Priorities, Policies, Programs, Representation, Support

Gender Based Analysis Findings

EASTERN DOOR
INDIGENOUS WOMEN'S
ASSOCIATION

KEY MESSAGES

The Eastern Door Indigenous Women's Association's (EDIWA) Gender-Based Analysis was funded by the Department of Women and Gender Equality (formerly Status of Women Canada), which works to advance equality for women by focusing its efforts in three priority areas: increasing women's economic security and prosperity; encouraging women's leadership and democratic participation; and ending gender-based violence.

The methodology of this gender-based analysis included both document analysis and feedback sessions. The document analysis included searches and reviews of gender-based policies, programs and events to support the empowerment of women, girls and gender diverse persons in gaining gender equity and economic vitality. While it would have been preferred to schedule in-person or technology-assisted group discussions, feedback was sought through telephone calls and online feedback sessions to increase the participation rates. This feedback was critical in the process of identifying regional priorities and current barriers to success. Through a thematic analysis of the feedback provided, we were able to identify key themes and recommendations.

Key recommendations include a focus on research, policy, programs, networking and funding for pathways programs toward education, employment and governance, while also working on structural and social determinants of equity such as improved housing, improved food security, improved health programs, reduced poverty, reduced injustice and reduced violence. We also have a larger overarching recommendation on the focus toward diversity, inclusion and belonging in the nationhood process. Moving from a disequitable system toward an equitable system is key in the awakening of the matriarch and toward community vitality. Indigenous women are a vital and powerful voice in the resurgence of Indigenous recognition.

Governance in the form of equity in Nationhood Building is a proven method for sustainable growth. To achieve these outcomes, the numbers on inclusion need to matter in the decision-making processes; bias needs to self-identified and transformations need to take place to cultivate belonging, where all citizens of the Nation thrive and contribute. Indigenous women's success and impact stories need to be shared, and celebrated creating inspiration for generations to come.

These concepts are expanded upon in this document and communications plan.

ABOUT THIS DOCUMENT

The gender-based analysis process is comprised of a 3-stage research and analysis process; 1) document analysis including government funding, national gender-equity priorities and programs, and regional associations; 2) interviews with key stakeholders to understand their views and ideas around equity and inclusion; and 3) a stakeholder communication strategic plan to help communicate critical messages to different stakeholders.

The results of the analysis are presented in this document in order to provide insights into how the EDIWA can seek opportunities to advance the 'Awake the Matriarch: Empowering Indigenous Women for Strong Communities' project. The first part of the document highlights the program opportunities to meet the first objective to empower Indigenous Women to embrace their traditional and significant role in their communities and territories and to provide support and resources for Indigenous women to develop programs and initiatives to engage in meaningful dialogue with their communities and Nations. There are 12 program ideas developed to meet the key objectives and issues through the 7-point sustainability model. At the core of the analysis the focus is on three elements: Learn – Share – Celebrate to evoke transformation from Dis(equity) to Equity and a culture of belonging.

The second objective of the project focused on the creation a nationhood building process by working collectively with regional Indigenous women and create strategic partnerships to create a voice for Indigenous women at the local, regional and national level on matters of empowerment, equity and leadership. Results of the research and feedback are presented to enable structures for sustainable growth and learning from other's experiences.

A supplemental communication plan has been developed to help with targeted messaging to increase awareness and understanding of how current mindsets need to be transformed to be a part of the change process. Each stakeholder group has an identified message and communication vehicle to create a collaborative approach to a sense of Nationhood and belonging for all citizens.

Feedback from the participants is reflected in blue font in the document.

The feedback from participants resoundingly reflects the need to recognize the "EDIWA Areas of Concern" as deeply interconnected. Pages 18 - 31 includes a long list of policies, programs and events. The program ideas that are highlighted in the report were identified by feedback participants as the areas of greatest priority and concern. We have aggregated the feedback into a document and organized the programs according to the priorities provided by feedback from participants. We recommend that EDIWA engage in a process of collective dialogue to develop a strategy and implementation plan. It is also important to mention that funders and investors will often impose their mandate and missions if do not already have a strategy and implementation plan. We suggest the collective dialogue and strategy session will be an important part of the process so that you get to move forward with programs that are designed by the EDIWA and for the EDIWA areas of concern.

The image on the front cover is called Rise of the Matriarchy, by Tammy Williams, reflecting her existance as an urban-Mi'kmaq linked to the Earth, nature, and the city.

OBJECTIVE 1- INTRODUCTION

The Eastern Door Indigenous Women's Association (EDIWA) has outlined two key project objectives and tasks for this current Gender-Based Analysis. The first of which is: To empower Indigenous Women to embrace their traditional and significant role in their communities and territories and to provide support and resources for Indigenous women to develop programs and initiatives to engage in meaningful dialogue with their communities and Nations.

The EDIWA Gender-Based Analysis was funded by the Department of Women and Gender Equality (formerly Status of Women Canada), which works to advance equality for women by focusing its efforts in three priority areas: increasing women's economic security and prosperity; encouraging women's leadership and democratic participation; and ending gender-based violence.

The "GBA+ is an analytical process used to assess how diverse groups of women, men and non-binary people may experience policies, programs and initiatives" (Government of Canada, 2019). The three GBA+ Objectives are interconnected and related to the EDIWA areas of interest: governance, leadership, education, poverty, equity, violence and health.

Understanding organizational priority issues, needs, strengths and partnerships allows us to strategize with the community on how they can bring about an awakening of the matriarch: a key to opening the door toward community wellbeing, democratic participation.

Furthermore, there are organizations nationally who are doing similar work. The GBA+ is an important tool, but it cannot specifically address all of the issues that may be specifically experienced by Indigenous women, girls and gender diverse persons. The Native Women's Association of Canada (NWAC) and the various provincial and territorial member associations have engaged in policy advocacy and projects and events that specifically address the empowerment of Indigenous women, girls and gender diverse persons in a way that embraces traditional knowledge. The policy and program areas are designed to affect national, provincial and territorial level changes, and in this document you will find program suggestions for regional, community and individual level empowerment. The following are policy and program areas that can be replicated or accessed by EDIWA, but modified to meet the specific priorities of the communities.
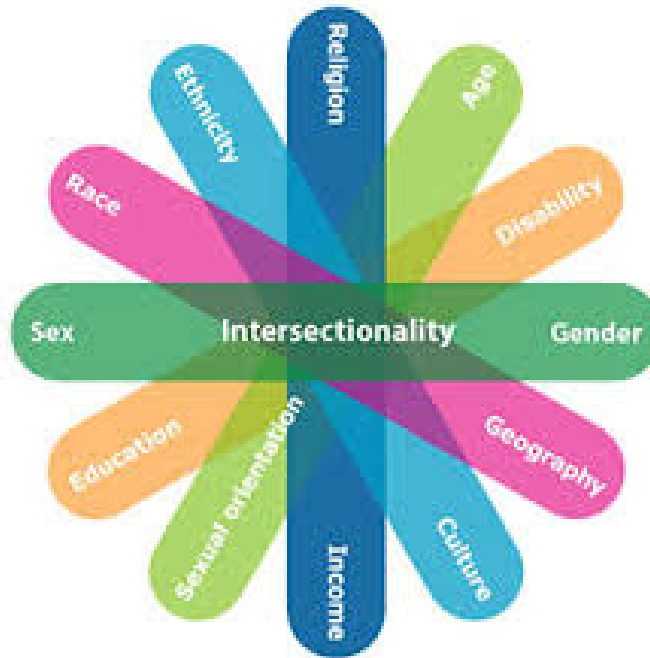
CHANGE PROCESS

Source: National Research Council of Canada

Moving from disequity and into equity is a complex, dynamic and integrated change; to move from an undesired state to a desired state is cyclical rather than linear. Kotter (1995) suggests that the change process begins with a shared sense of urgency that emerges from open dialogue about the challenges and barriers as well as opportunities. The process also includes a strong coalition, network, community of people in the right positions and with the right expertise to gather the right people in driving the momentum of the change. Within this process there is a need to communicate a unified and strong vision that is based in the values of the community. All change faces resistance, we need to understand where the resistance is coming from and work to remove barriers and obstacles to change. Celebrate all of the successes…change is a long-term process and to stay on course you need to celebrate the success along the way. That said, taking frequent opportunities to gather to discuss lessons learned from the process. Behind every success there is a lesson learned and behind every obstacle there is a lesson to be learned. Gather to discuss how you can continue to support priorities by improving research, policies, programs, networks, funding.
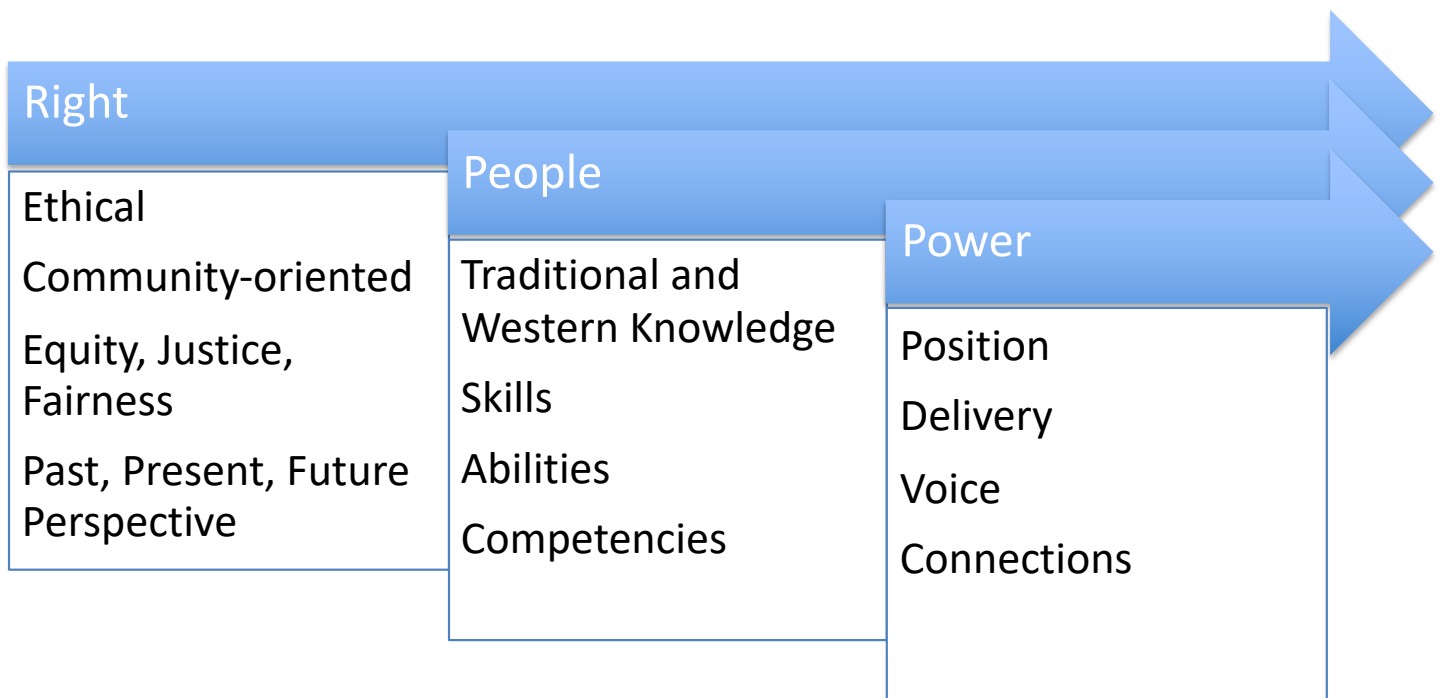
Learn: Research **Share:** Communicate **Celebrate:** Momentum **Listen:** Lessons Learned
Plan: Continuous Improvements

We want to know what we are doing well, keep doing those things and celebrate them openly and publically. We want to know what is not going well, and establish a plan to change it.

Photo Wayne Cuddington Wayne Cuddington / Postmedia

REPRESENTATION: HAVING THE RIGHT PEOPLE IN POSITIONS OF POWER

Right

- Ethical
- Community-oriented
- Equity, Justice, Fairness
- Past, Present, Future Perspective

People

- Traditional and Western Knowledge
- Skills
- Abilities
- Competencies

Power

- Position
- Delivery
- Voice
- Connections

Representation is integral to change: When we have the right people in positions of power, they use their voice in a way to support the community in gaining equity, justice and fairness.

Right: means they are community-oriented, they want the past, present and future generations of the community to grow and prosper in a sustainable way – one that is equitable, just and fair for all members of the community now and into the future and respects the traditions of our ancestors. Community includes people, place and land in an egalitarian way, does not mean that people are more important, but if they are the right people they will know they are not more important.

People (plural): who have both traditional and western knowledge skills abilities and competencies – or people who collectively have the ability to work together drawing from strengths within the collective when traditional knowledge is needed and drawing from strengths within the community when western knowledge is needed. Adaptability and agility: knowing when to employ the right knowledge and the right agent of the knowledge.

Power: is often critiqued and rightfully so as it can be a dangerous tool in the wrong hands. But, in the hands of the right people and with those people in the right positions, building the right connections, choosing the right time, and the right medium, voice can be powerful. Voice and power include the audience, if the right connections aren't made with a powerful audience (again a right…audience) then the right people with the right power is lost in the wind.

Holly is a 26-year-old Mi'kmaq RCMP Officer from Elsipogtog First Nation who is stationed in Tobique First Nation, N.B. Holly has used the gift of her beautiful singing voice to help revitalize her Mi'kmaq language. (Source: Parliament of Canada, Senate of Canada. https://sencanada.ca/en/sencaplus/news/showing-the-path-forward-youth-leaders-indigenize-the-senate/

EXISTING BARRIERS

A key task of this project was to identify barriers and negative impacts of policies, programs and legislation related to gender and other aspects of identity. The findings below come from an investigation of supranational, national and provincial policies and reports. These have been enhanced through the local feedback sought from regional community members. Gender-based differences in governance, leadership, education, poverty, violence and health are driven by the social and structural determinants of health which includes but not limited to the seven point sustainability model: economic sustainability, social wellbeing, respect for the environment, education and ITK, respect for culture and traditions, and inclusion of spiritual traditions. Barriers often present themselves as a gap—in any of these areas—and they can have a differentiated impact based on the breadth and extent of the gap and how long those gaps have existed. This outcome hints at the need for substantial change in policy, program and legislation to develop intervention strategies that are sensitive to this fact.

The regional feedback suggests that these barriers all exist within the communities, but that the following are of the greatest concern. There is a cycle of disequity which is often described in terms of structural/social determinants of health. The health and wellbeing of the Indigenous women in the community is a factor of high rates of poverty, injustice and violence; it is also a factor of low quality housing, food security and health systems; which are of course a factor of access to education, employment and governance. Changing this cycle is complex, but requires systemic change in access to research, policy, programs, networks and funding.

Change happens when we: Research our current state of (dis)equity, create policy from research, advocate and network to combat resistance and to gain support and funding, create programs and projects from policy, gain more funding to support the spreading of the policy, programs and projects to a wider network, CELEBRATE…repeat.

The feedback from community members suggests that the current barriers or concerns for gender equality are: access to (Education, Employment and Representation in Governance structures), furthermore each of the regions expresses that their current concerns and barriers to access these are that they have high rates of poverty, injustice, and violence and they have low rates of quality housing, food, and health.

The cycle of (dis)equity is complex as lack of access to quality education, employment and representation in governance structures leads to low quality housing, food insecurity, reduced health, increased poverty, increased injustice and violence, which then in turn makes it difficult to access quality education, employment and representation in governance structures. This is cyclical and perpetual unless the systems of (dis)equity are disrupted!

Research Policy Programs Networks Funding
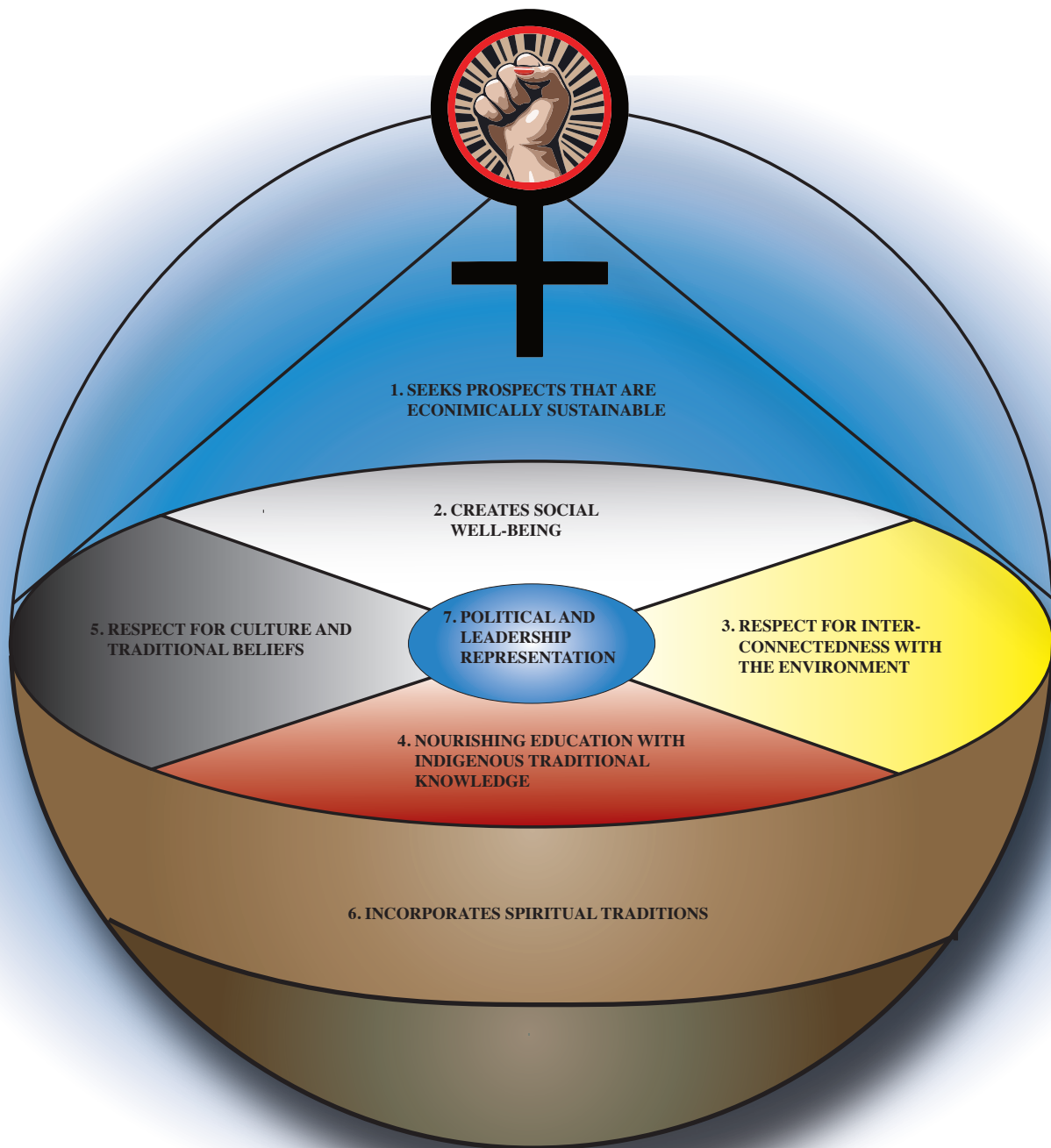
7-DIRECTION MEDICINE WHEEL (ANISHNAABEG DESIGN) WITH PRICE-WEIGAND SUSTAINABLE ECONOMIC DEVELOPMENT MODEL: AN INTERCONNECTED MODEL (STAR)

Illustration by Tammy Williams

The use of the 7-point medicine wheel as a framework for the project, and as a research methodology provides Indigenous researchers with a strategy that respects the wholistic positioning of Indigenous people within their worldview and allows for overlap in meeting objectives through this use of wholism.

7-point medicine wheel is Anishnaabeg in origin and was adapted by Tammy Williams to include a wholistic approach to the Price-Weigand Sustainable Economic Development Model (STAR).

What does the Status of Women in Canada Report (2012) say about Indigenous Women?

- 46.1% of First Nations women were employed compared to 57.7% of non-Indigenous women; and compared to 50.7% of First Nations men.

- Unemployment rates of First Nations women 16.2% and non-Indigenous women 6.4%, First Nations men 19.8%. In this statistic, we see that First nations men have higher rates of unemployment, but they have higher rates of employment as well. Unemployment rates are smaller among those with higher levels of education. In 2006, for women aged 25 to 54 without a high school diploma, the unemployment rate was 20.5% for Indigenous women and 9.2% for non-Indigenous women. For those with university degrees, the unemployment rate was 5.8% for Indigenous women and 4.6% for non-Indigenous women.

- In 2005, the median income for Indigenous women was $15,654, about $5,000 less than the $20,640 figure for non-Aboriginal women. Aboriginal women's median income was also about $3,000 less than that of Aboriginal men ($18,714).

- Median age of Indigenous women in Canada is 27.7 compared to 40.5 for non-Indigenous women.

- Life expectancy for Indigenous women in Canada is 5 years lower than non-Indigenous women.

- Indigenous women are more likely to be lone parents: 18% of Indigenous women head families on their own compared to 8% of non-Indigenous lone parent women

- 14% of First Nations women live in crowded dwellings

- 35% of women inmates are Indigenous women, while the census shows that Aboriginal women make up 3% of the Canadian population

- Women on average spend more time than men caring for children and women on average spend more time than men on domestic work.

- Unequal inheritance rights is not strictly related to financial transference of equity from parents to children, but social status, assets, status, political affiliation…

- Women are more likely to experience physical and sexual violence.

- Women in general are less likely to hold positions of decision making in organizations.
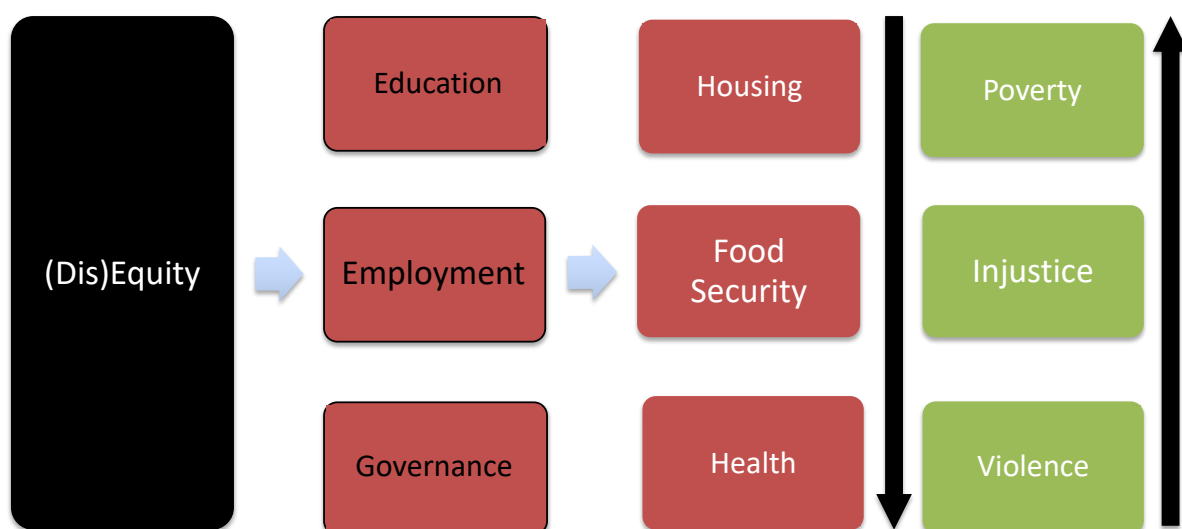
Vanished is a 2016 winner of the Aboriginal Arts and Stories contest. The painting by Melissa Johns was created to honour the memory of missing and murdered women and facilitate dialogue about the national crisis surrounding them. The figure is modelled after Maisy Odjick, a teenage girl who disappeared along with Shannon Alexander in 2008. To learn more about Melissa Johns and her art, please visit the website of Aboriginal Arts and Stories.(Source: https://www.thecanadianencyclopedia.ca/en/article/missing-and-murdered-indigenous-women-and-girls-in-canada#)

DISRUPTING GENDER (DIS)EQUITY

Gender Negative	Gender Blind	Gender Targeted	Gender Responsive	Gender Transformative
Result had a negative outcome that aggravated or reinforced existing gender inequalities and norms	Result had no attention to gender, failed to acknowledge the different needs of men, women, girls and boys, or marginalized populations	Result focused on the number of equity (50/50) of women, men or marginalized populations that were targeted	Results addressed differential needs of men or women and address equitable distribution of benefits, resources, status, rights but did not address root causes of inequalities in their lives	Result contributes to changes in norms, cultural values, power structures and the roots of gender inequalities and discriminations

There are various ways of viewing gender (dis) equity:

Gender Negative: if we have a gender negative culture – we reinforce negative outcomes and experience disequity.

Gender blind: if we ignore gender altogether and just say, we have created a system that provides equal access to all who want to free themselves from their position in life. We create laws that prohibit discrimination, but do not create specific programs to support marginalized persons who have become part of the perpetual cycle of disequity. There are strong evidence-based studies (Devine & Cox, 2018) that demonstrate gender and race blindness as a system does not work to disrupt disequity, but that in fact, they reinforce disequity. We all have biases and if we think we can avoid bias pitfalls by ignoring our biases, we are wrong, we must actively face personal and structural biases.

Gender targeted: measurement only and some equality programming to focus on targets in education, employment and governance alone. In focusing on equality, we often ignore the social determinants of health that perpetuate equality. We support whoever proves themselves in the education system. We then give them greater support and access to complete the education process and enter the workforce. We do not support the social determinants that make it difficult to do well in the education system and we do not support the social determinants that make it difficult to survive or thrive in the employment system.

Gender Responsive: focus not only on whoever drudges through the systems of inequality, but this is a structure that begins to recognizes that equity requires active response to disequity, so there is funding and programs that are specifically designed to support gender equity. In this stage we begin to recognize that there are social determinants of equity.
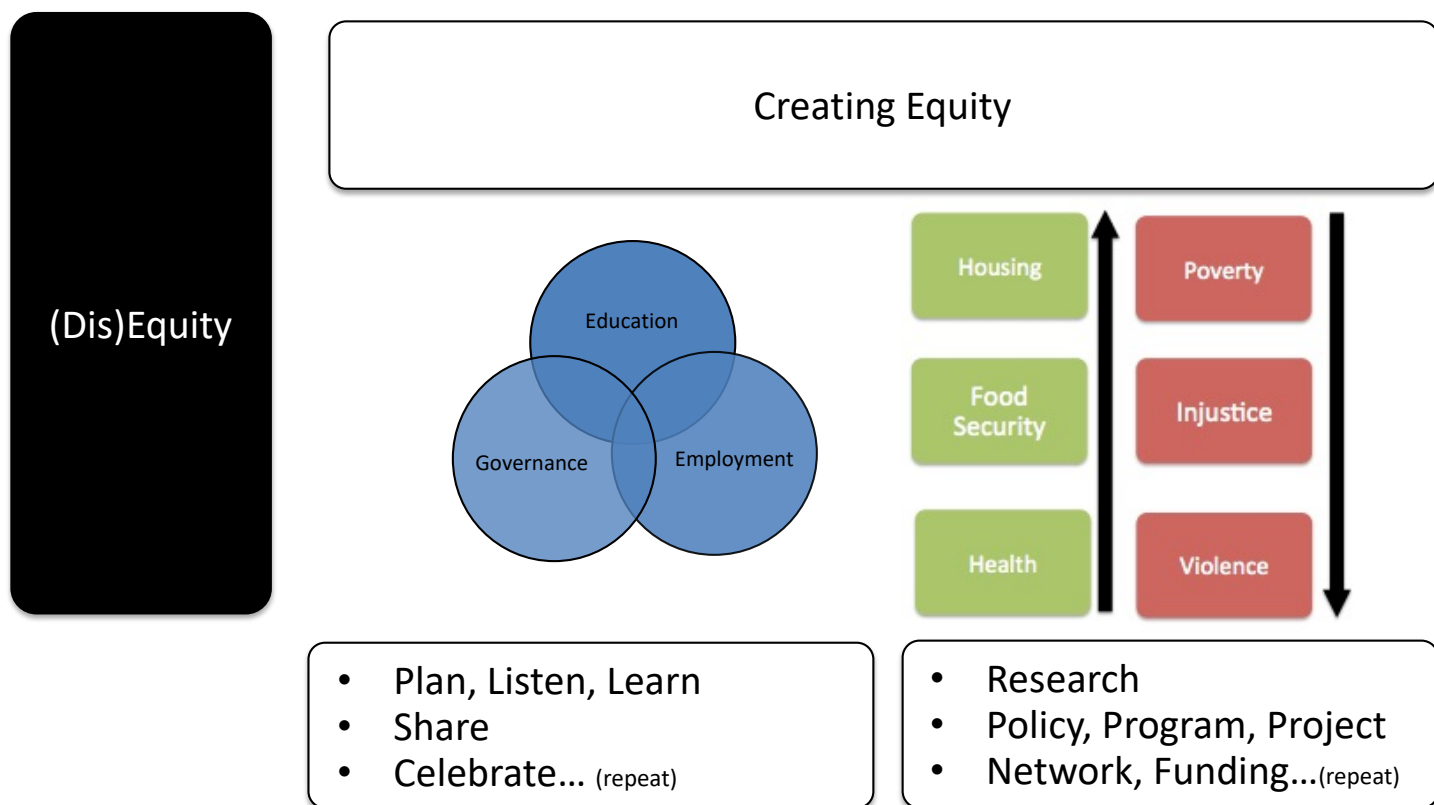
CREATING EQUITY FROM (DIS)EQUITY

Gender Transformative: In a gender transformative system, we actively disrupt our individual and collective biases in open dialogue… we save space for growth, sharing, partnerships and trust. We recognize that we need to create a culture of abundance and face scarcity head on (Hyatt, 2017): Sharing ideas and resources, creating partnerships through collaboration, saying thank you, your success is my success, constructive feedback, give credit, optimistic attitude, take risks, extending trust. Scarcity is, has been, and will continue to be a reality. We live in a resource dependent world and a finite system of resources. We can not expect the land to continue to offer us sustenance when we do not reciprocate. So, how do we create a culture of abundance from within a finite system and how do we mobilize an abundance mindset while respecting scarcity? A culture of abundance is about collaboration on the innovation of solutions that respond to sustainable community wellbeing in a way that respects and disrupts all forms of disequity including gender disequities. We must recognize that as a community we face multiple forms of oppression, from inside and outside our community.

"Systems of oppression are created to re-inforce oppression. The oppressed are not immune to the act of oppressing. We must actively face and disrupt the forms of oppression that are reinforced inside our communities and imposed by those outside our communities"

All systems are finite and somehow we have created a culture of gender wars: we need to create a community culture that respect the contributions of all genders and seeks to support all members of the community equitably. We create equitable systems, by facing disequity openly, honestly and as a whole community.

(Dis)Equity → **Creating Equity**

Venn diagram: Education, Governance, Employment

Housing | Poverty
Food Security | Injustice
Health | Violence

- Plan, Listen, Learn
- Share
- Celebrate… (repeat)

- Research
- Policy, Program, Project
- Network, Funding…(repeat)

We need to create policies and programs that shift this reality. This shift means we focus on improved community access to education, governance and employment, while also creating programs that change the direction of the six outcomes: housing improvements, food security improvement, health improvements, poverty reduction, improved justice systems, improved prevention and responses to gender based violence. These six changes can be brought about through education, employment and governance:

The research and feedback suggests that we need to focus our attention on equity in education, employment and governance. We need to learn (measure disequities in these three areas), communicate and share that this inequity exists and that it is our vision and mission to create change in this disequity, celebrate successes in each of these three areas and continuously learn from successes and failures. We must celebrate the women who are making a difference in education, employment and governance; housing, food security, health, poverty reduction, justice and violence. We highlight their success.

The celebration of the success is not always the end result, it can also be a starting point. We find and celebrate women, we create visibility that we are already out there making these changes through:

- Research
- Policy, Program, Project
- Network, Funding…(repeat)

The research and feedback also suggests that if we focus on improving equity in education, employment and governance, we can create positive results in housing, food security and health.

When Education, Employment and Governance are targeted jointly in a way that recognizes that they are connected, we can improve equity.

- We need governance that focuses on equity in education and employment

- We need people employed in governance positions who focus on education and employment equity.

- We need people educated on equitable governance, employment and education systems.

- Creating knowledge and educating people (EDUCATION) to fill positions (EMPLOYMENT) of power and use their voice and build connections (GOVERNANCE) toward a community-oriented egalitarian ethic (Equity)

CANADA'S PAY GAP

CCPA
CANADIAN CENTRE for POLICY ALTERNATIVES
CENTRE CANADIEN de POLITIQUES ALTERNATIVES

policyalternatives.ca/wage-gap

For every dollar earned by a university-educated **MALE** worker...

...a university-educated **FEMALE** worker earns...

82 CENTS IN THE **PUBLIC SECTOR**

73 CENTS IN THE **PRIVATE SECTOR**

For every dollar earned by a university-educated **NON-VISIBLE MINORITY** worker...

...a university-educated **VISIBLE MINORITY** worker earns...

88 CENTS IN THE **PUBLIC SECTOR**

80 CENTS IN THE **PRIVATE SECTOR**

For every dollar earned by a university-educated **NON-ABORIGINAL** worker...

...a university-educated **ABORIGINAL** worker earns...

86 CENTS IN THE **PUBLIC SECTOR**

56 CENTS IN THE **PRIVATE SECTOR**

Source: Canadian Union of Public Employees, https://cupe.ca/public-sector-wages-help-reduce-inequality

# PRIORITIES, POLICIES, PROGRAMS, REPRESENTATION, SUPPORT

GENDER EQUALITY AND EQUITY

There are supranational, national and regional institutions working toward gender equality and equity. We need individual, rural and community based institutions that are also supporting gender equality and equity. Focus on past, present and future: We need to focus on older generations and healing the past, we need to focus on working/family generations and healing the present and affects from the past, we need to focus on younger generations and healing the future and affects from the present and the past.

- Multi-generational perspective
- Community – focused
- Supportive, Sharing, Partnerships

Education

Governance

Employment
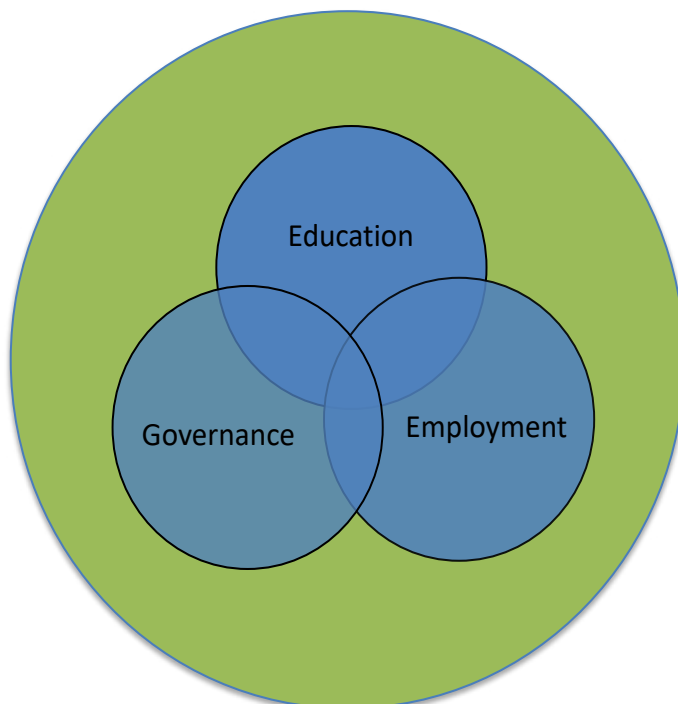
Research Policy Programs Networks Funding

Gender Equality and the Native Women's Association of Canada: Policies, Programs and Events

There are organizations nationally who are working to create policies, programs and events that empower Indigenous women. The GBA+ is an important tool, but it was not specifically designed for Indigenous women, girls and gender diverse persons. It does a great job revealing the importance of intersectionality and the necessity for policies, programs and events that support local needs.

The Native Women's Association of Canada (NWAC) and the various provincial and territorial member associations have engaged in policy advocacy and projects and events that specifically address the empowerment of Indigenous women, girls and gender diverse persons in a way that embraces traditional knowledge. The policy and program areas are designed to affect national, provincial and territorial level changes. Through the feedback sessions, we provided opportunities to share which of these programs were of the greatest priority to members of the EDIWA. In **highlights**, you will find program suggestions addressed as greatest priority at the regional, community and individual levels. That said, The NWAC is constructed for the purpose of supporting Indigenous Women in all regions of Canada, these programs are available to EDIWA and if desired can be modified to meet the specific priorities of the communities. While the highlighted areas were addressed as the priorities, it was recognized that these areas are deeply interconnected and are all important policies.

Accessibility: policies and programs that recognize Indigenous women and girls with disabilities or neurodiversities experience an exponentially higher degree of systemic and relational discrimination and experience higher rates of self- esteem and health issues.

Legal issues: policies and programs that recognize identity and status have been affected by colonialism and assimilatory legislation and programs disproportionate affect Indigenous women, girls and gender diverse persons.

Prison issues and criminalization: policies and programs that address the high rates of Indigenous women in the justice system.

Human Rights: policies and programs that recognize that human rights are connected to environmental right and land sovereignty.

National Food Policy: policies and programs that address the food security and safe drinking water issues in communities. Access to traditional foods, fertile lands and food affordability.

Violence Prevention and Safety: policies and programs that deal with domestic abuse and child abuse.

Youth advocacy and development: Restoring Indigenous spirituality in the environment is a program out of this initiative. It is a climate change toolkit for youth that can be mobilized in community.

Environment and Biodiversity: Land justice is gender justice, water policies and consultation and consent policies and programs.

Poverty reduction: there are a number of policy and program recommendations developed by NWAC that connects health, education, housing and employment. Poverty is s systemic issue that requires a comprehensive program plan for poverty reduction.

Health: The rates of HIV, Hepatitis, STBBIs are higher in Indigenous populations. The initiatives are both prevention and stigma reduction. The program recommendation are associated with support for injection drug usage and safe sex practices.

Equality

Equity

Housing: the programs and policies recommended are to provide equitable access to safe affordable housing on and off reserve.

2SLGBTQ+: the policy and programs are to gain create safe spaces for Indigenous gender-diverse peoples, a better understanding of how to advocate for queer, trans, non-binary and two- spirited Indigenous people as there is a recognition that by not responding to gender diversity we risk replicating the marginalization.

Human Trafficking: the policies and programs recognize that Indigenous women, girls and 2SLGBT+ make up approximately 50% of trafficking victims. The programs recommended include supporting survivors, but also require preventative measure around poverty reduction, precarious housing, employment situations, child welfare changes etc.

Projects and Events:

Indigenous Women in Leadership Cultural Gala and Conference: Celebrating our leaders and having conferences to get Indigenous women together in a learning environment.

Project PEACE: P – presence of self and setting goals; E – Encouraging strength and resilience; A – Accessing services and supports; C – Community as a safety net; E – Engaging in culture.

Honouring Indigenous Women, Girls and Gender Diverse People Project: the mission of this project is to empower Indigenous women, girls and gender diverse people through increasing their involvement in the development of legislation; to work to promote participation in the development and delivery of programs that promote cultural values and equal opportunity; and to increate the inclusion of the role in addressing the complex nature between social determinants of health and overall well-being.

Sisters in Spirit: a research, education and policy initiative driven and led by Aboriginal women to conduct research and raise awareness of the alarming high rates of violence against Aboriginal women and girls.

You are not alone: a program developed to assist escaping from domestic violence.

Financial health and wealth: an educational program on financial literacy and financial independence.

Business, Employment and Social development: Includes ASETS, Aboriginal Business & Entrepreneurship Skills Training program and the Strategic Partnership agreement to support labour market programming for Aboriginal women.

Photo by Adrienne Williams

PATHWAYS TO EDUCATION, EMPLOYMENT AND GOVERNANCE TO COMMUNITY VITALITY

According to the UN SDG's report, poverty is more than the lack of income and resources it has health implications, limits access to education, increases likelihood of social discrimination and exclusion and decreases participation in decision-making. Women's economic security and prosperity is linked to community economic security and prosperity. Increasing women's economic security and prosperity requires the removal of barriers to access to education and entry into and thriving in the workforce.

The solutions are not simple, but they are possible. According to the World Economic Forum, if we want a healthy community, society and economy, we must invest in and create structures of equality for women, girls and gender diverse persons. By focused strategies to increase equality and equity in our communities, we thrive as a community:

Equitable access to health, education and skills training

Equitable access to participate in the economy, manage income, own and run businesses

We will need programs that tear at the fabric of the existing systems of power within our communities. We will need programs that stitch together systems of equality within our communities.

TAILORED STUDENT PLAN
Pathways staff work one-on-one with each student to map out a tailored support plan that is focused on helping them achieve their goals

TUTORING
Pathways staff regularly communicate with a student's school and teachers to ensure the support they receive in tutoring matches their lesson plans.

BELONGING AND SOCIAL SUPPORT
While in programming, youth are surrounded by other Pathways students, and soon realize that they are not alone. Adult role models are available to provide social support and guide students in their decision making.

MENTORING
Through Pathways' strong network of community partnerships, students are able to access volunteer opportunities and acquire job skills. Career mentors teach resume writing and help students with interview skills to assist them in successfully finding employment.

FINANCIAL SUPPORT
Pathways provides students with both short- and long-term financial support. Short-term financial support includes lunch vouchers and bus fare to get to and from school. Long-term financial support is an earned Pathways scholarship that offsets the costs of post-secondary education or training, or the cost of tuition and resources for apprenticeships.

PREPARING FOR LIFE AFTER HIGHSCHOOL
High school graduation marks the next phase of a young person's life. The Pathways Program constantly adapts to ensure students will develop the life skills and resilience that will help them succeed after graduation.

HIGH SCHOOL GRADUATION
Graduating from high school is a milestone achievement for all Pathways students. We are proud of each of their accomplishments along the way and welcome them to the growing network of Pathways alumni across the country.

LIFE BEYOND HIGH SCHOOL
After high school, many Pathways alumni go on to pursue post-secondary education or training, while others obtain meaningful apprenticeships, internships, and employment. We celebrate their successes and continue to provide them with opportunities to advance their skills.

Build on the Pathways models to education and create pathways to employment, pathways to governance and pathways to community vitality:

It is important to embed the pathways model into the fabric and culture of the community, so that we not only create pathways to education, but also to employment, governance and community vitality.

Source: Pathways to Education

Research   Policy   Programs   Networks   Funding

EDIWA areas of interest: Education, Poverty, Equity, Governance & GBA + Objective 1: Increasing women's economic security and prosperity

We will need programs that tear at the fabric of the existing systems of power within our communities. We will need programs that stitch together systems of equality within our communities. In the **highlights** below, you will find the Program Ideas that feedback participants addressed as the greatest priority at the regional, community and individual levels.

Program Idea: Pathways Programs: It is important to create pathways to education, employment and governance. We need to extend the pathways to education program, to the pathways to governance model. Life beyond highschool, life beyond education, life beyond employment, life towards community vitality and prosperity.

Program Idea: Traditional education: the MK system has experienced high success rates through the inclusion of traditional education: oral histories, teaching stories, ceremonies, apprenticeships, learning games, formal instruction, 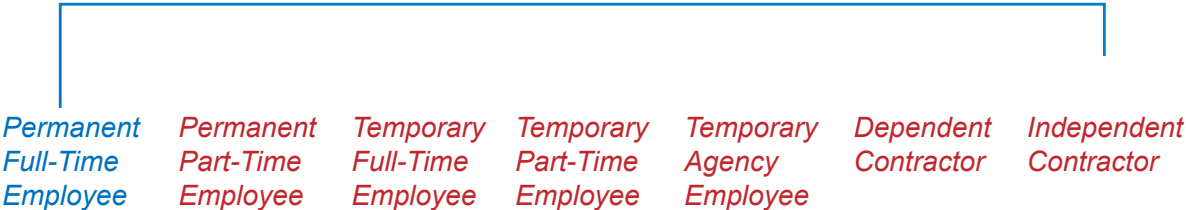tutoring and Elders in classrooms, on the land learning…Many post-secondary institutions are recognizing they also must include traditional education. Often this means that Indigenous peoples are being invited into the education system – formally by increasing the numbers of Indigenous educators and informally through invitations to speak.

Program Idea: Unpaid work, low wage work, precarious work Far too often, precarious, unpaid and low wage work is gendered and racialized (Cranford, Vosko & Zukewich, 2003). Increasing women's economic security and prosperity means increasing the number of women in the workforce, but not just into precarious and low wage work, this means they need access to secure work that includes benefits.

The chart below shows us from left to right the most secure to the least secure paid employment. The unicorn in the secure employment world is the permanent, full-time employee who is covered by labour law or in a union. What you see on the far right side is contract work. But what you do not see even further to the right is unpaid work, precarious work, volunteer work, protection work, housework, childcare...

Full Protection   *No Protection*

| *Permanent Full-Time Employee* | *Permanent Part-Time Employee* | *Temporary Full-Time Employee* | *Temporary Part-Time Employee* | *Temporary Agency Employee* | *Dependent Contractor* | *Independent Contractor* |

🟦 *Worker in standard work*

🟥 *Worker in non-standard work*

Source: Government of Canada, 2019)

Research Policy Programs Networks Funding

We have limited time and energy in any given day, the more time we spend on unpaid, volunteer and protection work, the less time we have accessing economic security. This is not to say these are not important as this work is incredibly important community work and this work also contributes to the sustainability, vitality and prosperity of the community. However, we need to seek innovative avenues where the volunteer, community and protection work becomes paid work. Unpaid (unpaid family work and unpaid community work): house work, emotional labour, guest speaking, volunteer, protection and low-wage community work is disproportionately gendered. Lobby groups hire lobbyist. Volunteer organizations, non-profit organizations, community organizations are formed to legitimize and organize the work that is being done, we need to start formalizing the work and generating funding streams to support their growth and stability. Grassroots initiatives can become fully operational places of employment. Volunteer work, community work and low-wage precarious work can become more formalized. Speakers bureaus are formed to support speaking engagements.

Generate a proposal to better understand the labour equity in communities. Create funding avenues to support

Program Idea: Bias disruption training in education and employment: According to Devine & Cox (2017) far too often people believe that because they are good people that they are not subject to bias, but bias is prevalent and persistent among all persons. And yes, even those who renounce prejudice, because we are all exposed to stereotypes early and often. This process of denying racism condones systemic racism (Calliou in Battiste and Barman Eds, 1995). The best course of action is to disrupt bias by acknowledging it and learning strategies to break the cycles of enaction. This idea is not only to recommend that organizations become trained in education and employment, but that

we create our own organizations that are experts in the disruption process and actively seek contracts to train and education Indigenous and non-Indigenous places of employment in the disruption process. Social enterprises often see a problem in our world and we create a business model to resolve.

Program Idea: Equitable employment policies: creation of gender equality in access to education, employment policies and fair compensation. To develop equitable education and employment policies, it is important to first identify the rates of employment within community and the income disparity statistics. When we measure the impact, we can demonstrate the need for policy changes and advocate for change. When we are aware of the statistics we can create and promote resources and change to match the disparities. Gender equality will require women to not only hold positions within the community organizations, but to have income equity and decision making responsibilities within the organizations. Understanding the education statistics in the communities to see whether there is gender equity gap in access to education, in the curriculum and in the funding. Understanding the employment statistics in the communities to see whether there is a gender equity gap in employment and income.

Program Idea: Increased entrepreneurship and innovation entrepreneurial skills are much needed in any economy, but have been identified as a high need in the Atlantic Provinces economy. Entrepreneurship and innovation have benefits at the individual, community and regional levels. This is one way to create economic security and prosperity. The financing of microloans is a way of spurring economy. Creating funding avenues that specifically support Indigenous women in the creation of economic, social, cultural, environmental, spiritual entreprises.

Research   Policy   Programs   Networks   Funding

Program Idea: Food security: Many food security advocates globally have reinforced the need to reconnect with the lands and gain more food security through direct contact with the land: community gardens, community freezers and nurturing the land with traditional medicines. Not only do these become sources of food, but they also nourish social, cultural, economic, environmental, educational and spiritual connections. Communities are often accessing funding for community gardens and community freezers. Restaurants are opening with traditional foods.

Other programming ideas:

- Equitable Access to quality Employment (understanding rates of precarious work, part-time work, low-wage work)
- Gender, sexuality and sexual violence, discrimination and harassment: are we failing to report and why? Justice, Health and Education implications.
- Healthy workplace and respectful workplace programs
- Equitable access to education, scholarships and bursaries
- Fair distribution of unpaid work, emotional labour and protection work.
- Access to safe and affordable housing
- Return of children into family unit.

Food security is when people have reliable access to sufficient, affordable, nutritious food to support a healthy life.

Image Source: National Rural Health Alliance Inc.

Research   Policy   Programs   Networks   Funding

CELEBRATE

We will be celebrated when we begin celebrating our identities, ourselves, our culture and our nations. As Indigenous women, we can celebrate each other and our accomplishments. We create a structure of support for Indigenous women in our communities where we lift each other up, recognize each other for the leaders that we already are. We are already strong, resilient, wise, powerful leaders. Let's resurge and recognize through empowering ourselves!

"more about Indigenous peoples empowering themselves through cultural practices of individual and collective self-fashioning that seek to prefigure radical alternatives to the structural and subjective dimensions of colonial power...I call this resurgent politics of recognition" (Coulthard, 2014, p.18).

Research   Policy   Programs   Networks   Funding

Image: Rose Knockwood, Theresa Morris, Elizabeth (Doosy) Morris, Tammy Williams

EDIWA areas of interest: Governance, Leadership, Equity

GBA + Objective 2: Encouraging women's leadership and democratic participation

The colonial system in many ways direct and indirect has forced injustices on Indigenous peoples and to a greater degree on Indigenous women. The system is directly unjust as the system itself and the powers that uphold it (governments, businesses, etc) oppress Indigenous women on the bases of multiple forms of discrimination: gender, race, language, culture, spiritual beliefs, economic status, sexual orientation, sexuality, ableism, neurodiversity… The system is also indirectly unjust as the injustices of the system are perpetuated within community and contribute to lateral forms of violence and oppression. Oppression is a learned behaviour, but so are liberation and empowerment! Oppression resides within the individual level, the community level and the system/structural level. A resurgence or a grass roots empowerment of women through lifting each other up in traditional ways.

"I go on to conclude … with a brief discussion of an alternative politics of recognition, one that is less oriented around attaining legal and political recognition by the state, and more about Indigenous peoples empowering themselves through cultural practices of individual and collective self-fashioning that seek to prefigure radical alternatives to the structural and subjective dimensions of colonial power…I call this resurgent politics of recognition" (Coulthard, 2014, p.18).

Program Idea: Commemorating and celebrating women's achievements: planting the seed. Women are already participating in the community. We must commemorate their participation and call their participation in community what it is: leadership. We have come to know the term leadership in a colonial sense. We want to redefine leadership and understand what leadership looks like in our communities. Telling the stories of the great women in our communities will help us see each other and ourselves as the leaders we already are. Let's lift each other up and take everyone else up with us. When we see our work as leadership, we see each other as leaders. When our daughters see us as leaders, they know they can become leaders too.

- Telling the stories of the great women in our communities. In Labrador there is a project called the Daughters of Mikak (https://www.traditionandtransition.com/english/stories_daughtersofmikak.htm).
- This project is about sharing the stories of Inuit women and publically recognizing them for their service to community (https://www.facebook.com/DaughtersofMikak/?fref=ts)

Program Idea: Equitable representation policies built into the terms of reference: creation of gender equity, voice, inclusion and representation in the Eastern Region's Indigenous Organizations.

Other programming ideas

Gender transformational approach to equity, is not just about measurement, but also through the measurement recognizing the social and structural determinants that are barriers to the pathways to education, employment and governance. Then finding ways to disrupt the roots of disequity and discrimination. Actively challenge the disequities from inside and outside the community and employ pathways to community vitality by formalizing the research, policy, program, network and funding. The nation as a whole will benefit when all persons within the nation have equitable access.

- Track and balance numbers of women in leadership and political positions.

- Track and balance numbers of women in community leadership decisions.

- Track and balance numbers of women in political education and mentorship.

- Track and balance numbers of women in leadership and management education

- Create bursary programs, educational support and employment mentorship for Indigenous women in leadership

- Create bursary programs, educational support and employment mentorship for Indigenous women in community leadership decisions.

- Create bursary programs, educational support and employment mentorship for Indigenous women in political education and mentorship.

- Create bursary programs, educational support and employment mentorship for Indigenous women in leadership and management education.

Source: https://www.legalwatercoolerblog.com/2018/01/24/women-diversity-law-firms/

Social progress

Long-term sustainable economic growth

Sustainable development

National, political, social, cultural and economic development

Source: https://www.international.gc.ca/world-monde/issues_development-enjeux_developpement/gender_equality-egalite_des_genres/empowerment-autonomisation.aspx?lang=eng
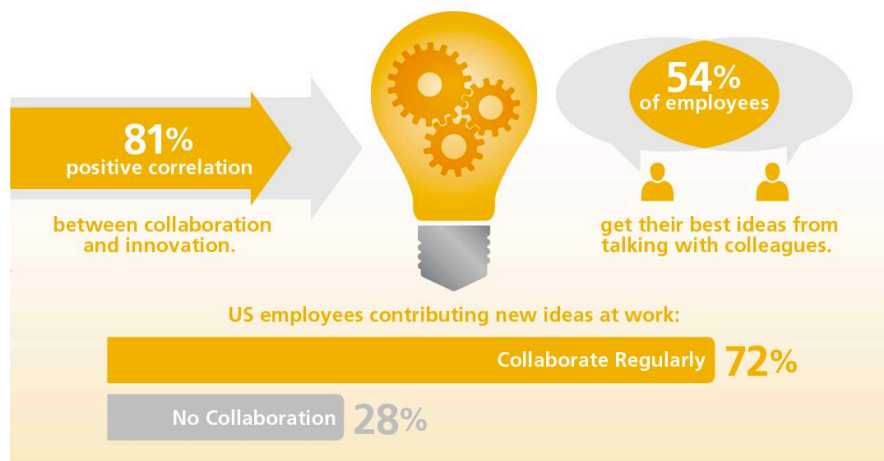
HOUSING, FOOD, HEALTH, POVERTY, INJUSTICE, VIOLENCE

These are outcomes of disequitable opportunities…but they are also antecedents of disequitable opportunities. The fact that they exist means that we need to focus greater attention on the transforming the system. Transforming a system takes time, so we must also become active in changing each of these through accessing research, policy, programs, networks and funding…to support the determinants of community vitality. Disequitable access to housing, food, health, wealth, justice and safety: comes from a culture of competition (win-lose)…we want a culture of collaboration (win-win)

Effective Collaboration
Fuel innovation and growth by optimizing for collaboration.

Collaboration boosts innovation.

81% positive correlation

between collaboration and innovation.

54% of employees

get their best ideas from talking with colleagues.

US employees contributing new ideas at work:

Collaborate Regularly **72%**

No Collaboration **28%**

Real collaboration requires real work.

If you really want to be collaborative, you'll need three key things:

TRUST	CONFLICT	ENVIRONMENT
Show it's safe to take risks and share ideas.	Teach effective ways to deal with conflicting ideas.	Provide opportunities to exchange ideas across departments.

Effective collaboration is worth the effort.

Source: 4imprint Learning Centre, info.4imprint.com

Research   Policy   Programs   Networks   Funding

EDIWA area of interest: Violence, Health
GBA + Objective 3: Ending Gender-Based Violence

Violence and trauma go hand in hand with self-compassion and self-esteem. In her Key Note speech at an Inuit Studies Conference in 2016, Tanya Tagaq, explained that for too long we have learned violence and reciprocated it, violence against others and violence toward selves. She explained that this cycle can be morphed by lifting each other up. This process involves care, kindness and compassion – self-compassion and compassion toward fellow community members. It also includes disrupting the cycles of violence. We often cannot stand up to our oppressors alone. We have all been impacted by colonialism and to lift each other up instead of pushing each other down is a way toward self and community health and wellbeing. The colonial structure is held together by power and in particular through hierarchies of power (power in the hands of the wrong people perpetuates disequity). Oppression cycles often continue when the wrong people come to know how they fit in relation to the structures of power, they assert their power against those "below" them and network with the powers "above" them. In an egalitarian society, these hierarchies have no meaning or power, all beings have rights to pride, dignity and respect. To end vertical and lateral violence, we lift each other up and we find ways to empower each other towards self-compassion and community-compassion. And we call out those who misuse their power for personal and professional gain and gratification. In the **highlights** below, you will find the Program Ideas that feedback participants addressed as the greatest priority at the regional, community and individual levels.

> *"The failure to acknowledge difference can leave children "scarred by silent nonrecognition and implicit rejection…This kind of harm affects them in all aspects of life: When their identities are devalued in the society, children know it, and that message damages their self-esteem and ability to succeed"*
> *(Palmater, 2011, p. 66)*

Program Idea: Becoming kind men and raising kind boys This idea came from a program offered in Hamilton Ontario Friendship Centre becoming kind men is a deconstruction of toxic masculinity as it resides within ourselves and our communities.

Program Idea: Celebrating ourselves, our communities and our nations Solidarity amongst Indigenous peoples, cultures and statuses…it is important to be valued, to feel like you matter, to be seen, to be heard and to know your dignity matters. Compassion and self-compassion and lifting each other up and celebrating each other, our communities and our nations.

Program Idea: Celebrating our two-spirits this is not only to celebrate all persons within the communities who identify as two-spirit, but also to tell the stories of our teaching related to the two-spirits. Celebrating the identity and celebrating the achievements of our two-spirit community members.

Program Idea: Healing Centres for persons transitioning from the justice system, for persons living with addictions and for persons healing from gender based violence. There are a disproportionate number of Indigenous men and women in the justice system. Healing centres and in-system traditional, cultural and spiritual practices are a way of reconnecting and valuing Indigenous identity.

Other programming ideas

- Gender, sexuality and sexual based violence, discrimination and harassment in community
- What is lateral violence and how do we use traditional and spiritual practices to reconnect with self and community compassion.
- Healthy relationships programs for schools, workplaces and political spheres
- Access to safe and affordable housing and transition housing
- Access to legal support
- Understanding health factors affecting women
- Understanding the rates of Indigenous women in the justice system
- Men's roles and responsibilities in ending gender based violence and injustice

OBJECTIVE 2- NATIONHOOD

To create a nationhood building process by working collectively with regional Indigenous women and create strategic partnerships to create a voice for Indigenous women at the local, regional and national level on matters of empowerment, equity and leadership.

Cultivating a Nation of Equality

- **Creating structures to support the entire community**
- **Thriving versus languishing**

According to the Organization for Economic Co-operation and Development (OECD), a whole-of-government approach is crucial to advancing the role of women in government. Holistic policy making will not only help bring more women into public light, but will ensure that gender considerations are more systematically embedded in all policies.

To empower women and fully leverage their skills in the global economy, we need to improve our public institutions to ensure they have robust accountability mechanisms; create clearly defined roles for implementing a gender equality agenda; and break down our data by gender in order to measure progress on gender equality.

You are only as good as your weakest link

http://www.oecd.org/gov/gender-public-life-flyer.pdf

GENDER EQUALITY, INCLUSIVE GOVERNANCE AND THE LAW: ALIGNED FOR A BETTER WORLD

- Inclusive growth is growth that works for everyone, inclusive governance is governance that effectively serves and engages all citizens, irrespective of gender or other facets of personal identity. Inclusive governance is essential to achieving Sustainable Development Goal 16 (Peace, Justice and Strong Institutions) [1].

- Issues surrounding governance can be complex and are deeply rooted in the society in which citizens live. The policies, laws, procedures, norms, beliefs, practices and attitudes that support gender inequality can be difficult to challenge and to change.

- For this reason, those seeking to advance gender equality and the empowerment of women and girls must give special attention to the way that human rights, the rule of law and political participation intersect.

2018 Conference

GENDER EQUALITY, INCLUSIVE GOVERNANCE AND THE LAW: ALIGNED FOR A BETTER WORLD

ÉGALITÉ DES GENRES, GOUVERNANCE INCLUSIVE ET LOIS: EN HARMONIE POUR UN MONDE MEILLEUR

Canadian Foreign Policy Change – 'Leave no one behind'

1 https://www.un.org/sustainabledevelopment/peace-justice/

Canada's Feminist International Assistance Policy

- According to the Global Gender Gap Report 2015, the most persistent gender gaps exist in political participation. Women face a double hurdle: not only are there significant barriers to attaining leadership positions, once they are secured, women are likely to find it difficult to exert real influence in those roles.

- Women are often subjected to discriminatory laws and negative attitudes and stereotypes that discourage or limit their political participation.[2]

- Fighting for the political rights of women in the public sphere often invites intimidation and violence. [3]

- Woman political leaders at all levels play an important role in helping to break down the barriers that prevent women and girls from succeeding in all areas of life—not just in the political realm. [4]

Having women and girls as full participants in public life, in the business world and in government leads to better decision making that improves the quality of life for all citizens.

Governance that supports all citizens

2World Economic Forum, 2015, The Global Gender Gap Report 2015

3UN Women, In Brief, Women's Leadership and Political Participation

4UN Women, In Brief, Women's Leadership and Political Participation

Inclusive Governance Principles

According to the Organisation for Economic Co-operation and Development (OECD), governments also benefit when they provide proper legal protection and reform discriminatory laws and regulations that limit the full and equal participation of women in the workforce.

By developing public-sector management and procurement practices that are responsive to woman employees and woman-owned businesses, governments can encourage both greater economic participation of women and stronger economic growth.

Importance of Women in Nation-Building and Leadership (Governance)

Fair representation and participation of women and men in public life, including in leadership positions, is crucial to realising gender equality
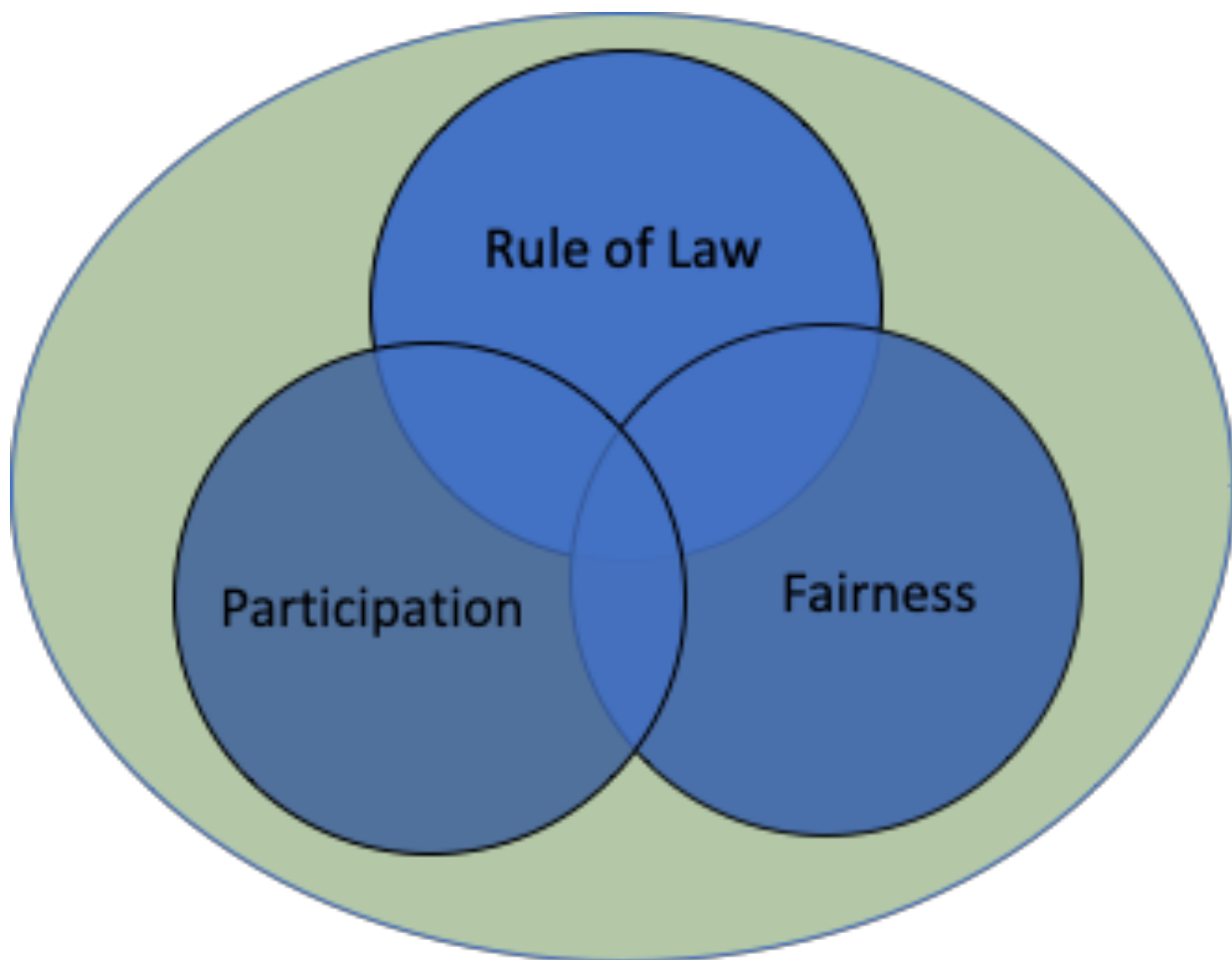
The Role of Governance

Governance is an umbrella term that includes the ultimate authority, accountability and responsibility for an organization.

Non-profit organizations (e.g., Eastern Door) are governed through complex sets of functional roles and procedures that are defined in laws and tax codes, influenced by numerous external constituencies and shaped to their own missions, structures, activities, personalities, policies, and procedures. [5]

Indigenous perspectives are critical in the role of governance models in Indigenous non-profit organizations serving Indigenous populations in alignment with the Truth and Reconciliation principles.[6]

5 Herman, R.D., & Renz, D, O., (2012). Multiple constituencies and the social construction of non-pro t organizations effectiveness, reprinted in Part X of Understanding non-profitt organizations, 2nd edition.

62Truth and reconciliation Commission of Canada, "What we have learned: Principles of Truth and Reconciliation." (2015), https://libguides.cbu.ca/mikmaq/reconciliation

Nation Building, Sovereignty and Economic Development Go Hand in Hand

What we already know about the Puzzling Pattern of Reservation Development, according to Stephen Cornell's work from the 1990s on the Harvard Project.

> "Most people think of reservations as poor, and many of them are. The facts are sobering. In indigenous communities, we find astonishingly high unemployment rates, average household incomes well below the poverty level, extensive dependency on welfare and other transfer payments, and high indices of ill health and other indicators of poverty. [7]

BUT

- Some communities have generated enormous revenues in the niche gaming market, while others have broken from the prevailing pattern without depending on gaming as their primary revenue stream or source of employment.

- What is odd, or puzzling is that these stories — and others like them — do not conform to a lot of common, top-of-the-head ideas about economic development.
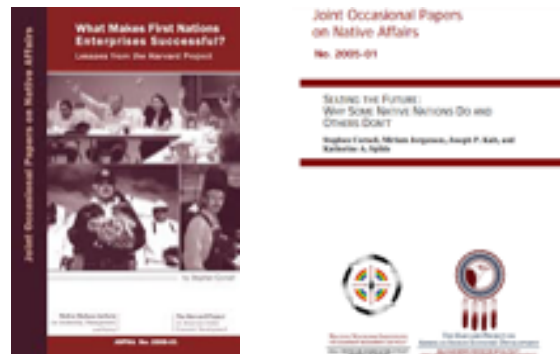

Stephen Cornell, The Harvard Project- http://portal.publicpolicy.utoronto.ca/en/ContentMap/AboriginalAffairsCanada/ Aboriginal%20Policy%20and%20Governance%20Documents/Cornell_Kalt-%20Nation%20Building.pdf

Mississippi Choctaws

Choctaw Nation

Dancing Rabbit Creek
Doak's Stand
Fort St. Stephens
Mount Dexter
Hoe Buckintoopa
Fort Adams

- The Mississippi Choctaws are one of the largest employers in the state of Mississippi.

- Several thousand non-indigenous workers migrate onto the reservation every day to work in the Choctaws' manufacturing, service, and public sector enterprises.

- Choctaw unemployment has fallen dramatically.

- ***Special Note: Oct 9, 2018 The Choctaw Tribal Council enacted the Violence Against Women Act[8] and the Tribal Law and Order Act.*** [9]
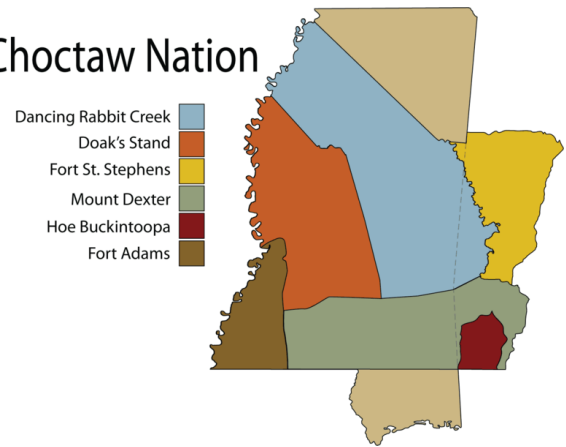
The Harvard Project Deemed the Choctaw Nation a Success

8 https://www.everyculture.com/multi/Bu-Dr/Choctaws.html

9 https://www.choctaw.org/

The Crow Nation Montana

- Possess some of the largest coal reserves in the world, extensive timber, rich wheat-growing land, and arguably the best grazing land in the West.

- Significant infusions of capital through federal programs and a number of large monetary claims settlements.

- High school graduation rates at Crow are well above the national reservation average.

- Yet official unemployment is almost 60% and real unemployment much higher.

- The return on Crow wealth — what the tribe and its people earn from that enormous resource endowment — is minuscule. All those resources have not produced wealth, nor have they produced a viable, working economy.

Rich in Resources does not mean sustainability for the future.

Obviously, having more resources to work with is better than having less. The Apaches, for example, are blessed with a major Ponderosa pine forest, superb elk habitat, and wonderful ski country. But just having resources is not the key — nor even necessarily a key — to getting a reservation economy off the ground. The Crow Tribe of Montana has as rich a natural resource endowment as any tribe, possessing some of the largest coal reserves in the world, extensive timber, rich wheat-growing land, and arguably the best grazing land in the West. The Crows also have experienced significant infusions of capital through federal programs and a number of large monetary claims settlements. High school graduation rates at Crow are well above the national reservation average. Yet official unemployment is almost 60% and real unemployment much higher. The return on Crow wealth — what the tribe and its people earn from that enormous resource endowment — is minuscule. All those resources have not produced wealth, nor have they produced a viable, working economy. In contrast, the home of the Mississippi Choctaws, centered in the town of Philadelphia, Mississippi, is by no means rich in natural resources, and Choctaw development got going before the recent improvements the Tribe has made in its educational system. Neither natural resources nor education was the key to the Choctaws' success.

Emphasizes that education and employment strategies alone generally do not work. There is a need for Nation-Building.

The Harvard Project Deemed the Crow Nation Growth Unsustainable

Image sources: Turtle Island Native Network.

Key Messages in the Community Approach to Economic Development

- Education and employment strategies alone generally do not work.
- This produces the **"jobs and income**" approach.

- Neither natural resources nor education was the key to the Choctaws' success.
- They used what the Harvard Project researchers called the **"Nation-Building"** approach.

"Jobs and Income"	**"Nation-Building"**
Reactive	Proactive
Responds to anyone's agenda (from the feds or off the street)	Responds to your agenda (from strategic planning forthe long-term future)
Emphasizes short-term payoffs (especially jobs and income now)	Emphasizes long-term payoffs (sustained community well-being)
Emphasizes starting businesses	Emphasizes creating an environmentin which businesses can last
Success is measured by economic impact	Success is measured by social, cultural,political, and economic impacts
Development is mostly the tribalplanner's job (planner proposes;council decides)	Development is the job of tribal andcommunity leadership (they set vision,guidelines, policy; others implement)
Treats development as first and foremostan economic problem	Treats development as first and foremost a political problem
The solution is money	The solution is a sound institutional foundation, strategicdirection, informed action

A Familiar Story

According to the research findings In our research, Communities that work with the "jobs and income" approach begin by saying, in effect, "we've got a problem here. The problem is not enough jobs and not enough income, and the solution is to get some businesses going on the reservation." Often that means calling in the tribal planner and saying, "go get some businesses going." The tribal planner goes off and writes some grant proposals or looks for some investors or comes up with some business ideas, and everyone hopes that somehow the problem will be solved. There's a persuasive logic to this approach to economic development: there aren't enough jobs on most reservations; there isn't enough income; too many people are poor; too many people are on welfare. So, jobs and income are critical.

The problem is that this approach typically doesn't work. It may produce lots of ideas, but it seldom produces lasting businesses. The stories are familiar. An enterprise gets started but fails to live up to its advance billing. Or the tribe obtains a grant that provides start-up funding for a project, but when the grant runs out there's no more money and the project starts downhill. Or an investor shows up but gets entangled in tribal politics, loses heart, and eventually disappears. Or a new business gets underway with lots of hoopla and has a good first year, but then the tribal government starts siphoning off the profits to meet its payroll or some other need, as a result there's no money to fix the leaky roof or upgrade the accounting system, and soon the business is in trouble. Or the enterprise becomes primarily an employment service as people demand that it provide lots of jobs, costs rise, it finds itself unable to compete with non-reservation businesses whose labor costs are less, it becomes another drain on the tribal treasury, two years later it folds and the jobs it provided disappear. Or the new tribal chair decides the business is a source of patronage, personnel are hired based on their votes in tribal elections instead of their business skills, with each election the business gets a new manager and a new set of operating guidelines, customers get cynical, quality declines, and the business collapses. One way or another, the tribe ends up back at square one, once again asking the planner to "get something going," and the cycle starts over. Eventually, both planners and council feel as if they're banging their heads against the wall. This pattern, familiar on many reservations, makes one wonder if the economic development problem can be reduced to "jobs and income," and if the solution can be reduced to "getting some businesses going" or winning grants or talking an investor into a joint venture. Maybe it's time for a new approach.

An extract from the Harvard Project to demonstrate the value of creating a culture of sustainability for business and community to thrive.

A Different, More Sustainable Story

This is where the second approach to economic development comes in. It is a "nation-building" approach. This approach begins with the same perception — we've got a problem — and it recognizes that a big part of the problem is the lack of jobs and income. But it argues that solving the problem will require a solution both more ambitious and more comprehensive than trying to start businesses or other projects. The solution is to build a nation in which both businesses and human beings can flourish. The "nation-building" approach says the solution is to put in place an environment in which people want to invest. They want to invest because they believe their investment has a good chance of paying off. It may produce monetary profits. It may produce satisfaction in a job well done. It may raise the quality of life in the community. It may reduce dependence on the federal government or bolster tribal sovereignty. The point is that most investors have choices. If they don't see a decent possibility of a payoff here, there is little to stop them from going somewhere else or doing something different. This problem involves more than money. Our definition of "investors" is broad. An investor may be a cash-rich joint venture partner, but it also could be a tribal member considering a job with tribal government or with a tribal enterprise, or someone with a new solution to a reservation problem, or a tribal member hoping to start up a feed store or a beauty salon or some other reservation business and employ a couple of family members, or a newly-trained school teacher hoping to return to the reservation. Investment is not just a financial matter. An investor is anybody with time or energy or ideas or skills or good will or dollars who's willing to bet those assets on the tribal future.
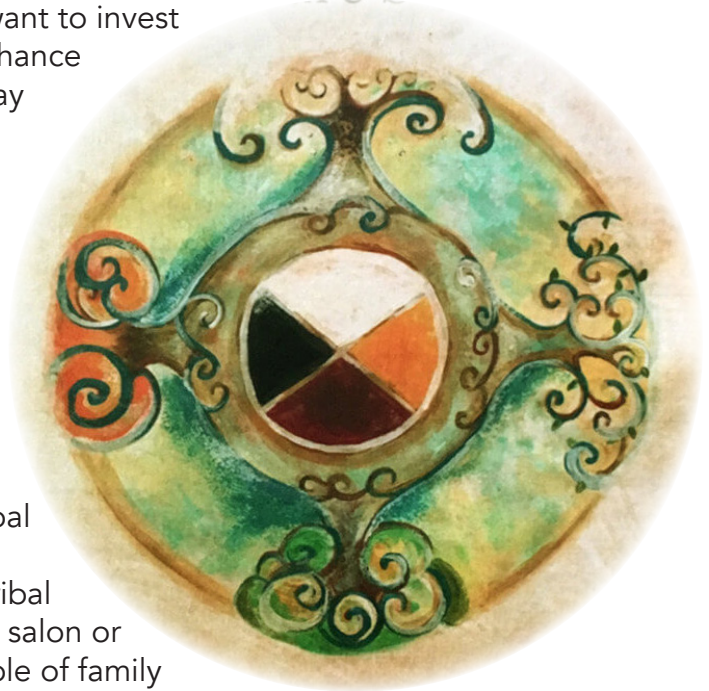
Attracting investment is a matter of attracting those people, of persuading them to make that bet. A development plan that ignores the problem of persuading investors — of all kinds — to invest is a development plan in trouble. Nation-building is a solution to that problem. A "nation-building" approach to development doesn't say "let's start a business." Instead, it says "let's build an environment that encourages investors to invest, that helps businesses last, and that allows investments to flourish and pay off." A "nation-building" approach requires new ways of thinking about and pursuing economic development. Telling the planning office to go get some businesses going doesn't begin to crack the problem. The solutions lie elsewhere: in the design and construction of nations that work.

Cornell, S., & Kalt, J. P. (1998). Sovereignty and nation-building: The development challenge in Indian country today. American Indian Culture and Research Journal, 22(3), 187-214.

Image Source: (Left) Shipbuilding Conference; (Above) Cover image from Wolastoquiyik & Mi'kmaq Culture Studies book, by Elder Imelda Perley, Elder Gwen Bear, Elder George Paul, Elder Gilbert Sewell

Nation-Building = Investors

- The definition of "investors" is broad.
- An investor may be
  - a cash-rich joint venture partner,
  - a tribal member considering a job with tribal government;
  - a tribal enterprise;
  - someone with a new solution to a reservation problem;
  - a tribal member hoping to start up a feed store or a beauty salon;
  - or some other reservation business and employ a couple of family members;
  - or a newly-trained school teacher hoping to return to the reservation.

Investment is not just a financial matter. An investor is anybody with time or energy or ideas or skills or good will or dollars who's willing to bet those assets on the tribal future.

e.g. women, youth, vulnerable populations enabled to be a part of the economic framework of a Nation.

WE RISE BY LIFTING OTHERS.
—ROBERT INGERSOLL

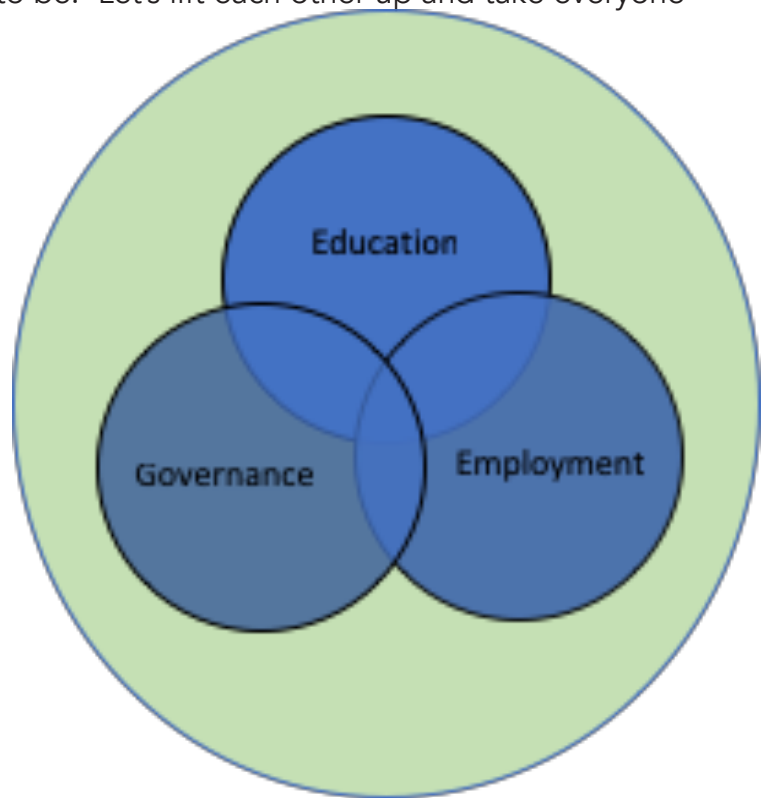## Creating an environment where businesses and community thrive.

Conclusion: Gender Equality and Equity are constructed with intention and commitment.

Education and Employment alone do no work, we also need Governance to <u>cultivate lasting and thriving communities</u>, so our vulnerable citizens can thrive and be a part of the economic development tapestry. Resources alone do not create sustainability. Creating environments for business to thrive, creates opportunities for communities to thrive. We need to break traditional jobs and income approaches and look at nation-building approaches where our most vulnerable are part of the economic tapestry to drive sustainable growth,

It starts with a focus on research and policy development.

Awakening the matriarch may begin with commemorating and celebrating the achievement and efforts that are already happening in our communities. Humility is often so deeply ingrained in our culture that we take for granted every day what we already do. Women, girls and gender diverse people are already participating in the community. Awakening the matriarch may be about seeing ourselves for who we already are. We must call the participation in community what it is: leadership. We have come to know the term leadership in a colonial sense. We want to redefine and reclaim the word leadership and understand what leadership looks like in our communities. Telling the stories of the greatness in our communities will help us see each other and ourselves as the leaders we already are. The willingness to celebrate ourselves and our achievements is a way of lifting others up, by showing them a way to get to where they want to be. Let's lift each other up and take everyone else up with us. When we see our work as leadership, we see each other as leaders. When our daughters see us as leaders, they know they can become leaders in their communities too. Research, policies, programs, networks and funding can help with the development of pathways to celebration.

Research   Policy   Programs   Networks   Funding

RECOMMENDATIONS

Recommendations

Mindset	Definition	Internal Organizational Recommendations	External to Organization Recommendations	Leadership and Governance Recommendations
		Research and Funding	Research, Policies, Programs, Networking and Funding	Communication, Training, and Advocacy
Diverse	Gender Blind	Open Dialogue sessions on the impact of gender and race-based biases and how a gender blind approach has further hindered the sense of belongingness of Indigenous women in education, employment and governance and how it contributes to the cycles of disequity as related to the social and structural determinants of equity, health and wellbeing.	Policies, Communique and Training on pervasiveness of biases and what it means to disrupt personal and systemic biases.	Create a communique and workshop that allows Indigenous and Non-Indigenous leaders to reflect on where they have blind spots that reinforce current bias, and discrimination from an unintentional perspective.
Inclusive	Gender-Targeting	It is important to track and measure the numbers of persons within positions and to seek representation	Policies, Communique and Training on what it means to cultivate a culture of diversity, inclusion and belonging.	Create a culture where the numbers "matter" and are included at decision tables around Nation-Building and Sustainability for the Future.
Belonging	Gender-Transformation	Open dialogue sessions on what do we need to feel a sense of belonging in education, employment and governance and to represent our community.	Policies, Communique and Training on what it means to nurture community vitality and nationhood through diversity, inclusion and belonging.	Creating publicity for the leaders who do use their voice to make change happen. Show the change, share the impact, and nurture the next change leaders as apprentices or mentees.

Notes

Action?	Observations	Date
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EASTERN DOOR
INDIGENOUS WOMEN'S
ASSOCIATION