The Impact of Settler Imposed Identities for Indigenous Women, Girls and Two-Spirit People

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Abstract

Gender based violence continues to be a pervasive part of settler society. Settlers have continued to perpetuate the erasure of Indigenous women, girls and Two-Spirit people through various means. These means have included the dispossession from land, disconnection from water, controlling sexuality, identity and through colonial legislation. All of these have impacted the value and place of Indigenous women, girls and Two-Spirit people in settler society. Through the methodologies of storytelling, and the Medicine Wheel as a framework, I used photovoice and semi structured conversational interviews to explore my research question of "how settler-imposed identities have impacted the value and place of Indigenous women, girls and Two-Spirit people?". Through extensive reflexivity, society can implement changes to stop the violence perpetuated towards Indigenous women, girls and Two-Spirit people.

Acknowledgment

This journey could not have been accomplished without the love and support of my family. I want to thank my husband Ben for all his words of encouragement and support over the last two years. Our crazy adventures never seem to go as planned. I thank you for supporting me to complete this process through all of the craziness.

To my lovely children Amy and Caleb, you are the reason I do this work and why I fight for a better society for all. Thank you for not getting angry when the laptop went everywhere with us and when going to parks meant mom sitting at a picnic table writing or reading.

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Dedication

This is dedicated to my Amy and Caleb. You are both the driving force for why I continue to challenge settler society. I hope that when the time comes for you to navigate this world on your own, you have the tools to challenge and question everything. May you know that you are more than what settlers say you are.

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1.0 CHAPTER 1 INTRODUCTION

The current crisis of missing and murdered Indigenous[1] women[2], girls and Two-Spirit[3] peoples continues to be a social issue with devastating implications. Robyn Bourgeois (2017) wonders, "how did we get to the point where violence against Indigenous women and girls is a "normal" part of life?" (p. 160). The normalization of violence experienced by Indigenous women, girls and Two-Spirit people is proof of the ongoing impacts of settler colonialism. Shelby Meissner and Kyle Whyte (2017) argue "sexual violence against Indigenous women, girls and Two-Spirit persons is a pervasive dimension of Indigenous experiences of settler colonialism" (p. 10). This thesis research aims to increase understandings of gender-based violence and how the violence contributes to settler-imposed identities that impact Indigenous women, girls, and Two-Spirited individuals. This research will focus on the experiences of women, girls and Two-Spirit peoples in Manitoba, canada. It is important to note that throughout this paper the term canada will not be capitalized. Linda Carlson (2016) argues "resurgence pushes outwards from this center, re-claiming space that had been occupied by settler colonialism" (p. 5). As a way to acknowledge the power differentials within current canadian society and occupy more space within my writing, I have opted to not capitalize the term canada as an act of resurgence.

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[1] Indigenous refers to the original habitants of Canada, prior to contact, "There are three constitutionally defined Indigenous groups in Canada including First Nations, Metis and Inuit (FNMI). To reflect the diversity of Indigenous peoples and to include all, regardless of status, nationhood, membership or community affiliation, the terms Indigenous and FNMI are applied interchangeably. It is acknowledged that many FNMI people refer to themselves differently and in their own languages" (Learning Network: Gender-Based Violence Terminology, n.d., p. 48).
[2] The word "women", and the female pronouns reflected throughout this response protocol are meant to identify with cis-women, trans-women and gender diverse as well as two-spirited people's identities (Picard, 2018).
[3] Within the Indigenous communities the term "Two-Spirit" refers to "the inclusion of both feminine and masculine components within an individual" (Walters, Campbell, Simoni, Ronquillo and Bhuyan, p. 127, 2008).

The following section grounds the rationale behind the study and identifies the research question

and my connection to this research.

1.1 Rationale

Gender-based violence[4] is an ongoing tool for settler colonialism. Morkeh Blay-Tofey

and Brandy Lee (2015) note "gender-based violence describes any harm perpetrated against a

person's that is rooted in power inequities informed by gender roles" (p. 341). Status of Women

Canada (2018) defines gender-based violence as "violence that is committed against someone

based on their gender identity, gender expression or perceived gender" (About Gender-Based

Violence, para. 1). The violence infringes on women, girls and Two-Spirit people's human rights.

According to Amnesty International's Final Written Submission to the National Inquiry on

Missing and Murdered Indigenous Women and Girls (2018), gender-based violence "has

significant impacts on the ability of women and girls to exercise and enjoy a broad range of

human rights" (p. 4). Pamela Palmater (2016) further argues that violence against Indigenous

women and girls "is committed almost exclusively by men (Indigenous and non-Indigenous),

which makes this a very gender-specific issue" (p. 258). As a society, we cannot continue to

ignore the implications of gender-based violence.

The Canadian Women's Foundation (2016) estimates a woman is killed every six days by

violence. By the age of 16, on average women will experience at least one incident of violence,

whether sexual or physical. Women also account for 60% of reported abuses among elders

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[4] Gender-based violence is violence directed against a person because of their gender. Gender-based violence and violence against women are terms that are often used interchangeably as it has been widely acknowledged that most gender-based violence is inflicted on women and girls, by men. However, using the 'gender-based' aspect is important as it highlights the fact that many forms of violence against women are rooted in power inequalities between women and men. GBV is linked to sexist attitudes and behaviours. It is made worse by other forms of discrimination such as racism, ableism, classism, homophobia, transphobia and biphobia (See fact sheets produced by Status of Women Canada, 2018 at https://cfc-swc.gc.ca/violence/knowledge-connaissance/about-apropos-en.html; Western Centre for Research & Education on Violence Against Women and Children (n.d.)).

(Canadian Women's Foundation, 2016). In Manitoba, the Native Women's Association of Canada (2010) notes Indigenous women over the age of 15 are 3.5 times more likely to experience violence. Whereas an Indigenous woman's death is categorized as a homicide, seven times more than their counterparts (Native Women's Association of Canada, 2010). According to them (2010), Manitoba has the third-highest number of missing and murdered Indigenous women, girls and Two-Spirit people's cases in canada. Ayden Scheim, Randy Jackson, Liz James, T. Sharp Dopler, Jake Pyne and Greta Bauer (2013) examined the barriers experienced by gender non-binary individuals. Their study indicated 73% of participants experienced some form of violence, "including 43% who reported experiencing physical and/or sexual violence" (p. 111). The Native Women's Association of Canada (2018) indicates "Indigenous trans, queer and non-binary individuals are disproportionately impacted by sexual violence, intimate partner abuse and harassment" (LGBT+ and Two-Spirit, para. 5). The statistics represent the pervasiveness of the social issue of gender-based violence.

Gender-based violence is a prime example of how settler colonialism continues to impact Indigenous women, girls and Two-Spirit people and how violence is at the hands of settler society. The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A (2019) notes:

> while the term "explorer" may suggest a kind of harmless searching or wandering, these voyages were anything but that. Instead, they set the stage for a full-scale assault on Indigenous Nations and communities that has lasted nearly 500 years. During these early encounters between explores and Indigenous Peoples, it was not uncommon for explores to kidnap Indigenous people, including Indigenous women. (p. 234)

Once settler society was established, the dominance did not stop. Gerald Taiaiake Alfred (2009) further describes the early interactions with settlers "essence of life in the colony: assimilate and be like us or suffer the consequences" (p. 43). The initial foundations and perceptions of settlers continues to shape the experiences of Indigenous women, girls and Two-Spirit peoples today. Indigenous women, girls and Two-Spirit people have suffered ongoing violence due to their fight against the oppression and control of settler colonialism. This furthered by their refusal to conform to settler notions of gender and identity. The unwillingness to conform has resulted in the ongoing perpetuation of the settler's initial goal, the erasure of Indigenous peoples. More specifically the erasure of Indigenous women and Two-Spirit peoples.

Emma Battell-Lowman and Adam Barker (2015) explain the goals of settler colonialism "can be summed up through three intertwined goals: elimination, indigenization and transcendence" (p. 31). The authors describe elimination as the process of eliminating acts of sovereignty, connections with communities, and to the land (Battell-Lowman & Barker, 2015) This is enforced through policies and colonial systems (i.e., forcible removal from land, the removal of children from communities). Once settlers eliminate the cornerstones of Indigenous ways of being, settlers 'impose themselves as the rightful owners of the land which resulted in the creation of colonial canada. This is accomplished through settler's "claim on "indigenous" status by right of being the only legitimate peoples of the territories, posing as post-colonial societies" (Battell-Lowman & Barker, 2015, p. 31). The final stage, transcendence is accomplished "when Settler societies fully replace Indigenous sovereignties on the land" (Battle-Lowman & Barker, 2015, p. 31) which is accomplished through the imposing of colonial systems which govern the land and people. All three goals have led to the current crisis of missing and murdered Indigenous women, girls and Two-Spirit peoples.

1.2 Research Question

Through research, I desire to examine how canada has allowed structures to perpetuate a genocide of Indigenous women, girls and Two-Spirit peoples. My research question is "how has settler-imposed identities impacted the value and place of Indigenous women, girls and Two-Spirit peoples?". My research question will help me examine the various manners through which identities are imposed (i.e., settler recollection of history, sexuality and settler perceptions). This has led to the human rights of Indigenous women, girls and Two-Spirit people being continually violated.

1.3 Locating Myself as a Researcher

As a researcher, it is important that I center myself before conducting research. Kathy Absolon and Cam Willet (2005) argue "one of the most fundamental principles of Aboriginal research methodology is the necessity for the researcher to locate himself or herself" (p. 97). In recognition of the importance of self-location, I will share a bit about myself before proceeding.

I am a descendent of Cree, Saulteaux and Metis ancestors. I am a mother, daughter, partner and sister. My family history has almost all been erased through the impacts of settler colonialism and the assimilation of my ancestors for survival. What little information I have of my ancestors remains still an undiscovered path. My family originates from the Peguis First Nation and from the area surrounding what was once the St. Peter's Indian Reserve in the Selkirk area of Manitoba. My journey of discovering my identity as an Indigenous woman is new and has been fought with many challenges. Through the help and support of Elders and Knowledge Keepers, my journey of self-discovery has become one that I travel more confidently.

My interest in the area of gender-based violence came from witnessing the women around me and in the community experiencing violence. My earliest memories are of the violence perpetuated against my mother by my birth father. These memories have always stayed engrained in the back of my mind. My mother made decisions that have impacted my life for the better; she showed strength and determination not to let adverse childhood experiences have a lifelong impact. Through those vivid memories, I always wondered how someone could harm another human. This increased over my childhood and adolescence, as the few times I met with my birth father, he had a skewed view of women. His views of women were drastically different than what I was accustom to and from what my mother had normalized. Through the painful conversations and my own lived experiences and observations, I realized gender-based violence was all too common. Whether inter partner, systemic or social violence, the majority of the women in my family have had at least one experience of violence. Their stories of strength have provided me with the determination to continue exploring and understanding gender-based violence in hopes of challenging societal views and settler norms.

This interest grew as I learned more about settler colonialism and the ongoing implications for Indigenous communities, especially Indigenous women. In my final year of my Bachelors of Social Work, a program-required course was Feminist Perspectives in Social Work. In this class, professor Dr. Julianna West challenged the students to explore social issues. We were given the freedom to provide a provocative analysis of a social issue of our choice. It was here, where my interest began to develop further. My focus at the time was sexually exploited women, which further developed into the crisis of missing and murdered Indigenous women, girls and Two-Spirit peoples. After completing the course, I began to see the impacts of what I now know as settler colonialism everywhere. My worldview had drastically shifted. I could no

longer turn a blind eye to the ongoing discrimination and violence perpetuated against Indigenous women, girls, and Two-Spirit peoples.

I have had the privilege of working with and supporting women, girls, and Two-Spirit peoples throughout my professional career. Daily, I witness first-hand the impacts of settler colonialism. My goals in researching this topic are to begin challenging settler-imposed identities and begin more open discussions about gender-based violence. As a mother of two children, Amy and Caleb, I am fearful for their future experiences within settler society. I am especially fearful of the violence Amy is more likely to experience as an Indigenous individual. There is also the added task of teaching Caleb about his power and privilege as a male in society and his role and responsibility in pushing back against settler norms about gender. This fear also translates to the future generations of women, girls and Two-Spirit people in my family to come. They and Amy deserve so much more than what current settler society provides. I hope to instill the values of respect, kindness, love, and caring in my children and model those values to others.

1.4 Conclusion

I have outlined the rationale for my research, examining the importance of analyzing gender-based violence. I have provided an overview of the scope of gender-based violence in canada and Manitoba. By examining gender-based violence, I desire to answer my research question: How have settler-imposed identities impacted the value and place of Indigenous women, girls, and Two-Spirit peoples? Finally, I located myself as the researcher and provided an overview of why this area of focus is important to me.

The next chapter provides an overview of the literature around the impacts of settler-imposed identities on Indigenous women, girls, and Two-Spirit individuals, looking specifically

at five areas: dispossession from land, disconnection from water, sexuality, identity and

legislation.

2.0 CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

The literature review unveils five themes pertaining to the impacts of settler-imposed

identities for Indigenous women, girls and Two-Spirit peoples. The five themes are

dispossession from the land, disconnection from water, sexuality, identity and legislation. All

areas have been implemented and controlled by settlers in an attempt to eliminate Indigenous

women, girls and Two-Spirit peoples from canada.

2.2 Dispossession from Land

There are several manners through which Indigenous women, girls and Two-Sprit

peoples are disconnected from the land. Force was the first tactic utilized by settlers. When the

settlers arrived in canada, they based their intentions on the notion of what Alfred (2009)

examines as "the doctrine of terra nullius (the principle of "empty lands" asserting that North

America was not populated by humans before the arrival of Europeans)" (p. 45). Canada was

viewed as a vacant landmass, waiting for the implementation of order from the settlers. Battell-

Lowman and Barker (2015) argue settler colonialism was implemented in 3 stages.

The first stage was the structured invasion. In the second stage, as noted by Battell-

Lowman and Barker (2015) "animus revertendi" (p. 25), the settlers intended to stay. Battell-

Lowman and Barker (2015) further note, "in order to exercise the intent to stay, settler colonizers

must deny Indigenous presence" (p. 26), thus allowing the settlers to exercise their sovereignty

over the land. Winona Stevenson (2011) argues when the English settled into an area, they

expanded their empire by "pushing into coveted Aboriginal lands by force" (p. 45). This action

was justified by what Stevenson (2011) refers to as "land lust and exonerated by manifest destiny

ideology" (p. 45). This resulted in what Sherene Razack (2000) refers to as a "violent eviction,

justified by the notions that the land was empty" (p. 97). The forcible removal of Indigenous peoples from the land resulted in the development and implementation of the reserve system.

Razack (2000) examines the impact of the forcible removal from the land through an analysis of the death of Pamela George. Razack (2000) argues the forcible removal of Indigenous peoples from the land is an essential aspect of settler colonialism, as it allowed for the "enabling white men to triumph over their own internal fears that they may not be men in control" (p. 115). The implementation of the reserve system allowed for "the nearly absolute geographical separation of the colonizer and the colonized" (Razack, 2011, p. 97). With little supports and services available on reserve lands, many individuals, including Pamela George, left their communities and migrated to the larger urban areas. This resulted in many Indigenous peoples residing in the core areas of larger cities. These core areas, as described by Razack (2000), is "racialized space, the zone in which all that is not respectable is contained" (p. 97). The space in which Pamela George was associated with allowed for her to be dehumanized by the wider society. Pamela George, according to settler society belonged "to a space which violence routinely occurs" (Razack, 2002, p. 93). Thus, her belonging to said place allowed for settler society to normalize the violence she experienced. This ultimately led to the identity of Pamela George being erased through her disconnection from the land.

Another manner in which an Indigenous women's connection to the land was altered occurred through marriage. The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A (2019) notes:

> As trade became entrenched in the economy for many First Nations, one of the ways in which First Nations women became involved was marriage. Within the context of both trade and religion, and because the first explorers and settlers were predominantly crews

of men, marriages of fur traders to First Nations women were seen as a viable method of

diplomacy. (p. 242)

These marriages dispossessed women from their communities and their lands as they left to

reside with their settler partners in settler communities. Meissner and Whyte (2017) argue

"French men sought Indigenous women for sex and marriage, often dispossessing them from

their land in the process" (p. 6). Throughout the French fur trade era, Meissner and Whyte (2017)

note marriages "between French fur traders and Aboriginal women were initially common

practice" (p. 7). These marriages, for a brief period, were also policy. This policy was called

'*marriages a la facon du pays'* (The National Inquiry into Missing and Murdered Indigenous

Women and Girls Volume A, 2019; Meissner and Whyte, 2017). The French settler's

preoccupation with marriages with Indigenous women led to the development and funding of

"educational programs to prepare Indigenous girls for marriage" (Stevenson, 2011, p. 45).

Marriages were further encouraged through what Stevenson (2011) describes as the offering of

"dowries to French and Aboriginal women marrying French men" (p. 45). In addition to the

dispossession from the land, Stevenson (2011) argues marriages provided the settlers with

another means to "convert Aboriginal Peoples" (p. 45).

The conversion of Indigenous women was important as "one of the missionary priorities

was to regularize interracial marriages" (Stevenson, 2011, p. 45). However, before marriages

could be completed and deemed official by the church, Indigenous women were required to

convert to a European spiritual denomination (The National Inquiry into Missing and Murdered

Indigenous Women and Girls Volume A, 2019, p. 299). This disconnection from the land

provided the settler with the opportunity to begin implementing settler ideals of personhood onto

Indigenous women, girls and Two-Spirit people.

2.3 Disconnection from Water

When examining the dispossession from the land, we have to consider how this impacts the relationship with water. Colonial views of the water are in stark contrast to Indigenous Knowledges. Whereas Indigenous communities view water as a living being and an integral and sacred part of the life cycle, colonial views paint a very different connection with water. Colonial perspectives indicate that water is ripe for the taking or readily available for their exploitation. As Kim Anderson, Barbra Clow and Margaret Haworth-Brockman (2013) note, "water is seen as a commodity or an element in the Western tradition, it is seen as "biotic"-alive-in the Indigenous worldview" (p. 16). Kim Anderson (2000) further describes the relationship women have with water is as one between relatives. The author explains that if we are disconnected from water, we have been "disconnected from her relations" (Anderson, 2000, p. 182). The image of a connection as one that is the same as our kin describes a much deeper relationship. The disconnection is not simply about the removal from an element; it is a much more profound and personal disruption to our being.

The deeper and personal disruption is most evident when examining the disconnection Indigenous women, girls and Two-Spirit peoples have experienced from the water. Many communities speak about the importance of our relationships with water. Anderson (2000) argues that "the teachings about water can help women see themselves as key players in any community and can give them a sense of responsibility they have in facilitating relationships" (p. 185). By disconnecting women from water, settlers have created a ripple effect and have removed Indigenous women from their space within communities and thus within societies. The author further explains that water is a powerful force; it is a giver of life; water cleans and repairs the world and people it touches (Anderson, 2000, p. 185). If women have a strong connection

with water and the image of water is of its ability and powers, then disconnecting women from

their relationship with water directly impacts their identities. Anderson (2000) notes water offers:

> Valuable teachings about a woman's abilities; they suggest that women have the power of
>
> the force of life itself. Women learn that they are adaptable, and they are able to direct
>
> and withstand the long processes of change. At the same time, teachings about water
>
> instill a sense of responsibility among women because of their capacity to provide and
>
> sustain life. (p. 185)

Through disconnection, settlers have removed women from their roles and have replaced their

responsibilities within communities and families with European notions of gender and identity

which impact the generations to come. Mary Kate Dennis and Fin McLaferty Bell (2020) further

explain that the disconnection disrupts the collective continuance. Collective continuance is

"how communities adapt sufficiently for the livelihoods of community members to flourish into

the future" (Dennis & Bell, 2020, p. 379). By disrupting the collective continuance, settlers can

further their goal of erasing Indigenous women, girls and Two-Spirit peoples from society and

generations to come.

2.4 Identity

When settlers arrived in canada, they came with preconceived notions of womanhood.

Andrea Smith (2005) argues, "Native societies were relatively more peaceful and egalitarian.

Their egalitarian nature poses a threat to the ability of white men to continue their ownership of

white women because they believe patriarchy's defense of itself as 'normal'" (p. 77). This notion

was contrary to European customs. According to the National Inquiry into Missing and

Murdered Indigenous Women and Girls Volume A (2019) "early Christian ideals included

explicit gendered violence that placed women squarely in separate and lesser spheres" (p. 237).

Stevenson (2011) argues "the European ideal of womanhood, or the 'cult of true womanhood', revolved around female domesticity" (p. 46). As Indigenous women did not fit the preconceived notions of settlers, they were further dehumanized. Throughout settler's retelling of history (from their perspective), Indigenous women, girls and Two-Spirit people's identities along with their roles and responsibilities were erased and replaced with the settler's perceptions.

The pre-contact descriptions of the identities of Indigenous women describe them as the first teachers to children and providers. Stevenson (2011) examines the roles Indigenous women assumed during the fur trade as mentors to settlers. European men "became dependent on traditional hunting, gathering, and manufacturing skills of Aboriginal women, for their personal survival" (p. 46). Stevenson (2011) argues Indigenous women were autonomous, independent, and leaders in their communities. Indigenous women were described as physically strong and hard-working during the fur trade. With the increase of European women in settler society, Stevenson (2011) argues the "Victorian morality was the severe standard against which Aboriginal women were judged" (p. 46). According to the National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A (2019), "European identities were largely based on ideas such as the Virgin Mary" (p. 237). Anderson (2018) further explains Indigenous women also needed to be seen as inferior to settler women:

> The image of the Native woman as the beast of burden in her society was drawn up to demonstrate the superiority of European womanhood and femininity…replacing Native womanhood with European womanhood. David Smits has written about "the squaw" was thus constructed in contrast to the civilized, white "Victorian lady". (p. 309)

Based on such ideals, with the arrival of missionaries, a full attack on the identities of Indigenous women, girls and Two-Spirit peoples began.

Missionaries directly attacked all aspects of Indigenous women, girls and Two-Spirit people's lives. Missionaries forced European norms of family units and replaced the valued roles of Indigenous women, girls and Two-Spirit peoples with male superiority (Stevenson, 2011). These ideas further enforced European values of domesticity, piety, purity, submissiveness, selflessness, and gentleness (Stevenson, 2011). As Indigenous women, girls and Two-Spirit peoples did not fit those ideals, they were labelled as dirty, dissolute, lacking control over their own sexuality, sinful, and objects (Stevenson, 2011; Razack, 2000). Smith (2005) notes, "in the colonial's imagination, Native bodies are also immanently polluted with sexual sin" (p. 10), further noting "because Indian bodies are "dirty," they are considered sexually violable and "rapeable", and raped bodies are considered inherently impure or dirty" (p. 10). These ideals justified the dehumanization of Indigenous women, girls and Two-Spirit peoples. Their bodies were of no value to the settlers unless they fulfilled a service role (sexual or domestic).

These notions of our identities as Indigenous women, girls, and Two-Spirit peoples prevail today. Razack (2000) argues views of Indigenous women being "licentious and dehumanized squaw continues to prevail" (p. 105). Through the examination of the death of Pamela George, Razack (2000) argues, "Pamela George was fully colonial-a making of the white, masculine self as dominant through practices of violence directed at a colonized woman" (p. 96). Smith (2005) argues, "when a native woman suffers abuse, this abuse is an attack on her identity as a woman and an attack on her identity as Native" (p. 8).

2.5 Sexuality

The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A (2019) notes, "in addition to different and harmful ideas about the roles of women, early Christianity vehemently rejected alternative conceptions of gender" (p. 239). Qwo-Li Driskill,

Chris Finley, Brian Gilley and Scott Morgensen (2011) refer to this process as "sexual colonization" (p. 216). Sexual colonialism is the settler's implementing their notions of gender binary systems. Gina Starblanket (2017) argues it is important to remember that history has been written from the perspective of the settler and has not accurately depicted the history of Indigenous peoples "particularly with respect to the role of gender and sexuality" (p. 26). The dominating manner in which history is told, has allowed the settler, as Glen Coulthard (2014) notes, to "produce forms of life that make settler-colonialism's constitutive hierarchies seem natural" (p. 152). Cameron Greensmith and Sulaimon Giwa (2013) argue this resulted in "Indigenous people to suppress their gendered and sexual differences in order to be seen as legitimate modern subjects. By enforcing heteropatriarchal gender binaries and roles, and by assuming opposite-sex desire, settler institutions have violently displaced Two-Spirit teachings" (p. 132), which ultimately perpetuates the erasing of any gender or sexuality which does not conform to the settler's ideals.

Meissner and Whyte (2017) argue the importance of understanding "gender systems for many Indigenous peoples are also fluid, differing greatly from gender norms pervasive in U.S. settler society. "Man/woman" distinctions do not necessarily accord with many Indigenous languages and cultures" (Meissner & White, 2017, p. 4). The authors argue the fluidity of gender and sexuality lays the foundation for the recognition for multiple genders above the binary settler ideals. The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A (2019) notes "in Cree there are not pronouns like "he" or "she"; this is reflective of many Indigenous languages, where the determinative aspect of gender pronouns is not a historic feature" (p. 240). Another manner in which the settlers controlled Indigenous women, girls and Two-Spirit people's sexuality was through the implementation of *Sexual Sterilization Acts*.

In canada, Karen Stote (2012) argues sexual sterilization gained popularity as a solution to the rising "problems experienced by the masses as stemming from the innate traits of the poor, rather than as consequences of the way society was organized" (p. 118). In canada, two provinces implemented a *Sexual Sterilization Act* -- According to Stote (2012) Alberta and British Columbia. Leonardo Pegoraro (2014) notes in Alberta, "Aboriginal and Métis represented 2.5 percent of the population, but they made up 25 percent of those ordered to be sterilized" (p. 163). Sexual sterilizations occurred either through pressure from medical professionals or, as Pegoraro (2014) notes, "Albertans were sterilized, many without their knowledge or consent. Most affected were 'weak and marginalized groups', especially Indigenous peoples" (p. 163). Many of the medical files of Indigenous women, who unknowingly were sexually sterilized, have been lost or destroyed (Pegoraro, 2014; Stote, 2012). The unconsented sexual sterilization was not a lapse in judgement on the part of the settler state. Stote (2012) argues sexual sterilization:

> Is not an isolated instance of abuse but as one of many policies employed to separate Aboriginal peoples from their lands and resources while reducing the numbers of those to whom the federal government has obligations. Policies like coercive sterilization have undermined Aboriginal women's ability to reproduce and have allowed the federal government to avoid effective and far-reaching solutions to public health problems in Aboriginal communities. (p. 141)

This was not the only settler-imposed legislation that threatens the future generations of Indigenous women, girls and Two-Spirit people.

2.6 Legislation

The foundation for legislation in the settler state was highly influenced by the European ideal of gender and sexuality. The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A (2019) argues, "European women could not own property because they were actually considered property-belonging first to their fathers and eventually to their husbands" (p. 238). If women were considered property, how could they have rights of their own? There are numerous acts and legislation which have directly impacted Indigenous women and removed their rights within canada. The most dominant piece of legislation has been the *Indian Act*.

Bourgeois (2017) examines the impact of the *Indian Act*, arguing it further impacted women by obscuring their ability to claim their status. The inability for Indigenous women to claim their status as Indigenous individuals has been one of the most devastating impacts of settler legislation. Lynn Gehl (2002) argues the *Indian Act* "stripped women of their rights socially, politically and economically and made them dependent peoples" (p. 64). This legislation removed Indigenous women, girls and Two-Spirit people's rights and forced their dependence on men.

Settler legislation further impacted Indigenous women, girls and Two-Spirit people's ability to survive and access resources through their ability to claim Indigenous status. Bourgeois (2017) argues, "through sexist marriage and lineage provisions that unfairly target Indigenous women and their children only, the Indian Act eliminated millions of "official" Indians for whom the federal government would carry responsibility for through treaty obligations" (p. 262). Erin Hanson (n.d. a) notes, "as is explicitly stated in Section 12 (1)(b) of the Indian Act, a woman who married a person who is not an Indian… [is] not entitled to be registered" (para. 18). Gehl

(2002) argues despite the *Indian Act* being implemented in 1876, it was not until 1960 when "the

federal government began looking at the problem of sexual discrimination" (p. 315). When the

settler state attempted to 'eliminate' some of the discriminating sections of the act, the

implemented changes created further issues. Women who lost their status under Section 12 of the

Indian Act were reinstated, however, this created what Karrmen Crey and Erin Hanson (n.d.)

describe as the "second generation cut-off" (para. 14). Women and their children affected by

Section 12 were granted status, however status was not granted to further generations. This led to

generations of children whose parents and grandparents are eligible to claim status, they are not.

The power to distribute benefits and resources was at the discretion of the Indian Agent.

Hanson (n.d. a) notes the distribution of resources was based on "who was of "good moral

character" and therefore deserve certain benefits, such as deciding if the widow of an

enfranchised Indian "lives respectably" and could therefore keep her children in the event of the

father's death" (para. 7). This further left Indigenous women dependent on the discretion of the

settler to decide their value and character. Indigenous women, girls and Two-Spirit people were

forced to assimilate or face the consequences. With a lack of resources, there were limited

options for Indigenous women, girls and Two-Spirit people. If they wanted to survive, they were

forced to assimilate.

There have been several other acts implemented which have impacted Indigenous

women, girls and Two-Spirit people. Women were not considered eligible to own the land and

were dependent on men. Hanson (n.d. b) examines the impact of "The Juvenile Delinquents Act

and Training School Act of the 1950s" (para. 16). These acts were designed to prepare

Indigenous women for marriage and ensure European ideals of womanhood were entrenched in

their being. These schools and programs further instilled European ideals of gender through the use of control through legislation.

2.7 Conclusion

A brief overview of the literature has explored how the impacts of settler colonialism continues to shape the experiences of Indigenous women, girls and Two-Spirit people within settler canada. The control has been exerted through five key areas dispossession from the land, disconnection from water, sexuality, identity and legislation. Despite the attempts of the colonizer, Indigenous women, girls and Two-Spirit people are still present. Leanne Simpson (2017) notes, "Indigenous bodies have to work very hard first to be alive and second to exist as Indigenous peoples" (p. 42). It is this determination that will challenge settler colonialism's ideals of gender and sexuality, thus provoking change.

The next chapter describes the research methodologies, methods, data collection and analysis techniques that were used in researching how settler-imposed identities impact Indigenous women, girls, and Two-Spirit individuals.

3.0 CHAPTER 3 INDIGENOUS RESEARCH METHODOLOGY AND RESEARCH

DESIGN

This section is divided into two parts. Part I introduces my chosen research

methodologies, methods and outlines the design associated with carrying out this research with

Indigenous women and Two-Spirit individuals. Part II focuses on how I completed the data

collection, analysis and validation tasks associated with the results from the research. Parts I and

II are described in detail in each of the headings noted below.

PART I: Introduction, Theory, Research Methodologies and Research Design

3.1 Introduction

Research has had devastating and dehumanizing impacts for Indigenous peoples. It has

been "a useful tool to maintain the status quo while disempowering" (Rangimaire Mahuika,

2008, p. 1). To ensure that I did not perpetuate harm, I embodied the notion of guesthood in the

development of my research. Paula Morelli and Peter Mataira (2010) define guesthood as when a

researcher "assumes respect and appreciation for the inherent intelligence and commitment of

Indigenous practitioners and their work" (p. 5). In centering guesthood, I carefully considered

which theory to use when planning my research. For this research, I used Indigenous feminist

theory. This theory provides a framework for challenging settler colonialism and examining

power differences within society. To ensure that I centered the views and voices of research

participants, I carefully considered the research methodologies and methods such as storytelling

and photovoice. I will provide details of how each method was used in the research and review

the data analysis and validation techniques. Finally, I will examine the ethical considerations

and general considerations for this research.

3.2 Theory

To examine and analyze the current crisis of missing and murdered Indigenous women, girls and Two-Spirit peoples, I used Indigenous feminism theory. Feminism and Indigenous feminism, according to Joyce Green (2017), are both founded in the unique experiences of the oppression faced by women, advocate for equality and recognize the importance of analyzing the impact of patriarchy. Both theories of feminism have an objective to challenge power dynamics within society. However, aside from similar foundations, Green (2017) argues mainstream feminism has been "criticized for failing to consider how especially middle-class white women and Western societies and governments are implicated in the oppression of women who are less privileged" (p. 8). Mainstream feminism lacks the awareness of how women of privilege in society assume a role in the oppression of others. This has allowed for settler women, as noted by Green (2017), to "ignore colonial violence and dispossession inflicted on Indigenous peoples by the state" (p. 8). Starblanket (2017) argues mainstream feminism first "fails to address underlying issues of colonialism; second, they reproduce the configurations of power they purport to oppose; and third, they constrain the space for future-oriented political dialogue and action within Indigenous communities" (p. 22). Though both theories share common foundations, there are several aspects of an Indigenous individual's experience within settler society that are overlooked in mainstream feminism. These oversights include but are not limited to the dispossession from the land, the ongoing impact of settler colonialism, and the importance of our roles and responsibilities as Indigenous women, girls and Two-Spirit people.

Green (2017) notes Indigenous feminism "draws on core elements of Indigenous cultures-in particular, the nearly universal connection to the land, to territory, through relationships" (p. 4). Green (2017) argues mainstream feminism overlooks the impact of "the gendered colonial

process" (p. 5), which directly impacts the identities of Indigenous women, girls and Two-Spirit people. The resulting effects of the disconnection from the land, our roles and responsibilities as Indigenous peoples are often overlooked. This is an important foundation for theories that desire to examine settler impacts for Indigenous peoples. For Indigenous women, girls and Two-Spirit peoples, the disconnection from the land violently altered and drastically shifted their identities. This shift occurred upon the first contact between Indigenous peoples and settlers. Starblanket (2017) argues Indigenous feminism provides the framework which considers the impacts of settler violence and "can guide the resurgence ways of being that are free from heteronormative logics of empowerment" (p. 21). This is achieved through the reclaiming of identities.

Green (2017) examines the importance of identities and the impacts of settler-imposed perceptions and ideals of what classifies an individual as a person with value. The author explains that Indigenous feminism has worked toward helping women reclaim their identity. This has resulted in "their claims have been met with indifference from most of colonial society, with resistance from state governments and too often with explicit hostility and opposition from their Indigenous communities" (Green, 2017, p. 7). Linda Tuhiwai Smith (2012) argues "a key issue for indigenous women in any challenge of contemporary indigenous politics is the restoration to women of what are seen as their traditional roles, rights and responsibilities" (p. 152). As this research explores how settlers have imposed identities, the theory behind the research needs to embody the complexities of settler colonialism on identity development.

3.3 Research Methodologies

Shawn Wilson (2008) argues "research methodologies need to be decolonized to be of use to the Indigenous peoples" (p. 38). When considering methodologies, it is important, as Margaret Kovach (2010) notes, "for research that employs a range of methodological options"

(p. 13). For my research, I utilized methodologies that could be Indigenized. I used storytelling and a Medicine Wheel framework.

3.3.1 Storytelling.

"Stories remind us of who we are and our belonging" (Kovach, 2010, p. 94). Stories have long been an avenue for passing Knowledges from one generation to the next. Stories also allow for the storyteller to share their perspectives and experiences. As my research question asks for personal experiences of "how has settler-imposed identities impacted the value and place of Indigenous women, girls and Two-Spirit peoples?" going to the groups within the community experiencing the social issue is key. Kovach (2010) notes, "Indigenous ways of knowing is internal, personal and experiential, creating one standardized, externalized framework for Indigenous research is nearly impossible, and inevitable heartbreaking for Indigenous people" (p. 43). Understanding how to minimize power dynamics is key for ensuring the research process remains centered in Indigenous Knowledges. Beverly Palibroda, Brigette Krieg, Lisa Murdock and Joanne Havelock (2009) argue "the stories and experiences of people with less power are often silenced and ignored by those with greater power; groups with greater power make decisions for others" (p. 12). Story as a methodology allowed me to decrease power imbalances and foster a relationship of equality with participants centering their voices and experiences.

3.3.2 Medicine Wheel as a Framework

The Medicine Wheel is a "central symbol used for understanding various issues and perspectives" (Michael Hart, 2002, p. 92). As the Medicine Wheel is centered on promoting balance and harmony, it provides a framework for providing a holistic examination in research. Angela Mashford-Pringle (2018) argues the use of a Medicine Wheel as a framework allows for a review of data which allows for the researcher to evaluate findings which "may not be apparent

in a linear analysis" (p. 147). Annie Wenger-Nabigon (2010) examines the importance of using a Medicine Wheel framework in cautioning the "separating things out from each other and studying them as singular entities without a wholistic viewpoint as an organizing point does not fall within the natural way of thinking in Aboriginal epistemology" (p. 147). In understanding that issues are interlinked and in relationship with all the entities which contribute, a linear examination will not suffice. There are various manners in which a Medicine Wheel framework can be applied in research.

 A perspective of wholeness was used throughout my research process. Hart (2002) notes "wholeness is the incorporation of all aspects of life" (p. 93). I decided to use a Cree Medicine Wheel as the basis of my research as well as the framework for organizing emerging themes from the data collection. As the Cree Medicine Wheel is a cycle and each area is interconnected to each other, it was also used in the organizing of themes. Each of the themes and sub-themes all build on one another to provide a wholistic understanding of how settler-imposed identities have impacted Indigenous women, girls and Two-Spirit peoples.

Starting with the East door, which is where beginnings are located. The East door is where the historical impacts of settler colonialism are explored. The East door represents where we come from. This is described in the Literature Review, which was previously provided. Moving from the East door to the South door, Nabigon (2010) notes this door is where teachings "about relationships with self, family and community, and is the place where values and identity are learned" (p. 146). This is the analysis of how the impacts of settler colonialism have led to the settler-imposed identities. This is where the stories of research participants are located. These imposed identities have created and led to the devaluing and dehumanization of Indigenous women, girls and Two-Spirit peoples. From the South, we move to the West.

Nabigon (2010) notes that the West door is where individuals have difficulties showing respect for others; thus, humility is a key aspect of this door. Nabigon (2010) further explains that humility embodies the process of "looking twice" (p. 146). The West represents the finding of themes and sub-themes in the stories of participants. Thus, reviewing materials several times to ensure that I, as the researcher, have understood the participant's stories. The last area within the Medicine Wheel framework is the North. As Nabigon (2010) explains, the North "holds a key to understanding the process of change. This is the direction of caring, change, movement, and air, which has the power to move things around" (p. 147). The North represents the change to come. To challenge society's views and create space for Indigenous women, girls and Two-Spirit people to be cared for and shown they matter. Hart (2002) notes "all people have the capacity to grow and change" (p. 95). Based on the findings from my research, the North is where the recommendations are located.

Table 1:
Cree Medicine Wheel Framework
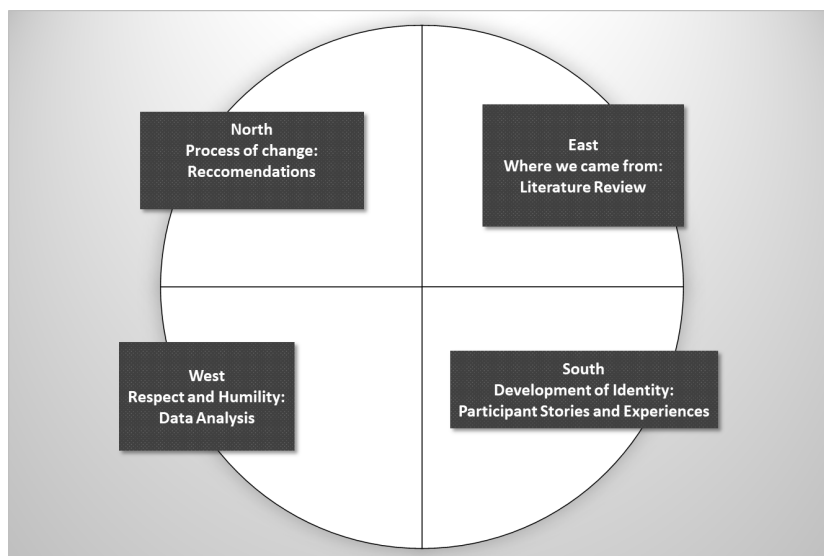
By using the Medicine Wheel as a framework, I organized my data collected from the literature review, photovoice submissions and follow-up interviews to provide a wholistic analysis to explore how settler-imposed identities impact Indigenous women, girls and Two-Spirit people. Hart (2002) argues, "healing is viewed as a journey…problems are viewed as disconnections, imbalances and disharmony" (p. 95). Alexis Ford-Ellis (2019) further notes the "focus of the Medicine Wheel is on a person achieving wholeness through understanding their place in the Universe" (p. 80). Which is exactly what has been created and perpetuated by settler-imposed identities. There has been a disconnection, imbalance, sense of loss and disharmony between Indigenous women, girls and Two-Spirit people as deserving humans and the settler-imposed identities.

3.4 Ethical Considerations

According to Jessica Ball and Pauline Janyst (2008), it is important when conducting research with Indigenous communities to be mindful of the historical relationship between Indigenous people and Western researchers. To implement the core values of honesty I provided participants with an overview of my research prior to seeking their consent to participate. Brian Schnarch (2004) notes the importance of transparency throughout the research process. When I approached participants, I provide a brief outline of my research, entailed the methodologies, research methods, benefit to the community and goals of the research. Kovach (2010) notes research must indicate "how the Indigenous communities would participate, how they would provide consent, and how they would benefit from the research" (p. 144). By providing transparency, I began a respectful relationship with participants. Kovach (2010) argues respectful relationships are the foundation to anti colonial research "any disrespectful research relationship with Indigenous people is colonial and raises ethical quandaries" (p. 143). By beginning my

relationship with participants with transparency, I was able to develop trust. Kovach (2010)

argues "trust needs to be earned internally. Trusting relationships are engineered in a variety of

ways following protocol, showing guardianship over sacred knowledges, standing by cultural

validity of knowledge and giving back" (p. 147). This allowed for participants to decide if they

wish to participate in the research. Once they decided I then sought consent.

Following photovoice submissions, the interviews allowed for clarifications and ensure

accuracy of information collected during though the use of photovoice. Ball and Janyst (2008)

note this is an important step as:

> researchers have the power to collect information and produce meanings which can
>
> support or undermine values, practices, and people, and to construct legitimate arguments
>
> for or against ideas, theories, policies, or practices. This power needs to be shifted to the
>
> communities that are the partners in research and the focal point for data collection. (p.
>
> 48)

This is an important step as participants trusted me with their personal knowledge and

experiences within settler society. Joan Lafrance and Cheryl Crazy Bull (2013) argues

"knowledge itself has life and moral purpose" (p. 12). Through the seeking of feedback, I desired

to ensure the knowledge which has been shared with myself as the researcher, was honored and

used respectfully.

Ball and Janyst (2008) argue "ethical practice with Indigenous populations relies on

understanding the history of traumatic experiences among Indigenous people and taking care not

to trigger traumatic memories and fear by what participants are asked to do" (p. 43). As the area

of focus for my research can be triggering and contain sensitive topics, it was important for me to

be mindful of the potential to trigger participants. Ball and Janyst (2008) note "questions that call

up memories of childhood, school, and parenting are particularly sensitive for participants who attended Indian Residential Schools" (p. 43). The impact of settler colonialism is a deeply personal experience which has impacted every Indigenous person. To ensure interviews were conducted in an ethical manner, I included in the consent form, the ability for participants to end their participation at any point they do not feel comfortable. If a participant decided they did not wish to finish the interviews, this decision was respected. Participants had the ability to control whether the materials, which have been discussed were included in the final report. Participants had the ability to decide if they wish to have their names included in the final report or use a pseudonym. The transcribed reports from interviews were only accessible to my advisory council and Knowledge Keeper. All members would be aware of confidentiality.

To ensure confidentiality of participants, I developed an Alphanumerical Coding System. Each participant was assigned a code. The code was used to track photographs, written narratives, audio recordings and transcripts. The tracking form for the codes was stored separately from the rest of the data on a passcode protected laptop.

3.5 Prior to the Commencement of Research

When conducting research Wilson (2008) argues the importance of forming a "respectful relationship with the ideas that I am studying" (p. 22). Before beginning and upon completing the thesis research, I laid down tobacco as an offering for guidance. I also laid down tobacco during several points throughout the research process. The offering of tobacco occurred when I felt I needed guidance. I also spent time in prayer and drumming as a way to remain centered and connected with the ideas I was researching. To start the research process, I participated in a Sweat. This was an important manner to begin my research; as Hart (2010) notes, "I included

ceremonies as a means to developing insight and connection" (p. 13). Beginning my research in

this manner helped me focus my intentions and center myself in Indigenous ways of knowing.

In accordance with the Tri-Council Policy Statement: Ethical Conduct for Research

Involving Humans TCPS2 (2018) Article 9.3, "Where a proposed research project is to be

conducted on lands under the jurisdiction of a First Nations, Inuit or Métis authority, researchers

shall seek the engagement of leaders of the community" (p. 115), I did reach out to engage with

communities within Manitoba connecting directly with female and Two-Spirit leaders. I

connected with female Grand Chiefs representing the communities in Manitoba and Ontario.

These areas are geographically close to the City of Winnipeg, and the likelihood was great that

research participants could be from Ontario and/or Manitoba. I used the Manitoba Keewatinowi

Okimakanak Chiefs, the Assembly of Manitoba Chiefs Women's Council Members, and

members from the Manitoba Metis Federal Council List to connect with leaders. These lists are

accessible online through each of the above-noted web pages. I provided an email outlining my

intentions and information about my research (Appendix A), and I offered to discuss further via

over the phone. This step took place before the recruitment of participants.

3.6 Methods

3.6.1 Photovoice

Michele Jarldon (2019) argues that Photovoice allows participants to create "photography

to highlight the experiences and insights of (often excluded or marginalised) people" (p. 3).

There are three goals of photovoice "to assist individuals with recording and reflecting...to

encourage group dialogue…to influence policy makers" (Heather Castleden, Theresa Garvin and

Huu-ay-aht First Nation, 2008, p. 1395). Photovoice allows for a more in-depth perspective of a

participant's experiences and insights. Photovoice uses photos with an accompanying narrative as

methods for participants to share their experiences. Gretchen Heery (2013) argues the use of "photographs provide an accessible method to express the participant's thoughts" (p. 450). Photovoice was chosen as a method of this research as:

> Photovoice has the potential to empower the disempowered…while simultaneously 'portraying the realities' of oppression…Grounded in lived experience Photovoice is a method that can help communities identify, discuss and resolve significant structural problems as it seeks to use social action to inform policy. (Jarldon, 2019, p. 12-13)

Participants were provided with questions and were asked to provide a photograph response along with a short narrative to explain why the photographs were chosen. After participants submitted their photographs and narrative, I met with them to review through semi-structured conversational interviews.

3.6.2 Semi Structured Conversational Interviews

Interview as a method is useful when the researcher desires to gather in-depth information regarding a participant's perspectives and experiences. Karen Potts and Leslie Brown (2018) note "from an anti-oppressive perspective, knowledge does not exist "out there" to be discovered. Rather knowledge is produced through the interactions of people" (p. 19). Wilson (2008) argues there is a need for "knowledge and consideration of community and the diversity and unique nature that each individual brings to the community" (p. 59). There is an importance placed upon each perspective and an individual's experience in a community in Indigenous research. We all have a unique knowledge that will lead to a greater understanding of the social crisis. Loretto Quinney, Trudy Dwyer and Ysanne Chapman (2016) note, "effective interviewing is thought to be a data collection method to broaden and deepen our professional knowledge by mining the experiences of individuals to construct composite understandings" (p. 1). For the

purpose of this research, I conducted semi-structured conversational interviews with participants. Participants were given control over how these interviews occurred (over the phone or via Zoom).

During the interviews, I reviewed the participant photovoice submissions to ensure that I, as the researcher, accurately understood their stories. The interviews allowed participants another manner to share their stories. Kovach (2010) notes, "Indigenous ways of knowing is internal, personal and experiential, creating one standardized, externalized framework for Indigenous research is nearly impossible, and inevitably heart breaking for Indigenous people" (p. 43). Conversational interviews allow for a more personal interaction which is less rigid than formal interviews. This is also expressed by Pringle (2018):

> The change from the traditional method of a formal interview to a two-way conversation is in keeping with Aboriginal ways of being; everyone has knowledge and information, and many traditional teachings suggest that when people have conversations, more is learned than having one "expert", which is contrary to Western research. (p. 151)

Understanding how to minimize power dynamics is critical for ensuring the research process remains centred in Indigenous Knowledge's. This also ensured the data collection was completed ethically and respectfully.

Semi-structured conversational interviews were also used in interviewing Elders and Knowledge Holders. The invitation to Elders and Knowledge Holders included a list of possible questions to review and outlined my intentions for the meeting.

3.6.3 Reflective Journaling

Following each interview, I reflected on my own personal thoughts and insights. These were recorded in a reflection journal throughout the entire research process. This allowed me to

be mindful of my own personal biases and help me to remain centred in Indigenous research practices. As Hart (2010) notes within the Cree ways of helping it is important that "I incorporated my subjective insights, meaning that I will self-reflect, analyze, and synthesize my internal experiences in relation to the research that I am partaking" (p. 11). Through the process of journaling, I was also able to reflect on emerging themes and how I may have been impacted by the interview.

3.7 Research Questions

To examine my research question of 'how have settler-imposed identities impacted Indigenous women, girls, and Two-Spirit peoples?' I developed four questions. These questions were based on Justice Murray Sinclair's speech when talking at the Heart of Treaty 6 Reconciliation Event (2019). During the event, Justice Sinclair spoke about 4 important questions an individual should understand, "Where do I come from? Where am I going? Why am I here? Who am I?" (Office of the Treaty Commissioner, 2019, para. 9). These questions are important because "for children graduating out of Indian Residential Schools, these were questions that often could not be answered" (Office of the Treaty Commissioner, 2019, para.10). As the goal of the residential school system was to erase the Indigenous aspects of our identities, it felt important to explore a version of these questions. The research questions participants were asked to reflect upon included:

1. Who are you?
2. Where do you come from?
3. How have you been impacted by settler colonialism?
4. What do you want future generations to know, or what change do you want to see in society?

At the end of the interview, I asked participants one additional question:

5. After completing this process, is there anything else you feel is important to include in this study or is there anything else you would like to add to this study?

The purpose of the questions was to have participants reflect on the past and then on the future. I desired to create questions that allowed for participants to reflect on where they came from and then offer hope to the generations of Indigenous peoples to come.

When meeting with Elders and Knowledge Keepers, I decided to provide a list of 5 questions that would help provide my research with a wholistic approach. I believe it is important that this study included Knowledges from Knowledge Keepers and Elders to help enhance understandings of the traditional views and roles of women, girls and Two-Spirit people prior to settler contact. This was an important step, as history (as portrayed through the settler's perspective) has created a disconnection between women, girls and Two-Spirit peoples and their identities. These teachings will help demonstrate the juxtapositions of Indigenous women, girls and Two-Spirit people's identities, which have been created through settler history. I prefaced the interview by indicating that these questions were merely a suggestion and that I was open to whatever the Elder or Knowledge Keeper felt was important to share with me. The suggested questions included:

1. Where are you from?

2. Is there a story or teaching you feel is important to share related to this research study?

3. Have the roles and responsibilities of women, girls and Two-Spirit peoples been impacted by settler colonialism?

4. What do you feel is important for the generations of Indigenous people to know about their journeys as Indigenous women, girls and Two-Spirit peoples?

5. Is there anything else you feel is important to share at this time to help enhance the

   understandings of others related to the research topic?

3.8 Research Packages

As I was not permitted as per the University of Manitoba's COVID-19 response to meet

with participants, I developed a package that was sent to potential participants. The packages

included:

- A letter welcoming participants to the study and outlining what was included in the

  research package (Appendix B)

- A brief overview of the study, including my research question. The summary included

  the rationale for the study and the importance of our stories. This also included the

  reflection questions as previously noted (Appendix C)

- A consent form for the participant to participate in the study (Appendix D)

- A consent form for photographs which included the image of other individuals (Appendix

  E)

- A list of community supports (Appendix F)

- A copy of The Culture of Well-being: Guide to Mental Health Resources For First

  Nations, Metis and Inuit People in Winnipeg (2014)

- The first of 2 honorariums

The last item included in the research packages was a tobacco tie. The offering of tobacco

represented what Schnarch (2004) argues is the incorporating of "local and traditional

knowledge" (p. 84). The acceptance of tobacco represented the first step of consent. As per the

University of Manitoba Human Research Ethics Board Standards, I also required the completion

of a consent form. By completing both, it allowed for consent to be recognized in both the

Western and Indigenous worldviews. Nicole Bell (2018) argues "although written or recorded

consents are preferred, there should be flexibility for REB's to approve mechanisms for

evidencing consent that are more culturally appropriate to the communities and individuals

engaged in research" (p. 8). Upon completion of the interviews, participants received their final

honorarium; a personalized Thank You card and a photograph from a local Cree artist of 4

traditional dancers. Interviews with Elders and Knowledge Keepers began with the giving of

tobacco and the same print provided to participants.

3.8 Recruitment

I met with 10 individuals over the age of 18 from various communities in Manitoba and

Ontario. I had a total of 19 individuals connect with me regarding their interest in the project.

Two of the 19 decided the project was not a fit or they did not meet the criteria to participate. A

total of 17 research packages were sent to potential participants, and 10 completed the entire

process. Prior to sending research packages, participants were screened to ensure they met the

criteria for participating in the study (Appendix G). I conducted 10 participant interviews and

received 9 photovoice submissions. One participant wanted to meet regarding the research

questions but was not comfortable with submitting photographs. Due to the ethical implications

and the sensitivity of material that was potentially covered, I focused on working with

individuals over the age of 18.

The recruitment of participants was challenging due to the restrictions of the COVID-19

pandemic. I was not able to directly connect with agencies or organizations. As a result, I relied

heavily on social media (Facebook and Instagram), word of mouth and email to connect with

organizations and agencies within Winnipeg. I did some targeted recruitment, extending an

invitation to colleagues and peers as well. I developed an email (Appendix H) that contained the

recruitment poster (Appendix I), which was sent to organizations and potential participants through the targeted recruitment. I connected with several organizations in Winnipeg, including but not limited to the North Point Douglas Women Centre, North End Women Centre, Mount Carmel Clinic and Klinic.

As I sought Indigenous women and Two-Spirit individual's experiences, it was crucial that these experiences reflect current society. As I examined whether there are common themes and experiences among the participants within settler society, it was essential to include as many experiences as possible regardless of their position within society. I extended an invitation to current Members of the Legislative Assembly, Members of Parliament for the Winnipeg area, as well as female chiefs to participate in the study. The invitation (Appendix J) was sent by email. This did not create any ethical issues as I was not examining their position of power; I was seeking their experiences within settler society.

 In keeping with a wholistic approach in my research, it was important that I also met with Elders and Knowledge Keepers. I sent invitations via email (Appendix K). I sent messages to Elders and Knowledge Keepers at the Indigenous Student Centre at the University of Manitoba, community organizations in Winnipeg, and direct messages to Elders I have a connection with. My goal was to meet with 2-3 Elders and/or Knowledge Keepers. For my study, I met with 2, a Cree and an Ojibway Elder. These meetings were separate from participant interviews and focused on enhancing my understandings of the traditional views and roles before settler contact. As history (as portrayed through the settler's perspective) has created a disconnection between women, girls and Two-Spirit peoples and their identities, this is an important step. These teachings help demonstrate the juxtapositions of Indigenous women, girls and Two-Spirit people's identities, which have been created through settler history. Rochelle Johnston, Deborah

McGregor and Jean-Paul Restoule (2018) argue due to the "relational nature of Indigenous knowledge, and indeed Indigenous societies, collective processes of seeking knowledge work well, and receiving guidance, especially from Elders, Traditional knowledge keepers, and the spirit world, is often important" (p. 10). A collective approach to research is vital to presenting a wholistic examination of my research question.

PART 2: Introduction: Data Collection, Analysis and Validation

3.9 Introduction

Kovach (2010) notes the "gathering of data is an intrinsically rewarding aspect of research" (p. 129). For the purpose of my research, I used photovoice, semi-structured conversational interviews, reflective journaling and the literature review as sources for gathering data. All three methods ensured there is what Kovach (2010) argues a "continuum of ways to access information. This continuum runs from the most personal internal knowledges that guide our research to the external knowledge that comes from others" (p. 123). This continuum is reflected in my research using interviews and reflective journals, which were completed following each interview. These were used in conjunction with photographs and accompanying narratives in examining the crisis of missing and murdered Indigenous women, girls and Two-Spirit peoples. Smith (2012) notes, "researchers have to have ways of thinking critically about their processes, their relationships and the quality and richness of their data and analysis" (p. 138). The following will be an examination of the types of data I acquired through my research. I will outline the procedures used for collecting and coding of data. Finally, I will outline the methods for analyzing and validating the data collected. This validation will examine whether the data gathered answered my research question, "how have settler-imposed identities impacted the value and place of Indigenous women, girls and Two-Spirit peoples?".

3.10 Data Collection

The activities related to my research produced several different sources of data which were analyzed. The following data was generated:

- 10 participant interviews

- 24 photographs

- 10 personal narratives explaining photographs used in response to the reflection questions.

- 10 personal Journal reflections

- 2 written notes from interviews with Elders/Knowledge Keepers

3.11 Data Analysis

Following interviews, I transcribed the raw data with the use of the software program Transcribe. The use of a software program ensured the data was transcribed accurately and efficiently. Following the transcribing of interviews, I began the process of reviewing transcripts. Dave Thomas (2006) argues this process is completed several times as "inductive coding begins with close readings of the text and consideration of the multiple meanings that are inherent in the text" (p. 241). I chose the inductive approach as according to Thomas (2006):

The primary purpose of the inductive approach is to allow research findings to emerge from the frequent, dominant or significant themes inherent in raw data, without the restraints imposed by structured methodologies. Key themes are often obscured, reframed or left invisible because of the preconceptions in the data collection and data analysis procedures imposed by deductive data analysis. (p. 238)

By using an inductive approach, the data itself guided my findings. This approach shed light on connections and links with themes and ideas presented in the data collection phase. Sally Thorne

(2000) indicates, "inductive reasoning uses the data to generate ideas (hypothesis-generating), whereas deductive reasoning begins with an idea and uses the data to confirm or negate the idea (hypothesis testing)" (p. 1). An inductive approach creates a framework for ensuring the data is not skewed by the researcher's perceptions of research areas. By reviewing data several times, I generated a list of themes and sub-themes that emerged.

Before beginning the coding process, I developed a storyline. According to Impact: Centre For Evaluation and Research, Tips and Tools #18 (n.d.), a storyline is a "sentence or short paragraph that describes your evaluation in general terms" (p. 1). A storyline should answer "what are you trying to find out, and what do you want to convey with this information" (Impact: Centre For Evaluation and Research, Tips and Tools #18, n.d., p. 1). A storyline according to Impact: Centre For Evaluation and Research, Tips and Tools #18 (n.d.) provides the researcher with a foundation to build codes upon, help organize codes and provide the "basic structure for your coding scheme" (p. 2). For my research, the storyline was 'the impacts of settler colonialization. The development of a storyline helped me not become overwhelmed with the data and remain focused on the purpose of the research to demonstrate how settler-imposed identities have impacted Indigenous women, girls and Two-Spirit people. With the storyline in mind, I began the process of coding.

For the coding process, I used the coding program Dedoose. I began by uploading both the interview transcripts and the narratives submitted from each participant. The coding process occurred over several steps. First, was the pre-coding stage. I did an initial pass of the data and highlighted "rich or significant participant quotes or passages that strike you - those "codable moments" worthy of attention" (Johnny Saldana, 2009, p. 16). After the data was initially coded, this process was continued until codes were able to be grouped into themes and sub-themes.

Saldana (2009) argues "a theme is an outcome of coding, categorizing, and analytic reflection" (p. 13). Impact: Centre For Evaluation and Research, Tips and Tools #18 (n.d.) notes the "coding process will thus enable us to show the richness, complexities and contradictions of the social milieu we are evaluating, which is the basis of qualitative research" (p. 3). Wilson (2008) cautions the use of coding as "analysis from a western perspective breaks everything down to look at it all" (p. 119). Wilson (2008) further notes if "Indigenous methodology includes all of the aspects of these relationships, if you are breaking things down into their smallest pieces, you are destroying all of the relationships around it" (p. 119).

Throughout the coding process, I was mindful of the relationship of the data to each other. I kept themes broader, and the sub-themes demonstrated the specific areas in the broader narrative. I have provided both a Cree Medicine Wheel framework and a linear framework representation of the themes and sub-themes that emerged from the data collected:

Table 2: Cree Medicine Wheel Framework
Findings
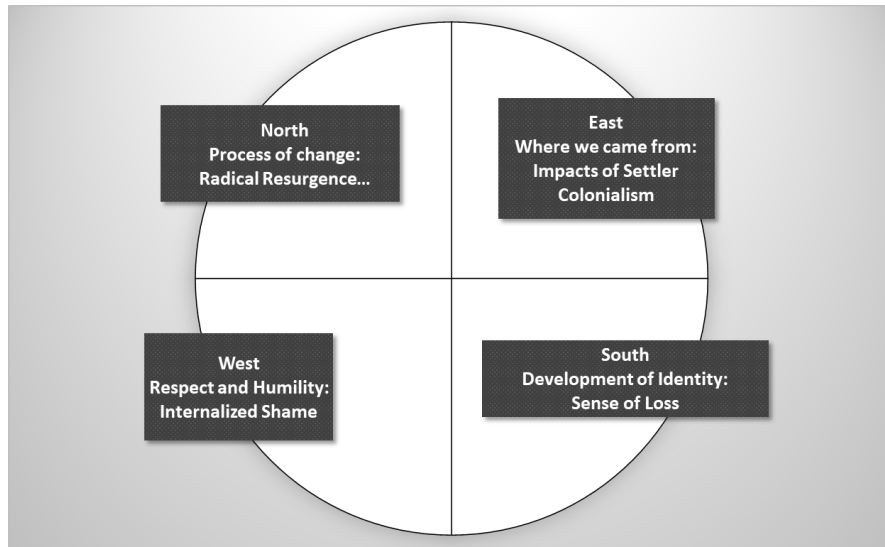
Table 3:
List of findings

Themes	Sub-Themes
1. East: Impacts of Settler Colonialism	A. Disconnection Through Colonial Structures, Policies, and Legislation B. Loss of Language C. Normalization of Settler Perceptions
2. West: Sense of Loss	A. Not Knowing Who You Are B. Feeling Like an Outsider
3. South: Internalized Shame	A. Physical Appearance B. Indigeneity
4. North: Radical Resurgence	A. Acknowledging History and Ongoing Settler Colonialism B. Centering Traditional Knowledges and Ceremonies/Ways C. Identity (Challenging Settler Perceptions and Pride) D. Reclaiming Space

3.12 Data Interpretation and Validation

Validation of data is a key component in research. Saldana (2009) argues, "it is not enough to gain perspectives and terms; ultimately, these ideas are translated into practice as strategies or techniques" (p. 207). As the researcher, I developed several protocols to ensure the representation of my findings is both valid and trustworthy. I used member checking, triangulation and transferability, to validate the data presented in my thesis.

3.12.1 Member Checking

Lorrilee McGregor (2018) argues the importance of member checking in, noting "there is always a danger that only one lens with be applied" (p. 136), referring to the lens of the researcher. Member checking, according to Saldana (2009), "solicits participants' views of the credibility of the findings and interpretations" (p. 208). This was part of the purpose behind the semi-structured conversational interviews. The interviews allowed participants the opportunity to provide feedback and ensure their knowledge has been utilized appropriately. This also provided participants with another means to share their stories.

3.12.2 Triangulation

Helene O'Connor and Nancy Gibson (2003) argue triangulation assists in the validating of data as "findings are more dependable when they can be confirmed from several independent sources. Their validity is enhanced when they are confirmed by more than one "instrument" measuring the same thing" (p. 74). Triangulation can be implemented in various manners throughout research. As the researcher, I utilized triangulation by comparing various perspectives from the photovoice submissions and follow-up interviews. Saldana (2009) argues triangulation occurs when findings from various sources of data can be compared. Saldana (2009) notes, "this process involves corroborating evidence from different sources to shed light on a theme or perspective" (p. 208). O'Connor and Gibson (2003) agree there needs to be triangulation from different sources, methods and/or researchers. Overlapping themes were explored and analyzed and eventually became the themes and sub-themes noted earlier.

3.12.3 Transferability

Another method I used to validate my research was transferability. Denise Polit and Cheryl Beck (2010) note transferability "which involves the use of findings from an inquiry to a completely different group of people or setting" (p. 1453). The goal of my research was not for the transferability of my findings to another group but that the findings (i.e., the impacts of settler colonialism) can be applied to various participants' stories. I achieved transferability through my ability to provide what Polit and Beck (2010) note as "thick description" (p. 1453). Thick description is achieved by the researcher's ability to provide detailed, rich data related to an area of focus. Polit and Beck (2010) note it is important the researcher provide thick description in conveying the magnitude of the area of focus and the study's findings.

3.13 Conclusion

Through the use of Indigenous feminist theory, I examined my research question how have settler-imposed identities impacted the value and place of Indigenous women, girls and Two-Spirit peoples? By utilizing and adapting the following methodologies storytelling and the Medicine Wheel, I was able to have a holistic approach in my research. My methods, semi-structured conversational interviews and photovoice provided several methods for participants to share their stories. Lastly, I have presented the procedures through which I completed the data collection and validation of my findings (member checking, triangulation and transferability).

4.0 CHAPTER 4 FINDINGS

4.1 Introduction

The findings section of this thesis will be presented in two sections. In the first section I will introduce and share about the participants who completed the research process. This is an important step as it allows the reader to connect with the participants and gain a sense of who they are. In part two, I will review the various themes and sub-themes which emerged from the research. These themes and sub-themes arose from the photovoice submissions and conversational interviews. Through an inductive approach of reviewing and rereading interview transcripts and photovoice submissions, I identified four themes; Impacts of Settler Colonialism, Sense of Loss, Internalized Shame, and Radical Resurgence. Within each of the themes there were several sub-themes identified. In total, 12 sub-themes emerged. The sub-themes included Disconnection Through Colonial Structures. Policies and Legislation, Loss of Language, Normalization of Settler Perceptions, Not Knowing Who You Are, Sense of Being and Outsider, Physical Appearance, Indigeneity, Acknowledging History and Ongoing Settler Colonialism, Centering Traditional Knowledges and Ceremonies/Ways, and Reclaiming of Space.

Each of the themes and sub-themes are discussed in more detail below. I begin each discussion with a general over and explanation of the theme and sub-themes through the use of participant quotes and photographs. I then provide an overview of how themes and sub-themes are supported through the use of published literature from various sources.

Before the discussion of the emerging themes and sub themes I will provide a brief overview of participants and share about who they are and why they decided to participate in this research.

4.2 PART 1: Participant Summary

4.2.1 Participant Summary

The participants[5] in this project were all from Winnipeg and the surrounding areas. Before proceeding, the reader must connect with the participants stories. Patrick Lawes (2011) argues "stories are sacred as is the space created through the sharing of stories. When we share our stories, our stories, they come to life" (p. 507). By sharing briefly about each individual who participated, I hope the reader, can connect with them. These individuals are people living in and pushing back against colonial canada. They have hurts, hopes and have navigated through settler society for many years. They are full of strength, kindness, love and a desire to make the future better for those to come. As a researcher, by sharing about each individual, I "desire to see research as a spiritual act, recognizing stories as sacred, honoring the relationships" (Lawes, 2011, p. 507). Here are the sacred stories of those who participated in this project.
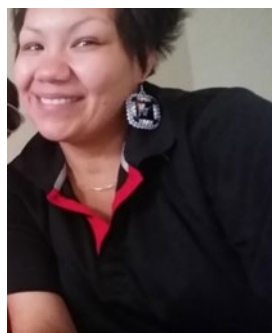
Sara is a mother from Winnipeg reconnecting to her Cree and Metis roots. Sara is a

Figure 1 Self Portrait

daughter, sister and mother who is healing from the cycle of the Child Welfare System and the generational impacts of the residential school system. Sara voices a strong desire to change societal perceptions of herself "don't be scared to show people who you are now as opposed to who you were then because I found that they care for you, they care". Sara wanted to share with others that you can change your path and go towards

healing. You can heal from your trauma; you may stumble, but that is part of your journey. Sara

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[5] The descriptions of the participants do not include their real names. For privacy and protection reasons, I have chosen to give them a number (i.e., A1, A2, A3, etc.) to protect their identity and to honour the confidentiality that I agreed to uphold when they signed the consent forms to participant in my research, although some of the photos may reveal their identities. They were made aware of this possibility.

felt it was important to share her story with others because our stories are often not talked about, and her story could help others.

Linda is a mother and daughter from Winnipeg who is reconnecting to her Saulteaux and Ojibwe roots. She recognizes the importance of our stories and our community, which was a driving force for participating in this project. Her passion for her community also extends to her goal of obtaining her Bachelors of Social Work. She expresses her desire to give back to her community and encourages others to "stand up for our past and future" in their journeys. Linda has come to recognize the generational impacts of the residential school system in her family. Together they are working towards healing through ceremony.

Figure 2 Transmission of Knowledges

Angela is Cree and Metis from Manitoba. She has strong connections to the land and upholds the importance of food sovereignty. She is travelling her healing journey through reconnecting to Elders and centering the importance of ceremony. Her journey includes her father, who has also begun to heal from generational trauma and embrace his Indigeneity. Her journey is paved with her hard work and her deadly sense of humor as she is rediscovering who she is as an Indigenous ikwe. Angela explained that she believes in the words of Louis Riel "I'm paraphrasing it, that quote by Louis Riel said, our people will sleep for one hundred years, it'll be the artists who awaken them. And it's the artists of all the nations that are bringing out that written word that danced for the healing, the ones that are poets, the ones that are, you know, drawing these absolutely beautiful paintings and pictures. And, you know, those are the ones that are really bringing everything back to life". She sees sharing her story as a way to help with healing and bringing life back to the community, which is why she participated in this project.

Figure 3 As a Child

Jill is Ojibwe and Cree from Northern Manitoba. She has great pride in being a mother. Jill is a fierce advocate for the Indigenous community. Her love for her community is very evident in the work she does. Jill's healing journey includes acknowledging the importance of language and ensuring that the language is passed to the next generations. "My most important role in life is a mother; I am thankful that my children have chosen me to help guide them. I am involved in the community in many different roles. My passion is health and wellness, language and working for First Nations people". She desires to make a positive change in her community for the generations to come.

Jessica is a mother and was by far the cheekiest individual I met with. She is a "42-year-old Aninishaabe woman working hard at decolonizing my past and taking control of my own narrative to "remove myself from the category of "successfully" colonized people living on stolen land". Jessica desires to decolonize herself and take control of her destiny and identity. She is an advocate and spreads awareness and kindness through the Winnipeg rock painting community. Many of her rocks spread awareness of the issues Indigenous peoples are facing. Julie believes "all Canadians have a responsibility to work towards undoing the damage done to the communities and families of all First Nations people". Healing is the responsibility of everyone in the country, not just the Indigenous communities.

Figure 4 Self Portrait

Michelle is a medical student who is fiercely travelling her healing path of rediscovery. She is healing from the disconnection created by the Child Welfare and Adoption System. She is a strong individual who wants to make changes for future generations.

In her own words, "I am a bisexual Two-Spirit Indigenous woman…. I am an educated person who is currently completing a medical degree and a master's degree. I am a leader who is passionate about advocacy and making change for future generations". She felt it was important to share her story with others as she hoped it would help them in their healing journeys.

Amy is a mother and a Chief. She has strong connections to her history and is a fierce storyteller. Amy centers the importance of living our Traditional Ways and embracing our Traditional Teachings in our everyday living. She is a strong advocate fighting for her community "my late dad and my eldest sister influenced me by teaching me the truth about who I was and taught me to learn, and to stand up and always speak out if something was not right. I will continue to fight till I am no longer able".

Figure 5 Self Portrait Photograph taken by Artistic Impressions Photography 2020

Dawn is a daughter and student. She is currently learning to embrace her Metis heritage. Dawn is a soon-to-be teacher and hopes to share her knowledge with others. She felt the topic of identity was important to explore as her own history has been erased through assimilation. She has felt like an outsider in certain spaces as a result of assimilation. However, Dawn feels at home in spaces that embrace Indigeneity. "I think that now when I'm in these places that embrace and showcase Indigenous culture, it makes me feel more connected, and I feel proud of who I am and where I came from".
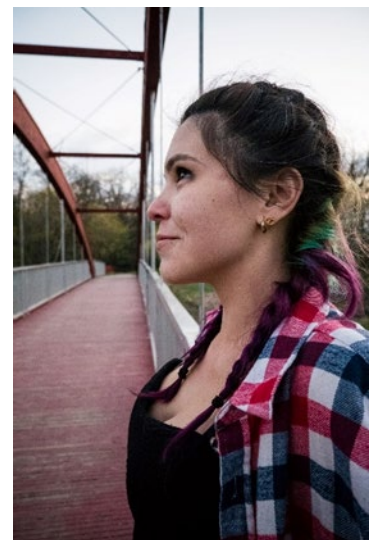
Figure 6 Embracing My Braids

Margaret is a mother, daughter and grandchild. She comes "from the sound of a rattle, Sky Woman, Nanaboozhoo, Wesakechak and the First Waters". Margaret embraces her identity with pride. She is a helper, a teacher and is finding her way back to her identity through ceremony and being who she is meant to be. She embraces being Spirit-led in her work "suffice it to say it is the Intergenerational Love and Wisdom of the Manitous and the practices of reclaiming my Anishinaabe/Cree culture that carries me".

Ava is a daughter and a self-described child of two worlds. She is learning to embrace all of her identity as someone who is white-passing yet has never been "white" enough for colonial society, my identity has always been questioned, or even imposed on me. I see the viewer as being limited by a binary perception, in the same way people refer to me as being "half Native" or "half-white"… I am a whole". Ava wants the future generations to

Figure 7 Identity
Photograph taken by Savannah Moorghen-Young

embrace their identity and be proud of their Indigenous heritage "being Indigenous is not just about struggle or sadness. There is so much beauty in our ceremonies and languages, and it's so important to hold on to".

4.3 PART 2: Themes and Sub-Themes

4.3.1 Theme 1-Impacts of Settler Colonialism

Participants provided both a written narrative and partook in a conversational interview. Through both methods of data collection, they shared their stories and experiences in settler society. Through the participant's stories, there was no denying that they shared heartbreak about how they are impacted by settler colonialism. This was one of the more significant themes we explored throughout this research. It is easy to say that you have been affected by settler

colonialism, but what does this actually look like? Through the stories of participants, they shared about disconnection created by colonial structures/policies/legislation, loss of language, and the normalization of settler perceptions.

4.3.1.1 Sub-Theme A-Disconnection Through Colonial Structures, Policies and Legislation

Participants spoke about several ways in which they have been disconnected from their community, culture and family through colonial structures. These structures included the Child Welfare and Adoption System, Residential School System and Policies/Legislation. All of these structures removed individuals from their communities and/or family. The removal created a pattern of disconnecting Indigenous people from what they had known. One participant shared that they had experienced an intergenerational cycle of disconnection through the child welfare system and the impacts. One participant shared,

Figure 8 Learning The True History

I ended up being a ward of CFS as my mother was before me, and my sister was also a ward of CFS, but I spent most of my formative years growing up in Steinbach, Manitoba, which is a very religious conservative community and pretty much the only Indigenous person in my school. (A7)

Another participant noted that their disconnection directly impacted their sense of identity,

So, I guess what I would normally say, oh, I come from a small town in Rural Manitoba, southern Manitoba. I grew up on a farm and whatnot, but in reality, I'm adopted. And so, like, I don't really know where I come from at this time. (A9)
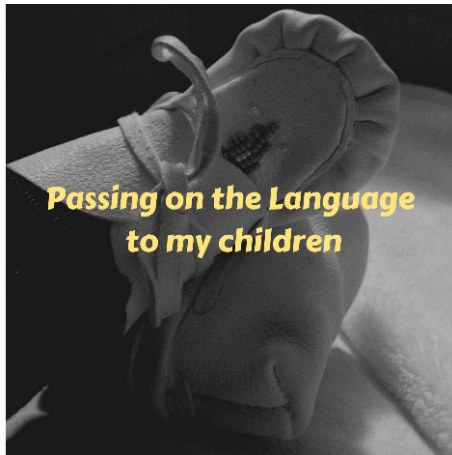
Figure 9 Passing Language

The disconnection is just another reminder that "Canada's colonial history is layered and complex… the needs of colonial administration to rid themselves of "the Indian problem" by reducing the numbers of Indians. As a result, this legislative reality gave the federal government even-greater powers over the lives and territories of Indigenous peoples (Brenda Macdougall, 2016, p. 2). One participant explained that,

My First Nations roots were stolen from me via the racist policies and systems of a government trying to erase the existence of my ancestors. The intergenerational trauma continues to reverberate into the present as my own daughter is growing up without a grandmother. (A7)

This erasure was furthered through the removal from communities especially for Indigenous women as a direct result of legislation and policies,

My grandmother lost her status under the Indian Act and was removed from her community when my mother was only young like my family… we were separated from our community because of the Indian Act. (A19)

By implementing and sustaining colonial structures the participants shared a common sense of feeling not connected to their community, cultures and families.

4.3.1.2 Sub-Theme B-Loss of Language

Building upon the disconnection created from colonial structures, the significance of language emerged. Participants spoke about how they had experienced a loss not being exposed to their languages as children. There is often an oversight of the connection to others that comes through

our languages. We have to move beyond the understanding that language is only a way to communicate. Language provides us with a connection to those around us, to those who came before us and to our Knowledges.

> My father was a respected elder and is someone who, despite his attendance at the Fort Alexander Residential School from 1932-1941 retained his language and connected to spiritual elders once he left the school. In my eyes he returned to his birth right as an Anishinaabe, the birthright of his language and all the teachings embedded in Anishinabemowin. I sadly cannot speak my language and would say this the biggest settler society impact on my identity, an impact that has forever altered my identity as an Anishinaabe woman. (A10)

One participant shared that,

> So, my kids have been in Indigenous schools like Niji Mahkwa School and Children of the Earth with language as part of their life, Cree or Ojibwe. And I know they like Ojibwe better because they had to alternate and figure it out and learn that. But some of those words, some of hose inherent worldviews that's built on those words. So, I don't see them being fluent, but it brings them more of that worldview understanding. (A18)

4.3.1.3 Sub-Theme C-Normalization of Settler Perceptions

Participants identified several ways that perceptions of the settler are normalized. The first was racism. Several individuals spoke about the racism they had directly experienced, or they had witnessed in society. These acts of discrimination were at the hands of other non-Indigenous children. When children are perpetuating acts of racism, they have been taught this, and racism has become a normal part of society,

So, what I kind of seen with the racism is like the younger generation are like when

you're younger, you kind of normalize it. (A6)

Another participant shared their experience while at school,

And I remember I remember my first-year junior high school. I was walking round the

school with my friend during my break time, and I got singled out by an older girl who

called me a bunch of racial slurs. And I just that was the first-time face to face I've

experienced that kind of racism. And I was like, she knows what I am. How does she

know what I am? Because I had I had been presenting as white for so long, I was like,

how does she know what I am? And I made a conscious choice in that moment to never

tan again, never get brown again, always use sunscreen and never let anyone figure it out.

(A7)

Another manner in which settler perceptions have been normalized was through the

notion of physical appearance. There is an ongoing dialogue and perception in society of an

Indigenous person should look like. Another manner in which settler perceptions have been

normalized was through the notion of physical appearance. There is an ongoing dialogue and

perception in society of an Indigenous person and should look like. Whether it may be our

beaded earrings, braided hair or our brown skin, settlers have normalized a stereotypical image

of what we should look like. One participant noted that,

Even just things like the beauty standards of white society, I never fit into that. And I

receive a lot of bullying and teasing. For that reason, and, you know, once people learned

that I was Indigenous, I always found that the way that they treated me changed a lot.

(A19)

This perception even extended to our behavior. One participant shared,

But like in my situation as an Indigenous woman, it was expected of me to be a drunk

and to be a drug head and to be a working girl on the street, but nobody ever bashed me

for it. So, like it was normal. So that's kind of how you know, that's kind of how

colonialism affected my life. (A1)

4.3.1.4 Theme 1 and Sub Themes A, B, C-Discussion

The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume

A (2019) argues the impacts of settler colonialism included "the regulation of Indigenous

identities" (p. 229). The foundation of the regulation of identities was the Indian Act of 1867.

Neyooxet Greymorning (2019) argues,

Because Canada's leadership did not view Indigenous people to be high enough on the

Anglo- European perceived scale of civilization, the Indian Act (1867) was passed

without the knowledge or consent of the Indigenous peoples…with the expected goal of

leading the Indian toward 'civilization' and eventual assimilation. (p. 19).

Colonial structures are the mechanism through which settler goals of assimilation and

erasure are implemented. The disconnection created through the colonial structures "has resulted

in First Nations people who are struggling with identity, attachment, disconnection…This

historical separation socialization and assimilation tore children, families and communities apart"

(Ralph Bodor, Rochelle Lamourex, Holly Biggs, 2009, p. 12). Although these authors write

about the disconnection as 'historical', Indigenous peoples still live this reality. It is important to

recognize disconnection is continuing to occur when we examine "the disproportionate number

of Aboriginal children placed in out-of-home care is of particular concern in light of the history

of assimilationist education and child welfare policies in Canada" (Nico Trocmé, Della Knoke

and Cindy Blackstock, 2004, p. 578). Trocmé, Knoke and Blackstock (2004) argue that the

number of Indigenous children and youth in care continues to increase, and "in fact more Aboriginal children are placed in out-of-home care today than in residential schools at the height of the residential school movement" (p. 579). With so many Indigenous youth and children being removed from their homes and communities, the disconnection created will continue to be prevalent for generations to come. Greymorning (2019) explains it is important to remember that "every conceivable facet of one's life is dictated by a single piece of legislation" (p. 20) for Indigenous peoples. The current reality for Indigenous peoples is that the settlers have set our paths. The paved path continues to push us towards assimilation and becoming 'civilized'. The path of disconnection created from the colonial structures continues to perpetuate the loss of language in Indigenous communities.

When meeting with Elders and Knowledge Keepers, both spoke about the importance of language and how language influences how we live and the Traditional Ways of Being that we embrace. One Elder spoke about how the Cree language was more verb/action-oriented and described the language as a movie, as something coming alive to paint a picture. Language is more than just a mechanism of communication. Priscilla Settee (2009) argues "that without language we have lost our culture and the essence of who we are" (p. 87). By removing language from Indigenous peoples, settlers essentially attempted to remove culture, the transmission of Knowledges and our connections to others. The loss of language also impacts identity development. Greymorning (2019) argues that "more than anything else it is due to this reality, the role language plays in shaping people's identity, that Indigenous peoples must ultimately embrace the significance of language as a political 'force of resistance'" (p. 21). Although we still have our Indigenous languages, they may not be as prevalent as they once were, it is an act of resistance that they are still here.

The final impact of settler colonialism examined throughout the study was the normalization of settler perceptions of Indigenous peoples. Anderson (2018) explores this notion as:

> Native women have had to defend their identities. This has meant learning to resist stereotypes, imposed roles and negative definitions of their being, as well as learning to cope   with the poor treatment from others that results from all of this. (p. 93)

while working with public, had a person question my origins
they did not like the answer
"we were the original habitants of this land"

while dating, my partner shared to another person that I was First Nations (he was not). the person warned him about "my people" stating that we steal and are drunks.

a family member was missing, the comments on the articles were disgusting, heavy with stereotypes and very ignorant.

having a conversation with my mom realizing:
- my first experience with racism was when moving to the city at age 6
my son- at 6 months of age
my daughter- 1 month old in a doctor's office

I went into a shop after my son's ball game.
was followed by a floorwalker as usual, I pointed out that I knew that he was a plain clothes security officer and asked why he was not following any other person, was it because I was the only First Nations person,
he told me it was his job to do so. I cried for the first time.

my mom was called a "f**cking squaw" at a store for no reason at all.

Figure 10 Perceptions

The settler perceptions are best summarized through an analysis of the terms used to described Indigenous women. The transition from Princess/ Pocahontas to dirty squaw, served as a manner for the settlers to continue their conquest of Turtle Island with force. Anderson (2018) notes that when settlers arrived on Turtle Island, they "produced images of Native womanhood to symbolize the magnificent richness and beauty they encountered" (p. 308). However, this initial image did not account for the resistance from Indigenous communities as settlers continued their conquest of the land. In order to continue the justification of their action's, settlers needed to transition the image of Indigenous women from one of purity to something less desirable. Meaning that "the uncivilized squaw provided a backdrop for the repressive measures" (Anderson, 2018, p. 309) in their conquest. The result of the settler perceptions, as noted by Anderson (2018), means that "The negative images of Native women, whether in historical accounts, anecdotes, jokes, movies, or Canadian literature, are at the root of stories like that of Helen Betty Osbourne" (p. 312). The settler perceptions continue to control

the narrative of the lives of Indigenous women, girls and Two-Spirit people in current times. Anderson (2018) argues that this has resulted in self-hatred, which is "rooted in internalized racism, which comes from the negative self-concepts of racist stereotypes like the squaw…It makes us doubt the validity of the existence of our people and thus ourselves" (p. 311).

4.3.2 Theme 2-Sense of Loss

The next overarching theme noted in the findings of this study was a sense of loss. As a result of the impacts of settler colonialism, there have been numerous losses experienced. Loss is a pivotal experience as "many Indigenous people hold a collective trauma as a result of these and many other losses inflicted through various forms of colonial violence" (The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume A, 2019, p. 112). Two losses explored and

Figure 11 Important Roles

examined throughout interviews with participants, were a sense of not knowing who you are and feeling like an outsider in society/community/family.

4.3.2.1 Sub-Theme A-Not Knowing Who You Are

The sense of not knowing who we are was a reoccurring theme which several individuals shared. One participant explained when exploring were they come from,

> It's hard to say where I come from because this knowledge has been kept from me for most of my life. I was born into a troubled family and after one year with my biological mother, I was apprehended by child and family services. I was placed into foster care until I was later adopted by a white settler family. When asked where I come from, my first response is usually to name the rural town where I grew up with my adoptive family.

However, the correct response is that I don't really know where I come from because my

family, my land, and my culture were all been taken from me. (A9)

The sense of loss what also present when exploring the impacts of setter colonialism,

I didn't know who the hell I was, you know, like in the history books when I grew up, but

they talked about the first contact they talked about the Iroquois and the Mohawk's and no

other tribes or nations and they talked about those things and then we just disappeared.

We were a chapter in the history book. (A5)

4.3.2.2 Sub-Theme B-Feeling Like an Outsider

This profound sense of not knowing who are, made several participants feel like an

outsider in their community, society and family. Two participants expressed this in the following

ways:

Like I was growing up, I felt that I did not I did not really, I felt like an outsider when it

came to going and learning about Indigenous culture. (A15)

I felt very out of place growing up, I knew that I looked different from most of the people

from my hometown and struggled with these feelings a lot. Settler colonization led to me

feeling like I didn't belong on the lands that my people lived on long before settlers did.

Settler colonization led to my culture being taken away and has forced me into a lifelong

journey of finding my way back to my own people and identity. Another participant

shared their feeling of growing up and feeling like an outsider. (A9)

4.3.2.3 Theme 2 and Sub Themes A and B-Discussion

The disconnection created through settler colonialism has resulted in generations of

Indigenous people who have experienced a sense of loss. This loss is in the form of their identity.

The loss of identity leaves people feeling like outsiders in society, their community, and their

family. Settler's ability to control and label allows for the ongoing control over what images

settlers allow mainstream society to see. Thus, impacting identity development. Winona LaDuke

(2015) argues, "there is power in naming and renaming" (p. 132). The power to control and

change images to their liking has allowed settlers to remove the roles and responsibilities within

communities for Indigenous people. The controlling of images and thus identity enables the

perpetuation of oppression and dehumanization of Indigenous peoples. This control promotes the

notion; settlers have replaced Indigenous peoples in settler canada. This step allows settler

society to control the image of Indigenous peoples. Several authors examine the control of the

image of Indigenous peoples through the use of media.

When there are depictions of Indigenous people in media, "Native American's are

typically depicted as 18th and 19th-century figures" (Peter Leavitt, Rebecca Covarrubias,

Yvonne Perez, & Stephanie Fryberg, 2015, p. 40). When there is current-day representation,

Leavitt et al. (2015) argue, "they are negatively stereotyped as poor, uneducated and prone to

addictions" (p. 40). By disallowing the image of Indigenous people to be diverse and evolve

through time, settlers have created a narrow binary which further perpetuates the inability for

Indigenous peoples to know who they are. The narrow binary results in the oppressed group's

struggle to find their place in the dominant society, leaving them feeling like outsiders. The

Residential School System compounded the process of being an outsider. The schools "separated

children from their parents, sending them to residential school. This was done not to educate

them but primarily to break their link to their culture and identity" (Truth and Reconciliation

Commission of Canada, 2015, p. 2). The children were also separated from their siblings in

many instances, as well as Elders, their teachings and from the influence of gender as they were

separated based on gender. This all resulted in the sense of being an outsider as "students felt as

though they were outsiders and taught to judge each other and internalize their oppression" (The

National Inquiry into Missing and Murdered Indigenous Women and Girls Final Report Volume

A, 2019, p. 289). This has left entire generations of Indigenous

peoples experiencing a sense of loss related to their identity.

Sense of loss is a pivotal theme which lends to the next themes

of internalized shame.

4.3.3 Theme 3-Internalized Shame

Internalized shame is another impact of settler

colonialism. If settlers can make us as Indigenous peoples

internalize their perceptions, we adapt to survive in society. The

Figure 12 Buffalo Point 2020
Photograph taken by Skyler Jade

ongoing messages of assimilate and be like settlers continue to impact generations of Indigenous

youth and adults today. One participant explained that,

> Colonization led to me growing up in a place where my heritage was denied, where I was
>
> taught to be ashamed of who I was, and where I was unable to connect to my own
>
> Identity. (A9)

4.3.3.1 Sub-Theme A-Physical Appearance

The internalized shame was noted in two ways throughout the study. The first was the

internalized shame of your physical appearance. One participant shared,

> I suffer from abandonment that is directly related to my parents adopting colonial
>
> mentalities and trying to imprint those standards and expectations on my life. "Be as
>
> white as possible" is the primary colonial message and it has caused irreparable harm
>
> including trying to eradicate the curative for the harm it causes; the healing powers of
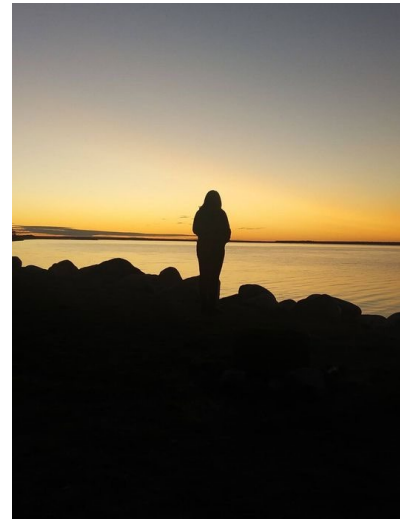>
> Indigenous culture. (A18)

4.3.3.2 Sub-Theme B-Indigeneity

Internalized shame was also demonstrated through the hiding or rejecting of indigeneity. This

was demonstrated in the following ways:

> I wanted to run away from that that type of life. I thought, I don't want this. This is
>
> barbaric. You know, there's more to life out there than this. (A5)
>
> And I was like, really, I felt weird about wearing braids a lot of time because I was told
>
> that I looked Indigenous when I wore my hair and braids. And I was essentially told that
>
> was a bad thing. (A9).

4.3.3.3 Theme 2 and Sub-Themes A and B-Discussion

As a result of settler colonialism and the sense of loss related to identity, there has been an

internalization of shame Indigenous peoples carry. It is "because of Canada's policies, those who

survived learned to be ashamed of who they are" (Truth and Reconciliation Commission of

Canada, 2015, p. 377). One elder shared that shame may have been away we survived as

Indigenous peoples, and maybe shame should actually be called survival. Whether the case

perhaps there is an ongoing narrative of shaming among Indigenous peoples from a young age.

Anderson (2018) explains:

> The majority of Native women will tell you that they have been called a "squaw"; this
>
> label has been applied to Native women right across North America. There are accounts
>
> from women of nations as widespread as the Mi'kmaq (Rita Joe) and the Pawnee/Otoe
>
> (Anna Lee Waters). Native girls begin to hear racial/sexual slurs from an early age, often
>
> before they even understand the term themselves. (p. 311)

 If our earliest experiences in society are ones of discrimination, how can we not feel shame for

who we are? It is no surprise that we begin to internalize these messages perpetuated towards us

as children. Shame becomes a normal part of our existence. The social construct of shame allows

for society to embrace "images of the dirty squaw in an effort to keep the races segregated and to

keep the white race pure" (Anderson, 2018, p. 310). Shame is another colonial tool to remove us,

as Indigenous people from society. If we are constructed to feel shame about our identity and

appearance, we will "continue to be rendered worthless" (Anderson, 2018, p. 314).

Another manner through which shame is internalized is through sexuality. Despite

perpetuating Judeo Christian values of civilization, the settlers appeared to have one thing on

their minds sex. The sexual colonization of Indigenous people is still an area that continues to be

perpetuated. The linear and narrow view of sexuality continues to manifest itself within Euro

patriarchal society. As Euro patriarchal, heteronormative settlers arrived in Canada, the violent

process of forcing their policies, values, and ways of life on Indigenous peoples began. When

examining the actions of settlers, an individual must always be mindful of the goal of settlers "to

destroy and replace" (Greensmith & Giwa, 2013, p. 132). Amanda Robinson (2017) argues

through colonization, sexuality and non binary genders have always been a target for

elimination. For settlers to succeed in replacing Indigenous people, the settler needed to enforce

categories and labels. Michael Garrett and Bob Barret (2003) argue "American society is

founded on the philosophical basis of Cartesian thought that classifies peoples, things, places,

and experiences into dichotomous categories that are assigned value" (p. 131). By providing a

common identity or label for Two-Spirit individuals, settlers began "increasing the erasure of

Indigenous cultures" (Margaret Robinson, 2017, p. 9). Any aspects of Indigenous identities not

aligning with the heteronormative settler-imposed categories was a "threat to social order and the

dominance of Christianity as a model of domestic and collective organization in the new world"

(Julie Depelteau & Dalie Giroux, 2015, p. 71). Settlers could not be seen as inferior, as this

would threaten settler dominance. Indigenous peoples needed to be viewed as barbaric and uncivilized beings. The settler needed for Indigenous people to be seen as an 'other' and not as a possible extension of settlers, which would result in Indigenous people being humanized. The first step to othering Indigenous peoples is through a physical attack such as the "civilization of bodies" (Depelteau & Giroux, 2015, p. 65).

The settler needed to enforce "Christian marriage and its binary and hierarchal conception of gender" (Depelteau & Giroux, 2015, p. 70) to civilize the bodies of Indigenous people. These binary views of gender provided the basis for the normalization of linear relationships and sexuality. Through the implementation of residential schools, the settler could shape and control the minds and bodies of Indigenous children. The removal of Indigenous children from their communities allowed the settler the ability to oppress aspects of Indigenous identities. Any identities which were contradictory to the binary settler norms were oppressed. The removal of children from communities would allow for future generations of Indigenous children to internalize the values and gender roles of the settler, effectively erasing Indigenous traditional understandings of sexuality. By enforcing the internalization of settler values, acceptance for diversity was replaced with shame and oppression within Indigenous communities. Indigenous children were violently forced to accept heteronormative patriarchal values and accept binary views of relationships and sexuality.

When Indigenous children returned home, the settler created a disconnection and aligned shame with Indigenous traditional knowledges. Karina Walters, Teresa Evans-Campbell, Jane Simoni, Theresa Ronquillo and Rupaleem Bhuyan, (2006) argue, "the colonizing process succeeded in undermining traditional ceremonial and social roles for two-spirits within many tribal communities, replacing traditional acceptance and inclusivity with shaming and

condemnation" (p. 126). Shame allowed for the colonizer to impose European hierarchical and homophobic values (Depelteau & Giroux, 2015). To ensure alternative genders and relationships were eliminated, settlers required Indigenous people to internalize binary views. Through the internalization of shame, the settler could stop the transmission of teaching and knowledge related to the complexity of identities from being shared with generations of Indigenous individuals to come. This disruption would allow for the minds and bodies of Indigenous children to be seized and oppressed by the binary settler values (Depelteau & Giroux, 2015). The binary values have manifested in the oppression of Two-Spirit individuals. The linear and obsession of the settler with sex resulted in the distortion of gender non-binary individuals. Greensmith and Giwa (2013) argue, "settler sexuality constrains gendered and sexual differences among settlers and Indigenous people alike" (p. 132). By highlighting differences and aligning Indigenous Traditional Knowledge's with negative connotations, allowed for the perpetuation of shame. Even though there was no name for Two-Spirit individuals before contact, Two-Spirit individuals had essential roles and responsibilities within Indigenous communities. Garrett and Barret (2003) note, "Two Spirits were acknowledged and given the role of sacred persons who represent transformation and change through harmony and balance" (p. 133). Walter et al., (2006) further note, "Two-Spirit identity reaffirms the interrelatedness of all aspects of identity, including sexuality, gender, culture, community and spirituality" (p. 128). The settler understood the importance of removing strong Indigenous peoples from communities. The removal of leaders who exalted the values of harmony, balance, and connection would allow for the colonizer to overpower the Indigenous communities. The settler needed to eliminate and oppress individuals with strong leadership values in order to perpetuate and further settler dominance.

We have to push back against the oppression and the shame which has been forced onto us. As I met with Knowledge Keepers, there was a conversation about how the shame-imposed on us as Indigenous peoples, is not ours to carry. One elder shared that there is so much deep shame in our communities. We need to support each other to embrace our identity and take pride in who we are.

4.3.4 Theme 4-Radical Resurgence

The last theme apparent in the stories of participants was radical resurgence. Despite all the settler's attempts to erase us as Indigenous peoples, there still remains a hopefulness for the future and the healing work currently being done and to be done. Despite the attempts of the colonizers to erase and eliminate Indigenous peoples from society, we are still here, trying to heal and working hard for the generations to come.

4.3.4.1 Sub-Theme A-Acknowledging History and Ongoing Settler Colonialism

The first way participants spoke about resurgence was the need to acknowledge history and ongoing settler colonialism. Before we can move forward, we have to know where we came from. This does not only mean for Indigenous peoples but also settler's,

But I think that there is still that hesitancy with certain groups like when they, where they don't think it applies to them yet. Everything that's happened with colonization applies to has impacted Canadians across the country. And I think that with better education, with more understanding as to how this is has

Figure 13 Idle No More Protest
Photograph taken by Doug Thomas 2013

impacted, everyone, I think that's the biggest step that people need to take so that they

can recognize where Canada went wrong. (A15)

One participant shared that they have never been taught about settler colonialism and the

possibility that it was impacting them today,

So, nothing ever made sense to me till, you know, for a long time in my life until I went

to college and found out about this stuff. (A1)

4.3.4.2 Sub-Theme B-Centering Traditional Knowledges and Ceremonies/Ways

Another way we can embody resurgence is by centering our traditional Knowledges and

ceremonies/ways. Several participants spoke about how returning to their traditional ways, and

ceremonies had helped them in their journey of self-rediscovery:

With my family history and stuff like that, like we used to be strong in our culture and I

have it, I'm just learning about my culture now, like I'm forty-two years old. And I

probably say the past five or six years I've been learning about my culture and stuff like

that. (A3)

And its weddings and funerals was always my way home to Peguis until I found my

way through ceremony. (A18)

So, I met all these wonderful people and I

started to learn more about the traditional

part, the ceremonial part of our culture. As I

got older, I always heard tidbits of it. And I

always like when I was a little girl, I used to

walk in the grass to talk to it in the fields and

talk to the medicines. (A5)

In addition to ceremony there is the need to centre our

Traditional Knowledges and teachings and ensure

they are being pasted to next generations:

Figure 14 Ceremony

I think what's very important is the

transmission of knowledge, but also kind of and however, that is just like passing down

our teachings, our culture, our traditions to our next generation. (A6)

Those teachings are really important, and we have to keep reinforcing those things and

to act with love for everyone, you know, to speak the truth. (A10)

When we examine the importance of centring our Traditional Knowledges and ceremonies,

one participant provided an important insight,

The transmission of knowledge is very important. Even though we might have

experienced hardships, we are the change with our children and younger generations.

By teaching our history, our culture and traditions and through our experiences, we

prepare the next generation. It is important to remember how strong role modeling is,

younger people observe what we do so it is important we pay attention to how we carry

ourselves. (A6)

4.3.4.3 Sub-Theme C-Identity

The next sub-theme when exploring radical resurgence is identity. This was demonstrated in 2 ways first the challenging of settler perceptions of who you are and second through embracing who you are with pride:

I am a 42-year-old Aninishaabe woman working hard at decolonizing my past and taking control of my own narrative to remove myself from the category of "successfully" colonized people living on stolen land. (A7)

My late dad and my eldest sister influenced me by teaching me truth about who I was and taught me to learn, and to stand up and always speak out if something was not right. I will continue to fight till I am no longer able. (A10)

Figure 15 Duality
Photograph taken by Fabiana Belmonte

I want future generations to know that tradition is important, and to be proud of who they are. Being Indigenous is not just about struggle or sadness. (A6)

4.3.4.4 Sub-Theme D-Reclaiming Space

The fourth and final sub theme was the notion of space. The space participants spoke about the societal space that Indigenous peoples are delegated to. A space that sees us as 'less than', a space that dehumanizes us. There was a collective understanding from various participants of the need to reclaim space in society:

And so, when I'm trying to reclaim my space, I'm trying to reclaim all those events that

made me disconnect from my own Indigeneity. So that's what it is for me, reclaiming

it… we need Indigenous people. We need Indigenous elders. We need Indigenous

university students. We need Indigenous people

leading those programs, not guys like Brian

Pallister with their little red pen flashing

everything. We need to get Indigenous people

leading these discussions. Yeah, white people can't

do it for us. We need to be the at the head of all

that. (A7)

I just I think about how difficult it was for me to

reconnect and just feel like I wasn't allowed to
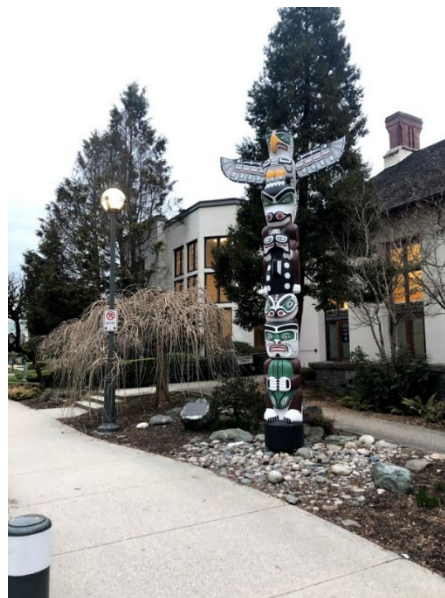
Figure 16 Safe Space

connect because I didn't grow up with the culture. Thing is that is the situation so many

Indigenous people are in because of the impact of colonization. And I think I would just

want to tell the future generations that, like the space is there and we're working on

making everywhere a safe space. And like there are so many amazing Indigenous people

who are working to create spaces and make changes and to bring our culture back and we

are super resilient and strong. And, you know, we're clearing a path for you. (A9)

4.3.4.5 Theme 4 and Sub-Themes A, B, C, and D-Discussion

Resurgence at its core is a radical movement. Resurgence is about reclaiming our

identities as Indigenous peoples, centering our Traditional Knowledges and our reconnecting to

the land. It is the radical movement towards self-determination and less dependence on the

current oppressive colonial structures. The radical part of resurgence is the acts of resisting

settler colonialism and reconnecting to our Indigenous ways. Anderson (2018) argues, "by resisting negative definitions of their personal being, Indigenous women question the imbalance and injustice that is encouraged by a colonials heteropatriarchy society" (p. 94).

Simpson (2017) explains resurgence is "a strategic thoughtful practice" (p. 20). Jeff Corntassel (2012) notes resurgence is found in everyday practices. When prayer, speaking our languages and living our traditions occur. Simpson (2017), Corntassel (2012) and Jana-Rae Yerxa (2014) all argue resurgence is a community movement from the heart. Yerxa (2014) explains, "Anishinaabeg resurgence cannot happen in isolation and without love" (p. 162). To move towards resurgence, Indigenous peoples need to come together as a community and start centring ourselves in our traditional ways and ceremonies. Simpson (2017) notes this as returning to Biiskabiyang "the process of returning to ourselves, a reengagement with the things we have left behind" (p. 17). To return to where we came from, we need to, as Corntassel (2012) explains, confront the impact of colonialism head-on and not shy away from the disruption colonialism inflicts. The disruption must also include a reconnection to the land.

Indigenous people's connection to the land has long been a method of control used by the settlers. Simpson (2017) notes, "the colonizer's energy has gone into breaking the intimate connection of Nishnaabeg bodies (and minds and spirits) to each other and the practices and associated knowledge" (p. 41). This is important to be mindful of when striving to reconnect with the land. The colonizer will not simply move aside and allow Indigenous peoples to reconnect without the resistance of the settler. Coulthard (2014) examines this need for power in the following manner "colonial powers only recognize the collective rights and identities of indigenous peoples insofar as this recognition does not obstruct the imperative of the state" (p. 12). Yerxa (2014) makes an important note when Indigenous peoples attempt to reclaim their

connection with the land, the "focus becomes about recognition and validation from the colonizer" (p. 163). To battle this constant struggle, Corntassel (2012) explains we have to confront the impact of colonialism head-on and not shy away from the disruption colonialism inflicts. The author cautions Indigenous peoples to be careful when challenging the state. The state has used what Corntassel (2012) explains as politics of distraction to "divert our energy and attention away from community resurgence" (p. 91). The colonizer continues to believe they will always win; they are an unstoppable force. This domination has been achieved as the colonizer has been able to break our connection with the land, keep us divided through the disconnection, and infiltrate our minds. What the colonizer has not accounted for is resurgence. Indigenous peoples have begun through everyday acts of resurgence, moving towards a more forceful and radical movement of resistance to the colonizer's ways.

Beyond the notion of reconnecting, resurgence is a resistance to the colonizer, to the oppressive structures which are designed to further the colonizer's goals. It is a choice to reclaim our identities as Indigenous peoples and reconnect with the land, despite the colonizer's recognition of our rights, center our knowledge and reclaim space. As Simpson (2017) notes, "I simply cannot see how Indigenous peoples can continue to exists as Indigenous if we are willing to replicate the logic of colonialism" (p. 35). Resurgence is taking pride in our identity, acknowledging colonial history and the harms perpetuated by settler colonialism and reclaiming our space in society.

4.4 Conclusion

Through the use of interviews and photovoice submissions, there were 4 themes and 12 sub-themes identified. The impacts of settler-imposed identities continues to have implications through the creation of disconnections through colonial structures, policies and legislation, loss

of language and the normalization of settler perceptions. All of which have directly impacted the identities of Indigenous women, girls and Two-Spirit people. These have also resulted in a sense of loss, where Indigenous women and Two-Spirit people do not know who they are as peoples and experience a sense of being an outsider within their communities. The sense of loss results in internalized shame. Participants shared about shame as it pertains to their physical appearance and indigeneity. The final emergent theme was radical resurgence. Despite all the experiences within society and struggles within settler canada, participants shared about they are pushing back against settlers. Through radical resurgence participants shared about the importance if acknowledging history and settler colonialism, centering traditional knowledges and ceremonies/ways, identity and reclaiming space.

The next chapter provides a discussion on the overall research process highlighting what worked really well and what I may have completed differently. Chapter five concludes with suggestions for future research and implications for social work practice and ends with my own concluding remarks on the journey related to this research.

5.0 CHAPTER 5 RECOMMENDATION, GENERAL DISCUSSION AND CONCLUSION

5.1 Introduction

Based on the findings of this research detailed below are policy, practice and overall recommendations. The recommendations are only a starting point for moving towards ending gender-based violence and the impacts of settler colonialism. These recommendations call for reflective changes in policies and practices in the field of social work and research. The recommendations also outline the ways everyone living on Turtle Island can bring awareness and help us in the fight against violence in settler society. The recommendations include the need to move beyond the lens of Trauma Informed to Healing Centered Engagement, the need for anti-colonial practice and research, understanding the importance of intersectionality and allyship in practice and the need for society to action and begin the process of decolonizing as a society. I will then provide a brief discussion about the research conducted, exploring challenges and success experienced. I will then provide final thoughts through a conclusion.

5.2. Beyond Trauma Informed to Healing Centered Engagement

There is a need to move beyond the lens of Trauma-Informed Care. Travis Hales, Susan Green, Suzanne Bissonette, Alyssa Warden, Josal Diebold, Samantha Koury and Thomas Nochajski (2019) argue Trauma-Informed Care "shifts the focus from pathologizing to contextualizing. That is, instead of treating symptomatology, practitioners place presenting symptoms within the greater context of the person's history which, in behavioral health-care settings, often involves trauma" (p. 529). Trauma-Informed Care is based on 5 key aspects "safety, trustworthiness, choice, collaboration, and empowerment" (Hales et al., 2019, p. 529). While the need of holistic approaches in care are needed, Trauma-Informed Care lacks this. There also needs to be an understanding that the term *Trauma* is colonial. Renee Linklater (2014)

notes that "trauma terminology implies that the individual is responsible for their responses, rather than the broader systematic force caused by the state's abuse of power" (p. 22). Trauma-Informed Care does not account for the trauma inflicted by settler colonialism, only the responses of the individuals.

Shawn Ginwright (2018) argues Trauma-Informed Care "requires that we treat trauma in people, but provides very little insight into how we might address the root causes of trauma" (p. 2). This is a fundamental flaw in the approach. As Indigenous peoples living and navigating the ongoing impacts and violence at the hand of settler canada, where does this leave us? Linklater (2014) explains, "colonization has caused multiple injuries to Indigenous people, and therefore many Indigenous people experience trauma" (p. 22). To practice in a wholistic manner, we need to acknowledge the root causes of trauma in settler society. Ginwright (2018) argues a shift from Trauma-Informed Care to Healing Centered Engagement (HCE) is needed. HCE "advances the move to 'strengths-based care and away from the deficit based mental health models that drives therapeutic interventions" (Ginwright, 2018, p. 5). Trauma is understood as a product of the environment individuals are in rather than an experience. HCE encompasses several entities which make up the approach. The first is understanding the importance of culture in healing. Ginwright (2018) notes HCE "uses culture as a way to ground young people in a solid sense of meaning, self-perception, and purpose" (p. 6). The incorporation of culture and identity into healing practice is key. As one Elder shared, when the Europeans landed here (canada), our roles and responsibilities were taken away from us then. So that over time, there was an imbalance (personal communication, March 25, 2021). It is that imbalance and the removal of roles and responsibilities that directly impact Indigenous women, girls, and Two-Spirit peoples. HCE acknowledges the imbalance created through settler colonialism and forces partitioners to face

the impacts. HCE places importance on reconnecting through culture and identity. One participant shared,

> I need future generations to know their Blood and Bone Ancestral Wisdom outweighs their intergenerational trauma and is always accessible in their Creation stories, by sitting with the Earth and giving weight to their intuition and dreams. It is my hope that the wisdom of Indigenous Ancestors will be realized, honored and restored to their rightful places in the hearts, minds and on the lands of Indigenous People (A18)

The reconnection to our Traditional Ways is what will guide us to healing. Our Knowledges are healing; our stories are healing. We cannot heal separated from our identity. If we do, we continue to promote settler colonialism. Linklater (2014) explains, "to deny the impacts of colonization on Indigenous worldviews would only contribute to the solidification of colonized perspectives" (p. 28). By continuing to pathologize trauma, we continue to promote the perspectives of settlers and their societal foundations, which continue to perpetuate trauma.

5.3 Anti-Colonial Practice and Research

Anti-colonialism is how we work to "de-legitimize and stop the colonial attack" (Hart, 2009, p. 32). Without anti-colonialism as researchers, we cannot challenge and critique the colonial structures which continue to oppress Indigenous peoples through colonial policies and legislation. By not critically looking at the current colonial structures, we will continue to perpetuate settler colonialism. Anti-colonial theory is the critical lens needed to challenge settler knowledge in the "recovery of traditional Indigenous knowledge" (Hart, 2009, p. 30). Anti-colonial according to Simpson (2004), calls for,

> engaging in anticolonial strategies for the protection, recovery, and maintenance of IK systems means that academics, Indigenous Knowledge holders, and the political leaders

of Indigenous nations and settler governments must be prepared to dismantle the colonial

project in all of its current manifestations. (p. 381)

Anti-colonial theory calls for the researcher and allies to be aware of their privilege and be

mindful to avoid perpetuating oppression. Gladys Rowe and Carla Kirkpatrick (2018) argue that

"It is critical that researchers, and therefore evaluators understand this history. It is important to

understand that through socialization, and education researchers and evaluators may

inadvertently replicate colonial practices and patterns (p. 2). Anti-colonial research recognizes

the impacts of settler colonialism and facilitate the critical analysis of its ongoing impacts.

As Mahuika (2008) notes, it is essential to remember that research has been "a useful tool

to maintain the status quo while disempowering minority interests" (p. 1). Joan Lafrance and

Richard Nichols (2010) further explain how "evaluation has come to be associated with

exploitation, oppression, loss, and deficiency" (p. 17). While Rowe and Kirkpatrick (2018) argue

"in Indigenous Nations across the world, research is a dirty word. For Communities their

historical experiences with research have most often ingrained and perpetuated racism and

oppression" (p. 2). Understanding the historical trauma and harms that have been disguised in

research with communities is the first step to anti-colonial analysis.

We cannot continue to replicate what has been harmful. Anti-colonial theory requires the

researcher to have a level of accountability to ensure their research does not contribute to harm.

Michael Hart, Silvia Straka and Gladys Rowe (2017) call for allies in research to be mindful not

to perpetuate what Mahuika (2008) notes as maintaining the status quo. Hart, Straka and Rowe

(2017) argue anti-colonialism is the foundation of Indigenist research. Indigenist research

requires a commitment to values and practices, guidance of Elders, historical understanding of

colonialism, humility, openness to learning and creating positive change. Anti-colonial research

is "the recovery of Indigenous Knowledges systems using the processes, values, and traditions inherent in those knowledge systems…to stop the colonial attack on Indigenous Knowledges and Indigenous peoples in future generations" (Simpson, 2004, p. 381).

Anti-colonial research, according to Hart (2009), is "cultural revitalization for social transformation" (p. 31). We need to push back against settler ways of knowing and reclaim "space that had been occupied by settler colonialism" (Carlson, 2016, p. 5). We can provide the critical lens to analyze colonial structures and reclaim our space through anti-colonial practices and research. Once we have a solid understanding and begun implementing anti-colonial strategies in our work we can move towards being an ally.

5.4 Understanding the Importance of Intersectionality and Allyship in Practice

Intersectionality is key to being an ally as it provides the foundation for understanding the experiences of oppression of others. Kimberle Crenshaw (1990) defines intersectionality as the various areas which intersect and oppress individuals Intersectionality includes but is not limited to race, gender, class, socioeconomics, and language. Each of these areas can create an oppressive barrier for an individual, and each area needs special consideration as we work with people. Reynolds (2010) further notes that intersectionality means "we must attend to more than one domain of power at a time" (p. 13). Allies need to consider and be mindful of the complexities of their oppression and how the various oppressive barriers interact with one another. Settlers overlook intersectionality as a foundation for oppression, as Jeffrey Denis (2015) notes, "settler-colonial context where group position is expressed in part through refusal to acknowledge cultural diversity" (p. 237). The lack of acknowledgment of diversity allows settlers to ignore the complexities of oppression. By ignoring the complexities of oppression, it becomes the responsibility of the oppressed to navigate the barriers. Settlers can ignore the

complexities of oppression through what Crenshaw (1990) argues, is vulgar constructionism. Vulgar constructionism allows for the distortion of the possibilities for meaningful identity politics by conflating at least two separate but closely linked manifestations of power" (p. 1297). The expression of power is the process of categorization and the social and material consequences. Both of the power expressions Crenshaw (1990) examines, results in the ongoing perpetuation of the oppressions being seen as the fault of the oppressed, not the oppressor. Through categorization, settlers have created social categories of them and us. The categorization allows for the othering of individuals who do not fit into the norms and values of settlers. Settlers maintain control through the use of categories which perpetuates divides within society between the oppressed and dominating group. The divides allow for settlers to maintain power and privilege. As Vikki Reynolds (2010) argues, "we live in a world where many of us whether we intend to or not, benefit from the oppression of others" (p. 14). Whether the gain is monetary, natural resources or the acquisition of land, the oppressor benefits from oppressing others. Once an individual understands the implications of intersectionality, they can then explore allyship. Understanding how intersectionality impacts oppressed groups allows for allies to develop a holistic understanding of the various manners oppression creates and maintains barriers to supports. We have to understand the impact of intersectionality in order to move towards allyship.

5.4.1 Allyship

Allyship is a great responsibility. Allyship is a choice to "not act of guilt, but rather out of a genuine interest in challenging the larger oppressive power structures" (Gehl, 2011, p. 12). Amnesty International further explains

being a genuine ally involves a lot of self reflection, education and listening. It means

knowing we're often coming into this space from a position of power and privilege.

Privilege that we've gained through unjust systems. (10 Ways to be a genuine Ally to

Indigenous communities, 2018, para. 2)

Allyship is having an awareness of the oppression and barriers in place within society and

working alongside the oppressed to challenge oppression. Gehl (2011) notes that one

responsibility of an ally is to be "fully grounded in their own ancestral history and culture.

Effective allies must sit in this knowledge with confidence and pride, otherwise, the 'wannabe

syndrome' could merely undermine" (p. 12). The grounding of an ally in their own identity and

understanding their privilege is the first step to allyship.

Allyship is an act of decolonising. Being an ally involves taking an active stand to learn

about settler history and how settler colonialism continues to be perpetuated in society. Allyship

is taking a critical view of our power and privilege and "actively working to break down barriers

and to support others in every relationship and encounter in which you participate.

5.5 Decolonizing as a Society

The final recommendations are to put the 231 Calls to Action from the National Inquiry

into Missing and Murdered Indigenous Women and Girls Volume B (2019) into action. "All

Calls for Justice are aimed at ending genocide, tackling root causes of violence, and improving

the quality of life of Indigenous women, girls, and 2SLGBTQQIA people. This is the only way

forward" (p. 173). The Native Women's Association of Canada released the NWAC Action

Plan: Our Calls, Our Actions (2021). In the report, NWAC acknowledged the "families have told

us that the time for talking about what could be done to end the violence has come and gone and

that now is the time for action" (NWAC Action Plan: Our Calls, Our Actions, 2021, p.4). The

plan outlines very concrete actions and provides a breakdown of how to achieve dozens of the calls. It has been over 2 years since the inquiry was completed, and still very little has been done. On a weekly basis, we are bombarded with the images of our Indigenous sisters who continue to disappear and die at the hands of colonial violence. The inquiry provided the broader public with a plan which has not been enacted. There are several calls which do not require any added funding or planning from settler governments. Calls 15.1, 15.2, and decolonizing our ideals around gender and sexuality are reflective steps all individuals can participate in.

5.5.1 Denounce Violence

Call 15.1 argues all canadians need to "denounce and speak out against violence against Indigenous women, girls, and 2SLGBTQQIA people" (The National Inquiry into Missing and Murdered Indigenous Women and Girls Volume B, 2019, p. 199). One participant shared,

> I would like to see society become more aware of the systemic racism that this country has been built upon and I would like to see more work done to dismantle that racism and decolonize our society (A9)

Another participant expressed,

> I pray for Settlers and colonial governments to see the sickness in their ways and become teachable (A18)

Before we can move forward, we as a society have to first and foremost name the acts of hate for what they are, violence. We must challenge the violent legislation which continues to oppress Indigenous women, girls and Two-Spirit peoples. This requires what Simpson (2014) notes as the need for us to work together to "dismantle the colonial project in all it's current manifestations" (p. 381). We need to called out violence and name it for what it is.

5.5.2 Learning the True History of Canada

The next call is to decolonize as a society. Call 15.2 of the National Inquiry into Missing and Murdered Indigenous Women and Girls Volume B (2019) explains we must,

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. (p. 199)

Coulthard (2014) argues we need to decolonize on our own terms "without the sanction, permission or engagement of the state" (p. 154). As Indigenous peoples, we need to implement our ways of decolonizing and moving towards more acts of resurgence. There needs to be mindfulness of what Audrey Lorde (1984) argues "the master's tools will never dismantle the master's house" (p. 2). Coulthard (2014) and Lorde (1984) argue we need our own tools as the settler state's goal is to remove Indigenous peoples from the land. If there is a genuine desire to decolonize among Indigenous peoples, the tools need to come from our Traditional Knowledges. Our Knowledges need to be centered in the decolonizing actions. One participant noted:

I want all Canadians to accept and acknowledge that the country they live in spent many years trying to erase the original people of these lands. Rather than looking at First Nations people as a conquered people who need to just "get over it", all Canadians have a responsibility to work towards undoing the damage done to the communities and families of all First Nations people. This includes the economic consequences, lack of clean water, lack of proper access to health care, and the far-reaching implications of the breakdown of families and how this has resulted in a higher rate of addictions, mental health issues, homelessness etc. The legacy of our own governments systemic racism will take multiple

generations to heal. We need to start in our schools and build from there. First Nations

people need to be involved in building curriculum for schools and the history books

taught in Canadian schools should truly reveal the horrors of colonialism within Canada

(A7)

Another participant echoed,

A lot of that's changed. And there is a big focus on Indigenous the Indigenous side of

history and Indigenous perspectives. But I think that there is still that hesitancy with

certain groups like when they, they don't think it applies to them yet. Everything that's

happened with colonization applies to has impacted Canadians across the country.

And I think that with better education, with more understanding as to how this is has

impacted, everyone, I think that's the biggest step that people need to take so that they

can recognize where Canada went wrong (A15)

5.5.3 Decolonize Ideals Around Gender and Sexuality

Driskill, Finley, Gilley and Morgensen (2011) argue while moving towards decolonialism

we must also "recentre ourselves to place transgender and gender non-conforming people and

issues at the centre" (p. 215). The authors all agree, any movement forward need to be led by the

Indigenous peoples and have what Driskill, Finley, Gilley and Morgensen (2011) note as an

"unapologetic critique of colonials heteropatriarchy, we continue to commit revolutionary acts in

our scholarship, our activism, and our imagination" (p. 220). One of the participants noted, "We

need to be bold and unapologetic in the reclaiming of our identities and power":

In terms of gender-based violence I've experienced as an Anishinaabe Kwe there is a lot

to unpack there. In short, the binary colonial standard of gender has restricted my

identity in ways I am only beginning to understand. The expectation to adhere to the

colonial definitions of what it means to be Woman has meant some of the Gifts I carry

have gone unused for most of my life. With this the opportunity to grow and explore

these Gifts as well as discover and nurture other pleasures, talents, skills and

understandings has been severely depleted. I am a survivor of intimate partner violence

and sexual abuse all which directly relate to "traditional colonial teachings" of women

as subjects and property. The devaluing of the gender I am assigned under colonial rule

is a whole impact in itself and cannot be overstated. The everyday fear alone, of being a

target because I have a vagina is in itself a severe impact of colonialism I must

overcome and teach my daughters to overcome. Also, the dehumanizing and devaluing

of Two-Spirit and Queer People has robbed me and my family and communities of

some of the most powerful and necessary Medicine we need in recovering our identities

and hurt nations (A18)

Views regarding gender and sexuality continue to divide societies and Indigenous communities.

As Indigenous people move forward towards more acts of resurgence, there needs to be

mindfulness of what Driskill, Finley, Gilley and Morgensen (2011) note as "sexual colonization"

(p. 216). This is described by Coulthard (2014) as to how settler colonialism was able to

"produce forms of life that make settler colonialism's constitutive hierarchies seem natural" (p.

152). Settlers came with preconceived ideas of what gender and sexuality were regarded as. The

settlers had no regard for anything outside of what met their narrow view and understandings

regarding gender and sexuality. Starblanket (2017) notes, "consider the ways that the absence,

complementarity or fluidity of gender roles in pre-contact society is invoked to attribute

patriarchy" (p. 27). Not only did settlers impose a dispossession from the land, but also from our

gender and sexuality. To move forward Driskill, Finley, Gilley and Morgensen (2011) note "any

decolonial movement must work to dismantle the rigid ways of thinking about gender and sexuality that have been imposed upon us" (p. 215).

To decolonize, we must take a critical look at how we got to where we are today and center the importance of our Traditional Knowledges moving forward. Looking to the future one participant expressed,

> I dream of a world where we embrace the 7 sacred teachings and love one another, respect one another, care for one another and to protect one another. I dream of freedom from our colonial past, a day when we will no longer call ourselves victims or even survivors but rather we can call ourselves overcomers and thrivers, this is the wish I would have for my young relatives to come (A10)

5.6 General Discussion

Completing research during a pandemic has its challenges. From changing social restrictions and University protocols, the need to adapt and be flexible was required. Planning around the COVID 19 pandemic and restrictions was the most significant challenge of this research. Throughout the study, there was the need to change and pivot initial plans to ensure the safety of participants. The first pivot was the inability to meet with individuals in person. Wilson (2008) explains, "our systems of knowledge are built on the relationship that we have, not just with people or objects, but the relationship that we have with the cosmos, with ideas, concepts and everything around us" (p. 177). As relationships are at the core of Indigenous research, I needed to ensure that I took time to connect with participants in meaningful ways to establish trust.

Trust was established in several manners. First, it was done by allowing participants to contact me directly regarding their interest in the study. I always gave participants space to

decline to participate, which was especially important during the direct recruitment where I asked colleagues. When I approached colleagues, I asked if they would share the recruitment poster and then asked if they felt they met the criteria and were interested if they would consider participating. I did not ask for a response in the initial conversations. Secondly, I spent time engaging in several phone calls to allow participants to ask questions and I completed regular check-ins throughout the process. These calls and emails allowed for me to remain connected and demonstrate my genuine interest in getting to know participants. Third, by allowing participants to decline responding to questions without consequence and choosing the format for the interviews, gave participants control throughout the study. Lastly, I began the interviews by reviewing what we would accomplish and indicating when the audio recording was started and ended. I also started with a general check-in to see how participants were feeling. This allowed for a natural flow of our conversation and provided participants with what to expect during our interactions.

Time was another factor which was an impact of the COVID 19 pandemic. As I was not permitted to meet with participants, the research packages were sent via mail. Sending the packages by mail delayed the data collection process as consents needed to be returned via self-addressed stamped envelope before moving to the interviews. After several discussions, in the interest of time, I began to offer the option of emailing the research package. This appeared to be a favorable option. However, the shift to electronic forms was not without issue. One incident did occur where there was a breach of privacy. During the collection of data process, I mistakenly sent a copy of a completed consent form with the name and email address of one participant to another. Initially, I thought that I had sent the consent twice and asked the participant (who received the completed consent) to delete the duplicate form. I later realized

that the consent I had sent was not a duplicate and was actually a copy of a completed consent form.

Once I had realized what had occurred, I immediately notified my Academic Advisor. Together, we decided to let the Human Ethics Board at the University of Manitoba know about the incident. After notifying the Human Ethics Board of the breach, they requested that I complete an Adverse Event Report (AER) Form. I also needed to inform both participants involved of the incident. The Human Ethics Board requested I draft emails to both participants explaining what had occurred. I completed both tasks, and it was determined that the research could continue. After notifying both participants, they were understanding, and both wished to remain involved in the study. Following the incident, I created a separate electronic folder with the research package to avoid any further incidents.

One limitation I initially outlined in my research proposal was ensuring that there was representation from various perspectives within society. Although I did not have any participants from the Manitoba Legislative Assembly or Member of Parliament due to outside commitments, I did have one Chief participate. This provided a unique insight into the experiences of women in leadership roles in male-dominated fields. As my study also sought to include the experiences of Two-Spirit people, I was aware in the planning stages that this may have been a struggle, as I am not part of the Two-Spirit community. After the initial critiques of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019), I wanted to ensure that I was inclusive of the participant criteria to break the binary colonial understanding of gender and sexuality. Out of the 10 participants, 3 identified as Two-Spirit.

As far as research design, having two methods for participants to share their stories was successful. Some participants shared very short responses in their written narrative but shared

more in their interviews and vice versa. The written narrative allowed participants to be creative

and have control over the depth of their sharing. By exploring the same questions from the

photovoice submission in the interview, participants could reflect on their responses and

elaborate or provide more context to their answers. As far as the use of photovoice as a method,

this may have been more limiting. To participate in the study, one of the criteria was access to a

means of taking photographs. I should have considered different phrasing in my recruitment.

Instead, I should have included photographs that could have already been taken could be

submitted as well. I had several participants throughout the study ask if it was acceptable to use

pictures they already had.

Despite the challenges and limitations, I believe that I was able to answer in part my

research question, "how has settler-imposed identities impacted the value and place of

Indigenous women, girls and Two-Spirit peoples?". Through my research I discovered that this is

a more complicated question as not every individual is impacted to the same degree or on the

same manner. In brief the impact of settler colonialism has been disconnection from our roles

and responsibilities within the community and a profound sense of loss (i.e., language, identity,

relationships). What was present pre contact has been replaced with settler perceptions, and

shame for who we are as Indigenous women, girls and Two-Spirit people.

5.7 Conclusion

Gender-based violence has been one of the most devastating impacts of settler colonialism

for Indigenous women, girls and Two-Sprit peoples. Meissner and Whyte (2017) argue "sexual

violence against Indigenous women, girls and Two-Spirit persons is a pervasive dimension of

Indigenous experiences of settler colonialism" (p. 10). Through research, I answered my research

question, "how settler-imposed identities impact the value and place of Indigenous women, girls

and Two-Spirit peoples in Canada?". Through my literature review, I examined the intersectionality of the impacts of settler colonialism and dispossession from the land, disconnection from water, sexuality, identity, and legislation. I completed the analysis through the use of Indigenist feminist theory. I used methodologies which were Indigenized. These methodologies included storytelling and a Medicine Wheel framework in carrying out my research. I collected data through the use of photovoice and semi-structured conversational interviews. I provided the manners through which data was analyzed, including member checking, triangulation and transferability, to validate the data presented in my thesis. I provided recommendations which included moving beyond trauma-informed care, anti-colonial practice/ Indigenist research, the role of allyship and the acting on the Calls for Justice outlined in the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019). Lastly, I provided a critical discussion on how the research was conducted and the limitations I encountered.

Gender-based violence is an important topic for research as it "has been allowed to reach crisis levels in Canada, is directly related to the culture of racism and misogyny in society the turns a blind eye to the violence" (Palmater, 2016, p. 262). Michael Hart and Gladys Rowe (2014) argue "by ignoring their strengths and abilities, recreating the image, settler society justifies their actions of imposition. These impositions include predetermining the policies that First Nations Peoples must follow, particularly policies created without First Nations input" (p. 35). This has continued to perpetuate what Razack (2000) notes as the "views of Indigenous women being "licentious and dehumanized squaw continues to prevail" (p. 105). I hope that my research will begin to facilitate more open discussions of the impacts of settler-imposed identities.

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APPENDICES

**Appendix A: Email for Community Engagement**

Dear _____

My Name is Nicole Klymochko, and I am a student in the Masters of Social Work based in Indigenous Knowledges program currently in the process of completing my thesis. The research focuses on examining the impacts of settler colonialism related to the identities of Indigenous, girls, and Two-Spirit people. Our stories are our greatest tool to facilitate change. Stories have long been an avenue for passing Knowledges from one generation to the next. Stories also allow for the storyteller to share their perspectives and experiences. Through the use of photovoice, I would like to hear your story through pictures. I hope to gather greater insight into individual experiences within settler society and how our identities have been shaped.

As a leader in the community, I am extending an invitation for us to discuss further the above-noted research project as I plan to meet with women and Two-Spirit people within the Winnipeg area who may be connected to your community. Should you require more information or like to participate, please feel free to contact me at ███████████.

Thank you,

Nicole

Appendix B: Letter to Participants
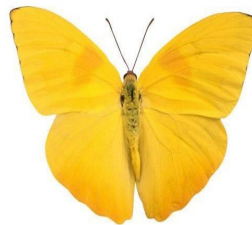
STUDY: THE IMPACT OF SETTLER IMPOSED IDENTITIES FOR INDIGENOUS WOMEN, GIRLS, AND TWO-SPIRIT PEOPLE

Hello

Thank you for agreeing and taking the time to share your experiences with me. In this package, you will find the following information:

- A brief overview of the purpose of the study and plan for the data collected.
- Details on what is required from participants at this time. Along with the reflection questions.
- I have provided a small offering of tobacco as the first symbol of consent between researcher and participant.
- In accordance with the ethical protocols, I have also included the consent forms to be completed, along with a self-addressed stamped envelope for the return of the form(s). Should you decide to include other individuals in your photographs, each individual aside from yourself would need to complete the Consent for Image Permission form. Both consent forms can also be scanned and returned via email to ▇▇▇▇▇▇▇▇▇▇▇▇▇▇▇▇▇.
- There is a list of community resources should you require any support during this process.
- I have also included the first of two $10.00 honorariums (in the form of a gift card) for your time.

Upon completion of this step in the research process, I will contact you to set a time to complete a 30 minute follow up interview. The follow up interviews can be completed through a virtual platform or over the phone. During this interview, I will review the materials you have submitted, and this will conclude the data gathering process.

Should you require any assistance or have any questions, please do not hesitate to contact me at ▇▇▇▇▇▇▇▇ or ▇▇▇▇▇▇▇▇▇▇▇▇▇▇▇.

I look forward to your responses,

Nicole Klymochko

Appendix C: Overview of Study and Reflection Questions

STUDY INFORMATION

Our stories are our greatest tool to facilitate change. Stories have long been an avenue for passing knowledges from one generation to the next. Stories also allow for the storyteller to share their perspectives and experiences. Through the use of photovoice, I would like to hear your story through pictures. I hope to gather greater insight into your own experiences within settler society and how your identity has been shaped.

I plan to use the data collected to answer my research question, "how has settler-imposed identities impacted Indigenous women, girls, and Two-Spirit peoples?". I hope to develop a deeper understanding of an individual's personal experiences in society, begin challenging settler impositions, and further discussions of the pervasiveness of gender-based violence.

During this study, I am asking participants to reflect on the following questions and provide a photograph representing their response. I am also asking for a short (5-6) sentence explanation of why the photograph was chosen and what it means for you.

Reflection questions to be completed:
- Where do you come from?
- Who are you?
- How have you been impacted by settler colonialism?
- What do you want the future generations to know/what change do you want to see within society?

I ask that once you have completed this step, please return the materials to myself via email ███████████████████ or please call to make arrangements if needed ████████████.

Appendix D: Participant Consent

Title of Study: The Impact of Settler Imposed Identities for Indigenous Women, Girls,and

Two-Spirit People

Principal Investigator: Nicole Klymochko
204-999-725
█████████████████████.

Research Supervisor: Marlyn Bennett, PhD
Faculty of Social
WorkUniversity of
ManitobaWilliam
Norrie Centre
██████████ (Office)
██████████

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of whatthe research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

 Purpose of this Study
This research study is being conducted to examine the impacts of settler colonialism and how

settler colonialism has impacted the identities of Indigenous Women, Girls, andTwo-Spirit People within current society. I desire to gain a more in-depth understanding of how settler colonialism has shaped and impacted your identity. I want to provide you with the space and avenue to share your unique experiences.

Participants Selection

You are being asked to participate in this study because, as a self-identifying Indigenous cis-gender, transgender, or Two-Spirit woman, your experiences within society are unique. I honor your individual path in life. I will complete a brief screeningform to gather initial information and determine if prospective participants meet the recruitment requirement. I am seeking 15 self-identifying Indigenous cis-gender, transgender, or Two-Spirit women over the age of 18.

Study procedures

Data throughout this study will be collected through the use of photographs with a brief description and a follow-up interview.

- The first method of data collection for this study will be through the submission of photographs with an accompanying explanation of what the picture represents to participants.
- Study procedures will be reviewed during the initial phone screening with participants.
- Participants will be provided with a research package that contains the instructions for completing the photograph and narrative submissions.
- The second method of collecting data is through a 30 minute follow up interview. Where the information provided previously will be reviewed. The interview will be audio-taped. The audio-tapes will be transcribed.

This research study has a total time of participation of approximately 1 to 2 hours.

Risks and Discomforts

There are very few risks. However, you may find talking about the impacts of settler colonialism to be upsetting or emotional. You do not have to answer any question that makes you feel uncomfortable or that you find too upsetting.

Should you need any additional help or support, I will provide a list of community resources and cultural supports available. You can choose to end the study at any time for any reason.

Benefits

Participants will receive a $20.00 honorarium for their participation in this study. This will be provided in two $10.00 gift cards which will be provided in the research package and following the interview. Indirect benefits include participants' ability to share their personal experiences and contribute to the ongoing conversation regarding the impacts of settler colonialism.

Costs

There is no cost for you to participate in this study.

Confidentiality

Your submissions and interviews during this study will remain confidential by the researcher and research committee. The follow-up interviews will remain confidential, be digitally recorded with your permission, and not identifiable by name. Participants in this study will be assigned an alphanumeric code during the screening process. This code will be used on all subsequent information to ensure confidentiality.

Photographs and narratives collected during this study will be stored securely in a locked cabinet in the researchers' home. Only Nicole Klymochko and her thesis council members will have access to. Photographs, narratives, and audio recordings will be stored on a laptop with a passcode. You have the option to choose how and if your photographs and narratives are included in the dissemination of results. This includes the ability to use only your first name, or a pseudonym can be assigned.

All research materials will be kept for up to five years (May 2026), at which point they will be destroyed.

There is one exception to confidentiality, you need to be aware of. Due to the current laws, disclosures of certain offenses against children or persons in care may need to be reported to the authorities.

It is also important to note that there is the possibility for photographs to capture confidential information (street names, images of your home). Please be mindful of this when submitting your photographs. There may need to be areas of the photos which are blurred to avoid confidential information being shared.

Should you decided to include other individuals in your photographs, I ask that you have the individuals complete the Consent for Image Permission Form.

Sharing of results

This study will be disseminated through the thesis, oral defense, and academic journals. I will provide a brief summary of the study findings (1-3 pages) to each participant following the thesis's completion (May 2021). The summary can be provided through either the mail or via email.

Before disseminating this study in other manners, you will be provided with an opportunity to review the publication prior and provide feedback.

Rights to Refuse or Withdraw

You have the right to withdraw or refuse to answer any question you do not feel comfortable with at any point during this study. Should you wish to withdraw, you will be asked to contact the researcher by phone or email to inform of your decision. If a participant withdraws from the study, their data will be destroyed or returned to the participant and not included in the final report. You will have the ability to withdraw up until the data analysis stage. There are no consequences for withdrawing from this study, and you are able to keep the honorariums received to date at the time of withdrawal.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Coordinator at 204-474-7122 or humanethics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Participant's Signature_____Date _____
Researcher and/or Delegate's Signature_____Date _____

Honorarium:

Please initial that you have received the first honorarium in the form of a $10.00 gift card which is enclosed in this research package.

Participant initials: _____

Transcripts:

If you would like a copy of your transcript and/or summary of the results from this study, please share your email or mailing address. Please circle one.

Email/Address:_____

I would like to receive a copy of my transcript: **Yes No**

I would like to receive a summary of the results: **Yes No Consent for Use of Photograph and Narratives**:
Are you willing to have your photographs shared in the dissemination of this study?

_____Yes (if, Yes, *please see next question*.)

_____No

Do you want your name listed as the photographer?

_____Yes, My first name only.

_____No, please assign a pseudonym for me.

_____No, please list photos under this name: _____

_____   _____
             Name   Signature

_____
             Date

Consent for Follow Up Interview:

I consent to have the follow-up interview audio-recorded and transcribed, please circle one:
Yes No

Appendix E: Photograph Consent

Title of Study: The Impact of Settler Imposed Identities for Indigenous Women, Girls, and
Two-Spirit People

Principal Investigator: Nicole Klymochko

███████████

Research Supervisor: Marlyn Bennett, PhD
Faculty of Social
WorkUniversity of
ManitobaWilliam
Norrie Centre

███████

(Office)

███████████████

What is this research about:

This research study is being conducted to examine the impacts of settler colonialism and
how settler colonialism has impacted the identities of Indigenous Women, Girls, and Two-
Spirit People within current society. I desire to gain a more in-depth understanding of how
settler colonialism has shaped and impacted our identities. I want to provide space and an
avenue forparticipants to share their unique experiences.

As a part of the participants sharing of their story, the storyteller (the person who approached
you for permission to take your picture) would like to include you I their submission. Your
permission is required in order for the storyteller to share their pictures with the researcher,
andpossibly share a picture/pictures of you in it/them in a public display, such as in the final
report, a public photo/video exhibition or posted on the Internet, along with other pictures
and videos taken for this research. Therefore, it is possible that, on the basis of the
photograph, you might be recognized or identified by people who view the photo or see the

picture(s) posted on the Internet.

I,_____,
　　　　　　　(Please print your first and last name)

give the storyteller_____and Nicole Klymochko, a masters
student with the Faculty of Social Work, University of Manitoba the following (please initial
next to each of the statements below):

_____ Unlimited permission to use photographs that may include me in presentations,
aslong as they do not identify me by name.
_____ I am aware that the photograph(s) that may include me may, <u>for the purposes of
sharing the findings of the research study</u> with the public, appear on a publicly accessible
website, in visual presentations at scholarly conferences, and/or in published articles in
scholarly journals.
_____ I understand that once the photograph(s) have been released/published as
indicated above that it is not possible to retract them. I hereby waive any right that I (and
my children, if applicable) may have to inspect or approve the copy and/or finished
product or products that may be used in the research for the purpose(s) stated above.

Name of person photographed
(please print):　　_____

Age (if under 18):　　_____

Street Address, City, Province,
Postal Code:
　　　　　_____

Signature and Date:
　　　　　_____

CONSENT OF PARENT OR LEGAL GUARDIAN IF ABOVE INDIVIDUAL IS A MINOR

I consent and agree, individually and, as parent or legal guardian of the minor named above, to the terms and provisions stated above. I hereby warrant that I am of full age and have every right to provide consent on behalf of the minor in the above regard. I state further that I have read the above information in the release and that I fully understand the statements presented in this form.

Signature:_____Relationship: _____

Name of Storyteller:

Signature of Storyteller:

Date:

If you have any questions regarding the research, you can contact Nicole Klymochko masters student with the Faculty of Social Work, University of Manitoba, at ▮▮▮▮▮▮▮ or by email at ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮

Appendix F: List of Community Supports

List of Available Supports and Resources

Crisis Lines:

Winnipeg Regional Health authority (WRHA) Mobile Crisis Services 204-940-1781

Crisis Stabilization Unit (WRHA)
204-949-3633

CRISIS: Crisis Response Centre
817 Bannatyne, Winnipeg; attend in person

Klinic 24 hours crisis line
204-786-8686 toll free: 1-888-322-3019

Reason to Live-Manitoba Suicide Prevention and Support Line 1-877-435-7170

Hope for Wellness Help Line (24/7)
1-855-242-3310 or connect to the online chat at hopeforwellness.ca

Manitoba Farm, Rural & Northern Support Services (24/7) Toll free: 1-866-367-3276

Critical Incident Reporting and Support Line (24/7)
Phone: (204) 788-8222

Interlake-Eastern Regional Health authority-Crisis Lines 24 hour Crisis Line: 204-482-5419 or 1-866-427-8628
Mobile Crisis Services: 204-482-5376 or 1-877-499-8770

Counseling Supports

Rainbow Resource Center: Supports for the LGBT@SQ+ community Phone: 204-474-0212

Mood Disorders Association of Manitoba 204-786-0987 or 1-800-263-1460
www.mooddisordersmanitoba.ca

Mount Carmel: Aboriginal Health and Wellness Services
Monday – Friday 8:45am – 5:00pm 204-589-9475

Appendix G: Screening Tool

Date: _____
Alphanumeric code: _____

Hi, my name is Nicole (Nikki) Klymochko, and I am a student in the Masters of Social Work based in Indigenous Knowledge's Program. I am currently in the process of working on a research study for my thesis. I am looking to explore how identities have been shaped and impacted by settler colonialism.

Data throughout this study will be collected through the use of photographs with a brief description and a follow-up interview.

- The first method of data collection for this study will be through the submission of photographs with an accompanying explanation of what the picture represents to participants.
- Study procedures will be reviewed during the initial phone screening with participants.
- Participants will be provided with a research package that contains the instructions for completing the photograph and narrative submission.
- The second method of collecting data is through a 30 minute follow up interview. Where the information provided previously will be reviewed. The interview will be audio-taped. The audio-tapes will be transcribed by a professional transcriptionist.

There are very few risks. However, you may find talking about the impacts of settler colonialism to be upsetting or emotional. You do not have to answer any question that makes you feel uncomfortable or that you find too upsetting.

This study will be disseminated through the thesis, oral defense, and academic journals. I will provide a brief summary of the study findings to each participant following the thesis's completion. Before disseminating this study in other manners, you will be provided with an opportunity to review the publication prior and provide feedback.

Do you have any questions related to the information I have shared with you today?
Do feel this would be a study you would interested in participating? Yes No
Do you feel you meet the research criteria, please explain:

_____

_____

If Yes:
Ask for mailing address:

_____

If No:
Thank you so much for time and considerations of this research study.

Appendix H: Email to Organizations

Hello

My name is Nicole (Nikki) Klymochko, and I am a student in the Masters of Social Work based in Indigenous Knowledge's Program. I am currently in the process of working on a research study for my thesis. I am looking to explore how identities have been shaped and impacted by settler colonialism.

During this study, I am asking participants to reflect on questions and provide a photograph representing their response and a short (5-6) sentence explanation of why the photograph was chosen and what it means for them.

I am wondering if your organization would be willing to circulate and/or advertise my study on your social media. I have attached a copy of the recruitment poster for review.

Please let me know if you have any questions or require any further information.

Thank you,

Nikki

Appendix I: Recruitment Poster

THE IMPACT OF SETTLER IMPOSED IDENTITIES FOR INDIGENOUS WOMEN, GIRLS, AND TWO-SPIRIT PEOPLE

I would like to see the world through your eyes!

Masters of Social Work based in Indigenous Knowledges program student Nicole Klymochko is seeking 15 Indigenous cis-gender, transgender, and Two-Spirit women to share their experiences within current society and how settler colonialism has impacted them.

Participation in this study will require participants to share their experiences through photographs and participate in a brief follow-up interview. There is a small honorarium provided for participants.

Interested individuals should:
- Be 18 years or older
- Have access to a means of taking photographs
- Be open to completing all phases of the research as outlined above
- Self-identify as Indigenous
- Reside in Winnipeg or the surrounding areas

If you are interested in participating in this Indigenous research study, please contact the principal investigator **Nicole Klymochko** or via **email**

Research Supervisor:
Marlyn Bennett, PhD
Faculty of Social Work
University of Manitoba
William Norrie Centre

Appendix J: Invitation

INVITATION FOR PARTICIPATION

Dear

I am writing to invite you to participate in a research study I am conducting. My name is Nicole Klymochko, and I am a student in the Masters of Social Work based in Indigenous Knowledges program currently in the process of completing my thesis.

The focus of my study is to examine the impacts of settler colonialism related to the identities of Indigenous women, girls, and Two-Spirit people. Our stories are our greatest tool to facilitate change. Stories have long been an avenue for passing knowledges from one generation to the next. Stories also allow for the storyteller to share their perspectives and experiences. Through the use of photovoice, I would like to hear your story through pictures. I hope to gather greater insight into your own experiences within settler society and how your identity has been shaped.

I am extending an invitation for your participation in this study. You have been specifically chosen due to your advocacy work, experiences in society, and current experience in a leadership role within Manitoba. Please note that this invitation is directed solely to the above-named individual and has not been provided to all potential research participants.

During this study, I am asking participants to reflect on the following questions and provide a photograph representing their response and a short (5-6) sentence explanation of why the photograph was chosen and what it means for you. There will also be a 30-minute follow-up to clarify submissions. I am asking participants to reflect on the following questions:

- Where do you come from?
- Who are you?
- How have you been impacted by settler colonialism?
- What do you want the future generations to know/what change do you want to see in society?

Thank you for taking the time to read about my research study. I look forward to your response. Should you require any further information or have any questions, please do not hesitate to contact me at

Sincerely,

Nicole Klymochko

Appendix K: Invitation for Meeting with Knowledge Keepers and Elders

Hello

My name is Nicole Klymochko, and I am a student in the Masters of Social Work based in Indigenous Knowledges program currently in the process of completing my thesis.

The focus of my study is to examine the impacts of settler colonialism related to the identities of Indigenous, girls, and Two-Spirit people. Our stories are our greatest tool to facilitate change. Stories have long been an avenue for passing knowledges from one generation to the next. Stories also allow for the storyteller to share their perspectives and experiences.

I am extending an invitation to meet with you virtually or over the phone to help enhance my understandings of how we as Indigenous peoples have been impacted and how our histories have shaped by settlers. I believe it is important that this study include knowledges from Knowledge Keepers and Elders to help enhance understandings of the traditional views and roles of women, girls and Two-Spirit people prior to settler contact. This is an important step, as history (as portrayed through the settler's perspective) has created a disconnection between women, girls and Two-Spirit peoples and their identities. These teachings will help demonstrate the juxtapositions of Indigenous women, girls and Two-Spirit people's identities, which have been created through settler history.

I am looking to explore some or all of the following questions with you:
1. Where are you from?
2. Is there a story or teaching you feel is important to share related to the topic of this research study?
3. Have the roles and responsibilities of women, girls and Two Spirit peoples been impacted by settler colonialism?
4. What do you feel is important for the generations to come of Indigenous people to know about their journeys as Indigenous women, girls and Two-Spirit peoples?
5. Is there anything else you feel is important to share at this time to help enhance the understandings of others related to the research topic?

Thank you for taking the time to read about my research study. I look forward to your response. Should you require any further information or have any questions, please do not hesitate to contact me at ███████████.

Thank you,
Nicole