



Native Women's Association of Canada
L'Association des femmes autochtones du Canada

MMIWG2S+ Methodology ----- Report

Art, Absence, and Awareness: How Indigenous Art and Knowledge Are Best Used to Investigate the Missing and Murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse People (MMIWG2S+) Genocide and Honour their Truths

Five Policy Research Papers on Missing and Murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse People

"Meaning and resistance are embodied in the act of performance itself" (Denzin & Lincoln, 2017, p.13)

This page is intentionally left blank in memory and acknowledgement of those who are missing or have been murdered and to honour their loved ones, families, friends, and communities.



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BACKGROUND AND INTRODUCTION

A systematic guide of Indigenous methodologies and epistemologies is needed to create trauma-informed and culturally appropriate data collection methods to better understand and address the missing and murdered Indigenous women, girls, Two-Spirit, transgender, and gender-diverse people (MMIWG2S+) genocide, which is ongoing. This project creates a guideline that is comprehensive, usable, and ensures the ethical and compassionate collection of data on the genocide. Using a systematic review method to analyze the effectiveness of previous data collection techniques, this project aims to understand how previous data collection has impeded the policy and social changes that need to happen in order to redress the MMIWG2S+ genocide and pave the way for the immediate and long-term safety of Indigenous women, girls, Two-Spirit, transgender, and gender-diverse (WG2STGD) people.

NWAC recognizes the need for a comprehensive database that prioritizes Indigenous methodologies and epistemologies, which support the diverse ways that Indigenous Peoples transfer Knowledge through oral tradition, crafting, art, poetry, dance, and written mediums. These alternative forms of knowledge production are legitimate data collection methods. Incorporating these methods Indigenizes and decolonizes research methods and pave the way to ending the MMIWG2S+ genocide. Moreover, MMIWG2S+ data collection must include key intersecting factors that influence Indigenous People’s vulnerability and marginalization, such as being Two-Spirit, transgender, gender-diverse (2STGD), or a member of the queer community.



This research project aims to:

1. Demonstrate the inability of non-Indigenous data collection methods to obtain rich and intersectional data on MMIWG2S+ and recommend decolonized and Indigenous methods that will produce the most ethical, culturally aware, gender-based, distinctions-based, and trauma-informed data collection methods for MMIWG2S+ data.
 - Incorporate Indigenous Knowledge Systems, including oral traditions (for example, storytelling through sharing circles) and other methodologies, to investigate the data collection on alternative forms of data such as graphic novels, poetry, art, and other texts.
 - Highlight Indigenous data collection methods, such as CRGBA+ and Etuaptmumk/Two-Eyed Seeing, to show how Indigenous Knowledge and methods are equipped to address the complexities of MMIWG2S+ data collection.
 - Demonstrate the gaps in the literature that address the specific data collection methodologies needed to understand the roles of 2SLGBTQQA+ identity in the MMIWG2S+ genocide.
2. Provide recommendations on the best MMIWG2S+ data collection strategies.
3. Promote data sovereignty for Indigenous Peoples and MMIWG2S+ data collection by emphasizing the underutilization of Indigenous Knowledge and methods and the overuse of inadequate data collection methods employed by systemically unjust and colonial institutions, such as law enforcement. Indeed, decolonizing data collection methods illustrates gaps that can be addressed to ensure better outcomes for MMIWG2S+. This project aims to provide a guideline for MMIWG2S+ data collection without the over-reliance on insufficient police data and the lack of effort employed by the government to have a full-scale database for MMIWG2S+.
4. Create a toolkit, with recommendations, that will impact how government organizations such as law enforcement and other organizations and research groups collect data on MMIWG2S+ in the future.



SECTION I: METHODOLOGY

This section outlines the methodological framework for this research project, including the use of in-depth, semi-structured interviews, secondary source data, thematic analysis (TA), and a framework that incorporates CRGBA+, intersectionality, free-prior-and-informed consent (FPIC), trauma-informed consent (TIC), and Two-Eyed Seeing/Etuaptmuk. Interviews were conducted, coded, and sent to each interviewee to ensure FPIC and TIC models were employed.

To determine the most effective means of collecting data on the ongoing MMIWG2S+ genocide, this report examines Indigenous and Western ways of knowing, specifically highlighting art as data. In this project, Indigenous art and Indigenartistry can include a visual or audio representation that is created by Indigenous People, including beadwork, stories, poetry, dance, paintings, drawings, songs, and graphic novels. As a form of data, art can provide critical insight into the emotional, psychological, physical, and spiritual insight of those who create it. For this reason, art is prioritized as a form of data. Art acts as an emotional response from the artist while evoking emotions in the viewer. It is not only activism but a tool for healing, communicating, ceremony, and reclamation for many Indigenous People. To determine which method of data collection is best, this project demonstrates the various Indigenous and Western methodologies for investigating MMIWG2S+.

To fulfill the purpose and aim of this research project, three semi-structured, two-hour-long interviews were conducted. A literature review of secondary source literature and various data collection methods pertaining to MMIWG2S+ research was also conducted. Interviewees were chosen based on their expertise as Indigenous activists, authors, artists, or scholars who have extensive knowledge of varying data collection methods and the MMIWG2S+ genocide. The focus of the interviews was to understand how to determine the best methods for exploring various forms of data addressing the MMIWG2S+ genocide. The interviews took place virtually between July and September 2022. Interview questions (Appendix 1) and consent letters (Appendix 2) were made available to interviewees at differing stages of the data collection process. Interviews varied in length from 30 minutes to 70 minutes and were conducted by a self-identified Indigenous NWAC manager. All participants gave their consent for the interview to be audio-recorded.

Interviews were transcribed using a transcription tool, and one or two members of the research team ensured they were accurate. The final edited transcript was emailed to the participant for their approval. Only one participant wished to remain anonymous and will be addressed as Participant A. Based on the sensitive nature of the interview content, anonymity included excluding the person's name and any identifiers, such as occupation or research background. All participants consented to be quoted verbatim in the research project. Interviews were coded using TA. TA is an "accessible and theoretically flexible" method of data analysis used to identify, explore, and show the existence of patterns within qualitative data sets (Braun & Clarke, 2006, p. 79). TA made it possible to establish day-to-day experiences and lived realities of those working with the researcher (Braun & Clarke, 2006). TA was used to determine the corpus or interviewees that would be beneficial for this research project. For Braun and Clarke, "a theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set" (p. 99).



Interview questions were developed to help determine the methodological tools for measuring Anti Indigenous Racism in reproductive health care, and coding was established based on the responses. Theme building was done by the senior researcher/senior project officer. Based on themes within the data set, the following codes were created:

Access to data	Ethics	Solidarity and research considerations	Indigenous Knowledge
Data sovereignty	Education	Weakness in methods	Western methods

These themes were created during the review of the initial interview transcript and confirmed during the second reading. The themes were then used in the following interviews. During the reading of the second and third interview transcripts, one more theme was created TRC and Acknowledgement. Once themes were established, the transcripts were coded, and codes were placed into a Microsoft Office Excel spreadsheet by the researcher.

Transcripts were sent to all interviewees for their approval. One interviewee chose to write additional comments addressing the questions, and two others consented with the intention of seeing their contributions used in the finished project. After the final paper draft was completed, all interviewees were given an opportunity to review and edit their contributions as they saw fit. All quotes and contributions were approved by the interviewees for the final report.

PARTICIPANTS

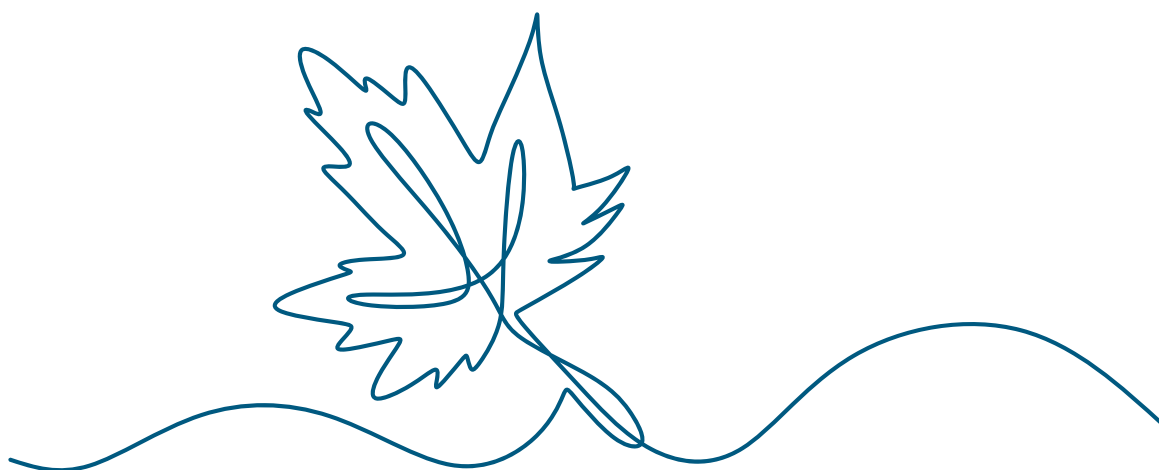
Participant A wishes to remain anonymous in name and professional information.

Tamara Bernard (she/her) is from Lake Nipigon, specifically Kiasheke Zaaging Anishinaabek (Gull Bay First Nation). She is an experienced educator with a demonstrated history of working in research, education, and anti-violence advocacy and consultations. She has been an Indigenous advocate for over 10 years and carries a wealth of experience and involvement within Indigenous relations across various communities. Tamara’s passion is to share stories and teachings with other people.



She has presented at TEDxTalks and has dedicated her research to her late great-grandmother, Jane Bernard, who was taken in 1966 along with Doreen Hardy—two among the known missing and murdered Indigenous women and girls in Canada. Tamara guided early developments of Indigenous anti-human trafficking advocacy, contributed MMIWG research, Indigenous gender-based violence, and Indigenous trauma-informed research and services. She is currently a Ph.D. student at Lakehead.

Elisabeth Cuerrier-Richer (she/her) is an ally completing her Ph.D. in Applied Anthropology at Texas State University. Her dissertation focuses on Hispanic cranial variation to aid in the identification of deceased migrants encountered along the U.S.–Mexico border. She obtained her M.Sc. in Anthropology from the University of Toronto in 2019, where she studied Canadian Indigenous population affinity and its application in a forensic context through the lens of MMIWG2S+.



1.1: Defining Indigenous methodologies and data collection

While the research itself has been critiqued as “probably one of the dirtiest words in the [I]ndigenous world’s vocabulary” due to its deep roots in colonialism and history of legitimizing Western knowledge (Smith, 1999, p. 1), Indigenous scholars, activists, and communities advocate for the importance of different forms of knowledge production. Concurrently, the acknowledgement must be paid to the systemic, structural, and institutional ways that imperialism and colonialism have impacted ways of knowing. For Hernandez, science and research rarely reflect on the impacts of colonialization and their effects on the research conducted (2022). Smith articulates the growing interest in collaborative research and the integration of Indigenous Knowledge and science (Smith, 2021). For Burnac (2014), Traditional Indigenous Knowledge is “a network of knowledges, beliefs, and traditions intended to preserve, communicate, and contextualize Indigenous relationships with culture and landscape over time” (p. 3814). Indigenous Knowledge can also be known under the terms “[T]raditional [K]nowledge,” “[I]ndigenous [K]nowledge of the environment,” “traditional ecological knowledge,” and “Native science” (Whyte, 2018, p. 61). This project employs Traditional Knowledge as the term chosen to describe the sacred knowledge of Indigenous Peoples. This project emphasizes the importance of incorporating Indigenous Knowledge in all aspects of knowledge production to ensure a decolonizing methodology is upheld.

Traditional Knowledge can be transferred verbally, through the written word, visually through art and other artistic expressions, and in the land itself.

While Indigenous methodologies will be employed throughout this paper, it is important to distinguish an Indigenous research method (IRM) from an Indigenous method (IM). An IRM is “about the insertion of Indigenous Principles into research methodology so that research practices can play a role in the assertion of Indigenous people’s rights and sovereignty” (Datta, 2018, p. 2). IMs are “the tools, techniques, or processes that we use in our research” (Datta, 2018, p. 2). This project utilizes both IRM and IM to explore effective ways of collecting data on the ongoing MMIWG2S+ genocide. Therefore, an IM is a tool used to collect data using the methodology. For the purposes of this report, methodologies and methods will be represented collectively under the umbrella of IRM.

IRM is “by and for Indigenous Peoples, using techniques and methods drawn from the tradition and knowledges of those [P]eople” (Evans, Hole, Berg, Hutchinson & Sookraj, 2009, p. 894). For Hayward et al. (2021), “[I]ndigenizing research is a process for conducting research with Indigenous [C]ommunities that places Indigenous voices and epistemologies at the centre of the research process and deliberately works against colonial norms” (p. 5). Moreover, IRMs are “methodologies and approaches to research that privileged [I]ndigenous [K]nowledges, voices, and experiences” (Smith, 2005, p. 87). For this to occur, an IRM must “meet multiple criteria” including “be[ing] ethical, performative, healing, transformative, decolonizing, and participatory” (Denzin & Lincoln, 2008, p. 2). Moreover, they are a “paradigmatic approach based upon an Indigenous philosophical positioning or epistemology” (Kovach, 2010, p. 40).

While IRM is critiqued for being “metaphysical” and “lacking rationality,” Western methods derive from the same metaphysical grounding in Greek mythology and Christian beliefs (Moreton-Robinson, 2017, p. 74). Instead, IRM and Western methodologies differ in that IRM includes methods that are culturally relevant and can serve beyond data collection to create relationships and support autonomy, and cannot be done without Indigenous Peoples (Drawson et al., 2017). For Wilson (2009), this research should “aim to be authentic or credible” to “accurately reflect and build upon the relationships between ideas and participants” and “must be true to the voices of all the participants and reflect the understanding of the topic that is shared by researchers and participants alike” (p. 77). Indigenous methods therefore are made in “the context in which research problems are conceptualized and designed, and with the implications of research for its participants and their communities” (Smith, 2012, p. ix). One participant, Tamara Bernard, asserted that when collecting data, the basic human rights of Indigenous Peoples is essential, stating that “we cannot look at one without the other and how various forms of violence is happening” (2022). Indigenous research arose from the resistance towards the coopting of Indigenous spirituality by Christianity (Denzin & Lincoln, 2017) with “value, attitudes, concepts and language embedded in beliefs about spirituality represent ... the clearest contrast and mark of difference between [I]ndigenous [P]eoples and the [w]est” (Smith, 1999, p. 74). Morton mirrors that “colonization is the historical frame through which all contemporary violence against Indigenous peoples must be analyzed” (2016, p. 303). Indigenous research differs from Western research as it centralizes decolonization as a methodology. For Smith, decolonization “engages with imperialism and colonization at multiple levels” (2021, p. 22) reflecting on how settler-colonialism has contributed to the knowledge created regarding Indigenous Peoples, often without their inclusion or consent.



1.2: Comprehensive list of Indigenous data collection methods

Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
Accessibility	<ul style="list-style-type: none"> Do not assume that everyone has the same access to education or educational attainment. Ensure smaller language is used and complex ideas simplified. 	<ul style="list-style-type: none"> Amplification of voices through accessible forums such as Instagram (Duarte & Vigil-Hayes, 2021). 	<ul style="list-style-type: none"> Use plain language when asking questions to collect information Ensure all resources are accessible and write based on a Grade 6 reading comprehension level. Use visual representations whenever possible. Ensure your resources are easily accessible and simple to use.
Anishinaabe Mino Bimaadiziwin	<ul style="list-style-type: none"> Not strictly used by the Anishinaabe People, the Seven Principles demonstrate how to “live the good life” through the activation of honouring the past, present, and future grounded in Anishinaabe social wellbeing teachings and spirituality” (Bernard, 2018, pp. 24–25). “[I]s a unifying and transcendent concept that, when activated, contains the past, presented, and future of Good and respective approaches in daily life” (Debassige, 2010, p. 16). 	<ul style="list-style-type: none"> Used by Indigenous scholars, researchers, and others to demonstrate the importance of Traditional teaching in daily life and research. Healing. Guiding principle is to conduct ethical research and conversations. 	<ul style="list-style-type: none"> Find ways to integrate Traditional Knowledge into the prosecution of those who perpetrate violence against Indigenous WG2STGD people through MMIWG2S+. Teach the Seven Principles to those who will be collecting information from Indigenous People to ensure [text missing].
Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
Ceremony	<ul style="list-style-type: none"> “Indigenous ceremonies seek to strengthen a person’s connection to the physical and spiritual world, provide healing or clarity, mark significant life moments, or offer remembrance and gratitude. Each ceremony has a specific purpose and holds an important place” for Indigenous Peoples (Tribal Trade, 2022). 	<ul style="list-style-type: none"> Healing after difficult conversations, situations, and feelings. Telling stories and relaying information. Smudging.¹ 	<ul style="list-style-type: none"> Use an Elder or Grandmother in settings where MMIWG2S+ survivors and families are to promote well-being during difficult conversations. Allow smudging wherever Indigenous People are asked to share knowledge or are interviewed about a missing community member.

¹ To learn about smudging as a ceremonial practice: <https://tribaltradeco.com/pages/smudging>



<p>Community-based participatory action research (CBPAR)</p>	<ul style="list-style-type: none"> • “[A] collaborative approach to research ... it allows Indigenous [P]eoples to serve as the leaders and consumers of the research projects meant to benefit their community rather than just serving as research subjects” (Hernandez, 2022, pp. 87–88). • “[A]s an umbrella term that refers to an orientation to research and practice in which the focus is respectful engagement with communities while combining research with education and action for change” (Wilson, 2019, p. 286). 	<ul style="list-style-type: none"> • Used by researchers and others to gain perspective and engage in community-based and collaborative projects, such as art installations and workshops. • Activism for researchers seeking to support the awareness of the MMIWG2S+ genocide. • Commonly used by Indigenous researchers to show ways of actively and ethically engaging with Indigenous communities. 	<ul style="list-style-type: none"> • Teach the importance of collaborative work with communities. • Provide perspective on the lived experiences of those who are survivors, families, friends, and community members.
<p>Conversation</p>	<ul style="list-style-type: none"> • “[I]t involves a dialogic participation that holds a deep purpose of sharing story as a means to assist others. It is relational at its core” (Kovach, 2010, p. 40). • “Conversation is a major form of communication between people and can take place in different forms such as oral conversation or written conversations where people converse through letters, memos and/or email. Formal or informal conversation is involved in the production of knowledge. People talk to each other to convey information or to receive information, which once received and processed can lead to different understandings of the subject matter at hand” (Bessarab & Ng’andu, 2010, p. 38). 	<ul style="list-style-type: none"> • Used in tandem with art-based methods to allow conversational method to be more fluid. • Gather data in sharing circles, through conversations with community members. • Can be a more casual means of collecting data providing space for empathy and building trust. • Used in unstructured interviews. 	<ul style="list-style-type: none"> • Use in a research capacity as well as to build trust, especially among law enforcement. • Use an Elder or Knowledge Keeper to facilitate and keep conversations going and make others feel more comfortable. • Use in diverse settings such as coffee shops, places where people are comfortable and can open up in a safe space.



Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
<p>Culturally relevant gender-based analysis+ (CRGBA+)</p>	<ul style="list-style-type: none"> An Indigenous gender-based analysis recognizes “the patriarchal histories, structures, and social norms imported from Europe that have been imposed on Indigenous communities since contact, which have had devastating consequences for their governance, community and family relations, with direct impacts on health and wellness” while also understanding “the specific cultural, geographical, historical, and spiritual contexts and strengths of diverse Indigenous communities that have survived and resisted the imposition of patriarchal worldviews” (Sanchez-Pimienta et al., 2021, p. 11575). See NWAC’s guide on using CRGBA+ 	<ul style="list-style-type: none"> To determine the ways that Indigenous WG2STGD People have been specifically influenced by settler-colonialism. To demonstrate the ways that settler-colonialism has changed the ways that Indigenous WG2STGD People are seen and treated within their own communities due to the ongoing effects of patriarchal values engrained during residential schools and Indian Day Schools. 	<ul style="list-style-type: none"> Determine the best individuals to speak, engage, and comfort family members and how why this individual is better suited to provide support based on gender (i.e., if there is an Indigenous woman who is a survivor coming to speak with law enforcement, a medical professional etc., do you have another Indigenous woman who can speak with her?). Have resources that are made specifically for Indigenous WG2STGD People that note the complexities of gender, intergenerational trauma, and community healing.
Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
<p>Dance</p>	<ul style="list-style-type: none"> Among Indigenous communities, “dance becomes more than expressing emotion or recounting history; it is itself a form of knowledge and being, a place for voice, discourse and transformation” (Moncada, 2016, p. 2). 	<ul style="list-style-type: none"> Healing. Self-expressions. Ceremony. Can be used to combine advocacy and art. 	<ul style="list-style-type: none"> Can be used following interviews, conversations, and other difficult situations to provide a space for healing and expression.



<p>Distinctions-based analysis</p>	<ul style="list-style-type: none"> Recognizes the diversity of Indigenous cultures, languages, and identities. “While many Indigenous communities may share similar experiences, it is important to resist pan-Indigenizing when it is assumed that all Indigenous communities experience the same things or hold the same cultural practices. In doing so, you render invisible the distinct experiences of each community and risk losing valuable information and perspectives that could better inform advocacy” (NWAC, 2021, p. 62). 	<ul style="list-style-type: none"> Considers how different WG2STGD People experience the ongoing genocide based on the history, geographic location, culture, language, and traditions of a given community. The government uses a distinctions-based approach to determine the unique needs of a given Indigenous Community. This also means the government fully acknowledges three distinct groups of Indigenous People in Canada, including First Nations, Métis, and Inuit. 	<ul style="list-style-type: none"> Consider how different Indigenous People will have specific and unique needs based on their community and identity. Understand that interviews can be different based on the tradition and protocol of each community and language. Ask about the community someone is from and how you can best provide services based on their unique background and teachings/well-being
<p>Etuptmumk/Two-Eyed Seeing</p>	<ul style="list-style-type: none"> Integrates Western methodologies and Traditional healing in a program-based setting (McKendrick et al., 2017; Waldram et al., 2018; Wright et al., 2019). It is an “overarching guiding principle for our collaborative work and has been picked up by diverse others across Canada” (Bartlett et al., 2012, p.332). 	<ul style="list-style-type: none"> Integration of Western and Indigenous methods have been used when participatory action research, autoethnography, distinctions-based approaches, trauma-informed models, and other Indigenous methods and tools are used in combination with interviewing, statistical data, etc. 	<ul style="list-style-type: none"> Integrate the Seven Grandfather teachings into interviews with families and communities of those who have gone missing (see toolkit). Understand the importance of Indigenous and Western knowledge collectively when providing resources for those who are missing a loved one (i.e., Indigenous well-being and Western medicine for mental health). Provide counselling and Elders in law enforcement settings when difficult conversations are being had.



Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
Free, prior, informed consent (FPIC)	<ul style="list-style-type: none"> • FPIC is a process that centres on self-determination among Indigenous Peoples, provides them the space to “give or withhold consent to a project that may affect them or their territories, conduct their own independent and collective discussions and decision-making” in an environment that is culturally safe, and “discuss in their own language, and in a culturally appropriate way, on matters affecting their rights, lands, natural resources, territories, livelihoods, knowledge, social fabric, traditions, governance systems, and culture or heritage (tangible and intangible)” (Food and Agriculture Organization of the United Nations, 2016, p. 13). 	<ul style="list-style-type: none"> • Communities engage in this by leading with empathy whenever asking questions, having difficult conversations, and requesting assistance. • Providing their own resources, tools, and traditions in the healing of wounds caused by the ongoing MMIWG2S+ genocide. • Using their social systems to share information when an individual goes missing 	<ul style="list-style-type: none"> • Provide to those you will be collecting data from all the information you will be collecting, the contents or questions that will be asked, and support they may require. • Practise ongoing consent where individuals can take breaks or decide against answering a specific question. • In places where a physical examination is required, always relay what you are going to be doing to the person, so they know what is going to happen and why you need to engage in contact (i.e., if you need to share DNA samples, collect DNA-based evidence from their items).
Indigenous autoethnography	<ul style="list-style-type: none"> • “[A]utoethnography aims to address issues of social justice and to develop social change by engaging [I]ndigenous researchers in rediscovering their own voices as “culturally liberating human-beings” (Whitinui, 2014, p. 456). 	<ul style="list-style-type: none"> • Indigenous People have written books, poetry, and spoken about their own lived experiences of having loved ones and community members go missing. • Helps provide a therapeutic outlet where a researcher or individual is able to express their feelings in real-time and share them in a scholarly and academic manner. 	<ul style="list-style-type: none"> • Use to demonstrate a personal perspective on the MMIWG2S+ genocide that those collecting data can easily empathize with. • Provide a very humanizing methodology that humbles those collecting information on MMIWG2S+.



Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
Letter writing	<ul style="list-style-type: none"> Letter writing is an important tool for those seeking to communicate with members of parliament, local representatives, and organizations. Letters can be formal but relay the emotion and feelings needed to bring about change and call for actions. 	<ul style="list-style-type: none"> Calls for action have come from Indigenous communities' continued efforts to relay the number of MMIWG2STD People through letter writing. Can be used to send testimony and personal experience in a formal manner. 	<ul style="list-style-type: none"> Use to relay information to members of parliament. Use to relay important information, written statements, and testimonials.
Oral history	<ul style="list-style-type: none"> See storytelling 		
Priority-based	<ul style="list-style-type: none"> "This requires prioritizing identities and groups that are typically ignored, marginalized, rendered invisible, or placed as a lesser priority in language, policy, and research. Prioritizing these groups and identities in our language supports a cultural shift and is a key strategy of cultural resurgence" (NWAC, 2021, p. 62). 	<ul style="list-style-type: none"> Indigenous communities continue to prioritize the most vulnerable folks within their communities by trying to provide resources and safety. 	<ul style="list-style-type: none"> Prioritize resources that specifically address the needs of Two-Spirit, transgender, and gender-diverse people. Understand how WG2STGD people remain vulnerable and provide services that prioritize their safety, well-being, and the ongoing MMIWG2S+ genocide.
Reflective analysis (RA) /personal reflection	<ul style="list-style-type: none"> RA "relies upon knowledge, which is generated both empirically and self-reflectively, and in a process of interaction, in order to analyse, resist and change constructed power relations, structures and ways of thinking" (Fook 1999; p. 202). "One of the most valuable features of the critical reflective approach is its ability to transcend and engage with difference—in that different knowledge, ideas, speculations, feelings and theories can be ascertained reflectively from a range of positions" (Osmond & Darlington, 2005, p. 3). 	<ul style="list-style-type: none"> Indigenous communities have reflected on the ways that power relationships impact the ongoing MMIWG2S+ genocide, including relationships with partners, law enforcement, health care professionals, and others. Indigenous communities have been required to determine self-safety mechanisms by reflecting on the best ways to interact with police, law enforcement, and others. Indigenous people have had to reflect on how settler-colonialism impacts their day-to-day lives and relationships. 	<ul style="list-style-type: none"> Use for those who are community members, families, and friends to reflect on their feelings, thoughts, and emotions. Can be used by law enforcement to understand personal biases, ways to engage in best practices, and relate to concerns regarding the MMIWG2S+ genocide.



Method of creating or collecting data	Importance or function	How it is used in MMIWG2S+ data collection	How it can be better used when collecting MMIWG2S+ data
Sharing circles	<ul style="list-style-type: none"> • “[A]re an open structured, conversational style of methodology that respect story sharing, rooted within tribal/national cultural protocol. Through the incorporation of protocols for Circles and storytelling, Sharing Circles are an Indigenous methodology” (NWAC, 2022, p. 45) 	<ul style="list-style-type: none"> • Provides a safe space for sharing feelings, and thoughts, collecting information • NWAC used this method to see how Indigenous women define safety (see p. 5). 	<ul style="list-style-type: none"> • When someone goes missing, use to speak with families and communities altogether in a constructive and community-based sharing practice to gather information. • Use to help with well-being and support for those who are survivors and families.
Storytelling	<ul style="list-style-type: none"> • “Storytelling is a traditional method for sharing knowledge. Storytelling allows the teller to give spirit to their message, to share their emotions, and to highlight the importance of the knowledge” (Ficklin et al., 2020, p. 56). • “Storytelling is an important process of visioning, imagining, critiquing the social space around us, and ultimately challenging the colonial norms fraught in our daily lives” (Simpson, year, page?). • “Storytelling is a traditional art form which has been practiced for thousands of years in every society and culture known to humankind” (Scroggie, 2009, p. 76). 	<ul style="list-style-type: none"> • Truth and reconciliation. • Therapeutic to share your truth. • Storytelling can be a part of conversational approaches and can be included as a part of sharing circles. 	<ul style="list-style-type: none"> • Incorporate storytelling into interviews where survivors and families are interviewed to show to uniqueness and individuality of the missing person.
Yarning	<ul style="list-style-type: none"> • “Yarning as a conversational process that involves the telling and sharing of stories and information. Yarning is culturally ascribed and cooperative; yarns follow language protocols and result in some acquisition of new meaning” (Walker et al., 2014, p. 1217). • An effective tool in community-based research with Indigenous communities when addressing well-being and mental health (Walker et al., 2014). • Contains four different types: social yarning, which is an unformal and unstructured conversation about a topic; research yarning, which includes a semi-structured research interview and conversation that has purpose and intention; collaborative yarning, which can include sharing of ideas and information among two or more people (Bessarab & Ng’andu, 2010). 	<ul style="list-style-type: none"> • Therapeutic practices. • Way of sharing and telling stories. • Demonstrates emotions during construction. • Tool in wellness. • Sharing difficult experiences with trauma-informed lens. 	<ul style="list-style-type: none"> • Allow knitting and other craft-making practices in sharing circles and during interviews to allow interviewees to feel calm and at ease. • Have Indigenous facilitator engage in yarning with others to collect information at varying levels.



1.3: How MMIWG2S+ data collection benefits from Indigenous methods

Centralizing Indigenous art that have come from the feelings, needs, and resiliency of Indigenous communities due to the MMIWG2S+ genocide serves to demonstrate the interconnection between Indigenous creation, Traditional Knowledge, and calls to action.

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Indigenous data collection and data creation methods can be employed in various ways to better incorporate Indigenous Knowledge into collecting data. Forms of data collection can include sharing circles, storytelling, Indigenous autoethnography, community-based participatory-action research, and Etuaptmumk/Two-Eyed Seeing. While Indigenous Peoples and researchers use many methods, the employment of Indigenous methods is central to ensuring the well-being and consideration of Indigenous communities when collecting data on difficult topics such as MMIWG2S+. Previously, scholarship addressing MMIWG2S+ data collection has employed discourse analysis (Morton, 2016), visual analysis (Gallagher, 2020), storytelling and Anishinaabe Mino Bimaadiziwin (Bernard, 2018), among others, with Indigenous researchers, advocates, and storytellers continuing to explore the ongoing genocide through a decolonizing lens. For many, data collection on the MMIWG2S+ genocide is “sporadic” and commonly employs problematic research methods. For Participant A, not only is there a large gap in research, but the ways that research is being conducted needs to be fully transparent. Not only does the current data need to be considered, but also future data that is being collected. Participant A notes that Indigenous communities want to be “consulted” and deeply “involved in policy development” and help with drafting. She asserts that “we want to be involved right from the beginning” (2022). To ensure that past wrongs are not recommitted, Indigenous data sovereignty must be prioritized.

This report demonstrates the need to integrate IRM into all data collection on MMIWG2S+. It does so by highlighting the importance of art-based expression as forms of concrete and viable data. Barone and Eisner (2012) argue “a great deal of research, and some of the most valuable research is not at all scientific” but are truly innovative (p. 2). For them, “arts-based research is a heuristic through which we deepen make more complex our understanding of some aspect of the world” (2012, p. 3). Given the complexity of the MMIWG2S+ genocide and the spiritual, emotional, psychological, and physical forms of trauma that continue to affect Indigenous Peoples and communities, art provides a way for expressing concern, pain, trauma, and resiliency. By prioritizing forms of Indigenous art that addresses MMIWG2S+, this report illustrates the importance of art as a form of data. It focuses on the ways that art and IRMs should be employed when collecting data addressing the MMIWG2S+ genocide and related experiences. Using various forms of art, such as paintings, songs, poetry, makeup, textiles, clothing, and graphic novels, this report shows how art can be used and the data analyzed effectively.



1.4: Reflecting on Indigenartistry and Indigenous art and the ongoing MMIWG2S+ genocide

Between armchair anthropology and orientalism, the cultures and communities of Indigenous Peoples around the world have been misrepresented and misunderstood. Research been done at arm's length and conducted without Indigenous Peoples' inclusion. While Indigenous Peoples are continuing to develop and grow Indigenous methods, the struggle remains trying to use Western words and theories for Indigenous lived experiences. Indigenous Peoples engage in acts of self-determination through grassroots movements that strive for acknowledgement, truth, and justice. For Smith, a strong part of the fight for self-determination has been the "rewriting and rerighting" of Indigenous communities in present-day and historical contexts (2021, p. 31). Not only do Indigenous communities fight to gather and share precious knowledge lost at the hands of settler-colonialist institutions such as Indian Day Schools and residential schools, but they also wish to demonstrate their strength as experts in their own lived experience. The information created needs to be rewritten and re-examined and the concept of data as a form of information itself must be questioned. For Smith, data "is itself a socially constructed field with epistemologically diverse" with its own "underpinnings and corresponding issues of validity, relevance, application and dissemination" (2016, p. 119).

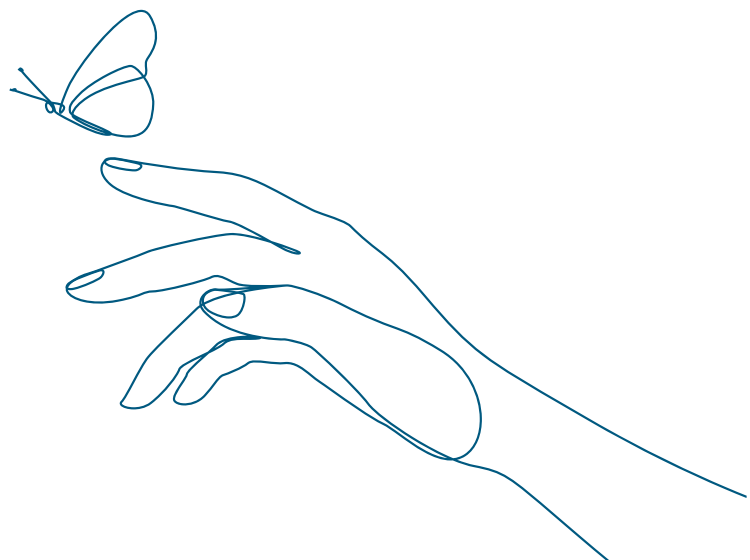
Just as Audre Lorde (1977) proclaims the inability to bring down the master's house with the master's tools, IRM is a critical tool in dismantling the ways that Western research methods have written about Indigenous communities without consent or consideration. Arts-based forms of data collection are becoming increasingly used based on their ability "to explore, understand, represent and even challenge human action and experience" (Savin Baden & Wimpenny, 2014, p. 1). Art-based research can be defined as "qualitative research that draws inspiration, concepts, processes and representational forms from the arts" (Visit, 2016, p. 2) to provide "alternative researching possibilities that fuse the creative and imaginative possibilities of the arts with social science research" (Knowles & Cole, 2008, p. xi). Cree scholar Jeffrey G. Hewitt claims that "art is a powerful device that can generate resistance, reflection and understanding" (2017, n.p). For Denzin and Lincoln (2017), the "current historical moment requires morally informed performance and arts-based disciplines that will help Indigenous and non-Indigenous peoples recover meaning in the face of senseless, brutal violence, violence that produces voiceless screams of terror and insanity" (p. 12).

Art holds power though its ability to evoke emotional responses from those viewing it, especially when considering the ways that communities have used art to demonstrate grief and trauma. Projects have employed painting, beading, jewellery making, drumming, song writing, poetry, graphic novels, and other art forms to reflect on the lived realities of individuals, families, and communities who have survived or been impacted by the MMIWG2S+ genocide. Given the importance of colour, composition, materials, and feelings in the creation process, art-based methods are ideal for gathering information on the genocide. For interviewee Tamara Bernard, when it comes to research "there tends to be a misinterpretation ... due to that lack of understanding, it creates this portrayal of not recognizing the impact of colonial invasion, oppression, discrimination, and violence on our women, and how in fact, that the reason why the women are considered the most vulnerable, it's not because they are vulnerable, because they're forced into vulnerable spaces" (2022). Art provides an affective avenue through which emotion, feelings, histories, and futures can be explored. Not only is creating, artwork, and community critical to many Indigenous communities, the times spent creating collectively with Aunties, cousins, Elders, and others cannot be quantified.



For Indigenous WG2STGD people, the concern for loved ones, each other, and themselves continues to grow with the high instances at which WG2STGD people are missing and murdered. This is why creating artwork is so important.

Participants relayed the significance of art-based methods and the power of installations in physical and virtual space. For many, art and “images engage us cognitively to produce both identification and emotion more viscerally than text,” demonstrating their vital nature in documenting current and historical experiences (Farmer, 2010, pp. 116–117). For Participant A, art-based installations such as the REDress Project¹ are critical tools for education and a powerful, moving, and striking visual representation of the ongoing genocide of MMIWG2S+. Participant A notes that the project is “very physical and in your face. And we’re also taking back space because Indigenous People were displaced from our land” (2022). Projects like the REDress Project and Walking with Our Sisters use art-based methods to communicate crucial information about the genocide as it is happening. The REDress Project is “an installation art project based on an aesthetic response to this critical national issue” of MMIWG2S+ across Canada and its impact on Indigenous communities (Black, 2020, n.p). Walking with Our Sisters “is a commemorative art installation to honour the lives of missing and murdered Indigenous Women of Canada and the United States” and is made to “acknowledge the grief and torment families of these women continue to suffer; and to raise awareness of this issue and create opportunity for broad community-based dialogue on the issue” (Walking With Our Sisters, 2020, n.p). Just as shoes became the symbol for those who survived and were tragically murdered at Auschwitz² through genocide, the red dress has become the symbol of resiliency, mourning, and awareness for MMIWG2S+. Similarly, children’s shoes have been used in art installations, activism, and protest to honour and mourn the loss of children to the residential school system in Canada. Participant A notes that the REDress Project “was very impactful and very powerful, like, it was wintertime, and the dresses were moving. And it was like they were alive, like the Spirit within them.” Often, forms of honouring those lost use personal items to humanize the atrocity. This serves so vividly in the ongoing MMIWG2S+ genocide since Indigenous WG2STGD people are commonly dehumanized in forms of media and through the care they receive by the legal, social, political, and health care systems. Art-based projects using shoes, dresses, and other items provide a physical and visual representation of those lost to the MMIWG2S+ genocide, providing an impactful and visceral response.



1 The REDress Project was developed by Indigenous artist Jamie Black.
2 See <https://remember.org/jacobs/shoeheap>

While the red dress became the symbol for the ongoing MMIWG2S+ genocide, red remains an important colour for those creating art about the genocide. One individual inspired by the red dress is Debbie Green. Green lost her sister Eleanor Ewenin at 23 years of age to the genocide. Eleanor (Laney to her families, friends, and community) was a member of Tsuut'ina First Nation in Alberta. Green says that "red is the colour the spirits can see" and wearing the colour "is a way of sending our loved one's home to the spirit world if they're still lingering" (Suncor, 2021, n.p). Not only does the red dress, as well as other art-based forms, represent the ongoing MMIWG2S+ genocide, it also elicits a strong emotional response. Emotional or affective responses are also "a zone where emotion intersects with processes taking place at a more corporeal level" (Mazzorella, 2009, p. 291). Affect acts as both the physical and bodily response to the chilling and beautiful artistry created to represent the MMIWG2S+ genocide. For Fricklin et al. (2022), "cultural forms of expression, such as ribbon skirts and beadwork, carry images of the Red Dress or red hands to signify remembrance and resistance" while fashion demonstrates "advocacy for crucial issues in Indigenous communities" (p. 70). Moreover, jewellery makers "are also joining their voices to increase awareness by creating wearable representations of cultural knowledge and teachings" and musicians "bring awareness through music and use our platform to give a voice to the voiceless" (Fricklin et al., 2022, p. 70). Finally, traditional artistry can be used to bring awareness while also supporting Indigenous models and artists.

Data sovereignty

Data sovereignty for Indigenous communities acts as a means through which Indigenous Peoples are writing for and on behalf of themselves. Walter and Russo note that “Indigenous Data Sovereignty affirms the rights of Indigenous Peoples to control the collection, access, analysis, interpretation, management, dissemination and reuse of Indigenous data” (2021, pp. 2–3). Moreover, this data sovereignty exists within an Indigenous –paradigm that stems “from the fundamental belief that knowledge is relational, is shared with all creation not be owned or discovered,” which reflects Indigenous values and beliefs addressing “relational accountability” and answering “to your relatives when you are doing research (Wilson, 2001, p. 177). For this reason, Indigenous communities continue to engage in data sovereignty where research is done, alongside, or by them. Data sovereignty is critical in the exploration of MMIWG2S+ research since it is the settler-colonial state that continues to perpetrate violence against Indigenous WG2STGD people.

Data sovereignty is one method through which Indigenous Peoples and communities can continue to rewrite and rework what is known about Indigenous histories and research; at the same time, engaging in research as an Indigenous person comes with its own weight. For Bernard, “we are researching among our Sisters, is that a lot of the time it’s been individual who may not have direct experiences of missing and murdered, and the trauma it comes with that” (2022). Bernard explores the complexity of doing research on MMIWG2S+ as an Indigenous person. Despite the emotional aspects of researching on MMIWG2S+, Bernard also notes “there tends to be a misinterpretation” and “lack of understanding” about the importance of acknowledging the impacts of settler-colonialism, which can be neglected by non-Indigenous researchers. Similarly, Participant A stressed the importance of highlighting the lived experience through Indigenous methods such as storytelling and understanding cultural protocol and ceremonial protocols. For Participant A, cultural and ceremonial protocols were directly linked to data sovereignty: “I can’t highlight enough the emphasis on cultural protocol like offering tobacco and even after tobacco as well, because they’re sharing their knowledge and, you know, their lived experience and then also just providing, like support after, because you might during the interview might trigger them” (2022). Data sovereignty is essential to ensuring that Indigenous communities are apart of the entire research process.

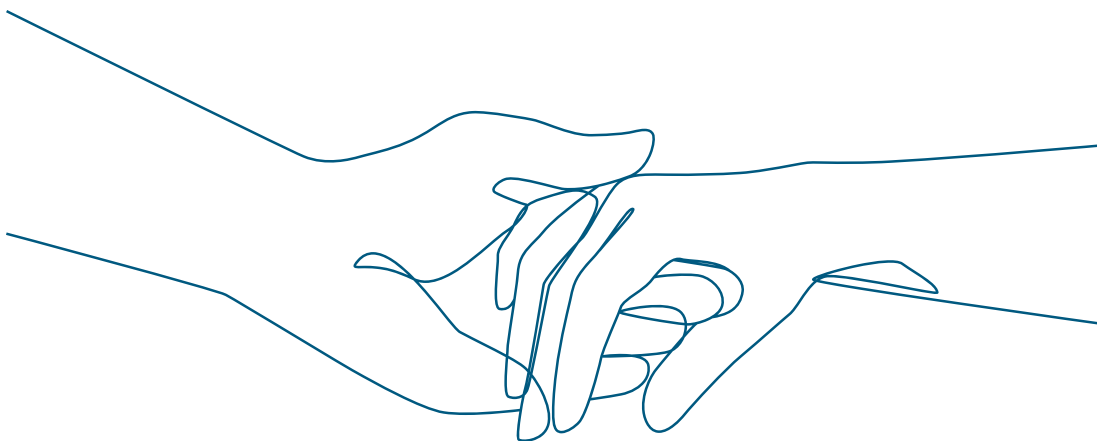


SECTION II : WESTERN METHODOLOGIES, WESTERN WAYS, AND WESTERN RESEARCHERS

While Western researchers can strive for high levels of ethical research alongside Indigenous collectives, allyship is required, and additional work must be done to ensure researchers understand the weight of the research they are seeking to accomplish. Colonialism, settler-colonialism, and armchair anthropology began an extensive legacy of poor and unethical research practices that influenced Indigenous Communities globally. Upon investigation, scholars such as Scott (2019) demonstrate the vast difference between research done based on the organization or institution conducting it. Scott notes that “even a cursory comparison of RCMP and NWAC research evidences a radically different approach, or methodology, towards missing and murdered [I]ndigenous women” (2019, p. 33). Western researchers seeking to work alongside Indigenous communities must be more aware of the lasting impacts of unethical research on them. Moreover, with an increasing awareness of one’s positionality, or perspective of the world, researchers can also reflect on how their privilege influences their lived experiences and perception. While Western methods such as surveys, interviews, and creating reports, have provided some critical insight into the ongoing MMIWG2S+ genocide, these methods are entrenched in Western ideals that are permeated by settler-colonial structures and systems. Western methods have been critiqued for encouraging “as dichotomous thinking, rationality, and individualism” that places communities at “greater risk of losing their relationships with their land, losing their employment, disconnecting from their culture, and experiencing family and relationship problems” (Datta, 2018, p. 1). In their interviews, participants demonstrated the complexities of non-Indigenous data collectors and researchers, with some arguing against including non-Indigenous people in Indigenous research. Participant A noted that non-Indigenous data collectors and researchers seeking to work with Indigenous communities “need to understand their place of power and privilege ... because colonialism has impacted our lives as Indigenous People for centuries, ever since Canada was founded” (2022). For Bernard, it is critical to remember that these are “people’s lives” and there can be an intentional “use of the term data to dehumanize” Indigenous Peoples (2022). As well, “MMIWG considerations vary from family to family, community to community” (Bernard, 2022), requiring researchers, especially those who are non-Indigenous, to engage in truly ethical practices.



As a non-Indigenous researcher herself, participant Elisabeth Cuerrier-Richer was clear about the importance of intention for her: it is critical to reflect on “what outcomes you are hoping would come out” of research and “what terms [are] employed by researchers,” as these can commonly be problematic” (2022). Anthropology researchers need to be particularly “considerate of Indigenous cultural beliefs, such as ceremonies by healers,” which must be done before engaging in any disruption or research done on Ancestral remains” (2022). Cuerrier-Richer and other participants stressed the importance of data accountability and community involvement. For non-Indigenous data collectors and researchers, “we need to have better communication and better relationships with Indigenous communities, even though it may be easier said than done” (Cuerrier-Richer, 2022). Ethical research for Participant A has already been explored by emphasizing the connection between cultural and ceremonial protocols and ethical research. Providing offerings of tobacco whenever interviewing someone honours their spirituality, identity, and knowledge while also thanking them for sharing their experience. When unethical research occurs without community involvement, this only solidifies the reasons why Indigenous communities are skeptical of non-Indigenous researchers. Given the violent history of anthropology and other research fields, Indigenous communities require elevated ethical and cultural consideration when working alongside researchers. Participant A recommends that all researchers seeking to do ethical research have a base knowledge of the history and legacy of settler-colonialism (2022). Participant A claims there is little knowledge about the impacts of the residential school systems and what they contributed to intergenerational trauma. For Participant A, it “really rips families apart and that’s kind of really linked to missing and murdered Indigenous women” (2022). Honouring the histories and experiences of Indigenous communities and Peoples can be one way of expressing good intentions for researchers who are seeking to work alongside them.



2.1: Comprehensive list of Western methods and methodologies

Method/framework	What it does	How this method can be used in MMIWG2S+
3D technology use	<ul style="list-style-type: none"> • “Researchers and exhibitors use 3D printing in anthropology collections for enhanced data collection and interpretation” (Bouton, 2018, n.p). 	<ul style="list-style-type: none"> • Enable RCMP to use skeletal remains for identification.
Anti-colonial praxis	<ul style="list-style-type: none"> • “[A]ctively reject and dismantle colonialism and its associated oppressive structures, including the ways in which research is used as a tool for ongoing colonial violence. Through this lens, we prioritize giving land back, fostering Indigenous self-determination, and establishing shared responsibilities and strong relationships with each other and the land” (NWAC, 2022, p. 11). 	<ul style="list-style-type: none"> • Understand how settler-colonialism causes racial and gender inequalities, which can help to dismantle the ways that it impacts daily life. • Use to demonstrate why there are specific stereotypes against Indigenous Peoples and how they are linked to oppressive structures. • Help to decolonize certain spaces by showing how oppression and privilege exists in that space.
Autoethnography	<ul style="list-style-type: none"> • “[I]s a research method where researchers examine themselves in relation to a particular phenomenon or topic in the context of a particular scientific discipline” (Poerwandari, 2022, p. 312). • Must be accompanied by a form of critical reflection (Pickard, 2019). 	<ul style="list-style-type: none"> • Relay the first-hand experiences of survivors. • Use as a tool for education by ensuring that non-Indigenous data collectors and researchers working with Indigenous communities understand the impact of MMIWG2S+ and can situate themselves within their own bias.
Autopictography/ autophotography	<ul style="list-style-type: none"> • “Autophotography is asking participants to take photographs of their environment and then using the photographs as actual data. Autophotography captures the world through the participant’s eyes with subsequent knowledge production” (Glaw et al., 2017, p. 1). 	<ul style="list-style-type: none"> • Use to show Indigenous Peoples in the spaces where others have gone missing (i.e., friends of younger people who have gone missing), to humanize and show the true lives of those who are missing. • Use to show the distances Indigenous People in certain communities must travel to access resources. • Demonstrate the daily lives of Indigenous Peoples and communities.

<p>Case study</p>	<ul style="list-style-type: none"> • “As a way to test and develop theory, add to humanistic understanding and existing experiences, and uncover the intricacies of complex social phenomena” (Forrest-Lawrence, 2019, p. 317). 	<ul style="list-style-type: none"> • Use previous case studies for educational purposes to show the ways that situations can best be addressed in the future. • Use a specific instance to also connect different cases when looking at the larger picture.
<p>Colonial theories</p>	<ul style="list-style-type: none"> • “[T]his theory focuses on the histories of oppression and the dominance of European culture and worldviews in relation to the current realities and experiences of Indigenous Peoples” (Rose, 2020, p. 22). • “Postcolonial theory regards the need for self-determination and self-governance and supports the argument that Indigenous voices must be brought into the mainstream after centuries of marginalization. Postcolonial theory also addresses Western centric research by centering and elevating Indigenous ways of knowing, research practices, and ultimately, [I]ndigenous wellness practices” (Rose, 2020, p. 22). 	<ul style="list-style-type: none"> • Use to explore the ways that settler-colonialism impacts MMIWG2S+. • Supports Indigenous-led and -centred initiatives that prioritize their ways of knowing. This can be used in research settings by listening, acknowledging, and incorporating Indigenous Knowledge into research. this helps to decolonize practices and demonstrate solidarity. • Ask Indigenous communities what are ways of investigating their missing loved ones that speaks to their lived experiences and realities. Assumptions about Indigenous Peoples based on non-Indigenous structures neglects vital information about someone.
<p>Community-based participatory action research (CBPAR)</p>	<ul style="list-style-type: none"> • See Indigenous methods 	
<p>Comparative analysis</p>	<ul style="list-style-type: none"> • Forms of comparative analysis “aim to explain differences or similarities and (b) the assumptions they make about the underlying causal patterns present” (Pickvance, 2001, p. 7). • Comparative “analysis is used here to mean any attempt to identify causal relations” whereby “a presence/ absence phenomenon” is determined, “precipitating causes” are identified, and trends and models are noted (Pickvance, 2001, pp. 7–8). 	<ul style="list-style-type: none"> • –se to determine commonalities between MMIWG2S+ cases, including location, information about the individual who was taken, and other possible trends. • Use to demonstrate where individuals are going missing, to provide added safety to community members (i.e., we know the Trail of Tears is a particularly unsafe). • Use to compare cases across jurisdictions, provinces, and communities. • Use to compare the types of language employed regarding MMIWG2S+ people on social media platforms (i.e., how does the language used by the community compare to the language used in the media, such as newspapers). • Compare the ways that different MMIWG2S+ cases are treated versus missing individuals who are not Indigenous.



<p>Content analysis</p>	<ul style="list-style-type: none"> • The “presence of certain words, themes, or concepts within some given qualitative data” (Population Health Methods, 2022, n.p). • “[A]n empirically grounded method, exploratory in process and predictive or inferential in intent” using signs, symbols, and logic (Krippendorff, 2019, p. 1). • “[T]ranscends traditional notions of symbols, contents, and intents” through messages, channels, communication, systems, and computations (Krippendorff, 2019, pp. 1–2). 	<ul style="list-style-type: none"> • Use to find forms of bias in newspaper articles, billboards, and articles. • Use to find repetitive and commonly used words. • Determine patterns in words used (i.e., how often a certain word is used when describing a missing person). • Determine how often a subject such as a stereotype is used to describe survivors of MMIWG2S+ (i.e., how often hitchhiking is mentioned).
<p>Critical discourse analysis</p>	<ul style="list-style-type: none"> • Analyzed text on a micro, mezzo, and macro level (Morton, 2016). • “The micro level analysis consists of an in-depth analysis of the text including word choice, the use of metaphors, the sentence structure and other language choices. The mezzo level of analysis considers how the discourse is presented/published and how it is consumed. An example of mezzo analysis is analyzing the medium of billboards and how they are presented and consumed by an audience. Finally, the macro level of critical discourse analysis examines how the particular text functions within socio-cultural practices” (Morton, 2016, p. 308). 	<ul style="list-style-type: none"> • Analyze the language used on billboards (Morton, 2016), newspapers, in the media, and law enforcement to determine forms of anti-Indigenous racism. • Determine if any language is used to undermine the importance of Indigenous people who are missing and murdered. • Explore the passive language used when educating about MMIWG2S+ (i.e., is the term genocide being upheld; why or why not). • Evaluate the language used in interviews and other forms of data collection to ensure that law enforcement is using trauma-informed and culturally sensitive language. • Critique the language used in policy and the continuing efforts towards truth and reconciliation.
<p>Critical reflection (see Positionality)</p>	<ul style="list-style-type: none"> • “Critical reflection is the means by which the researcher challenges their traditional notions of objective control between researchers and research participants” (Rose, 2020, p. 39). 	<ul style="list-style-type: none"> • Use to ensure that all those collecting data who are non-Indigenous data collectors and researchers have reflected on their roles in continuing settler-colonial violence. • Reflect on personal privilege and one’s role and ability in providing kind, considerate, and informed services. • Can be used by law enforcement to situate themselves within the context of the carceral state, surveillance, and continued perpetrated violence against Indigenous Peoples.

<p>Digital methodologies</p>	<ul style="list-style-type: none"> • “Indigenous feminist approach to digital methods is about leveraging a decolonial or anticolonial critiques ... creating alternative structures both tangible and intangible that allow for the rapid and secure dissemination of information and knowledge for the benefit of marginalized peoples, centering the goals of Indigenous women and girls” (Duarte & Vigil-Hayes, 2021, pp. 92–93). 	<ul style="list-style-type: none"> • Discuss the importance of social media activism. • Explore the power and awareness that is spread through movements on social media platforms. • Analyze the use of hashtags such as #MMIWG2S+. • Use to explore digital archives. • Explore how anti-Indigenous racism and MMIWG2S+ are connected on social media platforms.
<p>Discourse analysis</p>	<ul style="list-style-type: none"> • Aims to find the underlying meaning through analyzing the power of words. • “Discourse analysis recognizes all acts of speech and writing as interventions on a field of microstructures of power. In this framework, such statements have a material existence and create material effects” (Scott, 2019, p. 28). • “[I]n discourse analysis, a collection of crime statistics that are not differentiated for cultural identity would not be recognized as prioritizing the particular experience of the victimization of Indigenous women and girls” (Scott, 2019, p. 29). 	<ul style="list-style-type: none"> • Examine the words used to describe the ways that Indigenous WG2STGD people are described when missing. • Explore how negative language-based stereotypes contribute to the dehumanization of Indigenous WG2STGD people. • Explore the way that the MMIWG2S+ genocide is described and discussed. • Explore the language used by the media to describe the MMIWG2S+ genocide.
<p>Ethnography</p>	<ul style="list-style-type: none"> • “Ethnography is the study of social interactions, behaviours, and perceptions that occur within groups, teams, organisations, and communities” with “a strong emphasis on exploring the nature of a particular social phenomenon, rather than setting out to test hypotheses about it” (Reeves et al., 2008, p. 512). • Provides a “a tendency to work primarily with “unstructured data” – that is, data that have not been coded at the point of data collection as a closed set of analytical categories” (Reeves et al., 2008, p. 512). 	<ul style="list-style-type: none"> • Use to determine the specificity of community healing, ceremony, and its relationship to the MMIWG2S+ genocide by an external researcher. • Use to see what types of resources and measures are needed based on conversation, observation, and other methods. • Use as a reflective tool for those working in Indigenous communities in health, law enforcement, and other areas of vulnerability regarding the MMIWG2S+ genocide.
<p>Grounded theory analysis</p>	<ul style="list-style-type: none"> • Uses data to construct a theory based on comparison. • Uses observation and interviews • Can use recordings or written notes (Williams and Irurita, 2005). 	<ul style="list-style-type: none"> • Can be employed by law enforcement when asking about a missing person to use information to create a theory of what happened to the individual. • Include multiple methodological tools that can be used to collect data on MMIWG2S+, including conversation, sharing circles, and observation.



<p>Historical research</p>	<ul style="list-style-type: none"> Utilizes historical documents such as dairies, legal documents, videos, and government documents as forms of data. “Historical data are extremely context dependent, and always open to a variety of possible interpretations” (Meroño-Peñuela et al., 2014, p. 2). Historical methods can include “databases and document management systems facilitated the transition from historical documents to historical knowledge through text analysis; statistical methods were used predominantly for testing hypotheses, although with time were more valued as a descriptive or exploratory tool than as an inductive method; image management aided historians to digitize, enrich, retrieve images and visualize data” (Meroño-Peñuela et al., 2014, p. 3). 	<ul style="list-style-type: none"> Reflect on the historical ways that MMIWG2S+ has progressed. Analyze trends over time. Look at the contributions of legal and government documents to the overall well-being of Indigenous Peoples. Research the involvement of RCMP and law enforcement in the MMIWG2S+ genocide. Examine case files and case studies.
<p>Intersectionality</p>	<ul style="list-style-type: none"> An Intersectional approach was used in research project development. Originally coined in 1991, Kimberlé Crenshaw defines intersectionality as “a lens, a prism, for seeing the way in which various forms of inequality often operate together and exacerbate each other,” highlighting that “what’s often missing is how some people are subject to all of these, and the experience is not just the sum of its parts” (Crenshaw, quoted in Steinmetz, 2018). 	<ul style="list-style-type: none"> Use to consider the different ways that Indigenous Identity, class, community, (un)employment, (dis)ability, language, and so on contribute to vulnerability to MMIWG2S+. Use to determine the best person to gather information or to provide space for researcher to reflect on this positionality and how it impacts their work.
<p>Feminist pedagogy</p>	<ul style="list-style-type: none"> “Transform the educational experience through critically engaging students in broader social change” (Vanner et al., 2022, p. 103762). Can incorporate intersectionality into this method to demonstrate the importance of discussing different lived experience, vulnerabilities, and privilege. 	<ul style="list-style-type: none"> Consider how anti-racism, discrimination, and other critical topics are taught and discussed by law enforcement. Utilize in how law enforcement learns about cases, families, and the ongoing crisis of MMIWG2S+ and relate to the needed social change of MMIWG2S+.
<p>Narrative analysis</p>	<ul style="list-style-type: none"> “To understand how research participants construct story and narrative from their own personal experience. That means there is a dual layer of interpretation in narrative analysis. First the research participants interpret their own lives through narrative. Then the researcher interprets the construction of that narrative” (Delve & Limpaecher, 2020, n.p). 	<ul style="list-style-type: none"> Encourage family members, friends, and communities to write down their experiences about the ongoing MMIWG2S+ genocide and have these interpreted by a researcher. Explore how the stories, experiences, and events can be interpreted by law enforcement and other legal bodies, to determine the unfolding of events and impacts on the lives of communities. Use to demonstrate how survivors, families, friends, and communities engage in resilience and solidarity.



Observational analysis	<ul style="list-style-type: none"> • See Ethnography and community-based participatory research 	
Participatory action research	<ul style="list-style-type: none"> • See Community-based participatory action research 	
Phenomenological method	<ul style="list-style-type: none"> • Uses the descriptions of the lived experiences of others to determine the meaning behind those experiences. • Determines how people perceive their experiences and world by considering the believe system of that person (Daley, 2005). 	<ul style="list-style-type: none"> • Explore the lived experiences of family, friends, and survivors of MMIWG2S+. • Explore the impact that the belief systems of law enforcement and others have on the MMIWG2S+ genocide.
Post-colonial theory	<ul style="list-style-type: none"> • See Anti-colonial praxis 	
Positionality (also see Critical reflection)	<ul style="list-style-type: none"> • “Refers to how your different intersections of identity, personal values, views, and location in time and space (namely your different positions) influence how you understand the world. The term also shows that these social and spatial positions are not fixed—rather, they are fluid—shifting according to different contexts. Your positionality shapes both what kind of knowledge you have and what knowledge you produce” (NWAC, 2022, p. 17). 	<ul style="list-style-type: none"> • Use to ensure that all those collecting data who are non-Indigenous data collectors and researchers have reflected on their roles in continuing settler-colonial violence. • Reflect on personal privilege and one’s role and ability in providing kind, considerate, and informed services. • Can be used by law enforcement to situate themselves within the context of the carceral state, surveillance, and continued perpetrated violence against Indigenous Peoples.
Statistical analysis	<ul style="list-style-type: none"> • “Is a strengths-based framework that is grounded in an understanding of and responsiveness to the impact of trauma” that seeks to emphasize “physical, psychological, and emotional safety for both providers and survivors, and that creates opportunities for survivors to rebuild a sense of control and empowerment” (Center for Health Strategies, 2006). TIC should also “aim at ensuring environments and services are welcoming and engaging for service recipients and staff” (Trauma Informed Oregon, 2016). 	<ul style="list-style-type: none"> • Use to ensure that information is collected in a way that will not retraumatize survivors, families, friends, and community members. • Consider using different methods and taking detailed accounts the first time, thus ensuring that the same questions do not need to be asked again. • Provide a warning whenever questions or content may be more difficult for some people. • Provide a letter or content warning form, regardless if it is legally required, before engaging in any research. • Ensure that resources are made available including helplines, counselling, and other care-based information.



<p>Visual analysis</p>	<ul style="list-style-type: none"> • “Visual methodologies are used to understand and interpret images and include photography, film, video, painting, drawing, collage, sculpture, artwork, graffiti, advertising, and cartoons. Visual methodologies are a new and novel approach to qualitative research derived from traditional ethnography methods used in anthropology and sociology. There has been recent enthusiasm for the use of visual methods in qualitative research. They add value to already existing methods by bringing another dimension), by capturing rich multidimensional data, and by adding valuable insights into the everyday worlds of participants” (Glaw et al., 2017, p. 1). • Visual methodologies are often used in qualitative research to create, understand, and interpret images. It can include the use of any visual media: Photography, film, video, painting, drawing, collage, sculpture, artwork, graffiti, advertising, and/or cartoons” (NWAC, 2022, p. 45). 	<ul style="list-style-type: none"> • Look at the type of images that are being used to communicate about someone who is missing. • Look at the types of art that community members are creating and understand their meaning. • Look at the images that are being used for other people who have gone missing and determine how does representations differ. • Look at the forms of representation being used. • Look at how the red dress is being used to raise awareness. • Look at the colours or symbols being used to bring awareness to the MMIWG2S+ genocide?
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SECTION III : CONCLUSION AND RECOMMENDATIONS

3.1: Recommendations to improve MMIWG2S+ data collection

This project provides some insight into the different methods that can be used to collect data on the ongoing MMIWG2S+ genocide. These types of data collection methods provide communities, researchers, and others who collect data with ethical, empathetic, and culturally relevant approaches to research. They may be used across all settings, including health care and law enforcement settings, and by researchers interested in exploring instances of violence and the lived experiences of those impacted by the MMIWG2S+ genocide.

Models such as trauma-informed care, UNDRIP's FPIC, and Etuaptmumk/Two-Eyed Seeing can be held up as examples of best practice methods for collecting data as they highlight the importance of acknowledging the larger structure and legacies of settler colonialism. They provide context for non-Indigenous data collectors and researchers seeking to engage in decolonizing methods to gather critical information and insight into the genocide. This project also demonstrates the importance of Indigenous forms of art as pieces of data. Their value lies in their ability to relay information, emotion, and connection among communities.

In conclusion, this project provides comprehensive tools for gathering data on the ongoing MMIWG2S+ genocide while also underscoring the fact that non-Indigenous researchers should reflect critically on their position and contributions to settler colonialism if they are to really understand and empathize with Indigenous communities. Through this project, we gain insight into the ways that safer and kinder spaces can be created for Indigenous Peoples and the families, friends, and communities of MMIWG2S+ during the process of collecting information about a loved one who has gone missing or been murdered. The emphasis should be on promoting the inclusion of Indigenous Traditional Knowledge into research and data collection efforts and on prioritizing the needs of Indigenous people during times of distress. Providing safe spaces for smudging, ceremony, employing Elders, and utilizing Indigenous teachings will demonstrate the care and dedication of the data collector or researcher has regarding the ongoing MMIWG2S+ genocide.

3.2: Examples of Data and Archival Materials, and Suggested Interpretive Methods, Related to the Ongoing MMIWG2S+ Genocide

The following chart lists examples of the types of data and archival materials that are available, along with the methods that can be used to interpret this data. For instance, if you are looking for an archive that pertains to the ongoing MMIWG2S+ genocide, the Legacy Archive will be helpful.

DISCLAIMER: THE NATIVE WOMEN'S ASSOCIATION OF CANADA DOES NOT ENDORSE ANY ORGANIZATION OR RESOURCE LISTED BELOW. THIS LIST DEMONSTRATES WHAT IS AVAILABLE FOR SUPPORT AND INFORMATION PURPOSES ONLY.



2.1: Comprehensive list of Western methods and methodologies

Type of data	Item	Method used to interpret
Archives	<ul style="list-style-type: none"> • Legacy Archive: National Inquiry into the Missing and Murdered Indigenous Women and Girls¹ 	<ul style="list-style-type: none"> • Content analysis • Discourse analysis • Historical analysis • Visual analysis (for visual representations) • Narrative analysis • Digital analysis (when digital)
Art	<ul style="list-style-type: none"> • A1) One of the pieces from Dakota Mace, a Diné artist in Łichíí (Red) Series² • A2) “Not Forgotten” depicts an Ojibwe strap bag by EJ Miller-Larson, a member of Fond du Lac Band of Lake Superior Chippewa and Oneida Nation of Wisconsin³ • A3) Alanah Jewell, Haudenosaunee creator of the Bear clan, Oneida, Morningstar Designs⁴ • A4) “This River Runs Red” by Shan Goshorn, Eastern Band Cherokee artist • A5) MMIWG2S+ piece by Katie Anderson, a Cree-settler artist • A6) Three pieces by Nayana LeFond, who is Anishinaabe (Ojibwe), Mi’kmaq, and Métis descent, residing in the U.S., but born and raised in Ontario 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Dance • Indigenous autoethnography • Oral history • Reflective analysis • Sharing circles • Storytelling • Yarning • Autoethnography • Autopictography • Case study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Post-colonial theory • Positionality (also see Critical reflection) • Statistical analysis • Trauma-informed consent framework • Visual analysis

1 <https://www.mmiwg-ffada.ca/commemoration-art-and-education/legacy-archive/>
2 <https://www.dakotamace.com/>
3 <https://www.ejmillerlarson.com/gallery-1>
4 <https://morningstardesigns.ca/>



<p>Art installments and travelling art installations (AI)</p>	<ul style="list-style-type: none"> • AI1) Native Women’s Association of Canada’s Faceless Doll Project • AI2) ‘They’re not forgotten’ Art installation in Edmonton, hosted by Bent Arrow Traditional Healing Society² Walking With Our Sisters³ The REDress Project⁴ • AI3) The Many Red Dresses For Awareness Project by April Doecker⁵ • AI4) Jingle dress dancer art installation, a joint effort of Binesiwag Centre for Wellness and Seven Generations Education Institute (SGEI), Fort Frances⁶ • AI5) Bridge Honouring the Lives of Missing and Murdered Indigenous Women, Girls, and Two Spirit people, University of Waterloo⁷ • AI6) Portraits in Red: Missing and Murdered Indigenous People Painting Project by Nayana Lafond⁸ • AI7) Kendomang Zhagodenamnon Lodge, Thunder Bay, Her Story Project⁹ 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Dance • Indigenous autoethnography • Oral history • Reflective analysis • Sharing circles • Storytelling • Yarning • Autoethnography • Autopictography • Case study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Post-colonial theory • Positionality (also see Critical reflection) • Statistical analysis • Trauma-informed consent framework • Visual analysis
<p>Banners (BA)</p>	<ul style="list-style-type: none"> • BA1) National Farmers Union Stands with Indigenous Women, Girls, and 2SLGBTQQIA+ People, October 6, 2021¹⁰ • BA2) MMIWG2S+ march in 2019¹¹ • BA3) Banners created in honour of the ongoing MMIWG2S+ genocide in front of Parliament in Ottawa¹² • BA4) Banner honouring those who have been lost on the Highway of Tears¹³ 	<ul style="list-style-type: none"> • Visual analysis • Discourse analysis • Content analysis • Community-based participatory action research • Culturally relevant gender-based analysis

1 https://www.nwac.ca/assets-knowledge-centre/2012_Building_on_the_Legacy_of_NWAC_Faceless_Doll_Project.pdf
2 <https://edmonton.ctvnews.ca/they-re-not-forgotten-art-installation-aims-to-educate-community-on-mmiwg-1.5613278>
3 <http://walkingwithoursisters.ca/>
4 <https://www.jaimeblackartist.com/exhibitions/>
5 <https://scyapinc.org/the-many-red-dresses-for-awareness-project/>
6 <https://ftimes.com/news/local-news/art-to-spark-awareness-of-mmiwg2s/>
7 <https://uwaterloo.ca/human-rights-equity-inclusion/events/bridge-honouring-lives-missing-and-murdered-indigenous-women>
8 <https://kzlodgehammarskjold.wordpress.com/her-story-mmiwg/>
9 <https://viacampesina.org/en/canada-national-farmers-union-stands-with-indigenous-women-girls-and-2slgbtqia-people/>
10 https://siccanguccd.org/blog/1/mmiwg-missing-and-murdered-indigenous-women?gclid=Cj0KCQIA4aacBhCUARISAI55maEVSFPY4dXuw_Ukk8hmyOrt5aXY_pOGK3IMFGa6_xliBouQFN5LzZ0aAg3EALw_wcB
11 <https://www.ourbodiesourselves.org/health-info/voices-unheard-a-short-film-on-what-happens-when-a-native-woman-goes-missing/>
12 <https://www.cbc.ca/news/indigenous/mmiwg-inquiry-report-1.5158385>



<p>Baskets (BAS)</p>	<ul style="list-style-type: none"> • BAS1) Amanda Smith (Nooksack), “Missing and Murdered Indigenous Women’s Basket” (Photo: Tim Mickleburgh)¹ 	<ul style="list-style-type: none"> • Ceremony • Conversations • Oral history • Community-based participatory action research • Narrative analysis • Observational analysis • Participatory action research
<p>Bead work (BE)</p>	<ul style="list-style-type: none"> • Walking With Our Sisters project² • BE1) Sister beadwork done by Kaska Dena and Jewish artist Kali Spitzer and Cannupa Hanska Luger, a New Mexico-based artist of Mandan, Hidatsa, Arikara, Laota, Austrian, and Norwegian descent³ • BE2) Cross Beading Designs MMIWG Medallion by Shannon Cross⁴ • BE3) Beadwork by Cree artist Heather Stewart (Sweet Grass Beads) in honour of No More Stolen Sisters and MMIWG2S+⁵ • BE4) Red dresses made by attendees to City of North Battleford’s Walking with Our Sisters beading workshop • BE5) Bead work by Maskawitehew, a Nehiyawe iskwew (Cree Woman) artist creating Indigenous wearable art • BE6) Beaded heart tapestry that was displayed in the lobby of the legislative assembly in October 2020 (Photo: NNSL)⁶ 	<ul style="list-style-type: none"> • Visual analysis • Ceremony • Conversation • Sharing circles • Community-based participatory research • Observational analysis • Participatory action research
<p>Billboards (BI)</p>	<ul style="list-style-type: none"> • B1) MMIW awareness billboard in Grand Haven, Michigan, October–November 2020⁷ • B2) Billboard on M-28 near Brimley, Michigan, July 2022 • B3) Jen Buckley’s MMIWG2S+ awareness billboards in Montana, a member of the Chippewa Cree Tribe and Havre high school graduate, is putting up billboards around Montana • B4) Southern Chiefs’ Organization Inc. billboard featuring Lost But Not Forgotten, a painting by Winnipeg artist Ida Bruyere, proud citizen of Black River First Nation with family ties to Sagkeeng First Nation • B5) Southern Chief’s Organization in Manitoba MMIWG2S+ billboard⁸ 	<ul style="list-style-type: none"> • Visual analysis • Ceremony • Conversation • Sharing circles • Community-based participatory research • Observational analysis • Participatory action research

1 <https://www.monamuseum.org/mona-blog/honoring-our-stolen-sisters>
2 Walking With our Sisters– <http://walkingwithoursisters.ca/artwork/moccasin-vamps/>
3 <https://www.cbc.ca/news/indigenous/mmiwg-art-gardiner-museum-toronto-1.5264118>
4 <https://www.etsy.com/ca/listing/1031957383/mmiwg-medallion?epik=dj0yJnU9NmhsM29qSWNmUJJC2doMjvhQkRtRlJnXzlpN3VPS2YmcD0wJm49ZjZURzVUdXJadENUbldjM2lqSUdtZyZ0PUFBQUFBR04zang4>
5 https://www.instagram.com/sweetgrass_beads/
6 <https://www.nnsl.com/news/nwt-status-of-women-minister-reacts-to-ottawas-mmiwg-plan/>
7 Native Justice Coalition: <https://www.nativejustice.org/mmiwg2s>
8 <https://scoinc.mb.ca/mmiwg2s-and-violence-prevention/>



<p>Books</p>	<ul style="list-style-type: none"> • Jessica McDiarmid: Highway of Tears • Dawn Memee Lavell-Harvard and Jennifer Brant: Forever Loved • Kim Andersonp-Keetsahnak: Our Missing and Murdered Indigenous Sisters • Katherine McCarthy: Invisible Victims MMIW • Reconciling Canada: Critical Perspectives on Culture of REDress • Torn from our Midst: Voices of Grief, Healing, and Action from the Missing Indigenous Women Conference 2008 • Ray Michalko: Obstruction of Justice: The Search for Truth on Canada’s Highway of Tears • Melanie Florence: The Missing • Our Voice of Fire: A Memoir of a Warrior Rising • Gwen Florio: Dakota • A Collective Voice for the Victims Who Have Been Silenced from the Highway of Tears Symposium Recommendations Report • Florence Melanie: Missing Nimama (children’s book) • Tara Beagan: In Spirit • Amber Richelle Dean: Remembering Vancouver’s Disappeared Women: Settler Colonialism and the Difficulty of Inheritance • Allison Hargreaves: Violence Against Indigenous Women: Literature, Activism, Resistance • Emmanuelle Walter, translated by Susan Ouriou and Christelle Morelli, foreword by Melina Laboucan-Massimo: Stolen Sisters: The Story of Two Missing Girls, Their Families and How Canada Has Failed Indigenous Women . 	<ul style="list-style-type: none"> • Discourse analysis • Content analysis • Autoethnography • Autopictography • Case study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Storytelling • Ceremony • Sharing circles • Indigenous autoethnography • Letter writing
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<p>Calls for action/ action plans</p>	<ul style="list-style-type: none"> • Government of British Columbia: Submission to the National Inquiry into Missing and Murdered Indigenous Women and Girls (2018)¹ • National Inquiry: Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019)² • National Action Plan: Missing and Murdered Indigenous Women, Girls, and 2SLGBTQIA+ People National Action Plan (2021)³ • Native Women’s Association of Canada: Call for Action: Our Calls, Our Action (2021)⁴ • Native Women’s Association of Canada: 10-Point Action Plan in Response to National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG)⁵ • Congress of Aboriginal Peoples: Illuminating the Way: Beholding Power and Place – National Action Plan on Missing and Murdered Indigenous Women, Girls and 2SLGBTQIA+ People⁶ • Government of British Columbia— Path Forward—Indigenous Women & Girls Safety: Community Sessions I Action Plan & Priorities (2019)⁷ • Government of New Brunswick— Plan to prevent and respond to violence against Aboriginal women and girls (2017–2021)⁸ • Government of Northwest Territories— Doing Our Part—Initial Response to ‘Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women And Girls (2019)⁹ • Government of Northwest Territories: Changing the Relationship: Draft Action Plan in response to the calls for justice on missing and murdered Indigenous women, girls and 2SLGBTQIA+ people¹⁰ • Government of Prince Edward Island: [?] • Government of Yukon: Changing the Story to Upholding Dignity and Justice: Yukon’s Missing and Murdered Indigenous Women, Girls and Two-spirit+ People Strategy (2020)¹¹ • Inuit Tapiriit Kanatami : 2020-2023 Action Plan¹² 	<ul style="list-style-type: none"> • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Distinctions-based analysis • Etuaptmuk/Two-Eyed Seeing • Free, prior, informed consent • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Anti-colonial praxis • Autoethnography • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Historical research • Narrative analysis • Phenomenological method • Statistical analysis • Trauma-informed consent framework • Letter writing
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1 <https://www2.gov.bc.ca/assets/gov/law-crime-and-justice/about-bc-justice-system/inquiries/mmiwb/bc-submission.pdf>
2 <https://www.mmiwg-ffada.ca/>
3 https://mmiwg2splus.wpenginewpowered.com/wp-content/uploads/2021/06/NAP_Report_EN.pdf
4 <https://www.nwac.ca/assets-knowledge-centre/NWAC-action-plan-English.pdf>
5 <https://www.nwac.ca/assets-knowledge-centre/nwac-ten-point-action-plan.pdf>
6 https://abo-peoples.org/wp-content/uploads/2022/06/CAP_Illuminating-the-Way_en-1-1.pdf
7 [file:///C:/Users/epecjak/Downloads/Path%20Forward%202019%20Community%20Sessions%20-%20Action%20Plan%20&%20Priorities%20-%20Single%20pages%20for%20PRINT.pdf](https://www2.gnb.ca/content/dam/gnb/Departments/aas-saa/pdf/NBPPRAVAG2017-2021.pdf)
8 <https://www2.gnb.ca/content/dam/gnb/Departments/aas-saa/pdf/NBPPRAVAG2017-2021.pdf>
9 https://www.eia.gov.nt.ca/sites/eia/files/td_doing_our_part-initial_response_to_reclaiming_power_and_place-the_final_report_of_the_national_inquiry_into_missing_and_murdered_indigenous_wo.pdf
10 https://www.eia.gov.nt.ca/sites/eia/files/16352_gnwt_mmiwg_action_plan_8.5x11in_web.pdf
11 <https://yukon.ca/sites/yukon.ca/files/wd-yukons-missing-murdered-indigenous-women-girls-two-spirit-people-strategy.pdf>
12 https://www.itk.ca/wp-content/uploads/2020/09/ITK_2020-2023-Strategy-Plan_English_PDF.pdf



<p>Ceramics and pottery (CE)</p>	<ul style="list-style-type: none"> • Liz Skye is an Indigenous woman from Sioux Falls, South Dakota who used pottery to educate on the ongoing MMIWG2S+ genocide¹ • CE1) MMIWG2S+ ceramic pins made by Remedy Art Studio to spread awareness and raise funds² • CE2) Heart Spirits project by Cheryl Ring, a professional ceramic artist from Prince Albert³ • CE3) Missing Sisters pottery exhibit by Indigenous artists Shirley Brauker⁴ 	<ul style="list-style-type: none"> • Visual analysis • Ceremony • Storytelling • Reflective analysis/personal reflection • Sharing circles
<p>Clothing and attire (CL)</p>	<ul style="list-style-type: none"> • CL1) April Doepker designed and created a red dress for SCYAP Art Gallery⁵ • CL2) Osage designer Dante Biss-Grayson : red handprint front and back skirt, 100 percent Cavalli silk by Sky Eagle Collective 400 Ribbon Skirt Campaign⁶ • CL3) The Good House of Design for Vancouver Indigenous Fashion Week Red Dress event in 2019, by designer Ay Lelum, a second-generation Coast Salish; featured at Nanaimo Museum between October and February 2019 • CL4) Ribbon skirt and jewellery by Maskawitehew, a Nehiyawe iskweh (Cree woman) artist of Indigenous wearable art⁷ • CL5) Grandmother Earth Dress for REDress Project by Collin Graham and Lindsay Tyance; beadwork by Rita Tyance⁸ 	<ul style="list-style-type: none"> • Visual analysis • Ceremony • Sharing circles • Conversation • Community-based participatory action research • Yarning • Critical reflection • Digital methodologies • Historical research • Observational analysis • Narrative analysis • Participatory action research • Oral history
<p>Comic strips (CO)</p>	<ul style="list-style-type: none"> • CO1) Michael de Adder, "The Gleaner", political cartoonist for Washington Post • CO2) Malcom Mayes, MMIMWGG2S+ comic for Edmonton Journal⁹ • CO3) Editorial cartoon by Graeme MacKay, Hamilton Spectator, July 13, 2017¹⁰ • CO4) MMIWG Inquiry, published March 8, 2018 by Ingrid Rice¹¹ 	<ul style="list-style-type: none"> • Oral tradition • Ceremony • Conversation • Reflective analysis • Storytelling • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Intersectionality • Historical research • Narrative analysis • Visual analysis

1 <https://volanteonline.com/2019/02/liz-skye-unbottles-stories-of-mmiwg2-with-ceramics-project/>
2 <https://www.facebook.com/gpfriendship/photos/a.802972553173666/2507005392770365/>
3 <https://saskcraftcouncil.org/art-exhibit-recognizing-missing-and-murdered-indigenous-women-receives-international-recognition/>
4 https://www.kpcnews.com/heraldrepublican/article_307c6d83-3ad3-58a9-bcb9-ebc6c81b8d67.html
5 <https://scyapinc.org/the-many-red-dresses-for-awareness-project/>
6 <https://indiancountrytoday.com/news/red-handled-mmiw-in-fashion-art>
7 <https://www.instagram.com/maskawitehew/?hl=en>
8 <https://www.onwa.ca/learning-resources-mmiwg>
9 https://www.reddit.com/r/canadapoliticshumour/comments/bxi8q0/mmiwg_inquiry/
10 <https://mackaycartoons.net/tag/mmiwg/>
11 <https://www.cagle.com/ingrid-rice/2018/03/mmiwg-inquiry>



<p>Dancing</p>	<ul style="list-style-type: none"> • With music by A Tribe Called Red, video, holograms and dance to honour Canada’s missing and murdered Indigenous women https://www.youtube.com/watch?v=q_vqIzJofo0 • Atlantic Ballet production Ghosts of Violence on the ongoing MMIWG2S+ genocide https://www.cbc.ca/news/indigenous/wolastoqey-mmiwg-ballet-ghosts-of-violence-1.4880387 • Butterflies in Spirit dancing for MMIWG2S+, including founder of dance troupe Palexelsiya Lorelei Williams, an advocate from Skatin and Sts’Ailes First Nations¹ 	<ul style="list-style-type: none"> • Accessible • Ceremony • Community-based participatory action research • Distinctions-based analysis • Free, prior, informed consent • Reflective analysis/personal reflection • Autoethnography • Content analysis • Digital methodologies • Intersectionality • Historical research • Participatory action research • Visual analysis
<p>Data base</p>	<ul style="list-style-type: none"> • Safe Passage, a Native Women’s Association of Canada initiative² • Sovereign Bodies³ database • CBC Database for MMIWG2S+⁴ • Canada Missing (government) • Amber Alert • Association of the Families of Persons Murdered or Disappeared • Avis de Recherche • BC Institute Against Family Violence • Canadian Parents of Murdered Children and Survivors of Homicide Victims Inc. • Enfant-Retour Québec • Federation of Saskatchewan Indian Nations • Giant Dwarf • Highway of Tears • Homeless Nation • I Am Missing • Missing Canadians • Missing or Unsolved Murders of Indigenous Sisters • Missing People Net (Wayne Leng) • No More Silence • North American Missing Persons Network • Ontario’s Missing Adults • Prime Time Crime • Red Path (NWAC) • Sex Professionals of Canada • Sisters in Solidarity • Stolen and Silent • The Charley Project • The Doe Network • The Last Link on the Left • Unsolved Canada • Vanished Voices • Websleuths • Winnipeg Homicides 	<ul style="list-style-type: none"> • Culturally relevant gender-based analysis • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Anti-colonial praxis • Autoethnography • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Historical research • Phenomenological method • Statistical analysis



Embroidery (E)	<ul style="list-style-type: none"> • E1) Vamps: There Are No Words by Becky Bebamikawe-Roy⁵ • Embroidery Circle started by families impacted by MMIWG2S+ genocide⁶ • E2) Memory Quilt, a travelling exhibition by the Ashukan Cultural Space in Montreal⁷ • E3) B.C. Memorial Quilt for MMIWG2S+ families⁸ • E4) TRC Bobcaygeon Quilt: “Our Banner” Quilt⁹ • E6) A quilt in Iqaluit in healing space in 2018, filled with messages of support and traditional imagery; includes a symbol for the territory of Nunavut, and traditional Inuit tools like an ulu and drum (Garrett Hinchey/CBC)¹⁰ 	<ul style="list-style-type: none"> • Visual analysis • Discourse analysis (if words are included) • Content analysis (if words are included) • Ceremony • Accessible • Community-based participatory action research • Distinctions-based analysis • Etuaptumk/Two-Eyed Seeing • Sharing circles • Storytelling • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Visual analysis
Exhibits	<ul style="list-style-type: none"> • Canadian Museum of Human Rights • [any others?] 	<ul style="list-style-type: none"> • Historical analysis • Visual analysis • Discourse analysis • Content analysis
Fact sheets	<ul style="list-style-type: none"> • Native Women’s Association of Canada: MMIWG2S+ Factsheet¹¹ 	<ul style="list-style-type: none"> • Discourse analysis • Content analysis
Fashion	<ul style="list-style-type: none"> • See Clothing/attire 	

1 <https://www.ctvnews.ca/canada/butterflies-in-spirit-dancing-for-missing-murdered-indigenous-women-and-girls-1.5868127>
2 <https://experience.arcgis.com/experience/abf99d2d43c4e9883ca337a183d2f02>
3 <https://www.sovereign-bodies.org/mmiw-database>
4 <https://www.cbc.ca/missingandmurdered/>
5 <http://walkingwithoursisters.ca/art/becky-bebamikawe-roy-2/?portfolioID=357>
6 <https://www.cbc.ca/news/indigenous/embroidering-mmiwg-survivors-violence-1.5342364>
7 <https://www.cbc.ca/news/indigenous/memory-quilt-made-by-montreal-women-honours-missing-murdered-indigenous-women-1.5496389>
8 <https://news.gov.bc.ca/releases/2016ARR0033-000749>
9 <https://trcbobcaygeon.org/our-quilted-banner-story/>
10 <https://www.cbc.ca/news/indigenous/mmiwg-inquiry-report-1.5158385>
11 <https://www.nwac.ca/assets-knowledge-centre/Fact-Sheet-MMIWG-1.pdf>



<p>Films and documentaries</p>	<ul style="list-style-type: none"> • Missing and Murdered Aboriginal Women in Canada: produced by McIntyre Media; Peter Whyte, executive producer; Mary Cubello, writer; Sean Cisterna, editor (2016) • Missing and Murdered Aboriginal Women in Canada: New York, N.Y.: Distributed by Infobase (2021) • Survival, Strength, Sisterhood: Downtown Eastside Power of Women Group (2011) • Finding Dawn: Christine Welsh and National Film Board of Canada (2006) • This River: National Film Board of Canada (2016) • Protect our Future Daughters: Maryanne Junta and Helena Lewis, National Film Board of Canada (2017)¹ 	<ul style="list-style-type: none"> • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions based analysis • Etuaptmumk/Two-Eyed Seeing • Indigenous autoethnography • Letter Writing • Oral history • Priority-based: [?] • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Anti-colonial praxis • Autoethnography • Autopictography • Case study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Free, prior, informed consent • Grounded theory analysis • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Post-colonial theory • Positionality (also see Critical reflection) • Statistical analysis • Trauma-informed consent framework • Visual analysis
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¹ <https://www.nfb.ca/film/protect-our-future-daughters/>



<p>Forums and support groups</p>	<ul style="list-style-type: none"> • Native Women’s Association of Canada Sisters in Spirit¹ • It Starts With Us² • Information about the National Inquiry³ • Grandmother’s Voice⁴ 	<ul style="list-style-type: none"> • Accessible [?] • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Haudenosaunee Kanien’kéhaka • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Autoethnography • Autopictography • Case study • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Free, prior, informed consent • Grounded theory analysis • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Positionality • Trauma-informed consent framework
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1 <https://nwwac.ca/policy-areas/violence-prevention-and-safety/sisters-in-spirit/>
2 <http://itstartswithus-mmiw.com/>
3 <https://www.canada.ca/en/indigenous-northern-affairs.html>
4 <https://www.grandmothersvoice.com/>



<p>Funding</p>	<ul style="list-style-type: none"> • Government of Saskatchewan: Funding for Indigenous Peoples and Projects; \$4 million for MMIWG2S+¹ • Government of Canada: Investments under Federal Pathways to Safe Indigenous Communities help healing efforts for MMIWG families and survivors. Budget 2021 allocated \$12.5 million over 5 years, beginning in 2021–22, and \$2.5 million ongoing, to support Indigenous-led projects that assist with the healing of Indigenous family members and survivors.² • Government of Canada: Indigenous Screen Office (ISO): Funding: \$40.1M/3 year. Supporting Canadian Indigenous creators and organizations to produce audiovisual content and grow capacity in the industry through an Indigenous-led organization. Advancing Indigenous narrative sovereignty and contributing to ending violence against Indigenous women, girls, and 2SLGBTQQIA+ people by supporting the creation of authentic stories by and about Indigenous Peoples in Canada. 	<ul style="list-style-type: none"> • Anti-colonial praxis • Colonial theories • Case studies • Community-based participatory action research • Comparative analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Free, prior, informed consent • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Post-colonial theory • Positionality • Trauma-informed consent framework
<p>Furniture and memorial benches (FM)</p>	<ul style="list-style-type: none"> • MMIWG2S+ benches at Rotary Park and Somba K'e Park³ 	<ul style="list-style-type: none"> • Ceremony • Accessible • Community-based participatory action research • Conversation • Oral history • Sharing circles • Community-based participatory research • Content analysis • Historical research • Narrative analysis • Observational analysis • Participatory action research

¹ <https://www.saskatchewan.ca/-/media/news-release-backgrounders/2022/mar/backgrounder---gr-indigenous.pdf>
² <https://www.canada.ca/en/crown-indigenous-relations-northern-affairs/news/2022/04/investments-under-federal-pathway-help-healing-efforts-for-mmiwg-families-and-survivors.html>
³ <https://www.cbc.ca/news/canada/north/memorial-benched-mmiwg-yellowknife-parks-1.6083438>



<p>Graphic novels</p>	<ul style="list-style-type: none"> • If I Go Missing Novel by Jonnie, Brianna and Nahanni Shingoose • Remembering Vancouver’s Disappeared Women: Settler Colonialism and the Difficulty of Inheritance, by Amber Richelle Dean • Will I See? By David Alexander Robertson, GMB Chomichuk, Iskwe, Erin Leslie 	<ul style="list-style-type: none"> • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Haudenosaunee Kanien’kéhaka • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Anti-colonial praxis • Autoethnography • Autopictography
<p>Guides</p>	<ul style="list-style-type: none"> • Congress of Aboriginal Peoples: Train-the-Trainer for Indigenous Boys and Men¹ • When a Loved One Goes Missing: Guide² • Their Voices Will Guide Us: Student and Youth Engagement Guide³ • Lakota People’s New Project: MMIWG2S+ Resource Guide⁴ 	<ul style="list-style-type: none"> • Accessible • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning

1 <https://unveilingtruths.ca/wp-content/uploads/2021/03/TrainTheTrainerGuide.pdf>
2 https://www.niwrc.org/sites/default/files/images/resource/mmiw_pocket_guide_new.pdf
3 <https://www.mmiwg-ffada.ca/wp-content/uploads/2018/11/NIMMIWG-THEIR-VOICES-WILL-GUIDE-US.pdf>
4 <https://lakotalaw.org/news/2020-05-01/mmiw-resource-guide>



<p>Interviews</p>	<ul style="list-style-type: none"> • Pam Palmater on the MMIWG2S+ genocide¹ • CBC: Families of MMIWG call for action on day of remembrance² • Faultlines: The Search: Missing and Murdered Indigenous Women³ • CBC Radio: Missing and Murdered: Claudette Osborne⁴ • APTN News: MMIWG advocate says what needs to be done immediately to keep women safer, with Elder Hilda Anderson-Pyrz⁵ 	<ul style="list-style-type: none"> • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmuk/Two-Eyed Seeing • Free, prior, informed consent • Haudenosaunee Kanien'kéhaka • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Anti-colonial praxis • Autoethnography • Autopictography • Case study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Grounded theory analysis • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Post-colonial theory • Positionality (also see Critical reflection) • Statistical analysis • Trauma-informed consent framework • Visual analysis
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1 https://www.youtube.com/watch?v=_dJLLnpC9Hg
2 https://www.youtube.com/watch?v=dVnif_hihMH6s
3 <https://www.youtube.com/watch?v=mdPvONDfMBA>
4 <https://www.youtube.com/watch?v=M1eGFH7EmEw>
5 <https://www.youtube.com/watch?v=RLRZRZcDYAw>



<p>Instagram</p>	<ul style="list-style-type: none"> • #MMIWG • #MMIWG2S • #Nomorestolensisters • #MMIWG Canada 	<ul style="list-style-type: none"> • Accessible • Storytelling • Sharing circles • Oral tradition • Discourse analysis • Content analysis • Visual analysis • Historical analysis • Narrative analysis • Autoethnography • Ethnography
<p>Jewelry (JE)</p>	<ul style="list-style-type: none"> • JE1) Roberta Andersen Designs: Roberta Andersen is a bead worker, residential school survivor, mother, grandmother, wife, and creative designer¹ • JE2) Bead work by Maskawitehew, a Nehiyawe iskwew (Cree woman) artist creating Indigenous wearable art² • JE3) Made For Brunch: Missing and murdered Indigenous women polymer clay earrings³ • JE4) By Prairie Desjarlais, a jewellery maker with Métis Mennonite, Prairie-girl roots. Tear-Drop-For-The-Murdered-Missing-Indigenous Women/Children Necklace⁴ • JE5) Blue World Treasures by Métis jewellery maker Tara Potter: MMIWG2S, Missing or Murdered Indigenous Women, Girls & 2-Spirit Fundraising Bracelet, Handmade Bracelets for a Cause, No More Stolen Sisters⁵ 	<ul style="list-style-type: none"> • Visual analysis • Content analysis • Accessible • Ceremony • Community-based participatory action research • Conversation • Dance • Distinctions-based analysis • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Community-based participatory research • Comparative analysis • Narrative analysis • Observational analysis • Participatory action research

¹ <https://www.instagram.com/robertaanderson.designs/?hl=en>

² <https://www.instagram.com/maskawitehew/?hl=en>

³ https://www.etsy.com/ca/shop/MadeForBrunch?ref=simple-shop-header-name&listing_id=1258379511

⁴ https://www.etsy.com/ca/shop/PrairieDesjarlais?ref=simple-shop-header-name&listing_id=869771516

⁵ https://www.etsy.com/ca/listing/1091805702/mmiwg2s-missing-or-murdered-indigenous?click_key=3454c2b5a487b53f6f00aec5537ca58eeef13420%3A1091805702&click_sum=7126992a&ref=market_rv-l&frs=1



<p>Knitting (K)</p>	<ul style="list-style-type: none"> • (1K) Tracey Mae Chambers https://www.simcoereformer.ca/news/local-news/yarn-artwork-about-connection-decolonization-artist-2 • (2K) MMIWG2S+ inspired knitting pattern in a prayer shawl pattern by Lavanya Patricella¹ 	<ul style="list-style-type: none"> • Accessible • Ceremony • Community-based participatory action research • Conversation • Distinctions-based analysis • Indigenous autoethnography • Oral history • Reflective analysis/personal Reflection • Sharing circles • Storytelling • Yarning • Community-based participatory research • Comparative analysis • Historical research • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research
<p>Magazines</p>	<ul style="list-style-type: none"> • Native Women’s Association of Canada: Kci-Niwesq, Issue #3, May 2021² 	<ul style="list-style-type: none"> • All methods
<p>Makeup (M)</p>	<ul style="list-style-type: none"> • (1M) Makeup artist Jennifer Bear Medicine from Blackfeet Reservation celebrates her Apsaalooke heritage; inspired to create looks based on the MMIWG2S+ genocide 	<ul style="list-style-type: none"> • Ceremony • Accessible • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Oral history • Reflective analysis • Storytelling • Community-based participatory research • Content analysis • Critical reflection (also see Positionality) • Digital methodologies • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Visual analysis

¹ <https://www.ravelry.com/patterns/library/may-prayer-shawl>
² <https://nwac.ca/kci-niwesq>



<p>Memorials and public tributes (MP)</p>	<ul style="list-style-type: none"> • 1MP Sister Spirit Rock located behind GPRC (Emma Mason, MyGrandePrairieNow.com staff)¹ • 2MP) Cree artist Lionel Peyachew's statue honouring missing and murdered Indigenous women outside Saskatoon police headquarters (Dan Zakreski, CBC) • 3MP) Prince Albert Grand Council's Women's Commission MMIWG2S+ memorial² • 4MP) Monument at The Forks, Winnipeg • 5MP) Sagkeeng First Nation unveils MMIWG monument of Kakigay-Pimitchy-Yoong Pimatizwin³ • 6MP) Strength and Remembrance Pole in North Vancouver⁴ 	<ul style="list-style-type: none"> • All methods
<p>Murals (MU)</p>	<ul style="list-style-type: none"> • (1MU) Sacred Spirits of Turtle Island MMIWG2S+ mural project: Our Time Here On Mother Earth by international muralist Charlie Johnston, White Wolf muralist Ashley Christiansen, portraits muralist Brad Lent - Selkirk Bridge⁵ • (2MU) Nookoomis Gikinoo'amaagoowinan: Grandmother's Teachings (2019); picture of Elder Annie Bowkett listing a Quilliq, artist Ashley Christiansen, Knowledge Keeper Jeannie Red Eagle, and youth from Promoting Aboriginal Student Success and the local community; located at Young Minds, 222 Manitoba Avenue, Selkirk, MB⁶ • (3MU) Honouring Our Sisters: artist Odanak Abenakis and Métis artist Jessica Somers; located in Sturgeon Falls, ON⁷ 	<ul style="list-style-type: none"> • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Indigenous autoethnography • Oral history • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Anti-colonial praxis • Autoethnography • Case study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Post-colonial theory • Positionality (also see Critical reflection) • Visual analysis

1 <https://www.mygrandeprairienow.com/70466/news/2nd-annual-mmiwg2s-5km-run-walk-going-virtual/>
2 <https://panow.com/2018/03/09/womens-commission-chair-agrees-mmiwg-inquiry-needs-extension/>
3 <https://www.kairosCanada.org/missing-murdered-indigenous-women-girls/monuments-honouring-mmiwg>
4 <https://www.kairosCanada.org/missing-murdered-indigenous-women-girls/monuments-honouring-mmiwg>
5 <https://winnipegsun.com/news/news-news/selkirk-healing-space-art-project-honours-murdered-missing-women-and-girls>
6 <http://www.interlakeartboard.ca/murals.html>
7 <https://westnipissing.com/mural-honouring-missing-and-murdered-indigenous-women-unveiled-on-red-dress-day/>



<p>Networks</p>	<ul style="list-style-type: none"> • Murdered and Missing Native Women of Canada • Walking With Our Sisters • Murdered and Missing Aboriginal Women in Canada • Murdered and Disappeared Native Women (U.S.) • Missing & Murdered Haudenosaunee & Anishnabe Brothers & Sisters • Missing and Murdered Aboriginal Women • We Care Campaign • Manitoulin Island & the North Shore MMIWG Support Group 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Intersectionality • Feminist Pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Positionality • Trauma-informed consent framework
<p>Newspapers/ news releases</p>	<ul style="list-style-type: none"> • National Family and Survivor Circle: NFSC Calls on All Canadians to Take Action on the National Day of Awareness and Action for Missing and Murdered Indigenous Women, Girls, and 2SLGBTQIA+ People (May 5, 2022)¹ 	<ul style="list-style-type: none"> • All methods
<p>Newsletters</p>	<ul style="list-style-type: none"> • Government of Saskatchewan: Caring for Families One Day at a Time² 	<ul style="list-style-type: none"> • All methods

¹ <https://familysurvivorscircle.ca/2022/05/06/nfsc-calls-on-all-canadians-to-take-action-on-the-national-day-of-awareness-and-action-for-missing-and-murdered-indigenous-women-girls-and-2slgbtqia-people/>
² <https://publications.saskatchewan.ca/api/v1/products/11727/formats/135249/download>



Novels	<ul style="list-style-type: none"> • See books 	
Painting	<ul style="list-style-type: none"> • See Art 	
Podcast	<ul style="list-style-type: none"> • We Are Resilient: An MMIWG True Crime Podcast • Missing and Murdered Indigenous Women, Girls, 2Spirit and Relatives (MMIWG2S+) • CBC Missing & Murdered Podcast: Written and hosted by journalist Connie Walker¹ • Taken: The Podcast - Eagle Vision, hosted by Lisa Meeches; episodes available in Cree and English • Stolen: The Search for Jermain: Gimlet Media, hosted by Connie Walker 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed Consent • Haudenosaunee Kanien'kéhaka • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Autoethnography • Anti-colonial praxis • Case Study • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Historical research • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Post-colonial theory • Positionality (also see Critical reflection) • Statistical analysis • Trauma-informed consent framework • Visual analysis

¹ <https://podcasts.apple.com/gd/podcast/missing-and-murdered-indigenous-women-girls-2spirit/id124960485?i=1000539201320>



Poetry	<ul style="list-style-type: none"> • Gregory Scofield: Witness, I Am¹ 	<ul style="list-style-type: none"> • All methods
Policy document	<ul style="list-style-type: none"> • See Calls to action 	
Projects	<ul style="list-style-type: none"> • Congress of Aboriginal Peoples: Walking in Her Moccasins² • The Red Dress Project³ • Five Policy Research Papers on Missing and Murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse People (NWAC) 	<ul style="list-style-type: none"> • All methods
Quilt	<ul style="list-style-type: none"> • See Embroidery 	



1 <https://www.cbc.ca/books/witness-i-am-1.4006700>
 2 <https://unveilingtruths.ca/walking-in-her-moccasins>
 3 <https://www.jaimeblackartist.com/exhibitions/>



<p>Reports and recommendations</p>	<ul style="list-style-type: none"> • National Inuit Submission on the Pre-Inquiry Phase of the National Inquiry into MMIWG Final Report¹ (2016) • National Inquiry into MMIWG: Our Women and Girls are Sacred: Interim Report² (2017) • Government of British Columbia: Report in Response to Forsaken: The Report of the Missing Women Commission of Inquiry 2019 Status Update³ • Government of Quebec: Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: Listening, reconciliation and progress Final Report⁴ (2019)^{***} (mentions MMIWG only four times) • Congress of Aboriginal Peoples: MMIWG Summit Report: Summary Findings⁵ (2020) • Alberta Joint Working Group on MMIWG: 113 Pathways to Justice⁶ • Government of Ontario: Pathways to Safety: Ontario’s Strategy in Response to the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls⁷ (2021) • Les Femmes Michif Otipemisiwak/Women of the Métis Nation: Métis Perspectives of Missing and Murdered Indigenous Women, Girls and LGBTQ2S+ People⁸ • Women and Girls Implementation Framework⁹ (2020) • Government of Prince Edward Island: Missing and Murdered Indigenous Women and Girls 2022 Status Report¹⁰ • National Friendship Centres: Missing and Murdered Indigenous Women & Girls Inquiry: Summary of Findings for Urban Indigenous Peoples Final Report¹¹ (2020) • Yukon Advisory Committee: Changing the Story to Upholding Dignity and Justice (2020) • Les Femmes Michif Otipemisiwak/Women of the Métis Nation: Weaving-Miskotaha: The Métis Nation’s Journey to Ending MMIWG2S+ Report¹² (2021) • National Friendship Centres: Honouring Our Ways: A Just and Sustainable Approach to Urban Indigenous Wellbeing & Safety¹³ (2021) • Government of Ontario: Ontario’s 2021–22 Pathways to Safety Progress Report¹⁴ (2022) • National Action Plan: 2022 Progress Report on the Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People (2022) 	<ul style="list-style-type: none"> • All methods
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1 <https://www.tik.ca/wp-content/uploads/2016/07/MMIWG-Final-Report.pdf>
2 <http://www.mmiwg-fida.ca/wp-content/uploads/2018/04/ni-mmiwg-interim-report-en.pdf>
3 <https://www2.gov.bc.ca/assets/gov/law-crime-and-justice/about-bc-justice-system/inquiries/mwci-status-update-2019.pdf>
4 https://www.cerp.gouv.qc.ca/fileadmin/Fichiers_clients/Rapport/Final_report.pdf
5 file:///C:/Users/epejak/Downloads/2020-MMIWG-Summit_-_Summary-of-Findings.pdf
6 <https://open.alberta.ca/dataset/9fb69695-3796-4fe3-99b5-4b18916c4c4b/resource/cd21d777-66e9-4ec6-9295-b5c40d2ef6ec/download/ir-113-pathways-to-justice-recommendations-ajwg-on-mmiwg-2021.pdf>
7 <https://files.ontario.ca/mccss-pathways-to-safety-en-2021-06-10.pdf>
8 <https://metiswomen.org/wp-content/uploads/2021/06/LFMO-Interim-Report-MMIWG-Report.pdf>
9 <https://metiswomen.org/wp-content/uploads/2021/06/LFMO-Interim-Report-MMIWG-Implementation-Framework.pdf>
10 <https://www.princeedwardisland.ca/sites/default/files/publications/mmiwg-report2022.pdf>
11 https://naifc.ca/downloads/mmiwg_finalreport-sep2020.pdf
12 <https://metiswomen.org/wp-content/uploads/2021/09/Weaving-Miskotaha-Report-July-2021.pdf>
13 <https://naifc.ca/downloads/honouring-our-ways.pdf>
14 <https://files.ontario.ca/mccss-ontarios-2021-22-pathways-to-safety-progress-report-march-2022-en-2022-03-31.pdf>



Roadmaps	<ul style="list-style-type: none"> • Government of Alberta: Alberta Missing and Murdered Indigenous Women and Girls (MMIWG) Roadmap 	<ul style="list-style-type: none"> • ?
Roundtable	<ul style="list-style-type: none"> • Government of Ontario: Outcomes and Priorities for Action to Prevent and Address Violence Against Indigenous Women and Girls: 2016 National Roundtable on Missing and Murdered Indigenous Women and Girls 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed Consent • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Positionality • Trauma-informed consent framework

1 <https://open.alberta.ca/dataset/2af836dc-ba21-48f2-8c07-a79416258101/resource/3e9aa322-344b-43f0-9ed4-07f6cfd10ac9/download/ir-mmiwg-roadmap-2022.pdf>
2 <https://news.ontario.ca/en/backgrounder/36005/outcomes-and-priorities-for-action-to-prevent-and-address-violence-against-indigenous-women-and-girls#>



<p>Sharing Circles</p>	<ul style="list-style-type: none"> • National Family and Survivors Circle¹ 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Colonial theories • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Positionality • Trauma-informed consent framework
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¹ <https://familysurvivorscircle.ca/>



<p>Story telling</p>	<ul style="list-style-type: none"> • Taken The Series¹ features the stories of families impacted by the MMIWG2S+ genocide 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Culturally relevant gender-based analysis • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Haudenosaunee Kanien'kéhaka • Indigenous autoethnography • Letter writing • Oral history • Priority-based: ? • Reflective analysis/personal reflection • Sharing circles • Yarning • Autoethnography • Community-based participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Ethnography • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research
<p>Surveys</p>	<ul style="list-style-type: none"> • Southern Chiefs' Organization: Survey Report on the Calls for Justice of the National Inquiry into MMIWG2S+² 	<ul style="list-style-type: none"> • Case study • Comparative analysis • Content analysis • Critical discourse analysis • Statistical analysis • Historical analysis

¹ <https://www.takentheseries.com/>

² <https://www.gov.mb.ca/inr/mmiwg/pubs/sco-mmiwg-report-final.pdf>



Tattoos	<ul style="list-style-type: none"> T1) Work by Art in Motion by artist Kelly Mohr¹ T2) Photo by Marie-Laure Josselin portrays Delima, an Atikamekw woman and three of her daughters showing their tattoos to recall the memory of their sister Pierrette, who disappeared 63 years before; Delima's testimony was included National Inquiry² T3) Piece by Joe Othon and honoured in an issue of Native American Heritage Month³ 	<ul style="list-style-type: none"> Accessible Ceremony Distinctions-based analysis Indigenous autoethnography Oral history Reflective analysis/personal reflection Storytelling Trauma-informed consent framework Visual analysis Narrative analysis Critical reflection (also see Positionality) Autopictography
TED talks	<ul style="list-style-type: none"> We are more than murdered and missing, by Tamara Bernard in Thunder Bay⁴ 	<ul style="list-style-type: none"> All methods
Tik Tok	<ul style="list-style-type: none"> #MMIWG @resilientinuk @Sexwmáwt (Crystal) @ohkairyn 	<ul style="list-style-type: none"> All methods
Toolkit	<ul style="list-style-type: none"> The Greater Sudbury Police Service: Indigenous Women and Girls Missing Persons Toolkit and Resource Guide⁵ Tribal Community Response: When a Women is Missing: A Tool Kit for Action⁶ MMIWG + MMIP Organizing Toolkit⁷ NWAC's Research Toolkit for more informed research⁸ Ka Ni Kanichihk Missing Persons Toolkit⁹ 	<ul style="list-style-type: none"> All methods
Webinar	<ul style="list-style-type: none"> Decolonizing Data: Strengthening Community Voices to Take Action for Our Missing Relatives¹⁰ 	<ul style="list-style-type: none"> All methods
Website and webpages	<ul style="list-style-type: none"> Alberta Working Group on MMIWG: Increasing Safety for Indigenous Women and Girls (2021)¹¹ City of Toronto MMIWG survey results¹² 	<ul style="list-style-type: none"> All methods

1 https://www.instagram.com/art_in_motion_tattoo/?hl=en
2 <https://www.justiceinfo.net/en/44562-canada-a-year-of-inaction-on-genocide-of-indigenous-women.html>
3 <https://www.facebook.com/pennneedles/photos/a.435849153461/10158202487603462/?type=3>
4 <https://www.youtube.com/watch?v=fyLLSRQ5kx8>
5 <https://www.gspcs.ca/en/about-gspcs/resources/Documents/Indigenous-Women-and-Girls-Missing-Persons-Toolkit-and-Resource-Guide.pdf>
6 https://www.niwrc.org/sites/default/files/files/reports/Toolkit_MissingAndMurdered.pdf
7 https://www.sovereign-bodies.org/_files/ugd/6b33f7_2585fe-ca9294450a595509cb701e7af.pdf
8 <https://www.nwac.ca/assets-knowledge-centre/SPARK-NWAC-CRGBA-TOOLKIT-2022-ENI-3-Feb-15-2022.pdf>
9 <https://www.kanikanichihk.ca/missing-persons-persons-at-risk-toolkit/>
10 <https://www.uhi.org/resources/decolonizing-data-strengthening-community-voices-to-take-action-for-our-missing-relatives/>
11 <https://www.alberta.ca/increasing-safety-for-indigenous-women-and-girls.aspx/>
12 <https://www.toronto.ca/legdocs/mmis/2020/aa/bgrd/backgroundfile-146107.pdf>



<p>Working groups</p>	<ul style="list-style-type: none"> • Government of Alberta, Alberta Joint Working Group on MMIWG 	<ul style="list-style-type: none"> • Accessible • Anishinaabe Mino Bimaadiziwin • Ceremony • Community-based participatory action research • Conversation • Dance • Distinctions-based analysis • Etuaptmumk/Two-Eyed Seeing • Free, prior, informed consent • Indigenous autoethnography • Letter writing • Oral history • Priority-based • Reflective analysis/personal reflection • Sharing circles • Storytelling • Yarning • Colonial theories • Community-based Participatory research • Comparative analysis • Content analysis • Critical discourse analysis • Critical reflection (also see Positionality) • Digital methodologies • Discourse analysis • Ethnography • Intersectionality • Feminist pedagogy • Narrative analysis • Observational analysis • Participatory action research • Phenomenological method • Positionality • Trauma-informed consent framework
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1 <https://www.takentheseries.com/>
2 <https://www.gov.mb.ca/inr/mmiwg/pubs/sco-mmiwg-report-final.pdf>



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