



2023

Qualitative Indicators in a MMIWG2S+ Data Strategy

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

Native Women's
Association of Canada



L'Association des femmes
autochtones du Canada

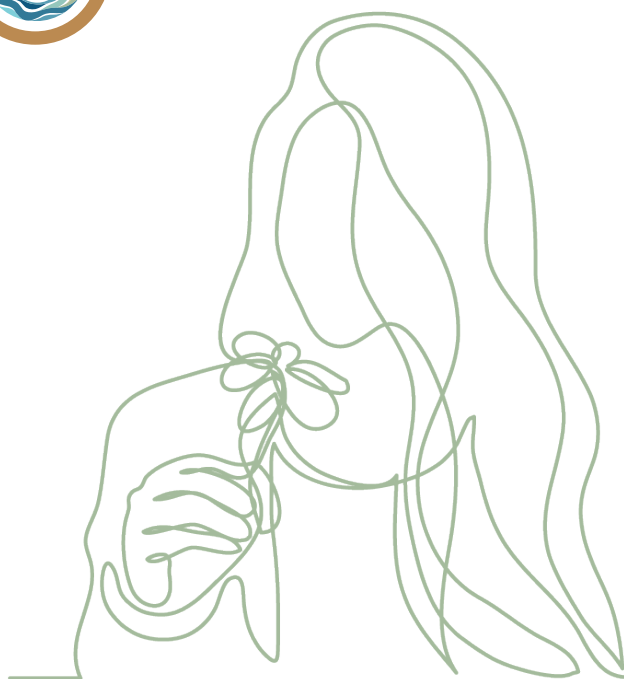


TABLE OF CONTENTS

INTRODUCTION	3
BACKGROUND:	3
QUALITATIVE INDICATORS AND THE ONGOING MMIWG2S+ GENOCIDE	5
MMIWG2S+, NWAC, AND ADDRESSING THE TRUTH AND RECONCILIATION COMMISSION AND CALLS TO ACTION	6
METHODS	11
BUILDING A QUALITATIVE INDICATORS FRAMEWORK	16
JUSTICE	20
HEALTH AND HUMAN SECURITY	22
SOCIAL SERVICE	24
CULTURE	25
CONCLUSIONS AND RECOMMENDATIONS	27



INTRODUCTION

BACKGROUND:

The Native Women's Association of Canada (NWAC) is a leading voice on research and policy for Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse (WG2STGD) People, particularly as it pertains to the systemic, structural, and institutional issues that contribute to the ongoing genocide of this group. As early as 1994, NWAC has publicly fought for increased awareness, investigation, and acknowledgement on the disproportionate number of people impacted by the genocide. Between 1980 and 2012, over 225 missing persons cases have gone unsolved and over 164 Indigenous WG2STGD People remain missing (Royal Canadian Mounted Police, 2018). Between 2016 and 2019, over 140 Indigenous Women and Girls were "the result of homicides, suspicious deaths and deaths in police custody or while in the care of the child welfare system" (Barrera, 2019). Others claim that as many as 4,000 WG2STGD People remain missing and murdered (Ellsworth, 2021). NWAC, alongside Sisters in Spirit, KAIROS, and the Elizabeth Fry Society, began working together to produce reports such as *No More Stolen Sisters* in 2006, which outlined the dire need for government support and action. In the second edition, *Voices of Our Sisters in Spirit: A Report to Families and Communities*, NWAC noted over 582 missing and murdered Indigenous Women and Girls in Canada (KAIROS Canada, 2023).

As a result of the ongoing genocide, the federal government began its National Inquiry in 2016. It provided its final report *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*. The report included the truths of 2,380 family members, survivors of violence, experts, and Knowledge Keepers, and resulted in 231 calls for justice (2021). The Inquiry demonstrated a "broad mandate and holistic approach," which "empowered it to move beyond a singular focus on bodily integrity violations and towards a richer and more accurate accounting of the full range of harm experienced by [I]ndigenous [P]eoples in Canada" (Luoma, 2021, p. 31).

Alongside the final report came the *Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People National Action Plan*, which was developed out of one of the 231 Calls for Justice. Drawing upon the experience and expertise of family members and survivors, the national action plan created "an overarching plan which identifies the necessary activities that must be taken by governments (federal, provincial/territorial, municipal, Indigenous), organizations, and communities across the country to address violence against Indigenous [W]omen, [G]irls, and 2SLGBTQQIA+ [P]eople" (2021, p. 21). Despite its goals and intentions, the national action plan lacked what was needed for justice for many communities, with some noting that the plan itself was "fundamentally



flawed” (Macyshon, 2021). It lacked the tools, resources, and steps needed to support those impacted and to end the ongoing genocide of missing and murdered Indigenous Women, Girls, Transgender, and Gender-Diverse (MMIWG2S+) People. The final action made by the federal government in 2021 included creating the working group “Reclaiming Power and Place. Researchers on the Data Sub-Working Group” (DSWG). This group was committed to safety for Indigenous Women, Girls, and 2SLGBTQQIA+ People, intending to measure progress as a “preliminary step in understanding long-term change that must occur ... and must be monitored within a much broader lens, beyond lens” (2021, p. 1). This was a particularly critical part of the truth and reconciliation process.

In response, NWAC published its own Call to Action Plan (CAP) in 2021, detailing the systemic issues related to the ongoing MMIWG2S+ genocide, including the recognition that distinct Indigenous identities, cultural safety, and a trauma-informed approach must be upheld and respected to achieve substantive equality and human rights. This must be done through a decolonized approach to data collection, analysis, and interpretation and the inclusion of families and survivors. This approach must also engage in self-determination and be led and informed by Indigenous solutions and services (NWAC, 2021).

Based on the need for Indigenous-led contributions and research pertaining to the ongoing MMIWG2S+ genocide, NWAC continues to conduct research, produce toolkits, and share resources. These seek to prioritize the needs of Indigenous WG2STGD People, especially when addressing systemic issues that contribute to the ongoing MMIWG2S+ genocide. NWAC’s CAP was a direct response to address critical gaps in MMIWG2S+ data and highlights the need to gather more relevant data to understand, address, and end the genocide. This research project was a direct result of the need to determine the level of achievement regarding the objectives of 231 Calls to Justice in ending the ongoing MMIWG2S+ genocide. While the Government of Canada published an update, the *2022 Progress Report on the Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People National Action Plan*, many have called the government’s inaction since the introduction of the 231 Calls to Justice “a national shame” (Deer, 2022). One interview participant asked the foundational question: “What changes? Do they have staff who are dedicated to this issue? Like, do they have any programs? Do they have any? Is this now part of their training of their officers to address, you know, the genocide? What are they doing internally to address this.”





QUALITATIVE INDICATORS AND THE ONGOING MMIWG2S+ GENOCIDE

Current literature tends to note that negative indicators are used when discussing research for Indigenous communities, especially in projects surrounding trauma (Sandstorm et al., 2019). This can mean that negative emotions and themes can be relayed in the data (Opara et al., 2020). Some found indicators that centre on feelings of powerlessness and anger based on the violence perpetrated (Day et al., 2011). This can lead to a loss of identity (Day et al., 2011), demonstrating the need for culturally safe indicators over culturally competent ones (Curtis et al., 2019).

Previous indicator projects addressing trauma-based scenarios, such as the ongoing MMIWG2S+ genocide, have noted the need for awareness, insight, and reconstruction of relationships (D'Amore et al., 2018). They have demonstrated that Indigenous communities continue to thrive by resisting forms of violence, reclaiming identity, and engaging in personal transformations (Dhunna et al., 2018). Others have demonstrated the need for cultural safety (Muisse, 2018) and context specifically pertaining to communication, community inclusion, policy (Schill and Caxaj, 2019), and community collaboration (Brooks-Cleator et al., 2018).

However, many note the importance of indicators in building positive relationships, community (Roche et al., 2020), personal well-being (Bigby et al., 2014), and Indigenous-informed xx (Antoine et al., 2019). A qualitative indicator is used to “measure change over time against specific, predetermined criteria” and is “best suited for measuring progress that is complex, multi-faceted or multidimensional” (Office of Democracy and Governance, 2005, p. 1). Qualitative indicators can be applied to increase the self-esteem of individuals, improve social connectedness, and provide emotional and physical safe spaces (Rothman et al., 2017). They can also be used to identify means of what works in violence prevention (Armstead et al., 2018) people’s experiences in health care (Fiolet et al., 2020), as well as to demonstrate the roles taken on when people are in situations of violence (Meyer and Stambe, 2020). They can also ensure cultural safety, health equity (Curtis et al., 2019), and self-discovery (Chilisa and Tsheko, 2014).

In terms of the ongoing MMIWG2S+ genocide, qualitative indicators have been used to determine the best possible means of moving forward and to provide insight into community-based needs to end the genocide. One interview participant demonstrated that indicators could be “a can of worms” when addressing the ongoing MMIWG2S+ genocide and that “you need to be prepared to be to be active and responsive” employing “some kind of strategic plan.” It can demonstrate how non-Indigenous governments, policies, and organizations can build trust with Indigenous communities by being self-aware and critically reflexive (Roche et al., 2020). They also highlight how negative



emotions, including feelings of loss, dealing with complex systems, and intergenerational trauma, come into play (Sandstorm et al., 2019). Qualitative indicators can help measure the success of a project while also providing recommendations, insights, and goals for future collaboration. This was the intention with the qualitative indicators used in federal policy.

Despite the extensive skepticism of the federal government's continued efforts through the 231 Calls for Justice, the national action plan, and the sub-working group, the three provide some foundational insight. Moreover, one of the key actions recommended by the national action plan included creating more qualitative-based data. Its goals included the desire to address anti-Indigenous racism at its core by acknowledging the root causes and plans to support and foster Indigenous-led initiatives actively, and to "establish a culturally appropriate Indigenous data infrastructure reflective of Indigenous WG2STGD People, based on Indigenous data sovereignty and distinctions-based indicators" (p. 30). When applying qualitative indicators to policy addressing the ongoing MMIWG2S+ genocide, the four critical pillars of justice, health, social, and culture must be included. Indicators in the national action plan are culture, health and wellness, human security, and justice.

This research project reviews previously identified indicators recommended by the national action plan and other MMIWG2S+ documents, such as the Hague Model of Access of Justice.

MMIWG2S+, NWAC, AND ADDRESSING THE TRUTH AND RECONCILIATION COMMISSION AND CALLS TO ACTION

NWAC's continued dedication remains with Indigenous WG2STGD People and their families impacted by the MMIWG2S+ genocide. Our analysis and recommendations in this research project respond directly to the National Inquiry's Calls for Justice and our Call to Action Plan. In determining the most effective qualitative indicators for evaluating calls to action, national inquiries, and other policies that seek to end the ongoing MMIWG2S+ genocide, this research project is an essential element of the continued journey toward truth and reconciliation and the need for additional support for those who are survivors of the MMIWG2S+ genocide.

Of the 231 Calls for Justice, the following are relevant to the need for qualitative indicators:

- **1.10** We call upon the federal government to create an independent mechanism to report on the annual implementation of the National Inquiry's Calls for Justice to Parliament.
- **2.4** We call upon all governments to provide the necessary resources and



permanent funds required to preserve knowledge by digitizing interviews with Knowledge Keepers and language speakers. We further call upon all governments to support grassroots and community-led Indigenous language and cultural programs that restore identity, place, and belonging within First Nations, Inuit, and Métis communities through permanent, no-barrier funding and resources. Special measures must include supports to restore and revitalize identity, place, and belonging for Indigenous Peoples and communities who have been isolated from their Nations due to colonial violence, including 2SLGBTQQIA People and Women who have been denied status.

- **3.2** We call upon all governments to provide adequate, stable, equitable, and ongoing funding for Indigenous-centred and community-based health and wellness services that are accessible and culturally appropriate and meet the health and wellness needs of Indigenous Women, Girls, and 2SLGBTQQIA People. The lack of health and wellness services within Indigenous communities continues to force Indigenous Women, Girls, and 2SLGBTQQIA People to relocate in order to access care. Governments must ensure that health and wellness services are available and accessible within Indigenous communities and wherever Indigenous Women, Girls, and 2SLGBTQQIA People reside.
- **5.2** We call upon the federal government to review and amend the Criminal Code to eliminate definitions of offences that minimize the culpability of the offender.
- **5.4** We call upon all governments to immediately and dramatically transform Indigenous policing from its current state as a mere delegation to an exercise in self-governance and self-determination over policing. To do this, the federal government's First Nations Policing Program must be replaced with a new legislative and funding framework consistent with international and domestic policing best practices and standards that must be developed by the federal, provincial, and territorial governments in partnership with Indigenous Peoples. This legislative and funding framework must, at a minimum, meet the following considerations: Indigenous police services must be funded to a level that is equitable with all other non-Indigenous police services in this country. Substantive equality requires that more resources or funding be provided to close the gap in existing resources and that required staffing, training, and equipment are in place to ensure that Indigenous police services are culturally appropriate and effective police services. ii There must be civilian oversight bodies with jurisdiction to audit Indigenous police services and to investigate claims of police misconduct, including incidents of rape and other sexual assaults, within those services. These oversight bodies must report publicly at least annually.



- **5.11** We call upon all governments to increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and Indigenous Peoples' courts.
- **5.14** We call upon federal, provincial and territorial governments to thoroughly evaluate the impact of mandatory minimum sentences as it relates to the sentencing and over-incarceration of Indigenous Women, Girls, and 2SLGBTQQIA People and to take appropriate action to address their over-incarceration.
- **6.1** Ensure authentic and appropriate representation of Indigenous Women, Girls, and 2SLGBTQQIA People, inclusive of diverse Indigenous cultural backgrounds, in order to address negative and discriminatory stereotypes.
- **6.1 ii** Support Indigenous People sharing their stories from their perspectives, free of bias, discrimination, and false assumptions, and in a trauma-informed and culturally sensitive way.
- **7.2** We call upon all governments and health service providers to ensure that health and wellness services for Indigenous Peoples include support for healing from all forms of unresolved trauma, including intergenerational, multigenerational, and complex trauma. Health and wellness programs addressing trauma should be Indigenous-led or in partnership with Indigenous communities and should not be limited in time or approaches.
- **7.9** We call upon all health service providers to develop and implement awareness and education programs for Indigenous children and youth on the issue of grooming for exploitation and sexual exploitation.
- **9.2** We call upon all actors in the justice system, including police services, to build respectful working relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving.
- **9.8** We call upon all police services to establish and engage with a civilian Indigenous advisory committee for each police service or police division and to establish and engage with a local civilian Indigenous advisory committee to advise the detachment operating within the Indigenous community.
- **9.11** We call upon all police services to develop and implement guidelines for the policing of the sex industry in consultation with women engaged in the sex industry and to create a specific complaints mechanism about police for those in the sex industry.



- **12.3** We call upon all governments and Indigenous organizations to develop and apply a definition of “best interests of the child” based on distinct Indigenous perspectives, world views, needs, and priorities, including the perspective of Indigenous children and youth. The primary focus and objective of all child and family services agencies must be to uphold and protect the rights of the child through ensuring the health and well-being of children, their families, and communities, and family unification and reunification.
- **12.4** We call upon all governments to prohibit the apprehension of children on the basis of poverty and cultural bias. All governments must resolve issues of poverty, inadequate and substandard housing, and lack of financial support for families and increase food security to ensure that Indigenous families can succeed.
- **12.7** We call upon all governments to ensure the availability and accessibility of distinctions-based and culturally safe culture and language programs for Indigenous children in the care of child welfare.
- **12.8** We call upon provincial and territorial governments and child welfare services for an immediate end to the practice of targeting and apprehending infants (hospital alerts or birth alerts) from Indigenous mothers right after they give birth.
- **13.1** We call upon all resource-extraction and development industries to consider the safety and security of Indigenous Women, Girls, and 2SLGBTQQIA People, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.
- **14.7** We call upon Correctional Service Canada to prohibit the transfer of federally incarcerated women in need of mental health care to all-male treatment centres.
- **14.5** We call upon Correctional Service Canada to apply Gladue factors in all decision-making concerning Indigenous Women and 2SLGBTQQIA People and in a manner that meets their needs and rehabilitation.
- **14.10** We call upon Correctional Service Canada to increase and enhance the role and participation of Elders in decision-making for all aspects of planning for Indigenous Women and 2SLGBTQQIA People.
- **14.11** We call upon Correctional Service Canada to expand mother-and-child programming and to establish placement options described in sections 81 and 84 of the Corrections and Conditional Release Act to ensure that mothers and their children are not separated.



- **14.12** We call upon Correctional Service Canada and provincial and territorial correctional services to provide programming for men and boys that confronts and ends violence against Indigenous Women, Girls, and 2SLGBTQQIA People.
- **15.1** Denounce and speak out against violence against Indigenous Women, Girls, and 2SLGBTQQIA People.
- **15.2** Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.
- **15.3** Develop knowledge and read the final report. Listen to the truths shared, and acknowledge the burden of these human and Indigenous rights violations and how they impact Indigenous Women, Girls, and 2SLGBTQQIA People today.
- **15.4** Using what you have learned and some of the resources suggested, become a strong ally. Being a strong ally involves more than just tolerance; it means actively working to break down barriers and support others in every relationship and encounter in which you participate.
- **15.5** Confront and speak out against racism, sexism, ignorance, homophobia, and transphobia, and teach or encourage others to do the same wherever it occurs: in your home, in your workplace, or in social settings.
- **15.6** Protect, support, and promote the safety of women, girls, and 2SLGBTQQIA people by acknowledging and respecting the value of every person and every community, as well as the right of Indigenous Women, Girls, and 2SLGBTQQIA People to generate their own self-determined solutions.
- **15.7** Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work and put them into practice in all of your relationships with Indigenous Peoples.
- **15.8** Help hold all governments accountable to act on the Calls for Justice and to implement them according to the important principles we set out.



This project also speaks to the following recommendations posed in NWAC's Call to Action Plan:

- Preserve NWAC's MMIWG2S+ database

This research team has developed a toolkit to help others in this journey. This toolkit was created as a part of the research project to provide the best ways of applying qualitative indicators to MMIWG2S+ research.

- ***Qualitative Indicators to Study, Address, and End the MMIWG2S+ Genocide***

METHODS

This section outlines the methodological frameworks used for this research project, including the use of in-depth, semi-structured interviews, secondary source data, thematic analysis, and a framework that incorporates culturally relevant, gender-based analysis plus the United Nations Declaration on the Rights of Indigenous People's free, prior, and informed consent model, intersectionality, trauma-informed consent, and Two-Eyed Seeing/Etuaptmumk. These approaches were utilized throughout the project to ensure that decolonizing methodologies were applied and that ethical standards remained high.

Three semi-structured, two-hour-long interviews were conducted and a literature review of secondary sources identifying potential indicators for evaluating human rights, legal, and organizational frameworks was completed. The interviews were conducted with three experts in qualitative indicators and the ongoing MMIWG2S+ genocide. A semi-structured format was chosen for its flexibility, guidelines regarding open-ended questions, clarifying questions, and use of probes (Fontana and Frey, 2004). A research guide was created to ensure all participants were asked the same questions; however, a semi-structured format enabled the team to capture different perspectives and explore different topics as they arose in the interviews.

All participants were provided with a Consent Letter (Appendix A) and an Interview Question Guide (Appendix B) prior to the interview. The purpose was to give the interviewees time to prepare, to be transparent, and to ensure that free, prior, informed consent was given and trauma-informed consent models were used. Interview transcripts were transcribed verbatim and provided to the participant to ensure ongoing consent practices. The participants were selected based on their expertise in the field of Indigenous data methodologies.

The interviews were conducted virtually in the summer of 2022. They lasted about two hours and were conducted by members of the research team. As per the consent form, all



participants were made aware that the interview would be audio-recorded, transcribed verbatim, and provided to them for approval. All transcripts were transcribed using the same transcription service. Once the transcript was edited, the interviewer emailed the transcript to the participant for their approval to continue to use UNDRIP's FPIC and trauma-informed methodological frameworks. All participants chose to remain anonymous. They were given an honorarium of \$480 to compensate them for their time and expertise.

Interviews were coded using thematic analysis, which 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 and Clarke, 2006, p. 79). Thematic analysis allowed for establishing day-to-day experiences and lived realities of those working with the researcher (Braun and Clarke, 2006). It was used to determine the corpus of interviewees that would benefit from 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). Interviews were transcribed verbatim and then coded by the researcher. Four thematic clusters were identified under justice, social services, culture, and health.

THE FOLLOWING METHODOLOGICAL FRAMEWORKS INFORMED THIS RESEARCH PROJECT.

Culturally Relative Gender-Based Analysis + (CRGBA+)

In line with NWAC's organization-wide implementation of CRGBA+, the theoretical underpinnings of CRGBA+ informed this paper. Rooted in an intersectional, gender-diverse, Indigenous-focused and -led, and-distinctions based approach, CRGBA+ provides a foundation to better advocate for the safety, empowerment, and self-determination of First Nations, Inuit, and Métis WG2STGD People. Indeed, by applying these elements of CRGBA+, we can ensure our advocacy is rooted within our collective vision for "an inclusive world that understands and respects the diversity and uniqueness of all Indigenous Women and Families."

Until 2021, when NWAC recommended the CRGBA+ framework, many research and policy tools had not done proper justice to the complex intricacies of settler-colonialism and its implications on Indigenous WG2STGD People (Sanchez-Pimienta et al., 2021). In contrast, 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 [C]ommunities that have survived and resisted the imposition of patriarchal worldviews” (Sanchez-Pimienta et al. 2021, p. 11575).

NWAC calls for a distinctions-based gender-based analysis that recognizes the uniqueness of Métis, First Nations, and Inuit People while noting their shared experiences of anti-Indigenous racism in Canada (NWAC, 2020) and acknowledging the impacts and experiences “before colonization, early colonization and attempted assimilation, current social and political realities, and strategies and responses looking into the future” (Sanchez-Pimienta et al. 2021, p. 11577). CRGBA+ incorporates a reflective lens that signifies the importance of settler-colonialism in the current experiences of HT and sexual exploitation. A CRGBA+ framework provides a critical structure to ensure that investigations into the connections between interjurisdictional issues of HT and the MMIWG2S+ genocide recognize the various intersections that shape and complicate experiences of incarceration and racialized violence for Indigenous WG2STGD People.

Free, Prior, Informed Consent

As per the guidance of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), this project strived to include the free, prior, informed consent (FPIC) model. FPIC is a process that centres self-determination among Indigenous Peoples, provides them with 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). In this project, we provided participants with a consent letter before each interview (Appendix A), interview questions before the interview (Appendix B), and the final transcript for approval, which gave participants an opportunity to see how their interview was used.

Intersectionality

An intersectional approach informed the research project. 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.” She highlighted that “[w]hat’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).

In the context of MMIWG2S+ research, intersectionality recognizes the unique lived experience of each Indigenous Person, noting perspectives based on gender, economic



status, geographic location, and other factors. For Audre Lord (2007), “there is no such thing as a single-issue struggle because we do not live single-issue lives” (p. 138). An intersectional lens makes it possible to explore hetero-patriarchy and settler-colonialism and contributes to a strong correlation between race-based and gender-based violence (Tuck, Yang, and Morril, 2013). This can be revealed through unhealthy family and parenting practices, including abuse and neglect among Indigenous WG2STGD+ People (Parsloe and Campbell, 2021). This research project uses intersectionality to explore how factors such as Indigeneity, race, gender, language, and age must be considered in qualitative data collection.

Trauma-Informed Consent

NWAC defines trauma as “[a] traumatic event can be a single event that occurred either recently, in the past, or a long-term and chronic experience” (NWAC, 2022). Therefore, trauma-informed care (TIC) “is a strengths-based framework that is grounded in an understanding of and responsiveness to the impact of trauma,” seeking 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).

According to the Center for Health Strategies, the following 10 steps are required for trauma-informed consent: lead and communicate; engage clients in planning; train all staff; create a safe environment; prevent secondary trauma; build an informed workforce; involve clients in treatment; screen for trauma; use trauma-specific treatment; and engage partners (Center for Health Strategies, n.d.). Our dedication to teaching how anti-Indigenous racism occurs during education, in training, and in practice exemplifies how we incorporated TIC into the research project.

Trauma-informed consent is a crucial tool required to provide the kindest, most informed, and considerate care to Indigenous Peoples. Applying these criteria to Indigenous care and support means allowing Indigenous Peoples to speak for themselves and puts them at the centre, as experts on their needs. One interview participant noted that “those stories are important because I think, in some cases, for families, it’s part of their healing process in order for those stories to be heard, right? So, I think those stories do need to be continued to be told.” It also means acknowledging how intergenerational trauma, or traumatic experiences, influence the health and well-being of Indigenous Peoples, seeking not to retraumatize individuals seeking support. Workplaces and staff should be inclusive and culturally competent to address the needs of all clients. NWAC also recommends incorporating compassion and avoiding patient burn-out from having to relive traumatic



experiences (2022). Those working with Indigenous Peoples incorporate these practices into their support to “ensure they are considerate and knowledgeable about how care can be inclusive and productive” (Trauma Informed Oregon, 2016).

Two-Eyed Seeing/Etuaptmumk

To keep our research efforts firmly anchored to Indigenous ways of knowing, we employed Etuaptmumk or “Two-Eyed Seeing” to our research. Indigenous and critical race scholars have long criticized Western research practices for perpetuating colonialism, which can lead to the development of data, policies, and resources that are both ineffective and harmful (Howell et al., 2016). Conceptualized by Mi’kmaq Elder Albert Marshall, Etuaptmumk is the ability to “see from one eye with the strengths of Indigenous Knowledge and ways of knowing and from the other eye with the strengths of Western knowledge and ways of knowing, and to using both these eyes together, for the benefit of all” (Bartlett et al., 2012). Both perspectives are positioned with equal importance and woven together. However, there is also a recognition that one approach may be more effective or appropriate than the other in certain instances. Indeed, there are significant and fundamental differences between Western and Indigenous ontologies. Wilson (2008) states that the ontological approach of many Indigenous groups reflects a relational approach to reality and the world, which is, in turn, emphasized and held in the highest regard within Indigenous research methodologies.

In a literature review conducted by Wright et al. (2019), the authors identified six components that may be gleaned from applying Two-Eyed Seeing with integrity and respect. The six components are: authentic relationships; reciprocal research; relational accountability; Indigenous involvement; Indigenous methodology; and Western researchers deferring to Indigenous leadership (Wright et al., 2019). To leverage these components, a respectful integration of both Indigenous and Western worldviews is required throughout the research process, not just as steps along the way. Indeed, a simplistic application of Two-Eyed Seeing undermines the entire premise behind the approach (Wright et al., 2019); employing intentional reflexivity that endorses both approaches is paramount. Two-Eyed Seeing is useful for exploring qualitative indicators and the connection to the MMIWG2S+ genocide because it allows us to employ a decolonizing approach to data collection, analysis, and interpretation, as a means to address the need for Indigenous-led initiatives to address the MMIWG2S+ genocide.

Participants for this research project:

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

Participant B wishes to remain anonymous in their name and professional information.

Participant C wishes to remain anonymous in their name and professional information.



BUILDING A QUALITATIVE INDICATORS FRAMEWORK

Indigenous data must be grounded in respect for Indigenous rights, treaty and constitutional rights, the *Charter of Rights and Freedoms*, and the *Constitution*. To successfully implement the Calls for Justice, any data efforts must meet several requirements, including:

- a focus on preventative measures rather than reactive ones
- addressing root causes of violence
- possessing sufficient political will
- the need for governments to prioritize and resource solutions to end violence
- real partnerships between governments and Indigenous Peoples that support self-determination and decolonization (MMIWG2S+, 2021, p. 25)

The qualitative indicators compiled during this research project were categorized using the National Family and Survivors Circle frameworks, the *Creating New Pathways for Data: The 2021 National Action Plan Data Strategy* (referred to as NAP), and the Hague Model of Access to Justice, Cost and Quality.

National Family and Survivors Circle

The National Family and Survivors Circle was a collaboration “supported by Crown-Indigenous Relations and Northern Affairs to guide how to engage families, survivors, and 2SLGBTQIA+ people in the development and implementation of a National Action Plan” and “is comprised of Indigenous women from diverse backgrounds” (n.d., n.p). The Circle contributed to the NAP through collaboration and providing data, which was documented in the 2021 report *The Path Forward: Reclaiming Power and Place*. The Circle outlined four key pillars that needed to be integrated into the NAP: interconnectedness, accountability, inclusion, and impact (2021, p. 12).

The pillars guide the NAP data strategy and the work of the National Family and Survivors Circle to advocate, educate, and raise awareness to inform and inspire legislative, policy, systems and behavioural changes (2021). They are foundational to generating our qualitative indicators in this report. Additionally, the National Family and Survivors Circle and NAP data strategy has set four points “of reflection and analysis,” which are key to addressing the MMIWG2S+ genocide as we “progress in a meaningful way towards positive outcomes” (NAP, p. 18). The four points—health and wellness, right to justice, right to culture, and human Safety (p. xx)—provide “scope” for all Indigenous and non-Indigenous goals, short-term priorities, immediate next steps, and strategies to address the crisis, including research (MMIWG2S+ , 2021, p. 97).



Hague Model of Access to Justice, Cost and Quality

The Hague Model “Measuring Access to Justice Project” was developed by Tilburg University¹ and the Hague Institute for the Internationalisation of Law as an approach and methodology “to the quantitative assessment of access to justice” that is “aimed at measuring access to justice through the perceptions and attitudes of people who have travelled a ‘path to justice’” (Standing Committee on Access to Justice, 2013, p. 10). This model encompasses a three-pillar approach: assessing the cost of justice, the quality of the procedure, and the quality of the outcome. It features greatly in resources and tools such as Indigenous Navigator, an Indigenous-led and -used resource and tool for accomplishing Indigenous justice initiatives based on global scale uses. Typically used in development, cooperation, and program assessments, these pillars “increase transparency & accountability, evaluate institutional performance, support evidence-based decision making and monitor justice reform” (Just Governance Group, 2014, n.p). The focus on the process and outcomes ensures fairness and the effectiveness of remedies.

For many people, communities, and social groups, access to justice is lacking or deemed insufficient, especially when addressing the ongoing MMIWG2S+ genocide. The Hague model recognizes that some paths to justice are financially costly for users, with some negotiable costs. Also, some paths to justice are deemed reliable while others are considered unreliable; some are considered fair and others unfair. Different collectives require unique legal remedies and considerations to address a given issue. Needs can be determined based on factors such as geographic location, the extent of legal needs, and potential conflict resolution strategies. The extent to which the legal system is effective is greatly dependent on the needs of the individuals. For this reason, the Hague model, and its three pillars are very applicable.

While government initiatives and policies are costly—the MMIWG Inquiry alone cost over \$100 million (Giede, 2019)—there are those who argue that “the cost to do nothing” was far more, as funds also “bear the costs of administering police investigations and the costs of the judicial system and court proceedings. In the business sector, companies bear losses of reduced productivity and earnings created by absenteeism” (Puzyreva and Loxley, 2017, p. 1). Moreover, some argue that the inquiry has cost too much financial capital for the measurable results.

The second pillar is the quality of the procedure. Just as the Inquiry’s significant cost as well as the costs related to the working groups, including the National Family and Survivors Circle and the NAP, so too was the procedure of gathering lived experiences and stories. The MMIWG Inquiry began in 2016 and ended in 2021 with the publication of

¹ Tilburg Institute for Interdisciplinary Studies of Civil Law and Conflict Resolution Systems



the final report and the NAP (Pabla, 2021). These documents acknowledged the ongoing atrocities against Indigenous Peoples and highlighted how Indigenous WG2STGD People are impacted. The Inquiry included 484 testimonies from families and survivors and 15 communities across Turtle Island and Inuit Nunangat (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2021).

Yet, the quality of the outcome has been the subject of much skepticism, with many Indigenous Peoples and communities arguing that the Inquiry did not do enough. NWAC was among the organizations that stated their outrage regarding the lack of lustre of the 231 Calls to Justice. The result: NWAC developed its own Calls to Action in 2021. In light of all of this, the Hague model can be used to determine and measure the validity of a government initiative and policies; in short, the model can be used to indicate if a plan has shown that the cost of justice, the quality of the procedure, and the quality of the outcome are worthwhile.

Creating New Pathways for Data: The 2021 National Action Plan Data Strategy

The NAP Data Strategy and this report recognizes that “sustainable First Nations, Inuit, and Métis-led data functions and systems are a prerequisite for strengthened accountability, evidence-based decision making, and efficient and effective Indigenous-led governance and nation-building” (2021, p. 105). Researchers who employ an Indigenous qualitative indicator framework must acknowledge the linguistic, historical, and cultural differences of Indigenous Peoples. The qualitative indicators were created to be pan-Indigenous but require a distinctions-based approach in the application. They have been constructed to demonstrate the measures and efforts taken to eradicate the ongoing violence against Indigenous WG2STGD Peoples, under the guiding principle of reclamation of power and place (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2021). While this framework can be adapted to fit the needs of each community, it should be distinctions-based to acknowledge the legacies and histories of settler-colonialism among Inuit, Métis, and First Nations People. The Government of Canada must be “working with Indigenous partners to ensure that appropriate monitoring mechanisms are in place to measure progress and to keep the government accountable, now and in the future.” This “will ensure current and future measures are implemented in a way that meets the needs of the communities they are meant to serve” (Crown-Indigenous Relations and Northern Affairs Canada, 2021).

It is important to remember that communities define cultural rights differently and have varying needs, wants, and desires. Some communities are defined by their place; others by their membership. Further, a community can be defined by gender identity, religion, sexual preferences, health status, and so on. What is essential is that each community impacted by the MMIWG2S+ genocide or that is monitoring and evaluating truth and



reconciliation efforts and Indigenous Rights should define what progress looks like.

The following are summaries of research methodological frameworks for community and national-level evaluation schemes identified as applicable by the NAP. Note that not all frameworks have qualitative indicators. We have developed a set of the most pressing qualitative indicators to include in any work on the MMIWG2S+ genocide. These indicators are in the accompanying toolkit *Qualitative Indicators to Study, Address, and End the MMIWG2S+ Genocide*.

Creating New Pathways for Data: The 2021 National Action Plan Data Strategy

CULTURE	HEALTH AND WELLNESS	HUMAN SECURITY	JUSTICE
Access to traditional food	Self-rated health	Employment rate	Indigenous police forces and law enforcement connection to community
Access to spirituality/ ceremony	Access to health services	Graduation rate	Training of justice personnel
Connection to culture for children, youth, adults, and seniors	Perception of healthy relationships	Access to education and training	Indigenous justice personnel
Sense of belonging/ identity	Distance to services	Access to broadband	Case before courts/arrests
Language retention and revitalization	Self-rated mental wellness	Poverty	Confidence in the system
Cultural mentorship	<ul style="list-style-type: none"> Access to land Access to traditional medicines and healers 	<ul style="list-style-type: none"> Transportation Safe spaces/shelters Housing conditions Safe spaces/shelters Emergency infrastructure Other community safety and social supports Food insecurity Access to traditional systems of protection Industries in communities 	<ul style="list-style-type: none"> Restorative justice/ traditional justice programs Navigator programs (for example, FILU) Two-Spirit and trans-specific issues (for example, X markers)



JUSTICE

The first foundational pillar of the NAP is justice. This concept used in Indigenous truth and reconciliation monitoring and evaluation strategies, particularly in the National Inquiry's Calls to Justice, requires an Indigenous interpretation. Thus, the pillar of justice has been adopted and intertwined within each of our indicators.

Indigenous forms of justice "calls into question the legitimacy and applicability of global and nation-state political and legal mechanisms, as these same states and international governing bodies continue to fail Indigenous peoples around the world" (McGregor et al., 2020, p. 35). For Tuck and Yang, justice includes "making space for a critical conversation of what justice is, or more precisely what justice wants, what it produces, whom it fails, where it operates when it is in effect, and what it lacks" (2016, p. 3). The NAP reports that this interpretation is guided by the principles of respect and connection to the well-being of Nations and communities (Missing and Murdered Indigenous Women, Girls, and 2SLGBTQIA+ People National Action Plan, 2021).

Indigenous interpretation of justice paints a very distinct picture from what is constructed as justice by Canada's legal and judicial system (Szapak, 2019). Indigenous WG2STGD Persons are more likely to be incarcerated or otherwise punished by the criminal justice system than non-Indigenous women (McGuire and Murdoch, 2022). In many of these cases, Indigenous women are criminalized for protecting themselves or their children against violence; that is, they are criminalized by the very justice system that is supposed to protect them. The extent of violence in the lives of Indigenous women and girls cannot be separated from their criminalization (Muir et al., 2023). The failure of justice is not restricted only to cases of the MMIWG2S+ genocide; rather, the absence of justice, the fight for justice, and the misuse of justice in interactions between the justice system and Indigenous People routinely compromises their rights and allows violence to continue unchecked.

Moreover, Indigenous forms of justice "should be adapted to ensure cultural appropriateness and consistency with customary legal practices and concepts concerning justice and conflict resolution" (United Nations, 2013, p. 18). Indeed, we know that law enforcement in Canada is a product of colonialism (Brogden, 1987), and the police, courts and correctional facilities, and the criminal justice system are responsible for, or are complicit in, in violating the human rights of Indigenous WG2STGD People. These indicators echo themes of quality of access to justice based on the literature surrounding legal abandonment and the connection to the MMIWG2S+ genocide, which are outcome-oriented. Combined with process-oriented indicators that are forward-thinking and focused on characteristics of justice for Indigenous Persons within Canada.



This pillar is based on a shared accountability to create, support, and maintain transformative change, on all levels, to bring an end to all forms of gender-based violence against Indigenous WG2STGD People. There is a need to track, monitor, and qualify the upholding of Indigenous cultural rights. Indicators that qualify accountability to uphold the cultural rights of Indigenous WG2STGD People whose lives have been directly or indirectly affected by the ongoing MMIWG2S+ genocide have the following key attributes: honours Indigenous ceremony; values strong communication; includes Indigenous Persons in decision-making processes; public perception of Indigenous persons; and the emphasizes quality of cultural training.

As such, we recommend the following qualitative indicators:

- Measures of recognition and application of Indigenous Rights and Sovereignty
- Measures of transparency of process
- Measures of gaps in service
- Access to, availability of, and quality of justice and support services
- Access to availability of and quality of legal assistance
- Level of racism present in the system
- Level of homophobia, transphobia, or other sexual orientation or gender-based discrimination or violence present in the system
- Level of regional and relevant Indigenous cultural definitions of justice used in practices and ceremony, integrated into organizational functions, procedures, and good practices, where appropriate
- Level of cultural relevancy
- Quality of procedure
- Quality of outcome
- Quality of sources of information
- Quality of information accessible to victim
- Quality of inter- and intra-Indigenous collaboration
- Use of NWAC's MMIWG2S+ safety definitions and recommendations



HEALTH AND HUMAN SECURITY

Here we refer to security in a physical sense and also as the right to life, liberty, and personal safety, including control over one's own physical and mental health. We see the pillars of health and human security as interconnected and equally important. The definition of Indigenous safety, interpreted by Indigenous WG2STGD People in Canada, includes dimensions of emotional safety, safe housing, cultural safety, and safety for the 2SLGBTQIA+ community (National Action Plan Data Strategy, 2021). They also identified the need for protection and social assistance through essential services in areas of health, housing, access to water, food, and education, and, most notably, the overall reduction of poverty as it impacts levels of violence (National Action Plan Data Strategy, 2021). Security is more than a physical condition; it is a deeply felt experience of belonging, purpose, trust, connection, and harmony with the broader human, natural, and spiritual world. In this context, safety and security are guaranteed through the pursuit and maintenance of healthy, respectful, and equal relationships.

For Indigenous WG2STGD People in Canada, health and wellness are closely associated with the enjoyment of Indigenous cultural rights and human rights. The right to health includes the prevention of danger and harm to others, the health of children and families, and all aspects of physical, mental, and spiritual wellness (National Action Plan Data Strategy, 2021, p. 25). Additionally, the security and safety of Indigenous WG2STGD People and the right to access health care that is trauma-informed, accessible, culturally grounded, and safe is critical.

Since the inception of Canada, health policies and practices have been deeply entrenched in racist and eugenics-based rhetoric. Today, we can still see how settler-colonialist agendas still permeate the health care services provided to Indigenous Peoples; these agendas seeking to continue to regulate and control Indigenous bodies (McPhail-Bell et al., 2015, p. 197). The need for safe health care for Indigenous Peoples could not be more critical. For systemic change to happen, Indigenous health care must be trauma-informed, Indigenous-led, sustainable, and culturally grounded. If we reflect on Canada's history in relation to and the ongoing colonization of Indigenous Peoples and lands, it is easy to understand why Indigenous Women in Canada define their right to human safety as having access to healing spaces, increased employment, representation in the justice and medical institutions in Canada, and as requiring sensitivity training for all public-sector employees, including calling for a commitment to Indigenous security across the private sector (both non-Indigenous and Indigenous).



The following qualitative indicators are useful for Indigenous health and safety:

- Measures of Indigenous WG2STGD Peoples' self-worth
- Measures of Indigenous WG2STGD Peoples' empowerment
- Measures of Indigenous WG2STGD Peoples' identity
- Measures of Indigenous WG2STGD Peoples' health literacy
- Measures of trauma-informed care delivery among health care providers.
- Access to health system navigators
- Access to and quality of health care services (preventative)
- Access to and quality of health care services (ambulatory)
- Access to and quality of health care service (acute)
- Access to and quality of health care services (chronic)
- Access to and quality of sexual health and reproductive health services
- Access to and quality of social supports
- Access to and quality of addiction services
- Access to and quality of harm reduction services
- Level of racism present
- Level of homophobia, transphobia, or other sexual orientation or gender-based discrimination or violence present
- Level of Indigenous Knowledge and history integration into medical education and continuing education programs
- Level of integration of Two-Eyed Seeing
- Level of integration of Traditional medicine and practices
- Quality of health and wellness programming



SOCIAL SERVICE

Inclusion is one of the four pillars in the MMIWG2S+ NAP Data Strategy. This pillar focuses on the process of transformative social change to reclaim substantive equality, equity, and dignity (National Action Plan Data Strategy, 2021). Established qualitative indicators for social exclusion and inclusion in Canada have been established in Western research methods (Labonte, Hadi, and Kauffmann, 2011). The concept of social exclusion emerged in 1970, and qualitative indicators focus on domains like employment and work, income and economic resources, and personal safety (Labonte, Hadi, and Kauffmann, 2011). Social exclusion indicators within MMIWG2S+ efforts to measure changes in line with truth and reconciliation can be used to “explore the relationship between people and groups who may be socially and economically disadvantaged and the phenomenon of going missing” (Kiepal, Carrington, and Dawson, 2012). Nine domains have been identified to capture the process of social exclusion and inclusion: employment and work; income and economic resources; material resources; education and skills; housing; social resources; community resources; personal safety; and health (Labonte, Hadi, and Kauffmann, 2011). Disadvantaged Indigenous WG2STGD People who experience housing instability, sexualized violence, substance use, and mental health are over-represented among those reported missing. Stigma, barriers, and isolation are the ramifications of these phenomena. Therefore, social exclusion is an established indicator of Indigenous health and a direct link to the MMIWG2S+ genocide (Kiepal, Carrington, and Dawson, 2012).

The benefits of combining established Canadian qualitative indicators are the reliability of the indicators and the ease of compatibility between communities. They can be combined with our new indicators (in the MMIWG2S+ Data Strategy framework). Together, the Indigenous interpretation of inclusion is honoured, and efforts to address MMIWG2S+ gain an immediate indication of social inclusion and exclusion, which may prove to be beneficial in the short term for measuring progress and engaging in policy dialogues while Indigenous research strategies and qualitative frameworks mature.

The following list of indicators are useful for measuring social inclusion:

- Low-income measures
- Access to and quality of employment (and unemployment)
- Access to and quality of housing (and homelessness)
- Access to and quality of training in job skills and financial literacy
- Access to and quality of transportation
- Access to education (K-12)
- Access to and affordability of education (college and university)



CULTURE

Restoring and protecting Indigenous culture has been established by the NAP Data Strategy for MMIWG2S+ as an essential component for achieving truth and reconciliation in Canada. The NAP Data Strategy states that “culture must be part of any activity undertaken to restore and protect Indigenous and human rights” (National Action Plan Data Strategy, 2021, p. 24). For Indigenous WG2STGD People, as well as our communities, the quality of the connection to their culture is an indicator of justice, health and wellness, and the enjoyment of human rights. Cultural rights are often considered necessary for enjoying all rights (National Action Plan Data Strategy, 2021). Answering the Calls to Justice and prioritizing access to and placing culture in the centre requires system-wide changes to organizational, institutional, and systemic philosophies, visions, and behaviours. Acknowledging the inherent validity of Traditional Knowledge and Indigenous cultures in Canada is critical for making immediate changes to policies or procedures that create and sustain discrimination and violence toward Indigenous WG2STGD Peoples.

Culture plays a crucial role in both harming and healing Indigenous WG2STGD People. When rights to culture are oppressed, the ability of Indigenous Peoples, in particular WG2STGD People, to promote safety via cultural practices is limited. Concurrently, culture has the potential for healing, promoting comfort and safety, offering protection from violence, and promoting health. Indigenous WG2STGD People have indicated that upholding cultural rights while living in the aftermath of tragedy is vital to treatments, investigations, and prosecution. What is necessary is a paradigm shift that recognizes





and upholds the strength and capability of Indigenous culture to carry our stories, our teachings, and our history. Indigenous cultures carry lessons about health practices, healthy relationships, spiritual wisdom, sound environmental practices, and safety. Our participants identified that the quality of an Indigenous Woman's connection to culture is often linked to her ability to share her culture confidently. Indigenous culture's historical and ongoing oppression in Canada is a vital component of the MMIWG2S+ genocide.

The foLLowing list indicators help capture the importance and strength of culture:

- Utilizing Indigenous gender roles and socio-political structures
- Utilizing Indigenous culture during community-level decision-making processes
- Measures of Indigenous WG2STGD Peoples' connections to culture
- Access to cultural programming and spaces
- Access to and utilization of Traditional Language
- Level and quality of engagement with Elders, Grandmothers, Two-Spirit People, Medicine Keepers, Water Keepers, and other key Indigenous community members with unique roles
- Level and quality of engagement and participation of Indigenous Peoples in the development and implantation of policies, programs, and procedures
- Level of Indigenous WG2STGD Peoples' connection to the environment
- Quality and levels of Indigenous WG2STGD Peoples' social participation
- Quality of public perception
- Inclusion of Indigenous Language
- Inclusion of Indigenous Traditions, Customs, and Ceremony





CONCLUSIONS AND RECOMMENDATIONS

The need for Indigenous-led data methods to address the overwhelming amount of violence that Indigenous WG2STGD People experience is well documented in the literature and was echoed by our participants. Non-Indigenous methodologies for collecting and analyzing quantitative data in the context of the MMIWG2S+ genocide have resulted in organizations, policy-makers, and program developers looking at Indigenous individuals and communities with a deficit lens, which reinforces stereotypes that sustain harm and violence. Based on the knowledge imparted by our three expert participants, who provided their lived experience, as well as the three frameworks, we created a comprehensive list of qualitative indicators that are guided by the four pillars of justice, health and human security, social services, and culture. These pillars do not operate in isolation but are interwoven and dependent upon each other.

While we are confident in this framework's power, using these indicators within data collection and research methods must build on the best practices of Indigenous-centred, trauma-informed, and community-based research and policy development. Efforts must be made to consider the views and experiences of Indigenous Grandmothers, Elders, community members, and youth, and to employ honesty, humility, and truth. Our findings support the notion that the voices of Indigenous WG2STGD People, survivors of violence, and the children and families of those impacted by the MMIWG2S+ genocide are central to creating solutions and sustaining change. This list of indicators not only represents a set of tools that will improve the ethical nature of how researchers construct research questions and collect data, but will also improve the quality of data. Data must accurately reflect the strength, resilience, integrity, and spirit of Indigenous resistance throughout the history of colonization. We hope that this critical shift in the way that researchers collect stories, experiences, and lives will not only keep future generations of Indigenous WG2STGD People safe but will inspire them to continue the resistance and strength of their Grandmothers, Mothers, Aunties, Sisters, Cousins, and Friends.

- Barrera, Jorge. "MMIWG2S+ Cases Continued at Same Rate Even After the National Inquiry Began, Data Shows." CBC (June 5, 2018).
- Bartlett, C., and M. Marshall. 2012. "Two-Eyed Seeing and Other Lessons Learned Within a Co-learning Journey of Bringing Together Indigenous and Mainstream Knowledge and Ways of Knowing." *Journal of Environmental Studies and Sciences* 2(4). doi:10.1007/s13412-012-0086-8
- Braun, Virginia, and Victoria Clarke. "Reflecting on Reflexive Thematic Analysis." *Qualitative Research in Sport, Exercise and Health* 11, no. 4 (2019): 589–597.
- Brogden, Mike. "The Emergence of the Police—The Colonial Dimension." *The British Journal of Criminology* 27, no. 1 (1987): 4–14.
- Danish Institute for Human Rights. "Detailed Technical Considerations in the Selection of Human Rights Indicators." Indigenous Navigator, 2017.
- Danish Institute for Human Rights. "Tutorial: Training Module 8b: Technical Introduction to Indicators." Indigenous Navigator, 2017.
- Deer, Ka'nhehsí:io. "'A National Shame,' Say Advocates About Lack of Progress on MMIWG2S+ Action Plan. CBC (June 8, 2002).
- Ellsworth, Barry. "Canada Releases Plan on Missing, Murdered Indigenous Women, Girls" Last modified April 6, 2021. <https://www.aa.com.tr/en/americas/canada-releases-plan-on-missing-murdered-indigenous-women-girls/2263305>
- Fox, Paulette. Indigenous Health Indicators: A Participatory Approach to Co-Designing Indicators to Monitor and Measure First Nations Health. Edited by Amelia Crowshoe. The Alberta First Nations Information Governance Centre, 2018.
- Generation 4 Equality. "Key Terms." Accessed March 3, 2023. <https://generation4equality.ca/terms>
- Giede, Nathan. "Every Year, We First Peoples of Canada Are Granted a New Spell to Conjure Guilt in All Non-Indians." *Prince George Citizen* (June 18, 2019). <https://www.princegeorgecitizen.com/opinion/mmiwg-inquiry-a-waste-3737004>
- Howell, T., Auger, M., Gomes, T., Brown, F. L., & Leon, A. Y. (2016). Sharing our wisdom: A holistic Aboriginal health initiative. *International Journal of Indigenous Health*, 11(1), 111-132.
- KAIROS Canada: Canadian Ecumenical Justice Initiatives. "Missing and Murdered Indigenous Women and Girls Timeline." (2023). <https://www.kairoscanada.org/missing-murdered-indigenous-women-girls/inquiry-timeline>
- Kiepal, Laura, Peter J. Carrington, and Myrna Dawson. "Missing Persons and Social Exclusion."

Canadian Journal of Sociology 37, no. 2 (2012): 137–168. <https://journals.library.ualberta.ca/cjs/index.php/cjs/article/view/10114/14107>

Labonté, Ronald, Hadi, Abdullahel and Kauffmann, Xaxier. “Indicators of Social Exclusion and Inclusion: A Critical and Comparative Analysis of the Literature.” Working Paper Series 2, no. 8 (2011). https://www.researchgate.net/publication/235443128_Indicators_of_Social_Exclusion_and_Inclusion_A_Critical_and_Comparative_Analysis_of_the_Literature

Lorde, Audre. *Sister Outsider: Essays and Speeches*. Berkeley, Calif: Crossing Press, 2007.

McGuire, Michaela M., and Danielle J. Murdoch. “(In)-justice: An exploration of the dehumanization, victimization, criminalization, and over-incarceration of Indigenous women in Canada.” *Punishment & Society* 24, no. 4 (2021): 529–550.

McPhail-Bell, Karen, Chelsea Bond, Mark Brough, and Bronwyn Fredericks. “‘We Don’t Tell People What to Do’: Ethical Practice and Indigenous Health Promotion.” *Health Promotion Journal of Australia* 26, no. 3 (2015): 195–99. <https://doi.org/10.1071/HE15048>.

Muir, Nicole M., Jodi L. Viljoen, and Stephane M. Shepherd. “Violence Risk Assessment Tools and Indigenous Peoples: Colonialism as an Underlying Cause of Risk Ratings on the SAVRY.” *International Journal of Forensic Mental Health* (2023): 1–13.

National Inquiry into Missing and Murdered Indigenous Women and Girls. *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*. Volume 1a. 2021. https://www.MMIWG2S+-ffada.ca/wp-content/uploads/2019/06/Final_Report_Vol_1a-1.pdf

National Inquiry into Missing and Murdered Indigenous Women and Girls. “Timeline of the Key Milestones.” (n.d.).

Native Women’s Association of Canada. *Honouring Indigenous Women, Girls, and Gender Diverse people: A Native Women’s Association of Canada Initiative*. Accessed March 3, 2023. <https://www.nwac.ca/assets-knowledge-centre/Honouring-Women-Booklet-PrintReady-20PTFont.pdf>

Native Women’s Association of Canada. “Call to Action Plan.” Accessed March 30, 2023.

Pabla, Tanya. “Murdered and Missing Indigenous Women and Girls: A Discourse Analysis of Gendered Colonial Violence in Canada.” *Journal of Law and Criminal Justice* 9, no. 2 (2021): 1–30.

Parsloe, Sarah and Rashaunna C. Campbell. “Folks Don’t Understand What It’s Like to Be a Native Woman”: Framing Trauma via #MMIW.” *Howard Journal of Communications* 32, no. 3 (2021): 197–212.

Puzyreva, Marina, and John Loxley. “Cost of Doing Nothing: Missing and Murdered Indigenous Women and Girls.” Policy File. Canadian Centre for Policy Alternatives, 2017.

Royal Canadian Mounted Police. (2018). Missing and Murdered Aboriginal Women: A National Operational Overview. <http://www.MMIWG2S+-ffada.ca/wp-content/uploads/2018/04/national-operational-overview.pdf>

Sanchez-Pimienta, Carlos E., Jeff Masuda, and M'Wikwedong Indigenous Friendship Centre. "From Controlling to Connecting: M'Wikwedong as a Place of Urban Indigenous Health Promotion in Canada." *Health Promotion International* 36, no. 3 (2021): 703–713.

Steinmetz, Katy. "She Coined the Term 'Intersectionality' Over 30 Years Ago. Here's What It Means to Her Today." *Time* (Chicago, Ill.) 195, no. 7 (2020). Retrieved from: <https://time.com/5786710/kimberle-crenshaw-intersectionality/>

Taylor, John and Kukutai, Tahu. "Indigenous Data Sovereignty and Indicators: Reflections from Australia and Aotearoa New Zealand." Presented at the UNPFII Expert Group Meeting on The Way Forward: Indigenous Peoples and the 2030 Agenda for Sustainable Development, (2015). United Nations, New York. https://www.researchgate.net/publication/309486068_Indigenous_data_sovereignty_and_indicators_reflections_from_Australia_and_Aotearoa_New_Zealand

Tilburg Institute for Interdisciplinary Studies of Civil Law and Conflict Resolution Systems, Martin Gramatikoz, Maurtis Barendrecht, Malini Laxminarayan, Jin Ho Verdonschot, Laura Klaming, and Corry van Zeeland. *A Handbook for Measuring the Costs and Quality of Access to Justice*. Apeldoorn: Maklu, 2009.

Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada: Calls to Action*. Winnipeg, 2015.

Tuck, Eve, and K. Wayne Yang. "What Justice Wants." *Critical Ethnic Studies* 2, no. 2 (2016): 1–15. <https://doi.org/10.5749/jcritethnstud.2.2.0001>

Tuck, Eve, and K. Wayne Yang. "Toward What Justice." *Describing Diverse Dreams of Justice in Education*. Abingdon: Routledge (2018). <https://www.jstor.org/stable/10.5749/jcritethnstud.2.2.0001>

Peter van den Besselaar, and Ulf Sandström. "Measuring Researcher Independence Using Bibliometric Data: A Proposal for a New Performance Indicator." *PloS One* 14, no. 3 (2019): e0202712–e0202712. <https://doi.org/10.1371/journal.pone.0202712>

Wilson, Shawn. *Research is Ceremony: Indigenous Research Methods*. Fernwood publishing, 2020.

Wright, Teresa. "Foster Care is Modern-Day Residential School System: Inuk MP Mumilaaq Quqqaq". CBC News. (2021).

APPENDIX A: CONSENT INFORMATION LETTER

TITLE OF PROJECT:

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

MMIWG2S+ QUALITATIVE INDICATORS RESEARCH PAPER

NAMES, TITLES, AND CONTACT INFORMATION OF RESEARCHERS

SUPERVISOR



SUPERVISOR



PRINCIPAL
INVESTIGATORS

Lee Allison Clark

DIRECTOR OF HEALTH

Native Women's
Association of Canada
120 Promenade du Portage
Gatineau, QC J8H 2K1
Phone: 343-996-4852

lclark@nwac.ca

Elisha Corbett

DIRECTOR OF HEALTH

Native Women's
Association of Canada
120 Promenade du Portage
Gatineau, QC J8H 2K1
Phone: 343-996-4852

ecorbett@nwac.ca

Tamara McCallum-Nadon

SR. PROJECT OFFICER

Native Women's
Association of Canada
120 Promenade du Portage
Gatineau, QC J8H 2K1
Phone: 343-996-4852

tmccallum-nadon@nwac.ca

INTRODUCTION

You have been invited to participate in a two-hour interview to help with data collection on the following project *Missing and Murdered Indigenous Women, Girls, Two-Spirit, Transgender and Gender-Diverse People (MMIWG2S+) Qualitative Indicators Research Paper*. This project is funded through Crown-Indigenous Relations and Northern Development Canada (CIRNA). The *MMIWG2S+ Qualitative Indicators* project is one of five projects begin conducted within the Native Women's Association of Canada (NWAC) as part of our dedication and commitment to NWAC's Call to Action Plan (CAP). NWAC continues to conduct and collect data surrounding the ongoing crisis of Missing and Murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse people (MMIWG2S+) to eradicate anti-Indigenous and gender-based violence against Indigenous

APPENDIX A: CONSENT INFORMATION LETTER

women, girls, Two-Spirit, transgender, and gender-diverse people (WG2STGD). We thank you for honouring us with your time, knowledge, and solidarity.

(NWAC) is the leading voice on research and policy for Indigenous WG2STGD people, especially as it pertains to the systemic issues that contribute to the ongoing genocide of MMIWG2S+. As per NWAC's Call to Action Plan (CAP), which addresses the systemic issues related to MMIWG2S+, a recognition of distinct Indigenous identities, cultural safety, and a trauma-informed approach must be upheld and respected to achieve substantive equality and human rights, a decolonized approach to healthcare, the inclusion of families and survivors, self-determination, and Indigenous-led solutions and services, (NWAC, 2021).

BACKGROUND

In 2021, NWAC made eight recommendations on the urgent need to investigate and eradicate systemic racism in healthcare policies and racism in healthcare, a significant issue as it pertains to the MMIWG2S+ genocide. This research project looks to fulfill the work of NWAC's guiding principles and more carefully engage with the recommendations from this earlier research. To achieve this, this paper will use the examples of sexual health, pregnancy, and post-birth care, with a culturally relevant gender-based analysis (CRGBA) data framework to determine the best practices and measurement tools required to measure the cause and effects of MMIWG2S+ on the quality of reproductive care received by Indigenous WG2STGD people. This paper will also use a culturally relevant gender-based analysis (CRGBA) data framework alongside these three examples to determine the best practices and measurement tools required to measure the outcomes that systemic racism in reproductive care healthcare has on the ongoing genocide of MMIWG2S+ for Indigenous WG2STGD people. Finally, this paper will examine these three cases to address how to measure systemic racism occurs within the education system, training provided, and in medical practice.

YOUR PARTICIPATION

No formal approval from a research ethics board was required for this research, as per CINRA, however, NWAC is dedicated to acknowledging participation in this type of research may be challenging due to the nature of the topics being explored. All interviews will be virtual and a maximum of two hours in length. Participants in this interview can remain anonymous should they choose. With the explicit prior permission of interviewees, interviews will be recorded for transcription and accuracy purposes. All interviewees can participate without being on video. Interviewees may choose to withdraw their participation at any point for any reason or request their contributions be withdrawn and/or their transcript and audio recordings be destroyed. All participants will be compensated

APPENDIX A: CONSENT INFORMATION LETTER

for their time in the form of a \$480 honorarium. This will be provided even to those who withdraw their consent following the interview. NWAC is committed to interviewees being safe, comfortable, and free to share their experiences and thoughts without judgment. If there is any way the research team can provide additional assistance to ensure these parameters, please let us know.

DISCLAIMER:

The content covered in the interviews will pertain to the ongoing genocide of MMIWG2S+ and may contain sensitive questions regarding the best ways to explore, collect data on, and distribute. The topics may be difficult or sensitive. Below are some resources if you wish to speak to a Grandmother or support line following the interview.



CRISIS LINES:

Métis Crisis Line is a service of the Métis Nation British Columbia.
Call 1-833-MétisBC: (1-833-638-4722).

Hope for Wellness Help Line offers immediate mental health counselling and crisis intervention by phone or online chat.

Call toll-free: 1-855-242-3310

or start a confidential chat with a counsellor at hopeforwellness.ca.

Indian Residential School Crisis Line is a national service for anyone experiencing pain or distress due to their residential school experience.

Call toll-free: 1-866-925-4419.

Kuu-Us Crisis Line Society provides crisis services for Indigenous people across BC.

Reach the Adults/Elders line at: 1-250-723-4050

www.kuu-uscrisisline.com

NATIONAL WOMEN'S ASSOCIATION OF CANADA RESOURCES : National Women's Association of Canada Resiliency Lodges

GRANDMOTHERS:

Available Mon-Fri 9 a.m. to noon; and 1 to 4 p.m. (EST). All numbers are toll-free.



Esther Ward, Grandmother
1-833-652-1381




Isabelle Meawasige, Grandmother
1-833-652-1382

INFORMED CONSENT LETTER

TITLE OF PROJECT:

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

Names, Titles, and Contact Information of Researchers

SUPERVISORS:	PRINCIPAL INVESTIGATORS:	VOLUNTEER:
<p>Lee Allison Clark (she/her) Director of Health Native Women's Association of Canada 120 Promenade du Portage Gatineau, QC J8X 2K1 Phone: 343-996-4852 lclark@nwac.ca</p>	<p>Marisa Blake (she/her) Senior Project Officer Native Women's Association of Canada 120 Promenade du Portage Gatineau, QC J8X 2K mblake@nwac.ca</p>	<p>Talitha MacIntyre (she/her) Volunteer Native Women's Association of Canada 120 Promenade du Portage Gatineau, QC J8X 2K tmacintyre@nwac.ca</p>
<p>Elisha Corbett (she/her) Manager MMIWG2S+ Native Women's Association of Canada 120 Promenade du Portage Gatineau, QC J8X 2K1 ecorbett@nwac.ca</p>	<p>Marisa Blake (she/her) Senior Project Officer Native Women's Association of Canada 120 Promenade du Portage Gatineau, QC J8X 2K epecjak@nwac.ca</p>	

INTRODUCTION:

You have been invited to participate in a two-hour interview to help with data collection on the following project: Systemic Racism in Healthcare and MMIWG2S+. This project is funded through Crown-Indigenous Relations and Northern Development Canada (CIRNA). The Systemic Racism in Healthcare and MMIWG2S+ project is one of five projects being conducted within the Native Women's Association of Canada (NWAC) as part of our dedication and commitment to NWAC's Call to Action Plan (CAP). NWAC continues to conduct and collect data surrounding the ongoing crisis of Missing and Murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse plus (MMIWG2S+) people to eradicate anti-Indigenous and gender-based violence against Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse (WG2STGD+) people. We thank you for honouring us with your time, Knowledge, and solidarity.

(NWAC) is the leading voice on research and policy for Indigenous WG2STGD+ people, especially as it pertains to systemic issues that, inclusive of healthcare, contribute to the ongoing genocide of MMIWG2S+. As per NWAC's Call to Action Plan (CAP), which addresses systemic issues related to MMIWG2S+, a recognition of distinct Indigenous identities, cultural safety, and a trauma-informed approach must be upheld and respected in order to achieve substantive equality and human rights, a decolonized approach to healthcare, the inclusion of families and survivors, self-determination, and Indigenous-led solutions and services, (NWAC, 2021).

BACKGROUND:

In 2021, NWAC made eight recommendations on the urgent need to investigate and eradicate systemic racism in healthcare policies and racism in healthcare, a significant issue as it pertains to the MMIWG2S+ genocide. This research project looks to fulfill the work of NWAC's guiding principles and more carefully engage with recommendations from this earlier research. To achieve this, this paper will use examples of sexual health, pregnancy, and post-birth care, with a CRGBA++ data framework to determine common practices and measurement tools to measure cause and effects of MMIWG2S+ on the quality of reproductive care received by Indigenous WG2STGD+ people. This paper will also use a CRGBA++ data framework, alongside these three examples, to determine the best-practices and measurement tools required to measure outcomes systemic racism in reproductive care healthcare have on the ongoing genocide of MMIWG2S+ for Indigenous WG2STGD+ People. Finally, this paper will examine these three cases to address how to measure systemic racism in the education system, determine what training should be provided, and

APPENDIX A: CONSENT INFORMATION LETTER

determine the same for medical practice.

YOUR PARTICIPATION:

No formal approval from a research ethics board was required for this research, as per CINRA; however, NWAC is dedicated to acknowledging participation in this type of research may be challenging due to the nature of the topics being explored. All interviews will be virtual and a maximum of two hours in length. Participants in this interview can remain anonymous should they choose. With explicit prior permission of interviewees, interviews will be recorded for transcription and accuracy purposes. All interviewees can participate without being audio recorded. Interviewees may choose to withdraw their participation at any point for any reason, or request their contributions be withdrawn, and/or their transcript and audio recording be destroyed. All participants will be compensated for their time in the form of a \$480 honorarium for their time. This will be provided even to those who withdraw their consent following the interview. NWAC is committed to interviewees being safe, comfortable, and free to share their experiences and thoughts without judgement. If there is any way the research team can provide additional assistance to ensure these parameters, please let us know.

DISCLAIMER:

The content covered in the interviews will pertain to the ongoing genocide of MMIWG2S+ and may contain sensitive questions regarding best ways to explore, collect data on, and distribute. The topics may be difficult or sensitive. On the next page are some resources if you wish to speak to a Grandmother, or support line



RESEARCH INTERVIEW QUESTIONS:

1. In your opinion, what are good qualities of programming, interventions, and initiatives that are hat designed to address the ongoing crisis of missing and murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender Diverse Persons?
2. What do you feel is important to measure when monitoring and evaluating truth and reconciliation efforts in the name of addressing the missing and murdered genocide?
 - a. How would you monitor and record that phenomenon?
 - i. What would you consider a successful partnership between service groups or organizations with Indigenous communities or persons?
3. The National Action Plan data strategy to address the missing and murdered Indigenous Women, Girls, Two-Spirit, Transgender, and Gender Diverse Persons, has four pillars for reflection and analysis. They are accountability, impact, inclusion and interconnectedness.
 - a. How would you measure the government’s accountability when addressing the genocide?
 - b. In your area of expertise, where could a researcher see the greatest impact of interventions and initiatives?
 - c. Where would a researcher find evidence of increased or decreased interconnectedness between service providers, the government and the Indigenous community?
 - d. How will we know when everyone who needs to be included in resolving the missing and murdered crisis has been invited to the table and contributing effectively?
4. Are there unique challenges specific to monitoring the health and well-being of Indigenous Women, Girls, Two-Spirit, Transgender, and Gender Diverse Persons who are at risk of going missing or being murdered?
 - a. What does this mean for researchers and organizations that want to monitor the situation?
5. Do you feel that there is a way to monitor the health of at-risk Indigenous persons that doesn’t require their participation? Knowing that organizations wish to move to a trauma-informed methodology that doesn’t require victims to retell their stories.

RESEARCH INTERVIEW QUESTIONS: (CON'T)

6. How would you measure institutional change and the uptake of Indigenous knowledge?
7. What does a meaningful change mean to you?
 - a. How do you know when a service provider or large institution is currently making meaningful changes?
8. What does the decolonizing of social work look like? Where are these changes tangible? Where are they captured? Can they be measured?
 - a. If their efforts are recorded in documents, are they available to the public?





TRANSLATOR'S NOTE / NOTE DU TRADUCTEUR

REFERENCE NO.: (LE CAS ÉCHÉANT) / NO DE RÉFÉRENCE

TERMS AND QUOTES / TERMES ET CITATIONS:

We did not find the official equivalents for the following terms and quotes. This is what we suggest. / Nous n'avons pas trouvé les équivalents officiels des termes et citations suivants. Voici ce que nous proposons.

PAGE	SOURCE TEXT / TEXTE SOURCE	SUGGESTED TRANSLATION / TRADUCTION PROPOSÉE
3	<i>Reclaiming Power and Place. Researchers on the Data Sub-Working Group (DSWG).</i>	<i>Réclamer notre pouvoir et notre place : Chercheurs du sous-groupe de travail sur les données (SGTD).</i>
5	Office of Democracy and Governance (and associated quotes) PS : Not found in bibliography.	Bureau de la démocratie et de la bonne gouvernance Citation 1 : « mesurer les changements au fil du temps en fonction de critères particuliers déterminés au préalable » Citation 2 : « idéalement utilisés pour mesurer des progrès complexes et multidimensionnels »
7	<i>Qualitative Indicators to Study, Address, and End the MMIWG2S+ Genocide</i>	<i>Indicateurs qualitatifs pour étudier, aborder et mettre fin au génocide des FFPBTADA+</i>





Qualitative Indicators in a MMIWG2S+ Data Strategy

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

Native Women's
Association of Canada



L'Association des femmes
autochtones du Canada

nwac.ca