting with current knowledge, gifts and experiences is one way to shift this harm.

Additionally, this stage includes identifying community members who would support and lead the critical work of knowledge gathering by identifying intersectional identities and diverse relatives within each community's population. For example, Elders, youth, 2SLGBTQQIA+, People living with disabilities, all contribute unique perspectives to this knowledge base.

Knowledge gathering will include identifying and locating where the traditional knowledge systems are stored, still living, and holding conversations with the identified subgroups of the community's population. Some questions to consider: Are there Elders who hold this knowledge? Youth? Knowledge Keepers? Archives? Books? Sacred land sites? Songs? Language? Stories?

The following factors are important to consider overall while in this phase: Indigenous-led, Self-determination, Sovereignty and Self-governance.

Suggested Steps for Planning

- Establish the community policy and/or project that an application of FNGBA+ lens will enhance and contribute to holistic viewpoints being acknowledged, included, and woven into the creation.
- Apply the reaching back, where are we now, and where are we going process to the approach.

1. Are there archives, books, sacred land sites, stories, songs, dances, language that hold Knowledge? If so, where are they kept? Or who will hold this Knowledge in the community?
2. Are some of these reaching back principles already being applied, if so, how can they be transferable to this process? Where are there examples of this?
3. How would we like to weave in the reaching back principles/concepts into what we are creating? (See example of Principles from the Minister's Advisory Council on Indigenous Women's IGBA+ report which identified the following principles that could be helpful to consider during Stage 1). The application can be a guide to the exploration of the reclamation and restoration of the community's All my relations principle. These include Remembering, Rematriation, Reclamation, Respect, Relationship, Resistance, Relinquish Power and Restoration.
4. Identify key Knowledge Keepers, community members, staff, and leadership that can be included in the initial planning stages of collecting this information.

Wise Practice Examples from the Pilot Project

- First gathering on the land with Women's Council, and Two-Spirit Elders
- Engage with a "firekeeper" re-searcher who can gather the knowledge and protect the process

Stage 2: Caterpillar—Development and design of the community engagement process (questions)



Introduction

The second stage of the process is about designing a safe, healing-centered environment to engage with the community. In this stage, the caterpillar grows rapidly. It has a skeleton on the outside, an exoskeleton, which protects it from the outside, which can be a metaphor for fostering a safe space for growth. In this phase, the caterpillar can shed this exoskeleton up to five times, symbolizing iterative community and individual growth in this stage, and a metaphor for gaining knowledge and healing at this point in the metamorphosis.

Definition

A healing centered approach is a holistic one that involves culture, spirituality, action and collective healing. This approach is strengths-based, advances a collective view of healing, and embraces culture as a central feature in well-being. 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, focusing primarily on harm, injury, and trauma. Its limitation is that it focuses on individual treatment without addressing the root causes and environmental context or changing policies and practices. Also, traditionally many First Nation communities would focus on collective care practices that would exist within their traditional Knowledge Systems. Individual care although important leaves out the notion of family and community care which is essential to holistic wellness.

Community Steps

This phase is the process that can be used to define the objectives of what the community would like to learn/unlearn from the community engagement sessions. The planning stage will determine the best way to host and facilitate inclusive community informed dialogue sessions that will help collect insightful information from community members. It will be important to determine the requirements to foster and create a safe, inclusive space that embodies the concepts of *All My Relations*. Determining the right facilitator, objectives, and desired outcomes for the sessions, fostering inclusivity, and creating safety are paramount during this stage.

Additionally, it will be key to identify when appropriate to have “closed/dedicated” sessions for specific groups of the community in order to ensure safety and “nothing about us without us” (example youth session, 2SLGBTQQIA+).

The following list is a good starting point to consider the initial design of the engagement sessions:

- be community informed and led.
- use informal, relationship-centered community engagement methods.
- remain flexible and responsive to the community.
- validate multiple sources of data, i.e. oral history, storytelling, ceremony, song/dance.
- respect protocols to ethically collect data.
- ensure confidentiality regarding information about community knowledge and ways of being.
- include diverse facilitators for a broader range of data collection.
- incorporate an Indigenous approach, i.e. our values (spirituality), ways of being (interconnection), ways of knowing (holism), and traditional practices (ceremony/ritual).
- take a healing-centred and violence-informed rather than a trauma-informed, approach.

The dialogue session content would be determined by the objectives of the community but could

include the following:

Reaching Back

- The traditional Knowledge Systems, protocols, policies prior to contact
- Oral History of Stories that contain Traditional Knowledge
- Songs and dances that are the carriers of Traditional Knowledge Systems
- Ceremony that would capture and embody Traditional Knowledge Systems
- Visiting sacred sites on the land where Traditional Knowledge Systems live
- Creating art and crafts that are part of Traditional Knowledge Systems
- Discussing how colonialism interrupted, disrupted, and destroyed the community ways of being, knowing, and knowledge systems including the differing impacts on the subgroups of the community.
- Recognizing gaps in Traditional Knowledge Systems arising from colonial sexism and the imposition of the gender binary, which has led to erasures or silences (such as on gender and sexual diversity).

Where are we now

- The programs, policies and protocols that are already in place from the traditional knowledge systems.
- The programs, policies, protocols that are already in place to address the impacts of colonialism.
- Sharing circle of participants at the gathering to share where they are now regarding the chosen topic and how this may include traditional Knowledge Systems or modern-day knowledge systems and how those two weaves together in their life.
- Presentations from First Nation community members

Reaching forward – Where we are going

- Traditional and innovative solutions that have been identified to reclaim and restore the knowledge systems and structures of communities.
- Identification of metrics to ensure that “all my relations” is being applied.

It will be dependent upon the areas that the community would like to focus on applying by the

FNGBA+ *All my relations* lens, will determine the specific questions that can be asked at the sessions. The overall theme that this toolkit has identified and recommended applying to the questions is: “Reaching back, where are we now, and Reaching forward”. In addition, depending on the group you are engaging with, centering - the questions can be adapted (see Dr. Sarah Hunt’s questions from the 2S engagement).

Suggested Steps for Designing Community Engagement

- Host a planning session with the identified Knowledge Keepers, community members, appropriate community staff and leadership to discuss inclusion of FNGBA+ in the identified community policy and/or project. This planning session will be to ensure that community protocols and processes are followed in the rollout of the FNGBA+ process for community engagement and to ask the questions/apply the reaching back, where are we now, and where are we going process.
- With the information collected at this planning session, establish a framework for the inclusion of FNGBA+ in a summary document to be shared back with the participants of the planning session for review, edits, and approval to move forward.
 1. Identify what types of sessions are needed (general community sessions, focus groups, one-to-one, art-based sessions, land-based sessions, etc.)
 2. Apply the reaching back, where are we now, and where are we going framework when planning the community engagement session questions. Establish 3-4 questions to be asked during the community engagement sessions with the application of this framework.
- If there are community archives with relevant information to be researched, take the time to do some initial research to include in the community engagement sessions.
- Ensure appropriate venues, presentation materials, art/craft materials are secured as well as a diversity of community support and healers that reflect an inclusive and diversity of gender and sexuality within these roles (Elders, Knowledge Keepers, Ceremonial Leaders, Counsellors, etc.)

**This topic can be triggering for some folks so it's important that individual, family, and community care is woven into the community engagement sessions.*

Wise Practice Examples

Two examples of governance and healthy communities follow with a sample list of questions that have been created structured with a theme of situating the examples in the past, present and future: *reaching back, where are we now, and reaching forward*.

Governance

Reaching Back

- What was the traditional governance structure prior to colonialism in the community?
- How were the traditional governance structures upheld and utilized in the community?
- What subgroups were included/involved in the traditional governance structures?

Where we are now

- How did colonialism (i.e. Indian Act, residential schools) interrupt the traditional governance structure?
- What were the impacts on various subgroups of the community?
- How has the community reclaimed, restored, and implemented their traditional governance structures?

Reaching forward

- If the community could pull forward aspects of the traditional governance structure that were lost due to colonialism and implement them in this time and space, what would they be?
- Are there parts of the traditional knowledge system that may need to be adapted or innovated to account for the diverse realities of community members today³?
- What are the priorities for governance in the community?
- How could *All my relations* be incorporated into your governance structure today?
- What is your overall vision for a more inclusive governance structure moving forward?

Healthy Communities

Reaching back

- What were the health/wellness practices prior to the enforcement of colonialism?
- What were the traditional medicines/ceremonies?

³ Dr. Sarah Hunt / Tłaliłila'ogwa reminds us law and tradition are living, not static

- What was the community definition of health and wellness? Words in language?
- How was health and wellness fostered in the community?
- Who was included in the health and wellness practices in the community?

Where are we now?

- What are the current health and wellness issues in the community?
- What are the priorities for health and wellness in the community?
- How has colonialism contributed to the health and wellness of the community?
- What programs, services, protocols are currently available in the community to foster health and wellness? Are they inclusive and accessible of all subgroups of the community? Are they culturally relevant?

Reaching forward

- What is the overall vision for the health and wellness of the community?
- What could the community pull forward from the traditional knowledge of health and wellness in this time and space?
- How can the current programs, services, and protocols be updated to include the “all my relations” knowledge system?

Wisdom from the Pilot Project

The Tsilhqot'in Women's Council identified the theme of safety to apply the FNGBA+ Lens, framing the 3-day gathering through a health and wellness lens. They applied the sacred formula of “reaching back, where are we now, and where are we going” to each day. The first day was “Reaching back” in which Knowledge Keepers were invited to share about Tsilhqot'in Knowledge systems which included sacred birth practices, medicine gathering, ceremony, and governance. The second day was “Where are we now” which was applied by focusing on Tsilhqot'in Youth, who are reclaiming their voices and strength. The third day was “Where are we going” which focused on pulling the traditions forward and visioning exercises.

The Tsilhqot'in Women's Council knew that the three-day gathering must be steeped with Tsilhqot'in protocol, ceremony, and ways of being and knowing. They had medicine pouch making and earring beading available for community members to do throughout the entire three day gathering. Traditional Tsilhqot'in healers were on site to offer healing sessions throughout. Tsilhqot'in Chiefs were present each day to share their knowledge, wisdom, and support. Food and snacks were available to nourish the bodies and minds of all community members. An Indigenous graphic facilitator and note-takers were present to capture what was shared.

Stage 3: Chrysalis—Creation of Safe Spaces for Community Gatherings, Community dialogue, information gathering, & research



Introduction

This is the third phase of the FNGBA+ process – the Chrysalis phase which is when the inclusive community gatherings are hosted. It is important for First Nations traditional protocols to be applied during this phase to ensure that culturally relevant and safe spaces are created and maintained throughout the hosting of the gatherings. Due to the ongoing impacts of colonization, our protocols, traditions, and culture can sometimes be overlooked, and can result in spaces that are not safe for all community members. In addition, tradition can also cause lack of safety and inclusivity and can be used to reinforce a binary approach (i.e. women need to wear skirts). This phase can also include information collection and research (if applicable) within the community if previous work has been completed such as story-telling, songs, dances, ceremonies, etc. that aligns with the theme that was picked by the committee leading the work in phase 1 and 2. It's important to ensure the First Nation community protocols are included when gathering information and researching.

Definition

The Chrysalis in the butterfly lifecycle is when the body of the caterpillar transforms to a butterfly. On the outside it looks like the chrysalis lies dormant, but on the inside, the caterpillar is very busy reorganizing its tissues and structures. Inside the chrysalis, the caterpillar is restructuring its body – it forms wings, legs, antennae, and other parts of the adult butterfly's bodily structure. When this process is complete, the adult butterfly is ready to emerge.

Principles for creating safe spaces

Overall principles to consider when hosting the community engagement sessions:

- Everything is Ceremony, All My Relations
- Go into Spirit, Listen and Remember
- It is vital that Indigenous GBA+ involves intersectional approaches which consider both gender and sexual diversity.
- Protection of lands, water, families, languages, culture, ways of being and knowing
- Safety for all peoples and genders
- Transformation, Reclamation
- Education and training on traditional ways of being and knowing.
- Prioritization of safe spaces for Indigenous women, girls, and 2SLGBTQQIA+ relatives
- Community-based and land-based healing
- Inclusion of voices, knowledge, and wisdom of Indigenous Elders, adults and youth, 2SLGBTQQIA+ relatives

Community Steps

At this stage, the community gatherings and dialogues take place. The upfront work to design these sessions is done in the previous stages and critical to the overall success of the gatherings themselves. It is integral to a successful process to spend the time upfront in the planning stages (Egg and Caterpillar) before engaging in and facilitating the sessions.

We continually learn how important it is to co-create safe inclusive spaces when we engaged in the community engagement sessions to create this toolkit. The conversations that are had when discussing the (re)application of FNGBA+ / *All my relations* can be triggering for folks who attend as we are currently unraveling generations of colonial violence inflicted on our people, communities, lands, living beings, knowledge systems, etc.

The questions are structured in such a way to be productive, positive, and uplifting. These conversations can bring intergenerational trauma and lived experience to the surface.

Therefore, it is paramount to have community and culturally relevant systems of support woven into the design of the gatherings. For example, having engagement sessions steeped in ceremony, including counsellors to provide individual and collective support, designing sessions to include arts and crafts for participants to participate in during sharing are all methods of providing support.

Suggested Steps for Community Engagement

- Host an information session on FNGBA+ (including the community protocols and processes from specific community) to share information on what the process is, why it's important, how it will be utilized in relation to the community project/process, and to answer any questions. In addition to sharing the information on FNGBA+, share the established framework with the community and how it will roll out over the established timeline. At this session, it can also be an opportunity to identify folks (and establish relationships) who are interested in being a part of the FNGBA+ process moving forward. This is also an opportunity to share the dates and topics of the community engagement sessions going forward.
- Share a summary of the information session on FNGBA+, the established framework, and the future community engagement sessions on the community social media platforms, community centers, and other places where community members gather.
- Roll out the community engagement sessions as per established framework to gather information. Included in community engagement sessions, could be general sessions held at community center, focus groups with subgroups of the community population (i.e. 2-Spirit, Trans, People Living with Disabilities, women, men, youth, Elders, etc.), one-to-one meetings. In addition, other types of sessions could be held that focus more on the theme of FNGBA+ but weave in creativity, art, crafts, song, dance to collect information in a more creative and less linear methodology.

Wise Practice Examples

Examples of where FNGBA+ can be explored in community engagement sessions:

Internal:

- Community policy creation and enhancement
- Community planning and custom/protocols
- Community governance
- Community decision making

- Community programs and services

External

- Impact Benefit Agreements (IBAs)
- Treaties
- Litigation
- Nation-to-Nation agreements / MOUs
- Community investment/relationship building with industry/corporations.

The list of questions that are created to address the objectives identified can follow the examples given in stage 2 and we recommend incorporating the model of “reaching’s back, where are we now, and reaching forward” this will enable traditional wisdom and knowledge systems to be brought forward into this time and space and woven into the future.

Community engagement sessions do not need to be held in a linear format and within the confines of agendas and buildings. Although this may be helpful in gathering information in some situations there are other ways to capture First Nations knowledge systems that are equally and sometimes more valuable. Examples of alternative types of gatherings that can be held:

- Dialogue sessions.
- Round-table sessions
- World-cafe style sessions
- Interpretive art sessions
- Traditional ceremonies
- Song / dance creations
- Land-based sessions.
- Workshops with the theme of All my relations

There is a need to centre and create space for the voices of all First Nation’s people—spaces in which services are focused on safety, witnessing each other, fostering holistic wellness and the types of support that educate and empower. (for questions to consider including who is not included and engagement see: A Community and Activist Guide to Intersectional Gender-Based analysis and impacts assessments in Canada <https://www.canada.ca/content/dam/iaac-acei/documents/research/inspiring-change.pdf>).

- Gatherings such as the AFN engagements (offer in person and on-line)
- Tsutsweye group, Girls Groups, Youth Groups
- Women's councils, Grandmother's Grandfather's Councils
- 2SLGBTQQIA+ spaces

Stage 4: Butterfly—Taking flight—Data Analysis, Report out, & Implementation



Introduction

This fourth stage of applying FNGBA+ will consist of bringing the committee back together to debrief from the community gathering(s), research, and information gathering. This will be a time to review the notes, graphic facilitation, art projects, etc. that were collected at during the community engagement process to discuss the main themes that were brought forward by the community members. Once the themes are identified, then the committee can decide the best way to bring forward the recommendations to community leadership through a variety of different avenues (i.e. briefing notes, attending leadership meetings, host a meeting and invite community leaders, through sharing songs, dances, or ceremony, etc.) This is an important step in the process of implementing the themes and recommendations that were put forward in the community gatherings so that the transformative change can happen to restore the “All My Relations” ways of knowing and being.

Definition

This stage is where the butterfly emerges from chrysalis, dries off its wings, and takes flight. The butterfly doesn't fly right away. It takes its time to dry off its wings, strengthen and stretch its wings before it flies. This process is important so the butterfly can properly fly to where it needs to go. At this stage we are reflecting the diversity of ways communities foster new knowledge, new forms of life, and innovative problems to solve into the future.

Community Steps

This is where an analysis of the information shared at the community gatherings occurs. This phase includes organizing information into overall themes: *Reaching back, where are we now, and reaching forward* as well as identifying themes and priority areas that emerged during conversations. This loving labour is unseen in research, not formalized in programs, but takes place in the sacred and informal spaces between us.

Once this has been established, it will be important for the community to report back a summary of knowledge using a variety of methods.

The next step in this phase is to prepare briefing notes and presentations to share this information with the decision makers of the community (community leadership [staff, chief and council, Elders, youth, etc.]) and present the recommendations that were identified to reapply and restore the *All my relations* knowledge systems in the key priority areas that were identified through the community gatherings.

Key next steps would be to follow up, ensuring that the recommendations are being considered and implemented because many communities are faced with an overwhelming number of priorities at the decision making/governance levels.

Suggested Steps for Data Analysis, Reporting Out, and Implementation

Once community information gathering is complete, collate the information in a summary document combine to be shared out at community sessions, social media, newsletter, or other forms of communication that is specific to the community processes and protocols

A suggested way to present the information are to separate the information out in community sessions by each session, focus group, or 1-1 sessions - important to ensure anonymity when sharing information back to people or if there are themes that emerge from the sessions to theme the information and present back in themes

- Host a follow up meeting with participants from the original planning meeting in Step 1 to share the summary document with and gain further input or insights. Establish a timeline to host the report-back sessions.
- Hosting a what we heard session online and in-person. This presentation could be made

available online on the community website or via social media.

- FNGBA+ Lead would be available to meet with individuals to share the information collected and organized from the community sessions.
- Once information has been reported out to the community in an appropriate way, then important to identify the best way to bring forward the themes and/or recommendations to community leadership (Chiefs, Elders, Councils, Community Staff Leadership, youth leaders, 2SLGBTQQI+ groups, etc.) for their consideration to be implemented into the community protocols, systems, structures, etc.
- Establish the best way to follow up with community leadership after initial report session to ensure that the steps are being taken to follow through with the recommendations.

Wise Practice Examples from the Pilot Project

Following the 3-day gathering the Tsilhqot'in Women's Council met, together with Chastity and Natalie who provided support through collation of all the notes, flipcharts and graphic recording. In addition, members were able to debrief and to discuss next steps. There were many recommendations that were brought forward from the 3-day gathering from community members who attended. The Tsilhqot'in Women's Council felt it important to bring the information that was shared by community members to the Tsilhqot'in Council of Chiefs. The Tsilhqot'in Women's Council met with the Tsilhqot'in Council of Chiefs at one of their monthly meetings to present the information gathered at the 3-day gathering and to make some recommendations to the Chiefs moving forward.

Stage 5: Butterfly after flight - Transformative Change (systems and structures), Evaluation, and Knowledge sharing



Introduction

This is the last phase in the lifecycle of the butterfly and the last phase in applying the FNGBA+ toolkit. This is the phase where the transformative change takes effect in the community. When the themes and recommendations that were collected in the community engagement phase, themed in the previous phase, and now being implemented in the community for a more inclusive process, policy, protocol, etc. to take effect. The FNGBA+ committee would have identified milestones as well as community members would've likely spoken to what this will look like in their "reaching forward" / visioning questions and information gathering. Also, it will be important to share the knowledge gained through this process with community members as well as other opportunities to share with a broader audience.

Definition

This is the phase in which the butterfly has emerged from the chrysalis and taken flight. The butterfly flies from place to place to find a mate and a good place to lay their eggs to ensure the best environment for the eggs to grow. This is the phase of life that the butterfly shares its beauty with the world and gets to live its life's purpose.

Community Steps (including youth leaders, 2SLGBTQQI+ groups)

This is in the last stage in (re)applying the FNGBA+/"All my relations" knowledge systems in community and could include the following steps. Each community will define and determine how they will integrate the information into their communities. However, these are some suggested steps for the community to consider:

- Given the particular concerns around community safety for 2SLGBTQQI+ participants it is important to mention that implementation of steps ensure that marginalized or silenced voices within the community have avenues to be heard.
- When the recommendations have been implemented, important to take note and let community members know that their input is being actioned and that more inclusive processes are happening as a result.
- It will be important to note the specifics of each theme/recommendation put forward and exactly how this has been implemented in the community systems, structures, policies, processes, and protocols. Gather this information to prepare to share with community members.
- Decide the best way to share with community members the changes that have been implemented (i.e. hosting a follow up meeting, through social media, or community newsletters).
- Share the information in the appropriate way that has been identified to do so. This will show the tangible ways that the transformation has happened in the community as a direct result of the FNGBA+ process.
- Share the transformation when possible, with a broader audience when there are opportunities to do so. The stories of transformation are helpful to inspire other communities to follow a similar process to reclaim and restore their own traditions around "All my Relations."
- Identify further opportunities to apply the FNGBA+ process in the community by the input from the community gatherings and start the process over again.
- Recognize and make space for the ongoing adaptation and transformation of policies as communities learn what is working and what is not.

Wise Practice Examples

This list are some examples of how this knowledge could be integrated:

- Integrate the recommendations brought forward from the community engagement sessions into new policies, protocols, procedures, programs, and engagement strategies.
- Incorporate the FNGBA+ principles/lens into existing community policies, protocols, procedures, programs, and engagement strategies.
- Update job descriptions to include the application of the FNGBA+/All my relations knowledge systems into the daily work of staff and community leadership.
- Include FNGBA+/All my relations knowledge systems in all internal and external communication materials.
- Create a FNGBA+/ All my relations knowledge systems campaign that is community/culturally relevant to share the (re)application and integration into community norms.
- Identify metrics that will show that transformation is happening and sustainable in the community, committing to consistent check-ins and follow-ups to ensure that the transformation is woven into the systems and structures of community.
- Document in a community relevant way (art, songs, dances, gatherings, ceremonies) so that the (re)application of FNGBA+/All my relations can be shared with current and future generations as well as other First Nation communities/organizations/peoples can learn from this healing centered, reclamation, and restoration approach.
- Identify opportunities to share with a broader audience the transformative change has happened in the community so other First Nation communities have the opportunity to learn from the processes that were developed and implemented.

Tsilhqot'in Women's Council Pilot Project

All My Relations – First Nations Gender Based Analysis Plus 5 Stages of the Butterfly

Overview

As part of the co-creation of the First Nations Gender Based Analysis Plus (FNGBA+) toolkit, there was a pilot conducted on the five stages of the butterfly lifecycle that took place after the community engagement phase and after the first draft of the toolkit was created. The BCAFN put out a call for expressions of interest for communities to apply to take part in the pilot of the toolkit. The only application that was received was from the Tsilhqot'in Women's Council. As a result, The Tsilhqot'in Women's Council was direct awarded the funding to conduct a pilot of the FNGBA+ toolkit. The FNGBA+ Tsilhqot'in Women's Pilot Project was held from July 2023-March 2024.

Stage 1 - Egg

Overview

The Tsilhqot'in Women's Council met several times to discuss the theme, logistics, protocols, traditions, safety, and organization of the best way to engage with their community members. The theme that was finally agreed upon as being the most important and urgent was: Safety. That the safety of the community members on reserve and outside of the community was a common theme that the women's council heard was affecting the vast majority of community members regardless of age, gender, sex, family status, etc.

Steps taken during the Tsilhqot'in Women's Council Pilot

The pilot launch was held on the land in Anah Lake in Tsilhqot'in territory on July 27, 2023. Dr. Natalie Clark, Chastity Davis-Alphonse, and a Secwepemc 2Spirit youth Mia Pena attended the launch to share the draft toolkit, discuss what the pilot project can look like, and discuss a path forward.

The Tsilhqot'in Women's Council met 5 times in 2023 to discuss the FNGBA+ pilot project. Three of the five meetings had the purpose of bringing the Tsilhqot'in Women's Council together to discuss possible themes for the pilot, what were emergent and long-time issues in the community that the pilot could address. The formula of reaching back, where are we now, and where are we going was applied to these discussions, creating space for the Tsilhqot'in Women's Council to familiarize themselves with the toolkit as well as to have fulsome dialogue about the possible themes to apply the pilot to.

Stage 2 – Caterpillar

Overview

The Tsilhqot'in Women's Council decided on the theme of safety being most prominently needing to be addressed and to have the lens of FNGBA+ applied to in their communities and nation. Once this theme was agreed upon, the Tsilhqot'in Women's Council then moved into stage 2 to start planning the culturally appropriate community gathering to discuss the theme of safety. It was important to the Tsilhqot'in Women's Council that the framing and promotion of the gathering created a safe environment for Tsilhqot'in Peoples to attend. So, they decided to frame the promotion of the event by focusing on health and wellness.

Steps taken during the Tsilhqot'in Women's Council Pilot

The Tsilhqot'in Women's Council met 2 times in November and December to start planning the 3-day gathering centering health and wellness as well as 2 times in January 2024 leading up to the 3-day gathering hosted on January 23, 24, 25, 2023 in the community of Tl'esqox (one of the six Tsilhqot'in communities)

The Tsilhqot'in Women's Council support staff person and members of the Tsilhqot'in Women's Council created a task list at their meetings in November/December 2023 to ensure that the logistics for the event were taken care of. The staff support person and women's council members booked the community hall and catering. As well as Tsilhqot'in women's council members reached out to community members, Knowledge Keepers, and community leadership to invite them to be present at the event. A promotional poster was created and the agenda for the gathering started coming together (both attached and shared in stage 3 as a sample)

Stage 3 – Chrysalis

Overview

This is the stage that the Tsilhqot'in Women's Council hosted the 3-day gathering on health and wellness. The formula of "Reaching back, Where are we now, and Where are we going" was applied to the 3 day gathering. Nourishing and healthy food was served throughout the 3 day workshop to ensure everyone had the opportunity to nourish their bodies while attending the gathering. Throughout the 3 days, there was opportunity for participants to make/sew a leather medicine pouch (a symbol/ceremony for protection) as well as to make/bead earrings. This was important so that participants were gathering to not only take part and witness but to have the opportunity to be creative through traditional activities. Each day was steeped in ceremony – an opening and closing prayer/song were offered. And on the second day a beautiful and meaningful fire ceremony was hosted by the women's council that all participants took part in.

The 3 days ended with a visioning/dreaming exercise. The entire event was peaceful and had a safe energy to it as the Tsilhqot'in Women's Council had centered "safety" while making plans for this dialogue to happen.

Steps taken during the Tsilhqot'in Women's Council

The first day was about reaching back and when the Tsilhqot'in culture, traditions, and protocols were shared by Tsilhqot'in Knowledge Keepers. The second day was about where are we now and the topics were centered around Tsilhqot'in Youth, stories of lived experiences shared by community participants/members, and also an identification of the types of supports and programs are needed in the community to address safety, health, and wellness. The third day was about where are we going. Some of the Tsilhqot'in National Government staff attended to share about how they are weaving the Tsilhqot'in Women's Council into their work moving forward. Finally ending the day with a visioning/dreaming exercise where the participants had the opportunity to share what their dream and/or vision for a healthy, well, and safe community would look and feel like.

Promotion of the Health & Wellness Event

***Tsilhqot'in Women's
Council Event
Nexwelh Tesiqi
(All my Relations)
Wellness and the
Links to Safety***


Save the Date

January 23-25, 2024

Tl'esqox

Community Hall


9:30 - 3:30 Each day



- **Activities**
- **Guest Speakers/ Discussion Leads on topics for Tsilhqot'in Women, Tsilhqot'in Youth and Persons Living with Disabilities.**
- **Healing Support will be available**
- **Prizes**

Agenda with details to follow.

*For the safety of others, if you are feeling unwell please do not attend.



Tsilhqot'in

NATIONAL GOVERNMENT

Agenda of the Health & Wellness Gathering (3-days)



T̓silhqot'in Ts'iqi Dechen Jedilhtan

*Nexwelhtesiqi (All My Relations)
Wellness and the Links to Safety*

*January 23-25, 2024
Tl'esqox Community Hall*

Agenda

MC: Carla Alphonse

Facilitators: various

Support: Emily Dick, Catherine Haller

Tuesday, January 23, 2024

- | | |
|----------|--|
| 9:45 AM | Refreshments and Sign-In |
| 10:00 AM | <p>Welcome to Event from Tl'esqox Chief and Council and T̓silhqot'in Women's Council – <i>Carla Alphonse</i></p> <p>Opening Song/Prayer - <i>Tl'esqox Leadership</i></p> <p>Women's Honour Song – <i>T̓silhqot'in Women's Council</i></p> <p>Opening Remarks, Setting the Tone for the 3 days – <i>Angelina Stump, Dora Grinder & Chastity Davis-Alphonse, Natalie Clark</i></p> <p>Introduction of Graphic Facilitator – <i>Carla and Elena Steritt</i></p> <p>Introductions of Activities throughout day and Guests – <i>Carla Alphonse, Mary William, Emily Dick, & Joanna Haines</i> (Teachings and Activity on Ch'i – Mary William baby basket and newborns and pregnancy (activity can continue throughout afternoon)
Medicine Pouch Making – Joanna Haines (activity can continue throughout afternoon)</p> |
| 10:30 AM | Baby Basket, Newborns, and Pregnancy – <i>Mary William</i> |
| 11:00 AM | Teachings on Juniper and Brushing Off – <i>Joanna Haines</i> |

11:30 AM	Traditional T̓silhqot'in Wellness/Plants – <i>Emily Dick</i>
12:00 PM	LUNCH
1:00 PM	Discussion on T̓silhqot'in Women's Wellness – <i>Chastity Davis-Alphonse/Natalie Clark</i>
2:00 PM	Ceremony and Water Healing – <i>Joan Gentles</i>
3:00 PM	Wellness and Lha Yudit'ah We Always Find a Way: Bringing the T̓silhqot'in Title Case Home – <i>Chief Roger William</i>
3:45 PM	Closing Comments and What We Heard – <i>Carla Alphonse & Elena Sterritt</i>
4:00 PM	Closing Song/Prayer and Brushing Off

Wednesday, January 24, 2024 (Grlrz Group) – Community Hall

MC: various

Support: Catherine Haller

9:45 AM	Refreshments and Sign-In
10:00 AM	Welcome to Event from Chief Francis Laceese and T̓silhqot'in Women's Council
	Opening Song/Prayer - <i>Tl'esqox Leadership & Rebecca Solo</i>
	Opening Remarks, Setting the Tone for the 3 days – <i>Angelina Stump & Chastity Davis-Alphonse, Natalie Clark</i>
	Introduction of Graphic Facilitator – <i>MC and Elena Sterritt</i>
	Introduction of Activities throughout day and Guests – <i>MC and Joanna Haines</i>
10:30 AM	Discussion Topic – Wellness and Safety (art) – <i>Natalie Clark and Grrlzz</i>
12:15 PM	LUNCH
1:00 PM	Closing prayer and song and send off for youth
1:30 PM	Healing support with Catherine Haller continues throughout afternoon at Community Hall

Wednesday, January 24, 2024 (Boys Group) – Youth Building**MC/Lead: Grant Alphonse****Support: Catherine Haller**

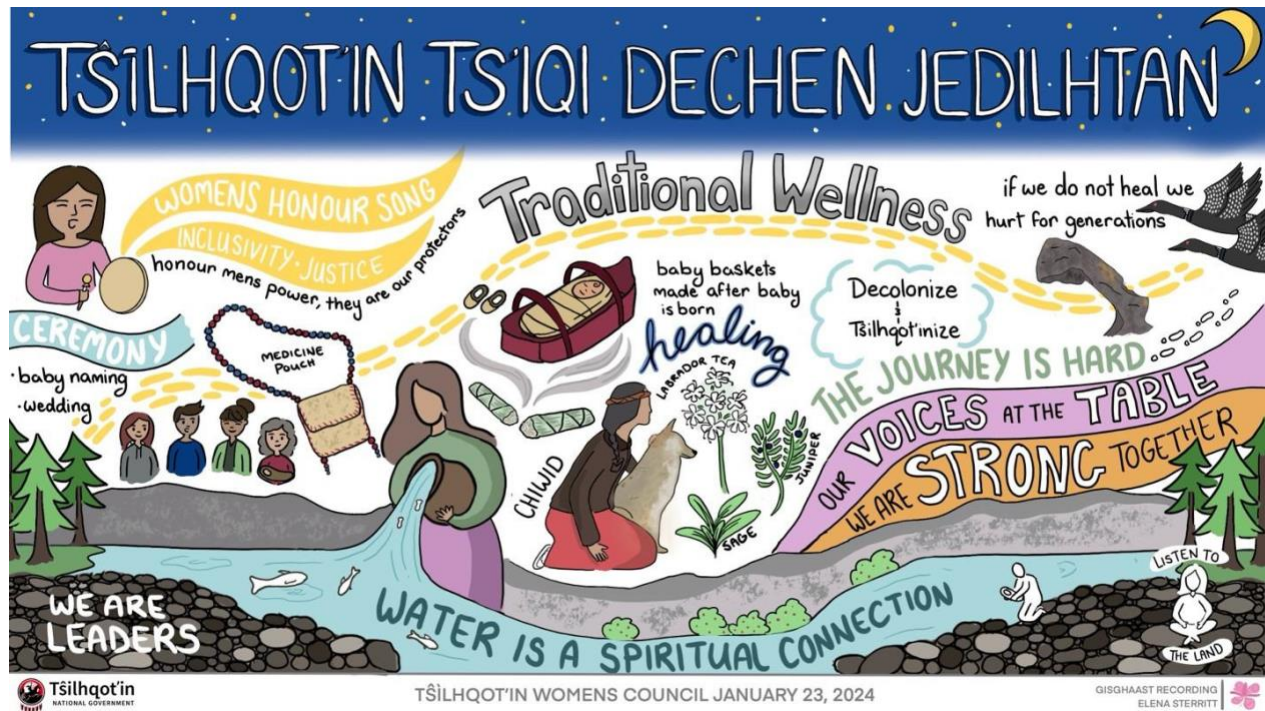
9:45 AM	Refreshments and Sign-In
10:00 AM	Welcome to Event from T̓silhqot'in Women's Council
	Opening Song/Prayer - <i>Tl'esqox Leadership</i>
	Opening Remarks, Setting the Tone for the 3 days – <i>Grant Alphonse and T̓silhqot'in Women's Council</i>
10:30 AM	Discussion Topic – Wellness and Safety – <i>Grant Alphonse</i>
12:15 PM	LUNCH
1:00 PM	Closing prayer and song and send off and send off for youth
1:30 PM	Healing support with Catherine Haller continues throughout afternoon at Community Hall

Thursday, January 25, 2024**MC: Violet Fuller, Tl'esqox Council****Support: Catherine Haller**

9:45 AM	Refreshments and Sign-In
10:00 AM	Welcome to Event from Chief Francis Laceese and T̓silhqot'in Women's Council
	Opening Song/Prayer - <i>Tl'esqox Leadership</i>
	Women's Honour Song – <i>T̓silhqot'in Women's Council</i>
	Opening Remarks, Setting the Tone for the 3 days – <i>Angelina Stump, Dora Grinder & Chastity Davis-Alphonse, Natalie Clark</i>
	Introduction of Graphic Facilitator – <i>Carla and Elena Steritt</i>
	Introductions of Activities throughout day and Guests – Medicine Pouch Making – Joanna Haines (activity can continue throughout afternoon)

Graphic Facilitation of the Health & Wellness Gathering

Day 1 – “Reaching Back” – Tsilhqot’in Traditions, Culture, and Protocols



Day 2 – “Where are we now” – Tsilhqot’in Youth & Identification of supports/programs needed today



Day 3 – “Where are we going” – Tsilhqot’in Visioning and Dreaming of Healthy, Well, & Safe Community’s and Nation



Notes on the dialogue during 3-day gathering

Tsilhqot'in Women's Council

3-day workshop on Health, Wellness, and Safety January 23, 24, 25 2024

Visioning Exercise – Safety, Health, & Wellness

Principles and Values for Safety, Health, & Wellness

- Create positive outlets.
- Education
- Programs
- BE honest.
- Be community orientated.
- Be engaged.
- Listen to the people.
- Lead the people by walking your talk.
- Be transparent.
- Be involved.
- Be accountable.
- Speak the truth.
- Leaders need to heal before they can create safe space for the communities they are leading.
- Building trust between each other is important for healthy systems.
- Break the silence. Break the cycle of abuse.
- The vision that our people, our community will be welcoming and accepting of all the trails that brought us together with families that may feel broken, the vision that we can embrace, cradle our people and journey now together.

Traditional Wellness

- Medicine picking with medicine people (Deyens)
- Promoting a long-forgotten teaching “fasting” discovering your gifts (power)
- More teaching of gardening and harvesting medicines
- Hunting and fishing rituals of harvesting
- Four our kids to know the old ways and not have to depend on things like phones, supermarkets, and what not.
- Have a different committee for all communities to form land use for members.
- Community teaching of culturally run businesses.
- Setting up special gathering on traditional land (lakes and rivers)
- Tsihqotin lead workshops on the land to share knowledge, laws, values, and protocols.
- Elders and youth should be focus on something else they like to work.
- Teaching of the family tree.

Safety

- Safe from abuse – rape, pedophiles, incest.
- Safety in the community
 - In depth workshops
 - Cultural safety
 - Youth leadership training
 - Parenting
- Safety of children
- Safety in workplace – avoid toxicity.
- Safe space for anyone (like a building)
- Safety and wellness in the community

- Safe houses – domestic disputes, children
- More cultural safety workshops: staff, elders, youth
- Safe houses for women, men, and family and children
- Safe and reliable transportation
- Women and children have multiple people to call in an emergency, people they can trust.
- People feel safe walking to/from their homes to work, stores, and or/jobs.
- Children feel comfortable walking to and from school.
- Prevention (it's not just a phone number)
- Create safe spaces (youth and elders)
- My mom and dad make me feel safe – I feel safe walking home from school with my siblings (from Tsilhqotin child)

Mental Health & Empowerment Supports

- Listen and pay attention to whom may need it.
- Support youth and children talent.
- More events for youth – we should hold conferences on all ideas.
- More inputs from leaders to follow on land use issues (ranchers and farmers)
- More recognition on community members (old and new)
- Bring in more speakers for youth.
- Send youth to more conferences.
- More resources for the opioid crisis – land-based healing – detox, rehab, transitioning.
- Elders and youth wellness check
- More gathering of youth
- Elders' events
- Workshops on healthy relationships

- Homework support with female and male teachers and elders providing food.

Health & Wellness Activities

- Skiing programs
- Gym
- Sports programs in community
 - Hockey
 - Basketball
 - Baseball
 - Horse riding
- Horse events for all communities to hold special shows.
- Gym with workout area
- Community gym
- More cultural camps for youth/community
- Community fitness center (adult/youth)
- Try and have programs so we can learn dancing, dance steps as fitness, learn songs together and learn to pray together and introduce ourselves.
- More organized sports and outdoor recreation (i.e. positive opportunities for activity)

Nation Policies and Processes

- Bylaws for community
- Women council to attend meetings with ministries.
- Invite special guests to our events to share from all areas of policies.
- Women council to be involved in designing/establishing trilateral police and community safety.

Child / Youth Safety & Wellness

Principles and Values for Safety, Health, & Wellness

- Always believe our children and youth! Because I would rather believe them and be wrong then call them a liar and be wrong!
- Create safe spaces.
- Listen
- Build connection.
- Help to Reconnect
- Connecting communities together
- Leadership involvement
- Communication
- Inclusion
- Acknowledgement
- Protect
- Advocate
- Education
- Support outlet.

Health & Wellness Activities

- Youth Horse Program
- Positive outlets (sports, arts, music, etc.)

Mental Health & Empowerment Supports

- Counselling with Adults
- Elders at the Schools
- Knowing who you are – identity – knowing your family – having resources.

- Art of the Ask – Agency
- Intergenerational mentorship (grace and gratitude)
- Thankful to Lilly – all youth “adopted auntie.”
- Talk and share experiences about depression.
- Have the youth come together from different communities?
- Motivational speaker come in.
- Mental health
- Youth led groups.

Safety

- Safe space for voice
 - Elder Angie: Touch of Love
- Educate about all the types of violence.
- Educate our youth about sexual abuse and consent.
- Suicide prevention (not just a hotline)

Traditional Wellness

- Importance of protocols and traditions
- Practice and educate Tsilhqot'in law and protocol.
- Becoming of age teachings and ceremony
- Family history
- Teach our youth how to respect and honour our Elders.
- On the land groups and mentorship

Stage 4 - Butterfly

Overview

Following the 3-day gathering the Tsilhqot'in Women's Council, had scheduled a meeting to

debrief and to discuss next steps. There were many recommendations that were brought forward from the 3-day gathering from community members who attended. The Tsilhqot'in Women's Council felt it important to bring the information that was shared by community members to the Tsilhqot'in Council of Chiefs. The Tsilhqot'in Women's Council met with the Tsilhqot'in Council of Chiefs at one of their monthly meetings to present the information gathered at the 3-day gathering and to make some recommendations to the Chiefs moving forward. A briefing note was created and circulated to the Tsilhqot'in Council of Chiefs

Steps taken by the Tsilhqot'in Women's Council

1. The Tsilhqot'in Women's Council held 1 debrief meeting and 1 meeting to organize to present to the Council of Tsilhqot'in Chiefs
2. The Tsilhqot'in Women's Council met with the Council of Tsilhqot'in Chiefs on February 15, 2024 to share the work of the pilot project and put recommendations forward
3. A follow up letter was sent to the leadership of Tsilhqot'in Nation and the Council of Chiefs on March 4, 2024 summarizing the meeting and the recommendations and asking for next steps to move forward

Briefing note sent to the Tsilhqot'in Council of Chiefs

Tsilhqot'in Women's Council Briefing Note for Tsilhqot'in Chiefs February 15, 2024

Overview

The Tsilhqot'in Women's Council agreed to participate in a pilot project on First Nations Gender Based Analysis Plus (FNGBA+) toolkit that is being co-created by Dr. Natalie Clark and Chastity Davis-Alphonse funded by the British Columbia Assembly of First Nations (BCAFN). The pilot project started in July 2024 and will be complete by March 31, 2024. The Tsilhqot'in Women's Council was direct awarded funding from BCAFN to participate in this project as they are seen as leaders across the province for the work they are doing as Matriarch's in their community.

The FNGBA+ toolkit speaks to the importance of bringing back our traditional First Nation ways of being and knowing about inclusion in our community structures. That everyone had a role, responsibility, and accountability to the community. That we had sacred ways of ensuring that everyone was included in our community structures.

The Tsilhqot'in Women's Council hosted a 3-day inclusive dialogue session and gathering in Tl'esqox between January 23,24,25, 2024 on safety, health, and wellness. The first day of dialogue was focused on traditional health and wellness. The second day focused on safety, health, and wellness for children and youth. And finally, the third day focused on visioning a safe, healthy, and well nation. The entire gathering was well attended by Tsilhqot'in Leadership, Knowledge Keepers, Elders, Women, Men, and Youth. Many important themes emerged from the keynote presentations, sharing circles, visioning exercises, and speeches.

The Tsilhqot'in Women's Council would like to bring forward what they heard from the 3-day dialogue and gathering session to the Tsilhqot'in Chiefs for consideration in their negotiations of the Tripartite agreement pillars and further implementation of similar important dialogue sessions moving forward.

What We Heard – Emergent Themes

Over the 3-day dialogue session and gathering we heard many important stories and traditions through keynote presentations, speeches, ceremonies, craft making, sharing circles, and facilitated discussions. Many important themes emerged from these discussions:

- Principles and Values for Co-Creating Safety, Healthy, and Well Nation
- Traditional Wellness
- Safety
- Mental Health & Empowerment Supports
- Health Wellness Activities
- Nation Policies and Processes

Recommendations

To have the funds and resources to continue this important dialogue in the remaining 5 Tsilhqot'in community's as well as with the Urban Tsilhqot'in community members (Williams Lake).

- To have the themes that were brought forward by community members integrated into the negotiations of the Tripartite Agreement pillars.
- To commit to regular cadence of attendance by the Tsilhqot'in Women's Council at the Tsilhqot'in Chiefs meetings (Quarterly) to update on the work that is being completed.

Follow up letter sent to the Tsilhqot'in Council of Chiefs

To Tsilhqot'in Chiefs & Tsilhqot'in National Government Leadership:

Thank you for making the time to meet with us, the Tsilhqot'in Women's Council at your Board of Directors Meeting in Toosey on February 15, 2024, from 10am-1130am. We appreciated having the time to share about the important work that we have been leading in our respective communities on behalf the Tsilhqot'in Nation.

On February 15, 2024, we had the opportunity to share about the project that we partnered with the British Columbia Assembly of First Nations regarding more inclusive

community engagement on safety, health, and wellness. We put 3 recommendations forward and Chief Joe Alphonse put an additional recommendation forward on our behalf as well.

The following recommendations were put forward and supported by Tsilhqot'in Chiefs:

- To have the funds and resources to continue this important dialogue in the remaining 5 Tsilhqot'in community's as well as with the Urban Tsilhqot'in community members (Williams Lake).
- To have the themes that were brought forward by community members integrated into the negotiations of the Tripartite Agreement pillars.
- To commit to regular cadence of attendance by the Tsilhqot'in Women's Council at the Tsilhqot'in Chiefs meetings (Quarterly) to update on the work that is being completed.

Chief Joe Alphonse's additional recommendation

- To have the Tsilhqot'in Women's Council present at every Tsilhqot'in National Government lead event. To have a placeholder on the agenda that is set aside for a representative from the Tsilhqot'in Women's Council. To have a representative from the Tsilhqot'in Women's Council attend important Tsilhqot'in Chief trips to Ottawa, New York, etc.

We are very much interested in implementing the following recommendations and wanted to follow up with this letter to determine what the next steps would be to do so. We would be open to meeting with TNG Leadership Jenny Philbrick and Jay Nelson to discuss what further information and actions would be needed to continue to move our important work forward. We look forward to hearing from the appropriate contacts and moving forward in a timely manner.

Thank you.

Sincerely,

Tsilhqot'in Women's Council

Stage 5 – Butterfly after flight

Overview

The Tsilhqot'in Women's Council have sent a follow up letter to the Tsilhqot'in Council of Chiefs to summarize their presentation and follow up on the four recommendations put forward at the meeting. The Tsilhqot'in Council of Chiefs are meeting in April 2024 to discuss the follow up letter and establish next steps moving forward. The Tsilhqot'in Women's Council will then determine how they move forward with the next phase of hosting the gatherings and how to continue to bring this work forward.

Steps taken by the Tsilhqot'in Women's Council

- The Council of Chiefs will be discussing the follow up letter at their next meeting on March 21, 2024 to determine how to move forward with the recommendations put forward
- Next steps will be determined at this meeting and the Tsilhqot'in Women's Council will meet to discuss the priorities
- The Tsilhqot'in Women's Council are excited to continue the dialogue sessions in the community and continue the work of FNGBA+

Closing Comments: Identified Gifts, Limitations and Next Steps

“This work is saving lives”

This work is a sacred offering, a starting point, and a living document that contributes to the past, present and future work that is happening with respect to inclusion and First Nations All My Relations Policy work. This work is multi-generational and multi-vocal and involved many curators, gatherers, inviters, helpers and healers to create the spaces where we can come together and share. However, the funding and timelines were limiting and colonial funding systems often fund one-time projects such as this and more funding is needed to prepare the ground, for other Nations to pilot this work, including A 2SLGBTQQIA+ pilot. Further, each Nation will need to adapt the work below to their First Nation language, laws and protocols.

We hope this work will deepen the conversation, we hope it will be used, changed, and adapted far and wide and will open up the conversations about inclusion of all our relatives in policy moving forward.

Citations

Cameron, A. and Tedds, L. M., (2020). Gender-Based Analysis Plus (GBA+) and Intersectionality: Overview, an Enhanced Framework, and a British Columbia Case Study (December 1, 2020). Available at SSRN: <https://ssrn.com/abstract=3781905> or <http://dx.doi.org/10.2139/ssrn.3781905>

Fleras, A., and R. Maaka (2010). “Indigeneity-Grounded Analysis (IGA) as Policy(-Making) Lens: New Zealand Models, Canadian Realities.” *International Indigenous Policy Journal* 1, no. 1, . Accessed at: <https://doi.org/10.18584/iipj.2010.1.1.4>.

Hardy, BJ., et al (2020). Meeting Indigenous youth where they are at: knowing and doing with 2SLGBTQQIA and gender non-conforming Indigenous youth: a qualitative case study. *BMC Public Health* **20**, 1871 <https://doi.org/10.1186/s12889-020-09863-3>

Hoogeveen, D. et al. (2020) “Gender Based Analysis Plus: A knowledge synthesis for the implementation and development of socially responsible impact assessment in Canada,” Simon Fraser University

Hunt, S. (2012) Summary of Themes: Dialogue on Intersectionality and Indigeneity. Wosk Centre for Dialogue, Coast Salish Territories

Hunt, S. (2016). An Introduction to the Health of Two-Spirit People: Historical, Contemporary and Emergent Issues. Ottawa: National Collaborating Centre for Aboriginal Health.

Hunt, S. (2018). “Embodying self-determination: Beyond the gender binary.” In *Determinants of Indigenous people’s health*, edited by Margo Greenwood, Sarah de Leeuw, and Nicole Marie Lindsay, 104–119. Toronto: Canadian Scholars.

Lezard, P., Prefontaine, N., Cederwall, D-M., Sparrow, C., Maracle, S., Beck, A., & McLeod, A. (April 2021). 2SLGBTQIA+ Sub-Working Group. MMIWG2SLGBTQIA+ National Action: Final Report. OFIFC: Toronto

Wilson, A. (2008). N'tacinowin inna nah': Our Coming In Stories. *Canadian Woman Studies Les Cahiers De La Femme*, 26(3). Retrieved from <https://cws.journals.yorku.ca/index.php/cws/article/view/22131>

Native Women's Association of Canada (2020). A Culturally Relevant Gender-Based Analysis (CRGBA) Starter Kit: Introduction, Incorporation, and Illustrations of Use. Native Women's Association of Canada, July 14, 2020. <https://www.nwac.ca/resource/a-culturally-relevant-gender-based-analysis>

Native Women's Association of Canada (2021). Evaluating GBA+ and CRGBA: A Literature Review. A-Culturally-Relevant-Gender-Based-Analysis.pdf (nwac.ca)

Sanchez-Pimienta, Carlos. E., Masuda, Jeffrey, R., Doucette, Mary B., Lewis, Diana, Rotz, Sarah, on behalf of the Native Women's Association of Canada, Tait Neufeld, Hannah, and Castleden, Heather (2021). "Implementing Indigenous Gender-Based Analysis in Research: Principles, Practices, and Lessons Learned." *International Journal of Environmental Research and Public Health* 18: 11572.

Appendices

Appendix 1: Heart Beat Literature Review - First Nation's Intersectional and Gender-Based Plus Literature Review



Literature Review Table of Contents

Honouring (Acknowledgments)

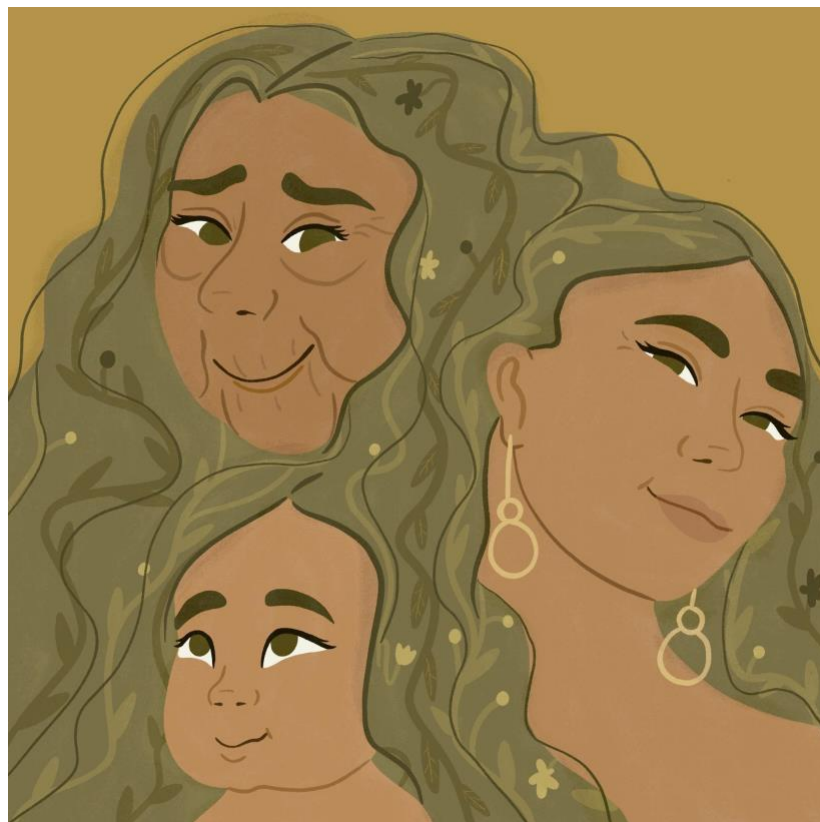
This Berry Patch gathering (Clark, 2018) is dedicated to the late Secwepemc Two-Spirit Warrior Jeffrey McNeil-Seymour who became an Ancestor in June of 2023. In a recent article about McNeil-Seymour he was described as “dedicated his life to advocating for different groups and causes. He was passionate about raising awareness for Two-Spirit people, especially the Youth, and was committed to land, water and salmon stewardship. He was also involved in addiction awareness, the Wild Salmon Caravan, advocating for MMIWG2S+, and more. In 2018, he provided expert witness testimony at the MMIWG2S hearings in Nunavut, where he discussed the impacts of colonization on Two-Spirit bodies and shared ideas for decolonizing strategies. That same year, he helped spearhead the Kamloopa Powwow’s first Two-Spirit round dance, which stemmed from calls to action by Two-Spirit research participants in a study he had conducted. The 2022 edition of the powwow honoured him during its Two-Spirit round dance special.

“That important work that needed to be carried on and picked up,” he told IndigiNews at the time. “They are among the most at-risk group in Canada. The artists wanted to impart that feelings of attachment and belonging are to be nurtured,” (<https://indiginews.com/features/he-was-everywhere-he-still-is-everywhere-the-continuing-legacy-of-jeffrey-mcneil-seymour>).

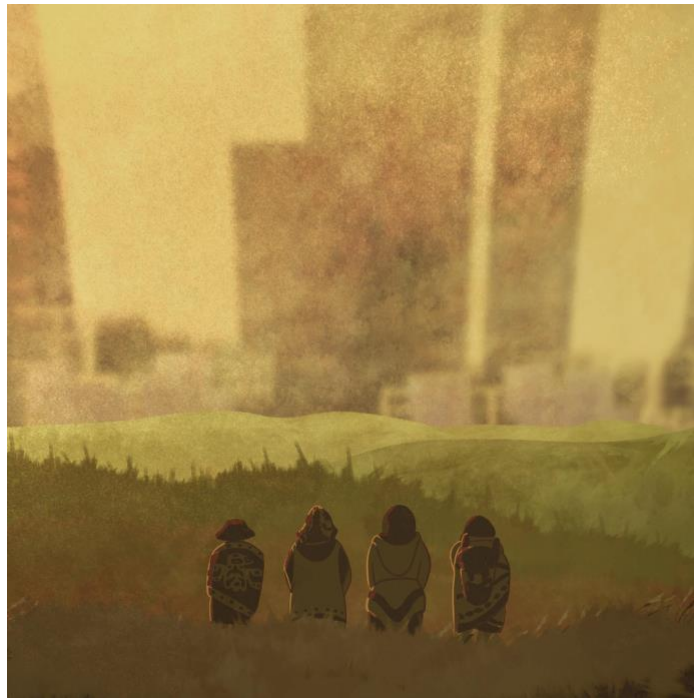
It is important that we honour voices like Jeffrey’s and continue his work and commitment to uplifting all First Nation’s women, girls, and 2SLGBTQIA+ relatives in this work.

In keeping with First Nations values and ways of being, this work is embedded in a web of relational accountability to First Nation’s women, girls, and 2SLGBTQIA+ relatives who have been sharing stories and lived experiences with each other as we gather to berry-pick on our traditional lands since time immemorial.

The title of this annotated bibliography, *All My Relations: First Nations Intersectional Gender Based Analysis Plus Literature Review*, speaks to the remembering, reclamation and resurgence found in berry-picking together on the land. Through the berry collecting in this literature review, we are honouring First Nations stewardship and the creation of the conditions for transformation as the butterfly and our other relatives need and uplifting their lived practices of stewardship on the lands.



Identifying the Berries: Methodology



A literature review is a colonial process and a practice that has historically excluded the knowledge, wisdom, ways of being and knowing of First Nations women, girls, and 2SLGBTQQIA+ individuals. The structure of a literature review centers 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 First Nations women, girls, 2SLGBTQQIA+ individuals we have specifically drawn on the teachings and sharings of First Nations Elders, Matriarchs and youth. This heart beat knowledge 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. Author Clark calls the creative writings and practices of Indigenous peoples the *heartbeat literature*. To honour the heartbeat of the Indigenous Matriarchs, Elders and Knowledge Keepers, we chose to start the berry patch gathering (annotated bibliography) with these articles that highlight the important work and traditional ways of being and knowing.

Beginning this way continues to honour the legacy of resistance to colonialist frameworks by citing ancestral literature first.

We consider all the spaces where First Nations women, girls, Two-spirit, and gender-diverse individuals share their knowledge as an important and necessary aspect 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 required to ensure that transformative change is activated. Therefore, we have included 16 writeups, 4 Ancestor pieces, and 3 other sets of 4 Annotated writes ups of articles, and key documents.

The format is in service of sharing the knowledge from the articles that is most relevant to supporting the creation of the First Nations All My Relations toolkit. ***However, we wish to highlight that in each Nation, the articles included would be unique to the Nation.***

In doing so, the annotations resist the colonial framing of what is considered a traditional/colonial annotated bibliography. Each article will be reviewed in the format highlighted below:

- Summary of Berry-Patch article
- Wise practices, teachings and ceremonies identified (supported with key quotes/Elders/Youth/women's words where possible)

Two-Eyed Seeing: Employing Traditional Literature Review Methods

The berry patch gathering / literature review was completed with the assistance of Thompson Rivers University (TRU) Librarian, Erin May, as well as from Natalie's own Berry gathering baskets (archives) and her own literature review.

Two different strategies were used to embark on a literature search. The first used specific terms around gender-based analysis, and the second used terms around First Nations, Indigenous women, and Two-Spirit, and gender-diverse relatives in BC as well as gender-based analysis, intersectionality and Indigenous intersectionality. These searches were done in both search interfaces. This search strategy allowed us to find materials that would be relevant to this project even if they did not use the exact terminology that we employed. In total, 737 were saved to a Zotero folder, included or discluded based on relevance.

Suggested Citation

Clark, N. and Davey, R. (2024) *Annotated Bibliography: Heart Beat Literature Review - First Nation's Intersectional and Gender-Based Plus Literature Review*

Berry-Picking (Annotated Bibliography)



Heart of the Berry Patch

In this section, to honour the wisdom and theorizing of Elders, and First Nations women, Two-Spirit and gender-diverse relatives since time immemorial, we start with citing the words of Sioux activist Zitkala-Sa (1901, 1924), over a century ago. Next, we include the voices of the First Nations activists, academics and scholars writing and speaking today. The knowledge of the interlocking arteries of colonialism has always been part of First Nations' truth-telling and theorizing.

First Nations women like Zitkala-Sa and Winnemucca (1883) were central to fighting the issues of violence on the lands and on the physical bodies of Indigenous women, girls, Two-spirit, and gender-diverse individuals. The early activists witnessed this violence as it took place and acted to raise awareness. Zitkala-Sa was instrumental in collecting the testimonies of three Indigenous girls who were violated by the imposition of capitalism through oil and mining in the tribal lands. Zitkala-Sa put together the legal argument of gender, race, and age in her essay, *Regardless of Sex or Age* (1924) in which she describes how “greed for the girl’s lands and rich oil property actuated the grafters and made them like beasts surrounding their prey.” Through their writing, Zitkala-Sa, and other Ancestors like McNeil–Seymour consistently remind us of the intersectional nature of colonialism. This section has four sacred berries included 3 Ancestor pieces, and 1 Be A Good Ancestor piece from the Nation where the work is happening (this would change with each pilot).



Oklahoma's poor rich Indians: An orgy of graft and exploitation of the five civilized tribes, legalized robbery.

Zitkala-Sa, Fabens, C. H., & Sniffen, M. K. (1924). Oklahoma's poor rich Indians: An orgy of graft and exploitation of the five civilized tribes, legalized robbery. Indian Rights Association, 2(127), 1-39. <https://digitalprairie.ok.gov/digital/collection/culture/id/6513>

Summary

Zitkala-Sa (Gertrude Bonnin) (1924) was instrumental in collecting the testimonies of three First Nations girls violated by the imposition of capitalism, colonialism and patriarchy through oil and mining in the tribal lands. One eighteen-year-old Indigenous woman, Millie Neharkey, was “subjected to unbelievable brutality” including kidnapping by the oil company just before she turned the legal age of eighteen, abused, and manipulated with alcohol to take her land from her. The superintendent who reviewed this case said, “The Case is one of the most revolting in the history of the Indian service... the conspirators not only attempted to deprive this innocent Indian girl of her property, but one of them, according to the evidence, made an unlawful assault upon her”(p. 26). The second case describes a seven-year-old Indigenous girl Ledcie Stechi, who lived with her grandmother. She and her grandmother were purposefully starved and then poisoned in order to access her lands. The final case presented is of Martha Axe Roberts who is deemed insane in order for her guardian to gain access to her money.

Gendered colonialism plays a role in the tactics used to gain access to land including intersection of corrupt guardianship, courts, oil companies, in combination with sexual assault, rape, drugging, deeming incompetent or mentally unstable and starvation.

This article is the first to theorize the interconnectedness of sex, gender and age and with Indigeneity in the section “regardless of sex or age.” Gender along with Indigeneity and age was used to influence the courts that Indigenous girls were incompetent, and that guardianship was necessary to aid in decision making regarding their assets.

Wise Practices Identified

They identify that no solution could be made with the system as it stood. It was recommended that legislation be put into place immediately to protect Indigenous lands, sovereignty, 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.

1. Put your arms around First Nations Girls. Witness their stories and experiences.
2. *Document and listen to their stories.* Zitkala-Sa personally sat with and collected the testimony from the First Nation's girls who were violated in order to access their land. The principle of witnessing and recording the stories of Indigenous girls is important. By viewing the stories of individual girls as extensions of interlocking colonial processes, the true impact of current policies and policy processes can be revealed. Further, the lives of First Nation girls, and Two-Spirit girls and their resistance to violence and land theft are poorly understood, and stories of individual girls can help fill some of these knowledge gaps.

Key Quotes

Zitkala-Sa put together the legal argument of gender, race, and age in the section of the essay "Regardless of Sex or Age," in which she describes how *"greed for the girls' lands and rich oil property actuated the grafters and made them like beasts surrounding their prey, insensible to the grief and anguish of the white-haired grandmother"* (p. 28).

"After a long private conference with this little girl, I grew dumb at the horrible things...there was nothing I could say. Mutely I put my arms around her, whose great wealth made her a victim of an unscrupulous, lawless party, and whose little body was mutilated by a drunken fiend who assaulted her night after night. Her terrified screams brought no help then, but now, as surely as this tale of horror reaches the friends of humanity, swift action must be taken to punish those guilty of such heinous cruelty against helpless little Millie Neharkey, an Indian girl of Oklahoma. This is an appeal for action, immediate action, by the honest and fair-minded Americans of this 20th century" (Zitkala-Sa, p. 26).

"My conclusion is that Martha is not crazy but perfectly sane and her love for her parents is wholly admirable. She is a victim of exploitation" (Zitkala-Sa, p. 31).

Sky Woman: Indigenous Women Who Have Shaped, Moved, or Inspired Us.

Maracle, L. (2005). *Untitled*. In S. Laronde (Eds.), *Sky Woman: Indigenous Women Who Have Shaped, Moved, or Inspired Us*. Theytus Books.

Summary

In the introduction to the anthology of Indigenous women's writings, Sandra Laronde states that writing is an act of resistance. This anthology considers that the written word, the colonizer's language, does not have to be a tool for the colonizer, but can be a tool for resistance: "we have found that the written word does not have to be wrapped up in the thoughts of the colonizer, but rather can convey the resilience of our survival" (p. 2).

In her paper for this book, Stolo Matriarch and Ancestor Lee Maracle describes how she was asked to write about “Native women role models.” She questions whether this is a colonizer term, and in her writing chooses to resist this definition of Indigenous women: “I decline to define any Native woman as a role or a situation.” She describes this as a white way to define heroes which is “not our way” (p. 56). By refusing to choose and name an Indigenous woman hero, Maracle herself is demonstrating an act of resistance. She recommends women tell their story, their own way, refusing colonizer terms. In the end, Maracle realizes that she wishes to honour the young ones. She tells the story of three five-year old girls, herself at five and her two grandchildren, each who have taught her something. She states that “*heroism begins with the child. The little girl who sticks out her little chest and just refuses to take no for an answer, she is my little hero*” (p. 60, emphasis added).

Wise Practices

1. *Living as Resistance. Refusing to take No for an answer.* Maracle asserts that so many Indigenous women she knows have died and that those who have survived are resisters. Those that created the organizations, the volunteers, the community makers, political organizers.
2. *Believe Indigenous women and centre their stories and roles as truth-tellers and activists.* Maracle describes how in speaking up, and disclosing abuse at all levels Indigenous women have “withstood the attack of the church, the state, the media, the police and even some of our parents – and won”. She states that this disclosure of abuse resulted in closing of residential schools, but that in disclosing abuse that Indigenous women face many consequences including exile from communities, threats of death, excommunication (56).
3. *Centre the everyday activism of Indigenous women and girls.* Maracle knows there are so many stories to be told of the everyday activism of Indigenous women and girls.

Key Quotes

We had bake sales, made cookies and cakes and sold them to each other... there are in my home province about 10,000 Native women holding up the sky right now (p. 56).

Maracle describes how these women, who sought no recognition, and often were mothering on their own, started the friendship centre movement, the native student movement, fishing rights, and land rights (p. 56).

I see all these women coming over this hill in their hundreds, in their thousands, all smiling, some wearing jaunty flowered scarves, others old straw hats, some in dramatic black and red blankets, others with cameras, others with briefcases, others with pens, paint brushes, some have needles and thread, others pad and paper; some are young, some are old and some are in between, but they all deserve my accolades (p. 58).

Some come over the hill dancing, others cooking, others playing with children, some pump gas, others sell raffle tickets or take care of the children of the women who are on picket lines, boycotting or leafleting teaching or building some organization or other.

Some choreographed their own dances, others danced to the choreography of others, and some wrote the words they performed, some performed the words others wrote, some managed the performers, and others publicized the performance. Some held boom mikes, others stood at podiums, others grew medicine flowers, and some healed the sick. Some of these women fought for our future, some fought for our present, some fought for our past...(p. 58).

Cross-Dancing as Culturally Restorative Practice

McNeil-Seymour, J. (2015). Chapter 5: Cross-Dancing as Culturally Restorative Practice. LGBTQ people and social work. Intersectional perspectives, 87.

Summary

This chapter, by the late Secwepemc Two-Spirit scholar and activist Jeffrey McNeil-Seymour is based on his research in his home community of Tk'emlups with Indigenous non-binary youth. McNeil-Seymour examines the colonization of the term Two-Spirit and argues for the use of Secwepemc and other Nation's words for our gender-diverse relatives. They name the challenges of limited resources for Two-Spirit youth living in rural spaces, on reserve and in small cities, describing the culturally restorative experience of witnessing a trans Two-Spirit woman at a cross-dance at a small rural powwow who did not swap regalia. McNeil-Seymour's research hopes to "trouble binaries and homophobia" (p. 93), through his interviews with fifteen Secwepemc people between ages of fifteen and 54 who identified as Two-Spirit or GLBT. Participants identified experiences of exclusion and lack of safety in accessing both on- and off-reserve mainstream services. Some participants felt that in coming out they were embracing a queer settler individualized identity and thus removed from Secwepemc community. This chapter also explores the concept of Two-Spirit which does not align with the Secwepemc belief that we are born with one spirit.

The article also highlights the homophobia, transphobia and heteropatriarchy in our communities due to the impact of residential schools and colonization. For example, one Secwepemc youth indicated that "*[residential school survivors] were taught being (homosexual) was wrong. It's not a life-style choice, we were born this way, it's how our body is wired. If it's so wrong, why did the Creator make us this way?*" (95) emphasis added.

Wise Practices

1. *More visibility of Secwepemc Two-Spirit people at events both on- and off-reserve.* McNeil-Seymour provides the example of cross-dancing at powwows as a culturally restorative practice. Making visible the roles of Two-Spirit people in ceremonies or specials at powwows is one way forward in combination with the need for safe spaces on-reserve. As one youth stated, "*there should be services and places for young kids to*

talk, more openness and welcoming of Two-Spirit community members” (96).

2. *Coming into community as a Two-Spirit person.* Resisting the settler colonial idea of “coming out,” McNeil-Seymour builds on the work of Two-Spirit scholar Alex Wilson’s idea of “coming in” to the community. Coming in, however, asserts and reaffirms one’s place in Indigenous communities. This practice at powwows resists the hetero-patriarchy and locates the specific roles and responsibilities for Two-Spirit people in their Nation.

Community education around Two-Spirit and LGBTQ peoples. McNeil-Seymour calls for the need for education about gender, and sexual diversity. “We have to ask, where do Two-Spirit people observe positive examples that mirror our image, our skin, our diversity?” (98). Additionally, they call for culturally restorative resources and media to help Indigenous Two-Spirit youth “(re)imagine ourselves in the present” (98 emphasis added).

Key Quotes

Ta7us k sllépen-c xétéqs re7 Sécwepmc-k” (Don’t forget you are Secwépmeč first)

Considered a Secwépmeč word referring to Two-Spirit roles and responsibilities: Yucamin’min means protect the earth and protect the people. Yucamin’min is an opportunity for all people to nurture solidarity with each other and with the land, through the actions of Two-Spirit people carrying out their roles and responsibilities.

Ske’lep (Coyote) who is understood to be between the two genders.

Matriarchs in the Making

Harry, A. Matriarchs in the Making. Royal Roads University Master’s Thesis.

<https://raventrust.com/wp-content/uploads/2023/10/Matriarchs- in-the-Making-Ashton-Harry.pdf>

Summary

In this important and award-winning Master’s research work by Tsilhqot’in Nation member Ashton Harry sought to answer the question “What steps can Tl’etinqox Government take to empower women in the community?”. In partnership with the Tl’etinqox Government Office (TGO) – Harry examined what did traditional matrilineal roles look like for Tsilhqot’in women, and how is that transformed in our current modern world and for future generations? Harry developed a survey with five questions to examine these important questions. Her research found that women were highly respected but there is a need to reinstate this. There were over 30 responses to the survey, with the top finding being the need for safety, with a focus on healing and respect. Her research emphasized the importance of dismantling colonial racist, sexist structures “in order to serve the vision – of our ?Esigdam and address the needs of the community in present day, with a focus on future generations”. (1)

Wise Practices

- Education and support for women and girls in the community focused on community safety. “There appears to be a need for women to feel like their contributions are recognized, appreciated, and supported. Some examples include a ?inkwel and ?etsu (mothers and grandmothers) circle, that would make recommendations to leadership and host healing circles to address violence in all its forms and hold perpetrators accountable in a traditional and cultural way.
- Healing interwoven into all actions. “There is also a desire for healing to be the focus of many of the efforts to move forward with empowering women and girls in the community... It has become abundantly clear through the interviews, surveys, and through lived experience, that a focus on healing is a top shelf priority.” (3). Short- term focus on healing workshops focused on safety, trauma, and violence with a long-term goal of identifying what a healthy community looks like and integrating Traditional healing with Western approaches. “There is also a need to merge both traditional and Western methods of medicine; a community health strategy could decide what is included in that.” (4).
- More female presence, participation and power in community politics. The current Tsilhqot’in Women’s Council is an example of a wise practice that needs to be expanded into governance and increased political presence and participation in community governance. Harry’s research found that women feel unheard and disrespected - with 25 survey respondents asserting that women’s voices need to be heard, or they felt that women’s voices were not being heard. “It would mean recovering their voices in a world that is male dominated” said S17, and another said, “empowering women’s voices is keeping our voices alive! these days women’s voices go unheard and unseen” (S16).
- Bring our Men Along. The research found that bringing men along in order to break the cyclical issues of abuse/violence in the community – as well as “cultural development targeted towards instilling pride, confidence, and respect in our men by rounding out their experiences with Western influence to include traditional teachings” (4).
- Be a Good Ancestor. The recommendation for birth to end of life sharing of cultural wisdom “shared and embedded within our people at an early age.. about what it is to be Tsilh1ot-in, how we interact with the world, our people. And how we contribute to our society... “what it is to be Tsilhqotin from the womb to the tomb, a lifetime strategy of creating good ?edigdam (ancestors) (4).

Key Quotes

“We are Tsilhqot’in, our journey is never alone”. (5).

“Our people all had a purpose and their strengths were utilized based on what roles suited them best.” (10).

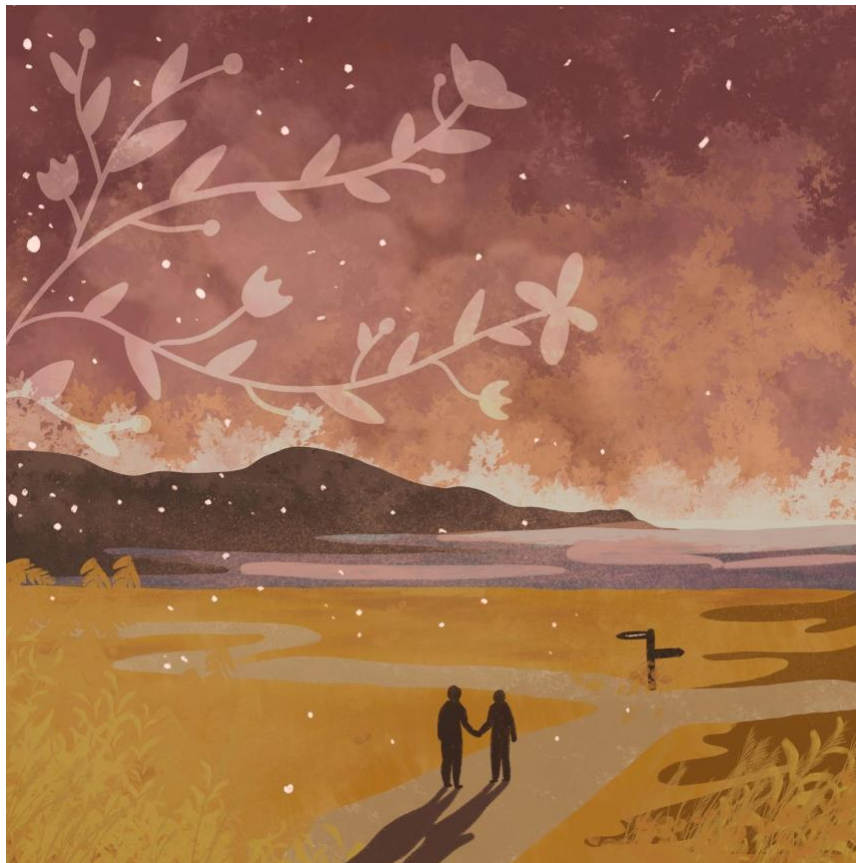
“It is so important to me to become a good ancestor, and I will dedicate my life to moving my community forward.”

“I see everything as a big mirror. A really big mirror, and in that mirror is our language, our songs, our stories, our legends, our cultural knowledge. Everything is in there, and they got broken into a million pieces during that time frame [colonization]. They got broken into a million pieces, and now it's up to us to put the pieces back together” (Elder Interview 2, February 17, 2023).

“The next seven generations deserve a society that lives closer to the teachings of our ?Esiggdam because there is no better way to dismantle colonialism than to bring back a teaching that was diminished in favour of the patriarchy with the sole purpose of assimilating and dismantling our sovereignty as Tsilhqot'in.” (11)

“There are no solutions that outsiders can give us to heal. This is a task meant for Indigenous people because no one knows or understands the pain of intended genocide like Indigenous people do. The topic of healing was mentioned 15 times within the survey, and some mentioned the future of Tl'etinqox after they learned what empowering women would look like to a community that has healed. (42).

Berry-Patch Gathering: Academic Literature



International, National, and Provincial Calls for First Nations Intersectional Approaches to Policy

Out of sight, out of mind: Gender, Indigenous rights, and energy development in Northeast British Columbia,

Amnesty International. (2016). Out of sight, out of mind: Gender, Indigenous rights, and energy development in Northeast British Columbia, Canada. <https://www.amnesty.ca/outofsight>

Summary

This paper calls for proposed additions to Bill C-69, the Impact Assessment Act of Natural resource development and extraction. Two recommendations for the Act include: Inclusion of intersectionality, specifically revolving sex and gender identity and a further analysis of how policy, programs and projects impact all gender diverse individuals. The paper highlights how the government has continually made plans to commit to a gender-based analysis, however, no real action has been taken by the government. Adding to current government policy i.e., Bill C-69, may aid in proper implementation of GBA specifically within impact assessments. Amnesty International draws attention to the key issues of ongoing legacy of colonialism, reckless decision making about lands and resources that ignore specific impacts on Indigenous women, limited space for inclusion in decision making, and underfunding.

This article addresses the effects of a lack of Indigenous intersectional and 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.

Wise Practices

1. *There is a need for a more inclusive and intersectional gender-based analysis of impact assessments.* An assessment of individuals past experiences are suggested to help identify the risk factors of Indigenous women specifically in experiencing violence. These include women who have in the past "experienced childhood violence limited economic opportunities and gender-based income disparities, and impunity for perpetrators" (p. 6).
2. Centre and trace in policy and decision-making processes the intersections between colonialism, resource extraction and violence against Indigenous women and girls. The report calls for attention to the interlocking of "historic harms inflicted on Indigenous peoples and the contemporary changes in the land and society brought about by the resource economy, focusing particular attention on issues such as violence against women" (p.9).

Key Quotes

“it’s common for girls not to report. There is lots of victim blaming from other girls.” (Jennifer, violence survivor p.297).

“We’re a small community here and our lives were intertwined. One woman would go missing and all our lives would be affected.” Connie Greyeyes (p.51)

“We need to unpack the patriarchal, racist, and colonial mentalities of Canadian society to ultimately address the reasons why Indigenous women’s lives are not valued in Canadian society as much as the lives of non-Indigenous women.” (Melina Laboucan Massimo, p.54)

Environmental health and First Nations women: Research paper

Assembly of First Nations (AFN). (2009, March). Environmental health and First Nations women: Research paper. Assembly of First Nations Environmental Stewardship Unit.

https://www.afn.ca/uploads/files/rp-enviro_health_and_women.pdf

Summary

This article examines ways in which environmental hazards from large industrial projects are vastly impacting the health and wellbeing of First Nations peoples. Many of the environmental health hazards include physical, biological, chemical, and radiological hazards. Due to the health risks associated with large industrial projects, First Nations women and girls are impacted more than men because of their marginalized status, reproductive health risks associated with environmental hazards, and community roles within their nation. The Assembly of First Nations (AFN) calls on the government to consult and dialogue with First Nations communities when committing to large industrial projects to ensure the health and wellbeing of the community and surrounding environment is sustained. This article puts forth key recommendations that prevent further harm on First Nations women and girls.

Wise Practices

1. *Holistic*. The medicine wheel is a well-known tool used by many First Nations communities to promote harmony and wellness. The government must embrace holistic approaches to policy-related decision-making that affect First Nations women and girls. For policy initiatives to be effective, collaboration and consultation must be central when working with First Nations communities.
2. Must be First Nations driven
3. Be inclusive of solutions around determinant of health issues specific to First Nations women (AFN, 2009)

Key Quotes

First Nations people are the environment. We are not separate. We reflect the state of the world” (Ken Tabobondung, 2007, p. 3).

Meeting On Indigenous Peoples and Indicators Of Well-Being

Assembly of First Nations (2006). Meeting On Indigenous Peoples and Indicators Of Well-Being 22-23 March 2006.

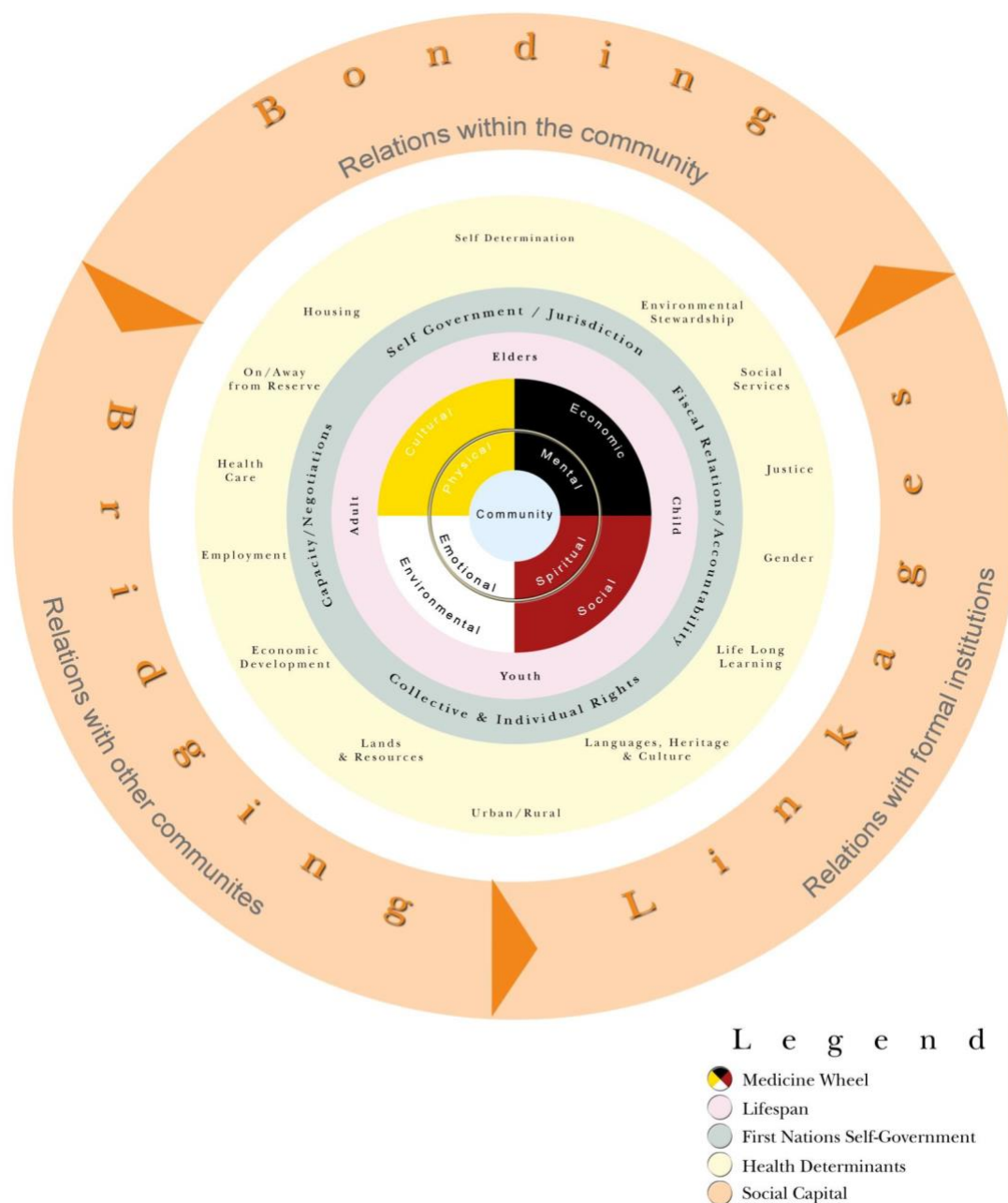
Summary

This paper puts forward the early work by the AFN in developing First Nations policy processes in order to address the gaps in health and well-being. In July 2005, the National Chief of the AFN, proposed that all governments within Canada work collaboratively towards “Closing the Gap” among First Nations and Canadians in health and well-being over the next 10 years. With this goal in mind, the AFN tabled a First Nations Wholistic Policy & Planning Model to structure policy interventions and associated performance indicators. The model highlights the importance of self-governance and sovereignty and includes the importance of gender and life-span approaches as key pieces of the framework for First Nations” well-being determinants. This was also supported by previous research by Chandler and Lalonde, and by the Harvard Project on American Indian Economic Development (1998).

Wise Practices

The proposed model has the following key characteristics or wise practices:

1. Wholistic focus on determinants of well-being;
2. Community at its core;
3. Governance as its underpinning (self-government/jurisdiction, fiscal relationships/accountability, collective and individual rights, capacity/negotiations);
4. Premised on the components of the Medicine Wheel;
5. Inclusive of the four cycles of the lifespan (child, youth, adult, elder); and
6. Inclusive of the three components of social capital (bonding, bridging, linkage).



Key Quotes

“The model places Community at its core. In a study of various healing modalities utilized by First Nations, a common thread was pinpointed as the positioning of the individual in the context of the community, with all modalities evolving from this premise (McCormick, 1995).”

Gender-Based Analysis Plus (GBA+) and Intersectionality: Overview, an Enhanced Framework, and a British Columbia Case Study

Cameron, A. & Tedds, L. M. (2020). Gender-Based Analysis Plus (GBA+) and Intersectionality: Overview, an Enhanced Framework, and a British Columbia Case Study

Summary

This article is a systematic review of GBA+ implementation, and the history of its development by Status of Women Canada, now WAGE. The authors note that GBA+ has been criticized for application of the plus, after gender and sex – as gender continues to be seen as the “starting point”, with the naming of the approach, and WAGE’s own training materials continuing to position gender as the starting point, even with the definitions of intersectionality. This paper presents a case study examining poverty in British Columbia. The case study reveals how Indigeneity intersects with gender, rural/urban, parenting status and experiences of violence through the structural and intersecting systems of colonialism, patriarchy and as expressed through the case study of poverty in BC.

Wise Practices

1. *Apply an Intersectional-based policy analysis.* The authors suggest using the questions developed by the authors of the Intersectionality Based Policy Analysis (Hankivsky et al). The case study provides examples of the intersection of Indigeneity with poverty, gender, off-reserve and disability. For example, “34% of First Nations people living off-reserve in B.C. in 2017 had a disability, while Canada-wide rates were comparatively higher for Indigenous women across all age groups (Hahmann et al., 2019).” Another survey of youth experiencing homelessness in B.C. revealed a high prevalence of intersection between Indigeneity and queerness among homeless populations: 53% of youth identified as Indigenous, and among them 34% identified as part of the LGBTQ2S+ community (Saewyc et al., 2017).
2. GBA+ must include considerations of structural factors, processes, and norms and an “aim to remove discrimination and bias (e.g., heteronormativity, colonialism, misogyny, ableism).”

Quotes

As one Indigenous woman, Veronica, put it, “The welfare system would give you money, but it was also used to track you into the child welfare system and then the kids and grandkids would get tracked for life”(p. 21).

“Indeed, the pathologies of patriarchy, racism, ableism, anti-queer prejudice, transphobia, and colonialism inform both societal norms and institutional design, and produce contexts within which people experience constraints, bias, and violence on the basis of their identity. Such is the case with access to housing, workplace discrimination, police brutality, and interactions with the

justice system”(p.19-20).

“For example, queer Indigenous women encounter conflicting expectations regarding how they might structure their lives: on the one hand, they face gender norms regarding responsibility for caregiving and unpaid labour, while on the other, racist, colonial, and heteronormative discrimination informs a judgmental questioning of their ability to provide “good” or “suitable” care.” (p.21-22).

Perseverance, determination, and resistance: An Indigenous intersectional-based policy analysis of violence in the lives of Indigenous girls

Clark, N. (2012). Perseverance, determination, and resistance: An Indigenous intersectional-based policy analysis of violence in the lives of Indigenous girls.

Summary

Clark’s article locates the root causes of violence within Canadian policy referencing a case study that exposes the impact colonialism has on First Nation’s girls. Additionally, it explores how to utilize an Indigenous Intersectional-Based Policy Analysis (IIBPA) approach. An IIBPA approach emphasizes the importance of integrating Indigenous worldviews into policy while reflecting on how colonization perpetuates violence on Indigenous girls specifically. Clark contends that IIBPA is a tool to analyze “how policies intersect and, second, how social policies, institutions and practices enable and constrict opportunities for Indigenous young girls from diverse communities and with different experiences’ (p. 141). With suggested expansions to IIBPA, Clark centres colonization, activism and sovereignty as the foreground of understanding violence at all levels of government. Thus, an expanded IIBPA approach considers the multiplicity of identities Indigenous girls have and how it creates risk and contributes harm amongst them. Clark uses the case study of an Indigenous queer youth who discloses sexual abuse to examine the structural harm and violence of the state.

Wise Practices

1. Storytelling and listening and centering the stories and experiences of Indigenous girls, women and Two-spirit women, queer Indigenous girls, and gender-diverse individuals. Powerful stories of resistance create a sense of hope and guide First Nations approaches to healing ultimately guiding policy development. An IIBPA must integrate different aspects of tradition with an understanding that knowledge comes in many different forms. 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 communities.

2. Analysis of policy and policy intersections as colonial and gender violence
3. Contextualization of individuals within community and family histories
4. Positioning agency as central and acknowledgement of resistance

Key Quotes

“In relation to the experience of the young woman presented below, I argue that the violence of state neglect, combined with the lack of belief and support on the part of individuals in the communities and networks of which she is a member, can be understood as ongoing dynamics of colonialism that compounded the sexual abuse she was speaking up against.”

As a social worker, trauma therapist and activist who has directly witnessed the ineffectiveness of CYMH in addressing the intersecting vulnerabilities of Indigenous girls I have also seen how the policy itself has in fact constructed this vulnerability, which I maintain is a form of state structural violence. Such violence occurs in the failure to act and/or in interventions of the state, via policies and systems, that lead to a culturally unsafe environment for Indigenous girls and to further violence”

The rationale for developing a programme of services by and for Indigenous men in a First Nations community

George, J., Morton Ninomiya, M., Graham, K., Bernards, S., and Wells, S. (2019). The rationale for developing a programme of services by and for Indigenous men in a First Nations community. *AlterNative*, 15(2), 158-167. DOI: 10.1177/1177180119841620

Summary

This article summarizes the findings and results of a mixed methods study conducted in Kettle & Stony Point First Nation (KSPFN) which was used to develop mental wellness programming for boys and men. Goals were threefold: to understand factors that contribute to mental health, substance abuse and violence for men, their experiences when accessing supports and services as well as to identify ways to address the above for men and boys. Canada’s Mental Health Strategy does not address how gender factors into the prioritization of a coordinated continuum of mental wellness services for and by First Nations.

Wise Practices

1. Meaningful jobs or roles within family or community.
2. Local community-based programs that would support men’s and boy’s healing, address addiction issues and build supports for men/boys.
3. Consistent trauma-informed treatment practices.

4. Culturally relevant healing practices in community such as sweat lodges, drumming, ceremonies, and healers that facilitate spiritual healing and reconnect men to traditional roles in community.
5. Subsidized barrier free access to treatment center.
6. Community male role models, mentors, and Elders with lived experience.
7. Programming that includes artistic expression and physical activity.
8. Pre-treatment programming to ready for treatment.
9. Anger management programming.
10. Strengths-based approaches.

Key Quotes

“Today, while Indigenous people in Canada work to relearn and reintegrate local cultural knowledge and practices to improve individual and community health, colonial policies, racism, and oppression continue to impact Indigenous people’s health and wellbeing and the way they experience healthcare.” (p. 159).

“To better understand men’s mental health, it is important to consider the intersections of mental health with substance use/addictions and experiences of violence” (p. 159)

“Hegemonic masculinity is represented by a form of manhood that emphasizes physical, emotional, and spiritual strength and in some cultures, men’s primary roles are seen to be economic and material providers for their families (Emslie, Ridge, Ziebland, & Hunt, 2006; Evans, Blye, Oliffe, & Gregory, 2011). Thus, men who are not able to demonstrate hegemonic forms of masculinity, due to a lack of control, job insecurity, or experiences of marginalization, may experience elevated levels of stress, depression, substance use challenges, and/or violence (Oliffe et al., 2015; Oliffe & Phillips, 2008). The effects of colonization on Indigenous men’s masculine roles and identities are profound”

Western patriarchy dismantled Indigenous kinship systems and replaced them with gendered violence and power relations (Smith, 2005) p. 160.

Indigenous communities and industrial camps: Promoting healthy communities in settings of industrial change

Gibson, G., K. Yung, L. Chisholm, and H. Quinn, Lake Babine Nation, & Nak’azdli Whut’en. (2017). Indigenous communities and industrial camps: Promoting healthy communities in settings of industrial change. The Firelight Group.

Summary

This report captures the research of Lake Babine Nation during the environmental assessment process for the Prince Rupert Gas Transmission pipeline project. The study focused on the gendered impacts of resource extraction on Indigenous women, known as the “risk pileup” of increased violence, sexual assault, rape, sex trafficking, substance abuse and health impacts of increased sexually transmitted diseases (STI's) and how to protect Indigenous women and their families when industrial camps are in their territory. The two key findings based on their interviews, workshop and literature review are that “Indigenous communities, particularly women and children, are the most vulnerable and at risk of experiencing negative effects of industrial camps, such as sexual assault” (p. 4) and that the “model of the temporary industrial camp requires a mobile workforce that is disconnected from the region, and this reinforces and recreates historical patterns of violence against Indigenous women” (p. 4). The reports of rape and sexual assault recorded in this report are painful to witness and require accountability, with 38% increase in reported rapes to RCMP in one area, and numerous stories of undocumented rapes, including gang rapes by camp workers. The report contains a mitigation table to address the concerns raised and how to address them at all levels.

Wise Practices Identified

1. Use a culturally-relevant gender lens.

The report states that “it is vital to use a culturally-relevant gender lens to identify the core impacts of Indigenous women and communities, as well as the ways that Indigenous women can participate in the resource economy...” (p. 61). They further identify that, “an analysis of industrial camps and the construction phase of resource development through this gender-based, community-level, and service delivery approach uncovers the unique impacts experienced by community members, and by Indigenous women in particular” (p. 62).

2. Need for personal interventions that are Indigenous-centred and led and implement a continuum of wellness supports for Indigenous women and girls including prevention programs, rites of passage training and education.

Other interventions recommended included the need for culturally relevant child-care, expanded health care in the community, alternative transportation, Aboriginal Liaison Programs and mandatory cultural safety training to address the culture that is part of work camps.

3. Build strong relationships with First Nations communities;

Cultural continuity to protect and ensure continued access to traditional activities and the land; Prioritize the importance of understanding First Nations culture prior to work and community engagement; and

4. Address the structural factors of gendered-colonialism that result in risks, in particular the hyper-masculinity and racism of industrial camps

implement a culturally-relevant, gender-based, community-level, and service delivery approach to all phases.

Key Quotes

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 (p. 34).

This work is about hearing the truths, exposing the hurts and finding our way to reconciliation through action and change (June 29, 2016, p. 6).

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 (June 29, 2016, p. 64).

Climate Change, Intersectionality, and GBA+ in British Columbia

Hoogeeven, D., Klein, K., Brubacher, J. and Gislason, M. (2021, March) Climate Change, Intersectionality, and GBA+ in British Columbia: Summary Report March 2021.

Summary

This project draws on a Gender-based Analysis Plus (GBA+) lens to examine how considerations of sex, gender, race, ethnicity, age, and mental or physical ability (among other identity factors) intersect to influence how different populations in B.C. are affected by climate change. This project draws on a Gender-based Analysis Plus (GBA+) lens to examine how considerations of sex, gender, race, ethnicity, age, and mental or physical ability (among other identity factors) intersect to influence how different populations in B.C. are affected by climate change. This report summarizes key findings around housing, health, gender-based violence and safety, economic livelihoods, food security and traditional foods. It follows with key messages that are listed under Wise Practices.

Wise Practices

1. Improve upstream planning and preparedness for a resilient B.C. by moving beyond emergency planning.
2. Create multi-stakeholder dialogue to collaboratively develop a robust conceptual framework to address equity and climate change.
3. Strengthen gender equity in emergency management and more broadly, including in leadership positions.
4. Strengthen equity in data collection and analysis by building an evidence base for those most impacted by climate change.

5. Improve and plan for meaningful ongoing engagement processes with populations who are most impacted by climate change.
6. Provide tools to create culturally safe emergency response environments for Indigenous peoples.
7. Support Indigenous communities to move from planning to implementation on climate change preparedness and adaptation.
8. Incorporate the United Nations Declaration on the Rights of Indigenous Peoples
9. Support cross-sector/disciplinary planning and action to foster collaboration.

Key Quotes

With best intentions of a rapid response, there are times when there might not always be consideration for cultural nuance. In an emergency situation, you want to make sure people are physically safe; you're not thinking about the other impacts. Maybe this speaks to advanced planning and preparedness and being mindful of engaging these more vulnerable populations...applying an equity lens, engaging at multiple (p. 15).

Summary of Themes: Dialogue on Intersectionality and Indigeneity

Hunt, S. (2012, April 26). Summary of Themes: Dialogue on Intersectionality and Indigeneity. Institute for Intersectionality Research and Policy.

https://www.academia.edu/4677649/Dialogue_On_Intersectionality_and_Indigeneity_Summary_of_Themes

Summary

In April of 2012, Hunt organized an event where “a diverse group of [twenty-six] Indigenous people gathered in Coast Salish territories” to discuss topics of “intersectionality and Indigeneity” (Hunt, 2012, p. 1). Many of the discussions centred around the “relative lack of Indigenous voices in intersectionality scholarship and academic spaces” (Hunt, 2012, p. 1). A variety of themes emerged as individuals gave their perspective on intersectionality and Indigeneity and how it cultivates meaning in their life. Some individuals expressed concerns for the use of ‘intersectionality’ in the academic context. Other participants shared their experiences working with Indigenous girls, women and Two-Spirit people and how Indigenous cultures often have contrasting approaches of gender binaries separate from the western ways of knowing.

Colonial gender-norms have caused much harm to Indigenous communities, thus, it is important to redefine feminism from an Indigenous framework of healing and holism. Lastly, participants

mentioned the importance of applying a Indigenous gendered lens when analyzing issues such as, “the labour market in Canada” and other “socioeconomic conditions [affecting] Indigenous communities (Hunt, 2012, p. 9).

Wise Practices

1. Weaving the Strands – Hunt shares that Indigenous knowledges include wisdom of Elders, ceremony, dreams, relations beyond human, and the importance of Indigenous languages and words that reflect ideas of “all my relations”, ‘weaving the strands’, and ‘a web of community relations’
2. Listen, Learn and Acknowledge – The group discussion prioritized meaning making, specifically what intersectionality and Indigeneity means to them. The wise practice utilized throughout the discussion is an understanding that each person creates meaning in their own way, therefore it is best to listen, learn and acknowledge each perspective as equally important.

Key Quotes

The language of intersectionality might be needed to make sense of western ideologies that categorize and break apart various aspects of life; in Indigenous worldviews, concepts of intersectionality already exist. Understanding the animation and cross- fertilization of categories (of race, gender, animal, human, law, etc.) is the foundation of intersectional frameworks (p. 3).

“Are Two-Spirit[ed people] understood as only marginalized or are they also understood as leaders, role-models and gifted with Indigenous teachings?” (p.39)

A holistic framework for Aboriginal policy research

Kenny, C. (2004). A holistic framework for Aboriginal policy research. Status of Women Canada. Canada, Status of Women Canada, & Policy Research. http://epe.lac-bac.gc.ca/100/200/301/swc-cfc/holistic_framework-e/index.html

Summary

Kenny (2004) examines how Canadian public policy continues to perpetuate a competing agenda serving the dominant members of society through colonizing practices. Discourse in public policy surrounding issues of Indigenous people tends to construct a narrative of problems and risk (Kenny, 2004). This paper calls for the adoption of “a holistic approach to Aboriginal policy research” with a holistic emphasis on Indigenous tradition and modernity in order to achieve positive change in policy development (Kenny, 2004, p. 1). The ideas expressed in Kenny’s (2004) article utilize Indigenous women’s voices and experiences to inform policy issues affecting Indigenous people.

Wise Practices

In general, a framework for holistic research would include:

1. *Honouring past, present and future* in interpretive and analytical research processes including historical references and intergenerational discourse;

2. *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
3. Honouring the spiritual, physical, emotional and mental aspects of the person and the community in research protocols, methodologies and analyses” (Kenny, 2004, p. 8-9).

Kenny (2004) emphasizes *holism* as being “central to Indigenous policy research” because the “consequences of social, health and public policies are experienced as interconnected” (p. 15). Thus, First Nations GBA+ must not focus on fragmented issues of the individual, but instead the collective lived experiences of First Nations peoples as central. Many First Nations communities utilize storytelling as a primary mode of knowledge transmission, thus “*modern Aboriginal women must play a role in the creation of policies to improve the lives of themselves, their families and communities*” (Kenny, 2004, p. 18 emphasis added).

Key Quotes

When the women heal, the family will heal. When the family heals, the nations will heal (as cited in Kenny, 2004, p. 1).

When the women heal: Aboriginal women speak about policies to improve the quality of life

Kenny, C. (2006, December). When the women heal: Aboriginal women speak about policies to improve the quality of life. *American Behavioural Scientist*, 50(4), 550-561.

Summary

This paper follows the author Carolyn Kenny’s work as a project manager for the 1997 Status of Women Canada research project titled “North American Indian, Métis, and Inuit Women Speak About Culture, Education, and Work.” This study examined the narratives of 140 women, and the impact of the “double bind” in their lives, of being silenced in key decisions and policies that impact their lives and at the same time essential in social change, leadership and healing in their communities (p. 552). In the tradition of gender-based policy analysis, they consider the Stout and Kipling report of 1998, as the primary reference document (p. 553) and yet note that within this ten-year review of the policy-oriented literature for this report that the voices of Indigenous women were absent (p. 553). Although considering a gender-based analysis, and indigenous methods, the authors’ research in many ways gender-based policy was framed within a Eurocentric view of work and meaning. For example, the question “what have you experienced in attempting to advance your education and find meaningful work?” This might be seen as demeaning the central role of mothering or neglecting the role of the women themselves identifying what is meaningful.

Wise Practices

1. *Story method.* The research utilized what they called a “story method” to do their research as they realized that their findings and answers to their 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” (552). Kenny seeks her identity in a return to the pride of her culture, which her mother, perhaps out of her own survival and resistance, had not passed along. Kenny clearly identifies that in response to her mother’s silence, she sought knowledge of herself and her identity through academia: “I wanted to recover it for myself and for my own children and grandchildren” (p. 550).
2. *Lives in Context, Recognize the uniqueness of each First Nation.* The women recommended that the policy making process, and policies themselves had to recognize the uniqueness of each Indigenous community—rather than creating a pan-Indian and all across Canada approach (p. 558). The original document had rich narratives from Indigenous women and was 225 pages, again Kenny states “to complete our process with the funder, we were required to omit most of these narratives, the voices of the women themselves, and to collapse our report into 100 pages” (p. 558). Kenny states that they chose several whole stories of the participants in order to “*honor the principle of lives in context*” (p. 558).

Key Quotes

Kenny ends this paper with a story of her mother coming to the longhouse at UBC with her and Shirley Sterling. She shares: “there was a moment when Shirley took my mother into the Elder’s lounge at the Longhouse that was only beautiful.” As Shirley shared about the pictures, Kenny writes, “In a moment that has frozen in my eternal memory, my mother, with her deeply penetrating eyes, looked at Shirley and said, with a gentle smile on her face, “I’m an Indian too”. Kenny states that less than a year later, her mother passed away, “and you know what? She took her whole self with her.”

As one woman said, “It scares me because I traveled around a lot with my grandmother when I was small and heard her fights and some of the issues back then. I look now; and I don’t know, maybe it’s because I’ve got 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 years’ time and fight this same fight? (p. 554).

MMIWG2SLGBTQQIA+ National Action Plan Final Report

Lezard, P., Prefontaine, Z., Cederwall, D., Sparrow, C., Maracle, S., Beck, A., McLeod, A. (2021). MMIWG2SLGBTQQIA+ National Action Plan Final Report. <https://mmiwg2splus-nationalactionplan.ca/wp-content/uploads/2021/06/2SLGBTQQIA-Report-Final.pdf>

Summary

This final report reflects on how Indigenous women and 2Spirit people experience targeted acts of violence and discrimination from colonial systems diminishing their sacred roles held in communities prior to contact. Westernized concepts of heteronormativity, gender roles and heteropatriarchy perpetuate violence, stigma and contribute to the MMIWG2S issue. From a GBA inclusive framework, this report puts forth a series of recommendations with a clear goal of ending violence against Indigenous women, Indigeequeer and 2Spirit people, emphasizing the importance of reclaiming these sacred roles in communities and national discourses.

Utilizing a diagram to illustrate a GBA analysis, this report uses fire as a metaphor to describe the centrality Indigenous women, 2Spirit and gender-diverse individuals have in communities to maintain balance and harmony. Grey represents the “cultural strengths that 2SLGBTQQIA+ relatives hold in communities. The logs (brown) depict the various mainstream identified GBA intersectional factors, while the flames (red) of the fire describe the specific intersectionalities of the 2SLGBTQQIA+” (p. 25).

Wise Practices

This report provides a series of wise practices with recommendations to connect with various supportive 2Spirit agencies and organizations including:

1. *Build partnerships and fund 2SLGBTQQIA+ initiatives:* “data gathering and research, health and education workshops, for Two-Spirit and building partnerships through their region” (p. 70).
2. *Spirituality:* 2SLGBTQQIA+ people are one of the conduits between the physical world and the spiritual world and can open doors to healing.
3. *Belonging:* 2SLGBTQQIA+ people are worthy of love, respect, and safety. 2SLGBTQQIA+ people carry the responsibility to give love, respect, and safety to everyone.
4. *Visioning:* 2SLGBTQQIA+ people see and acknowledge the impact of harmful colonial constructs and work to challenge them within the Two-Spirit community and beyond. The vision and voice of 2SLGBTQQIA+ people must be recognized and integrated into Indigenous leadership structures to ensure inclusive, equitable and fair access to resources and entitlements.
5. *Transforming:* 2SLGBTQQIA+ people promote non- discrimination and acceptance by dismantling harmful colonial concepts of gender and sexuality and advocate for contemporary approaches to non-discrimination.
6. *Equality:* 2SLGBTQQIA+ people challenge the concept of perceived race, ableism, gender, and sex-based privilege within the 2SLGBTQQIA+ collective and the broader community.

7. *Strength*: 2SLGBTQQIA+ people are assets to their families and communities because of their role, purpose, gifts, and abilities.
8. *Sexuality*: 2SLGBTQQIA+ people are sex-positive, respect the continuum of sexuality, and believe that relationships, however they are constructed, are enhanced by the celebration of sex.
9. *Advocacy*: 2SLGBTQQIA+ people stand in solidarity with other equity-seeking groups and will assist or support these groups in their advocacy struggles, the civil and human rights of ourselves and others.
10. *Resurgence*: 2SLGBTQQIA+ people assert our inalienable Indigenous rights and work to reclaim our traditional roles and rightful place in our families, communities and nations” (p. 9-10).

Key Quotes

The erasure of the Two-Spirit identity and role coincides with the abolition of Indigenous ritual practices, for example the potlatch, dances, pipe ceremony, midwifery, rites of passage, sweat lodge, and Sundance. These activities were about maintaining the fertility of the human world and the natural world. The imposition of Euro-Christian beliefs attempted to destroy the spiritual power and energy inherent of these events (McLeod as cited in NWAC, 2021, p. 14-15).

Heteropatriarchy places cis-gender heterosexual men and their bodies, their politics and their ideas at the top of the social hierarchy. It then normalizes and replicates this hierarchy in all aspects of Indigenous societies, especially in our most intimate spaces - in ceremony, in our relationships, in our families. This is supported and maintained by the state through the Indian Act, Indian policy and the infiltration of Indigenous thought systems as a key mechanism to destroy the building blocks of Indigenous political systems and replaces them with the building blocks of state nationalism, capitalism and settler subjectivity (Simpson as cited in NWAC, 2021, p. 20).

Indigenous Gender Based Analysis Plus (IGBA+) Toolkit, Minister’s Advisory Council on Indigenous Women

Davis-Alphonse, C. and Clark, N. (2023). Indigenous Gender Based Analysis Plus (IGBA+) Toolkit, Minister’s Advisory Council on Indigenous Women., from <https://www2.gov.bc.ca/gov/content/governments/indigenous-people/minister-s-advisory-council-on-indigenous-women-maciw/>

Summary

This document is a resource, a toolkit, that can be used, adapted and employed in service of developing policy and practice. Designed through consultation with Indigenous peoples by and for MACIW, it is meant to be a guide for meaningful application to 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. The toolkit is laid out using 7 Wise Practices, followed by guiding questions to support an Indigenous intersectional approach to policy, practice and program development. It begins by describing the historical context of colonialism and oppression that has impacted Indigenous women and is driven by knowledge keeper wisdom in addition to a scholarly literature review. After this rationalization for an IGBA+ lens, it next outlines the current realities of Indigenous women and gender-diverse individuals, and then outlines MACIW's foundational principles and underlying philosophies. A working definition of IGBA+ was developed by workshop participants that acknowledges the underlying colonial context that we find ourselves in, including a discussion of the impact that all sectors have on Indigenous women.

Wise Practices

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. 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 honour 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

Key Quotes

1. Morales, S. (2019) Digging for Rights: How Can International Human Rights Law Better Protect Indigenous Women from Extractive Industries? Canadian Journal of Women & the Law, 31(1), 58-90. <http://doi.org.10.3138/cjwl.31.1.04>

Summary

This paper discusses how important economic benefits of resource development are emphasized at the expense of the social and cultural effects of the negative impacts on Indigenous communities, and that they are compounded by the intersectionality of individuals in the communities. For example, Indigenous women bear the brunt of the negative impacts in a disproportionate way.

The article identifies five impacts of increased extractive development on Indigenous women and details the following with a description of how a rights-based framework can play a role in increasing this involvement. This article seeks to determine if the right to self-determination as captured by UNDRIP, adequately protects Indigenous women from resource extraction impacts. It also argues that using international law can be effective to protect Indigenous women during resource development by providing a mechanism for Indigenous laws and practices to be operationalized, which translate into creating space for authentic consultative processes for Indigenous women. It also forwards the concept that strengthening these protections can be done by drawing on Indigenous legal traditions.

Wise Practices

1. Because cultural knowledge is gender specific, *Indigenous women should play a major role in consultative processes* to share their cultural knowledge. Consider the effects felt by Indigenous women alone which is validated by UNDRIP (Art 22) implementing and considering their human rights in a way that respects Indigenous women's unique perspectives and needs.
2. *Recognition of Indigenous rights to self-determination.* This requires adequate consultation and, potentially, consent. Indigenous communities should participate in decision making processes according to their own laws and processes. Utilize an approach that comprehensively takes account of the rights that may be affected by extractive operations. Require government and industry to consider the legal traditions and practices of Indigenous communities, including women, when determining development activity.

Key Quotes

Although international human rights law should offer some protections to Indigenous women, currently it does not. (p. 64)

The effects of the extractive industry are not gender neutral, and so a comprehensive account of affected rights also requires one to consider the effects felt by Indigenous women alone (p. 78).

Culturally relevant gender-based analysis: An issue paper

Native Women's Association of Canada (NWAC). (2007, June 20-22). Culturally relevant

gender-based analysis: An issue paper. <https://www.nwac.ca/wp-content/uploads/2015/05/2007-NWAC-Culturally-Relevant-Gender-Based-Analysis-An-Issue-Paper.pdf>

Summary

This is an issue paper developed by NWAC addressing “gendered discrimination against [Indigenous] women in legislative policy and program development (NWAC, 2007, p. 3). NWAC (2007) understands that colonization causes marginalization and inequality resulting in systems of violence and social inequities among Indigenous women and girls. This paper recognizes how Canada has not applied an effective GBA lens that is culturally attuned or aware of the oppression, discrimination and racism Indigenous peoples deal with in society, evidenced in development of Bill C-31 (NWAC, 2007). Thus, this framework provides an example of how culturally relevant gender-based analysis (CRGBA) can be used “in policy development and evaluation by decision makers” and to capture the diversity and needs of those most affected (NWAC, 2007, p. 6). They suggest considering Pre-Contact (Elders, children, youth, women and men were all equally important), Colonization and Assimilation (resulting impacts), Current Realities and Area of Focus for Change and finally Strategies and Solutions. They suggest that the process is anchored in the principles and idea of balance, reconciliation, self-determination and equity amongst Aboriginal peoples (NWAC, 2007, p. 7).

Wise Practices

1. *Culture is always evolving*: 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).
2. *Balancing Act*: 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.

Key Quotes

Identify the unique needs, perspectives and rights of Aboriginal women, in order to be able to ensure that equality is achieved and their human rights, both collective and individual, are fully advanced (NWAC, 2007, p. 8).

I Am Not a Women's Libber Although Sometimes I Sound Like One

Nickel, S.A. (2017). "I Am Not a Women's Libber Although Sometimes I Sound Like One": Indigenous Feminism and Politicized Motherhood. *The American Indian Quarterly* 41(4), 299-335. <http://doi.org/10.1353/aiq.2017.a679037>

Summary

This article by Tk'emlupsemc scholar, Sarah Nickel, examines three historical moments to demonstrate the fluctuating nature of Indigenous feminism and politics, stating that Indigenous women's politics in British Columbia and complex history of female activism is not often recognized which undercuts deep understandings of the Indigenous movement. It argues that Indigenous women's organizations between the 1950s and 1980s were not only highly political but also explicitly, strategically, and sometimes problematically tied to Indigenous understandings of motherhood and family. Indigenous women's activities and discovered the deeply political nature of women's social work, but women's politics remains historically decontextualized and either divorced from or folded into the broader Indigenous rights movement.

The article examines the development of the British Columbia Indian Homemakers' Clubs in the 1950s, the re-organization of the two organizations in 1968: British Columbia Indian Homemakers' Association (BCIHA) (an amalgamation of local Homemaker Clubs across British Columbia) and the British Columbia Native Women's Society (BCNWS). These organizations facilitated important consciousness-raising efforts within the Indigenous women's movement during the 1970s, political debates about the patriarchal membership provisions of the Act to Amend and Consolidate the Laws Respecting Indians (Indian Act) appear politically dominant and feminist but are decontextualized and divorced from the work that came before. Specifically, it undermines how Indigenous women between the 1950s and 1980s consistently enacted real and important political changes using their unique positions and experiences with colonialism and gender discrimination.

Motherhood is deeply political and connected to feminism in ways that white mainstream feminism is not tied to because of the ways in which heteronormative concepts of maternal discourse and roles (caring for community and family was seen as oppressive by white feminists). Indigenous women continued to activate motherhood (and its accompanying political responsibilities) into their feminism. Connecting the political to maternal lifegiving aspect of women's roles in the community was useful to operationalize sovereignty and Indigenous rights for their children and themselves. Throughout the sociopolitical fluctuations between the 1950s and early 1980s, BC Indigenous women used their roles as mothers in diverse ways to combat state regulations and Indigenous male patriarchy and political domination, as well as to increase their own status and the status of their children.

Wise Practices

1. *First Nations' women, maternal discourse, and cultural and roles are deeply intertwined with political activism*; Look at historical women's organizing activities between the 1950's and 80's as critical to understanding how feminism is tied to maternal roles in FN communities and to political activism
2. *Use a First Nations GBA+ lens*: to examine intersections of gender and politics to evaluate women's activities in their own associations, in male- dominated organizations

such as the pan- Indigenous UBCIC, and in other political channel and to examine the history of Indigenous politics and how first Nations women articulate their own political identities throughout.

Key Quotes

[W]omen mobilized their roles as mothers and community caretakers to seek better conditions in their communities, to the more openly feminist debates regarding citizenship and sovereignty in the 1970s, and finally to the Splitsin te Secwépemc child welfare bylaw and Indian Child Caravan in 1980.5 (p. 300)

Amid its many manifestations, at its root, Indigenous feminism takes cultural and gender-specific realities seriously and recognizes that decolonization and disrupting patriarchal gender norms are both necessary for Indigenous women's empowerment (p. 301).

An Intersectionality-based policy analysis examining the complexities of access to wild game and fish for urban Indigenous women in Northwestern Ontario

Phillipps, B., Skinner, K., Parker, B., and Neufeld, H.T. (2022) An Intersectionality-based policy analysis examining the complexities of access to wild game and fish for urban Indigenous women in Northwestern Ontario. *Frontiers in Communication* (6)762083. Doi: 10.3389/fcomm.2021.762083

Summary

This article links food insecurity to colonialism in Canada and describes how the impacts are gendered, meaning that food insecurity disproportionately impacts women. Because of this, this project used an Intersectionality-Based Policy Analysis (IBPA) Framework to develop research questions and guide thematic analysis of the data. Three stakeholders were interviewed to discover how policy has constrained access to Indigenous food in urban areas of Ontario.

These stakeholders, Indigenous women, non-Indigenous staff of Indigenous organizations and policy makers, all had differing viewpoints of around wild food, which conflicted around wildlife conservation and food safety versus Indigenous food and land sovereignty. This article addresses how Western perspectives and discourse on food policy are maintained and supported through systemic racism within government policy.

Wise Practices

1. Develop detailed provincial policy and practices which support consistent use of wild game in food premises (i.e., serving and storage).
2. It is crucial to distinguish policy use between non-Indigenous and Indigenous organizations who are serving Indigenous peoples.

3. It is critical that Indigenous individuals and Elders to prepare wild game in traditional ways and guide the ways that food is prepared.
4. Improving relationships between the diverse Indigenous community and Indigenous-serving organizations is critical to community-level food security, requiring financial and human resources.
5. Implement cultural safety training for food inspectors who are operating within Western food safety frameworks.
6. Funding should go directly to communities, rather than through Western institutions, to promote Indigenous food sovereignty and traditional practices.
7. Non-Indigenous people working in health organizations must be reflexive of the policies that they enact and the roles they can play in disrupting and reconfiguring these systems.

Key Quotes

In Canada, patriarchy and colonialism work to oppress Indigenous women, and are experienced through the dispossession of land, loss of Indigenous Food Sovereignty (IFS) and disproportionate food insecurity (Mintz, 2019; Pictou et al., 2021). Poverty, violence, lack of safe housing, and food insecurity are some of the realities for Indigenous women, girls, and 2SLGBTQQIA+1 people in Canada and Indigenous Peoples in urban centers experience greater health inequities than those who live on reserve (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019). These disparities are rooted powerfully in experiences of colonialism, specifically in gendered policies that affected profound social and cultural disruption in Indigenous Peoples lives (Neufeld, Richmond, and The Southwest Ontario Aboriginal Health Access Centre, 2020) (p.2).

Using an intersectional analysis “can help researchers to build common ground between Indigenous and Western worldviews, by examining how power works on both sides” (Stinson, 2018, p. 1) and enables the linkage of these two worldviews (Levac et al., 2018).

Highlighting Indigenous women’s experiences brings forth the “everyday decolonization and resurgence practices” of Indigenous Peoples which keep a continued focus on the revitalization of the well-being of their Indigenous communities by focusing on (re)localized and community centered actions (Corntassel, 2012, p. 97).

Indigenous women whose material experience of accessing wild food is constructed according to their unique but shared identities based around race, gender, geographic location, place, urbanicity, and ties to traditional practices and lands. IBPA allows for understanding the fluidity and fluctuations of identities shaped by socio-historical conditions and social structures such as settler-colonialism, racism and sexism to get at the deeper and more contextual meanings of Indigenous women’s individual and group experiences, needs, and strategic resistance to the

existing policy while proposing policy solutions (Bensimon, 2003; Hankivsky et al., 2012; Hankivsky and Jordan-Zachery, 2019) (p. 3).

Indigenous women in this study shared the intergenerational impacts of residential schools that have broken family ties and led to themselves or other women in their immediate family moving away from home communities to urban settings, either for a short time or permanently (p. 8).

Implementing Indigenous gender-based analysis in research: principles, practices and lessons learned

Sanchez-Pimienta, C. E., Masuda, J. R., Doucette, M. B., Lewis, D., Rotz, S., Native Women's Association of Canada, ... & Castleden, H. (2021). Implementing Indigenous gender-based analysis in research: principles, practices and lessons learned. *International Journal of Environmental Research and Public Health*, 18(21), 11572. doi: 10.3390/ijerph182111572

Summary

This article shares examples of implementation through real world practice and highlights the collective learnings of one large, multi-site research team's efforts to center gender within a decidedly decolonial research praxis. Women-specific policies have shifted over the last few decades and it is clear that addressing gender inequities within policies, programs, evaluation and research is integral to mainstreaming a gender perspective through considering the differential impacts on men and women. Numerous tools for addressing gender inequality in governmental policies, programs exist, but they have largely failed to account for the impacts of colonialism on Indigenous Peoples' lives and lands. Additionally, there is limited guidance on how to integrate Indigenous gender-based frameworks in the context of research. Exclusion of Indigenous perspectives in gender-based policymaking is a notable deficiency across the globe. To this end, numerous approaches to Indigenous GBA have emerged recently, recognizing patriarchy and colonization as specific and related factors, but still remains tangible methods to meaningfully operationalize this into practice.

Wise Practices

1. *Consider the roles of intersecting identity factors of those who design and advise the research process* in the framing of all aspects of the research design; (2) to decenter the role of written 'knowledge products' in building researchers' capacity to understand and undertake
2. A commitment toward embodying and promoting respectful gender-based relationality in all research processes and outcomes is at the forefront of Indigenous GBA implementation.
3. *Relational Ways of Knowing and Sharing* - Indigenous GBA, is in favour of relational ways of knowledge sharing; and to realize that data analysis is only a small part of Indigenous GBA implementation.

Key Quotes

In relation to gender mainstreaming tools, Indigenous organizations such as the Native Women's Association of Canada (herein 'NWAC') have argued that GBA fails to account for the negative impacts of the historic and ongoing colonialism on Indigenous Peoples' lives and lands (p. 2).

Gender-based analysis and differing worldviews

Stirbys, C.D. (2008). Gender-based analysis and differing worldviews. *Canadian Woman Studies* (26) 3-4, p. 138.

Summary

This paper addresses whether gender-based analysis (GBA) is applicable to First Nations because, as a Western framework developed by SWC, GBA does not take other worldviews into consideration, thus rendering it potentially harmful if not congruent with community's contexts. Additionally, the paper discusses the federal government's failures in approaches to equity, GBA application and lack of understand of the role of colonization on First Nations people. It attempts to re-create a GBA framework that is reflective of First Nations people's needs. First it details the various historical and colonial tools used to disenfranchise Indigenous women of their position in society in service of settler colonialism.

Wise Practices Identified

1. Develop a culturally relevant GBA that addresses pre-contact gender roles the impact of colonization on individuals, communities and Nations to reclaim traditional ways.
2. Bring stakeholders together to discuss how to merge Indigenous customary legal traditions and domestic legal regimes.
3. Determine solutions of access to human rights law for Indigenous peoples and communities.
4. Develop First Nations institutions and structures to facilitate greater access to justice and human rights protection.
5. Address collectivity versus individuality within a culturally relevant GBA.
6. Address the fact that adapting a Western model may not be the most culturally relevant way to create an Indigenous intersectional framework because of the contradictions in worldviews. For example, concepts of gender and sexuality differ in relation to the Western binary perspective

Key Quotes

For First Nations, GBA is political in nature given the historical injustices and the legacy of colonization (p. 140).

Women created the balance in the leadership and were the “direct representatives of the members of their clans and longhouses, their role on the council of chiefs assured that every citizen was equally represented. In this way, women governing created balance and social order within their society without gender bias (Beaver, 1997, p. 12) (p. 140).

The contradiction in worldviews becomes very apparent when we recognize that Canada was built on the notion of inequality right from its beginning (p. 141).

Closing Words: Caring for the Berry Patch and for Those Picking



In closing, it is important to note that the wisdom and advocacy for a better quality of life for First Nations peoples has been captured in both formal scholarship and grey literature for over a century in this country commonly referred to as Canada. However, the policies and practices that regulate how First Nations women, girls, Two-spirit, and gender-diverse individuals have not been updated to ensure that safety, health, and wellness is achieved in a meaningful and sustainable way. It is imperative that, in this time and space, and as the current generation, we honour the work of the Indigenous Ancestors and Matriarchs by allowing the work of the All My Relations: First Nations GBA+ literature review and the toolkit to be a catalyst for transformative change in colonial policies, practices, and processes.

For generations, First Nations women, girls, Two-spirit, and gender-diverse individuals have endured violence in many different forms and on all levels. It is up to us, today, to end the violence that continues to be perpetuated against Indigenous women, girls, Two-spirit, and gender-diverse individuals. One way to contribute to ending the violence is by implementing the All My Relations+ toolkit. Let transformative change be a part of our legacy.



All My Relations+ (Review)

Transforming GBA+ABSTRACT

I am honoured to be called to witness the work captured in: All my Relations Plus: Transforming FNGBA+, the authors, researchers, knowledge keepers, elders and visionaries who contributed to this work did a commendable job of acknowledging and incorporating the identities of Two Spirit and gender-diverse individuals in the report's final recommendations.

Jewell Gillies (they/them/theirs) Musgamagw, Dzawadaenux, Kwakwakawakw Nation

Strengthening Connections Consulting

Key Themes

1. Colonial Policies: The document discusses the impact of colonial policies on First Nations communities, both historically and in the present.
2. Self-Reflection: The document encourages readers to reflect on their own identities, experiences, and biases, and how these might influence their understanding of policy processes.
3. Community Engagement: The document emphasizes the importance of engaging with community members, including Elders, youth, and Knowledge Keepers, to gather diverse perspectives and insights.
4. Data Analysis and Reporting: The document outlines steps for analyzing data gathered from community engagements, reporting findings, and implementing recommendations.

Invitation to Action for the Reader - Unanswered Questions

1. Personal Reflexivity: The document poses several questions for readers to reflect on their own experiences and biases. These questions are left open-ended for readers to consider.

2. **Community Knowledge:** The document asks where knowledge about the community's population can be found. It suggests various sources but leaves the question open for further exploration.

Depth of Content: The document provides a comprehensive overview of the issues it addresses. It delves into the complexities of colonial policies, the importance of self-reflection in policy processes, and the value of community engagement. It also provides detailed steps for data analysis, reporting, and implementation. However, the depth of content may vary depending on the specific section of the document.

Two Spirit Terminology Considerations

5. The document emphasizes the meaningful inclusion of the diversity of Indigenous women, Two Spirit, and gender-diverse individuals.
6. It advocates for centering Indigenous women's, girls', Two Spirit, and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.
7. The document highlights the importance of reclaiming sacred roles in communities and national discourses for Indigenous women, Indigenequeer, and 2Spirit people.
8. It uses a fire metaphor to describe the centrality Indigenous women, 2Spirit, and gender-diverse individuals have in communities to maintain balance and harmony.

However, a few suggestions for how to frame it form a wholistic cultural centered place:

1. **More Specific Recommendations:** It does a good job of acknowledging the importance of Two Spirit and gender-diverse individuals, it could provide more specific recommendations or strategies on how to better include and represent these identities in various contexts. Folx in the industry like Harlan Pruden to provide health care related gender affirming information, experiences, case studies and opportunities.
2. **Case Studies or Examples:** Including case studies or examples of successful inclusion and representation of Two Spirit and gender-diverse individuals could provide practical guidance for readers.
3. **Addressing Challenges:** The document could discuss potential challenges or barriers to inclusion and representation and suggest ways to overcome them.
4. **Collaboration and Partnerships:** Recommend forming partnerships with organizations that specifically support Two Spirit and gender-diverse individuals, to leverage their expertise and resources. And potential provide provincial organization resources if available.

Terminology

The below sections in the document where the terms “Two Spirit” and “women”, and “Two Spirit” and “girls” are used. Here are the excerpts:

1. “First Nations women like Zitkala-Sa and Winnemucca (1883) were central to fighting the issues of violence on the lands and on the physical bodies of Indigenous women, girls, Two-spirit, and gender-diverse individuals.”
2. “First Nations’ Approaches to Gender Based Analysis Plus: Justice, Equity, Inclusion + Intersectionality ALL MY RELATIONS PLUS | TRANSFORMING FNGBA+ Page 26/115
“We learn Sto:lo values through our Sxwoxwiyám (legends and myth stories).”
3. “First Nations GBA+, or First Nations intersectionality not only recognizes the multi-generational impact of colonization and violence but points towards curriculum and policy solutions that acknowledge sovereignty, build on resistance and emerge from the strengths within the community and within Indigenous women, girls two- spirit, and gender diverse individuals themselves.”

I have functioned from a traditional knowledge perspective that one of the biggest differences for the term Two-spirit is the concept of its interconnectedness to our spirituality and that two spirit people who are “female identifying” could, would and do still also use the term Two – spirit and she/her, or she/they. Our gender experience is not a sliding scale of more of this than that, but something experienced non-linearly the way philosophers speak about time being non-linear. Two-spirit people exist in a concept beyond binary labels, to improve the representation of Two Spirit women and girls, the document could:

1. Explicitly Mention Two Spirit Women and Girls: While the document does mention “Two Spirit” and “women” or “girls” together, it could be more explicit in acknowledging the unique experiences and challenges faced by Two Spirit women and girls specifically. This could be done by using phrases like “Two Spirit women” and “Two Spirit girls” directly.
2. Highlight Their Contributions and Challenges: The document could include more examples or case studies that highlight the contributions of Two Spirit women and girls to their communities, as well as the specific challenges they face.
3. Include Their Voices: Ensure that the voices of Two Spirit women and girls are included in the document. This could be through direct quotes, testimonials, or by ensuring their representation in any committees or groups that are discussed.
4. Specific Recommendations: Include specific recommendations or strategies for how to better support and uplift Two Spirit women and girls. This could be in the form of policy recommendations, resources, or programs.

I hope this review provides some helpful insights, and I appreciate that while the perspectives I

share to hold up and reflect all the good work done in this field, I humbly acknowledge I am one of many voices, learners, and holders of knowledge on these topics and much like everything else within the DEI field our experiences at times are deeply personal and the context of this field is ever evolving.

Gailakasla, all my relations,

Jewell Gillies

Appendix 2: Principle Check-List

Guiding Principles and First Nations GBA+

This is a checklist that First Nations communities can use to support their application of All My Relations Plus.

PRINCIPLE	QUESTION	PROJECT/POLICY RESPONSE
Meaningful inclusion (age, roles, gender, sexuality, Indigenous status, grassroots, leadership)	Have a diversity of Indigenous women, girls, Two-spirit women and girls, and sexual and gender- diverse individuals been included in the project? Have diverse communities themselves determined the development and needs of this project? Who is missing? How have you invested in building trust and relationships with the community?	
	*How 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, 2SLGBTQQIA+ groups, etc.) how will you do so?	
	Have communities been supported to be here (childcare, Elder care, transportation, meals, honoraria)	
Centre First Nations women's, girls, gender- diverse relatives voices, knowledge, wisdom, and lived experiences at every stage of the process.	What does meaningful inclusion mean to our project? How will we know when we are doing this?	
	What processes and practices support diverse voices in being included (art based, poetry, ceremony, on the land etc.)? What do they need to feel safe to share their knowing in this process?	
	Do we have examples in our community where we centre Indigenous women's and gender-diverse 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 All My Relations+?	
4 Questions	How has our project invited each of these questions to be answered? How have we supported all voices, all my relations to participate, feel seen and heard?	
1. Naming	What were the community practices, traditions, protocols, ceremonies, ways of being prior to contact? How have these evolved, changed?	
2. Reaching Back	*How has colonization uniquely impacted the community and our ways of being and knowing?	
3. Where we are now?	What practices have been utilized by Indigenous women and Two-Spirit relatives to reclaim traditional practices and customs? How can these practices be supported? Examples?	
Visioning forward?	*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?	
	What are some of the desires, visions, wishes and dreams of First Nations women, men, girls, boys, 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?	

4 Steps of transformation: 1. Egg 2. Caterpillar 3. Chrysalis 4. Butterfly 5. Taking Flight	How are we seeking the wisdom and knowledge of our Elders and the eggs they left for us?	
	How are we creating spaces that are safe and healing centred?	
	How am I and other First Nations relations being supported to take up leadership positions in this process? What specific processes should be present?	
	How are we supporting the flight of these ideas?	
	To what extent do I feel that power is being shared and relinquished and (insert group) are leading the process? Am I and other Indigenous women, girls, and gender-diverse relatives involved in decision making?	
	How do we deal with conflict between individuals involved in the project?	
	Does our project honour the relationships that I have and support the growth and development of new ones?	
Healing-Centred and consent-based	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?	
	Have I and others in the community had the opportunity to say what knowledge is to be shared, and in what format the knowledge will be shared, used, and stored?	

Policy Analysis through the lens of Indigenous women and gender diverse people (i.e. colonial violence)	Is our project informed about larger systems of gendered colonialism and power in my life and other of other women and gender-diverse people?	
	How is training and mentoring in FNGBA+ built into the project to build opportunities for me and everyone to participate?	
First Nations 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?	
Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing.	Do I feel that the unique gifts and knowledges that I have are welcomed and included? And of other Indigenous women, girls, and gender-diverse individuals?	

Appendix 3: Co-Creators Biographies

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 sole proprietor to her own multi-award-winning consulting business. She has worked with 100+ First Nation communities in British Columbia and several well-known corporations, companies, not-for-profits, and Indigenous organizations. Chastity's work is completed in the spirit of 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 women's lens. She is on the leading edge of Indigenous Gender-Based Analysis Plus (IGBA+) in Canada working with the federal and provincial governments, Tsilhqot'in National Government, British Columbia Assembly of First Nations, and several others to weave the Indigenous women's lens into their daily practices including Impact Assessment processes, policies, and procedures.

Chastity is creator and visionary of "Deyen – An Invitation to Transform" - one of the only online learning platforms in the world that centers the wisdom, knowledge, and lived experiences of the original Matriarchs of the lands often called Canada. She is also Editor of one of the only Indigenous Business Magazines in Canada titled *Makook pi Selim* (Chinook Jargon/Language) published in partnership with Business In Vancouver (BIV). *Makook pi Selim* is in its second year of publications and features 100% Indigenous writers and covers a wide and deep variety of topics as they relate to Indigenous Peoples and economic development.

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.

More information at: www.chastitydavis.com and <https://deyen.ca/>

Natalie Clark

Dr. 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 Settler ancestry and her kinship with Métis 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 Natalie's over 25 years of research and practice in the area of trauma and 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 Thompson Rivers University in the School of Social Work, Natalie continues to practice including

her ongoing work as a violence counsellor, First Nations Health Authority counsellor and Indigenous youth group facilitator. Natalie is the counsellor for Neskonlith Education Centre and supports survivors of residential school through her work with Le Estcwicwey.

Natalie is also a founding board member for the Wumec r Cqweqwelutn-kt Intergenerational Secwepemc Society to support healing and language learning. Natalie's training and consultation on violence and violence-informed practices and policies include recent work with Shuswap Nation Tribal Council Stememelt, and MACIW IGBA+.

Sarah Hunt / Tłaliłila'ogwa

Dr. Sarah Hunt / Tłaliłila'ogwa is a Two-Spirit queer (2SQ) scholar-activist who has spent more than two decades engaged in research by, with and for Indigenous people and communities, with a focus on the relationship between more intimate or embodied scales of Indigenous life and the governance of lands, waters, and relationships across the natural and supernatural worlds. As an Associate Professor and Canada Research Chair in Indigenous political ecology at UVic, Sarah's research seeks to redefine justice and foster expressions of self-determination through land-based and cultural practices which center gender diverse people, women and youth. Through the Coastal Justice Collective, Sarah works collaboratively with students, community members, and other colleagues in addressing intersecting questions of power, wellbeing, and knowledge sovereignty.

Dr. Hunt / Tłaliłila'ogwa is Kwakwaka'wakw, from the Kwagu'ł and Dzawada'enuxw Nations, and is also of Ukrainian and English settler ancestry. Sarah's community-based work has a particular focus on coastal worldviews and ways of knowing, woven through both theory and praxis.

Tłaliłila'ogwa is an editor with the journal EPC: Politics and Space and board member of the Urgent Action Fund for Feminist Activism. Sarah is the recipient of the UVic President's Distinguished Alumni Award (2022), AAG Glenda Laws Award for Social Justice (2017) and Governor General's Gold Medal (2014).

Robline Davey

Robline Davey is the Indigenous Experiential Learning Coordinator for Career and Experiential Learning at Thompson Rivers University supporting career pathway development for Indigenous students. She is currently a PhD Candidate in the Educational Technology and Learning Design program at SFU exploring the way distance learning and the digital spaces can increase access to and equity in post-secondary education for Indigenous students. Robbi has Red River Métis and English ancestry.

Jewell Gillies

Jewell Gillies (participant and reviewer) they them, is a Two-Spirit member of the Kwakwalawakw first nation. They are proud to be an academic reader, reviewer, Indigenous advisor for post, secondary on various topics, including trauma informed care for sexual

violence, survivors, and indigenous ways of supporting mental health and wellness.

Jewell is a proud life-giver to a 10-year-old child Jj, both of which received family names from their hereditary chief and Uncle, Robert Joeseeph at his potlatch in April of 2014. Jewell and Jj are fortunate to call many other people across turtle island claimed family. Jewell works in sustainability and Indigenous governance as a consultant outside of the education sector, the goal of all of their work is to embodies namwayut and mayaxala, to see yourself as part of a great whole, and to provide deep respect to all things including yourself. Jewell reflects often on these kwakwalla words as they constantly provide invitation to view a barrier or obstacle from a totally different perspective.

I am grateful to Natalie Clark and her team for the opportunity to witness and contribute in some way to this body of work, gender identity is but one aspect of how humans see our opportunities to relate to each other. I hope this tool assists folx in finding harmonious ways to relate that celebrates all our gender identities and expressions. Gailakasla.