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NASW MI Chapter Ethics Committee

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THE ETHICS INVOLVING MISSING & MURDERED INDIGENOUS WOMEN, CHILDREN & TWO-SPIRIT INDIVIDUALS

MMIWC2-S



Aaniin, (Hi) Boozhoo, (Hello more formally with respect)!

A Land Acknowledgment to start:

First off, “mishigamaa” meaning “great water” now known as Michigan: I would like to recognize my people the ones that shape me are the People of the Three Fires. The Three Fires People, are indigenous to the land, and that means that mishigamaa is our ancestral territory. We are called the Ojibwe, Odawa, and Potawatomi peoples and that where I come from. Here today on this land, the People. Sometimes referred to as “Nations” by the Europeans here, has the largest division of Maryland's indigenous population primarily is defined by the language. In the 1600s, European explorers encountered a great diversity of people living in the area that would be later named Maryland. Most of the land was claimed by Algonquin tribes, although both Iroquois and Siouan maintained a presence here as well.

The Tribes. Among these here are the Accohannock, Assateague, Choptank, Delaware, Matapeake, Nanticoke, Piscataway, Pocomoke, and Shawnee. These tribes are of similar traits and interests often created allegiances and political bodies for protection and commerce together. Often referred to as confederacies or nations by Europeans, the largest was gathered under Chief Powhatan. Composed of Algonquin tribes, the Powhatan Confederacy stretched from the Carolinas to Maryland, and was the primary governing body encountered by the European settlers here today.

The Bands. Are the smallest recognized group of natives, the term band usually was applied to a single village, or a cluster of closely grouped small villages of similar tribe, or a migrant group of families. Bands could range from a few dozen to a several hundred. Although few bands of certain tribes lived in Maryland, those tribes, including the Susquehannock and the Doeg, also played significant roles in Maryland colonial history. This is the land we are gathered on, to learn together here today. Every building we dwell in is built on stolen, native land. We are all just guests on their land and one way to practice right relations is to develop genuine ways to acknowledge the histories and traditions of the people who originated here first, who are still here, and who tend to the land as they always have. As I make this land acknowledgment; Is but an important first step, and that there are many more steps that we still need to take when we decide to engage in the important work of social justice with our Indigenous peoples. For more information on the purpose and intent of land acknowledgments please see Boulder Co Universities website. <https://msa.maryland.gov/msa/mdmanual/01glance/native/html/01native.html>

WHO AM I?

- My Band Garden River First Nations, Canadian Chippewa a direct descendant of my people known as Ketegaunzeebee; Which is an Ojibwe band of Indigenous People located directly above Garden River Treaty #14; near what is now called Sault Ste. Marie, Ontario, Canada
- I am “Anishinaabe Niizh Maniidoowag” or an Indigenous 2-Spirit individual who also identifies as aboriginal or a born original
- Past board member & 1st voluntary therapist of the Ruth Ellis Center & DPC 2.0
- The Senior Behavioral Health Director at CCH in Denver CO
- Current Board member of Motor City Pride Org. with an event June 9-10, 2023
- Wife/bio-foster-adoptive mother, community change advocate, Storyteller
- Energy Worker, working towards being a decolonized, abolitionist, therapist
- Educator and National Public Speaker, w/John Hopkins University
- Ojibwe Two-Spirit “Niizh Maniidoowag” coined 1996 term for tribal inclusion
- An Indigenous breastfeeding counselor, yogista and full spectrum doula
- Suicide survivor with lived experience, as well as a survivor of parenting
- Youth corrupted by the foster care system which can create new
- DSM6 institutionalization and entitlement syndrome



SESSION OBJECTIVES

historical
context

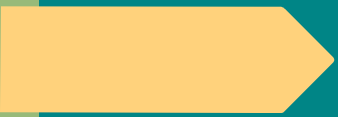
Increase provider insight surrounding education regarding the historical/multigenerational trauma of Indigenous people and the lasting effects it creates.

Awareness
around
MMIW

Increase current knowledge base surrounding the lack of legality involving Missing and Murdered Indigenous Women, Children & Two-Spirit People MMIWC2-S.

Starting the
important
conversation

Discussion and conversation around the implications surrounding the MMIWC2-Sissure and current movement.



WHO ARE MICHIGAN'S INDIGENOUS PEOPLE IN INDIAN COUNTRY AND WHAT IS THE DIFFERENCE BETWEEN A TRIBAL AND AN URBAN PERSON AND HOW IS THE POPULATION DIVIDED 71/29

TRIBAL

Bay Mills Indian Community, Grand Traverse Band of Ottawa and Chippewa Indians, Hannahville Indian Community, Nottawaseppi Huron Band of the Potawatomi, Keweenaw Bay Indian Community, Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan, Little River Band of Ottawa Indians, Little Traverse Bay Bands of Odawa Indians, Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan, Pokagon Band of Potawatomi Indians (Michigan and Indiana), Saginaw Chippewa Indian Tribe of Michigan, Sault Ste. Marie Tribe of Chippewa Indians of Michigan

<https://www.unitedtribesofmichigan.com/other-resources/>

URBAN

Only upto 29 % of Indigenous people at any time live on tribal land. So the other 71% live off reservation. We are anywhere from 1% to 2% of any city and state population statistical reports.



MICHIGAN
American Indian Tribes
Recognized Federally
 (1997)

RECOGNIZING THE NATIONAL DAY OF AWARENESS FOR MISSING AND MURDERED NATIVE WOMEN AND GIRLS NOW PROCLAMATION FROM PRESIDENT BIDEN 2023

Courtesy of [Acting Director, Katharine Sullivan, Office on Violence Against Women](#)

On May 5, we will observe the Senate-designated National Day of Awareness for Missing and Murdered Native Women and Girls. This observance shines a light on the high rates of homicides of American Indian and Alaska Native women, as well as other forms of violence, including sex trafficking, domestic violence, and sexual assault, affecting Native communities throughout the United States.

According to the [FBI](#), approximately 75 percent of the crimes investigated in Indian Country involve homicide, rape, violent assaults, or child abuse. We know from visiting with Native communities across the country and working with Tribal law enforcement that lethal crimes of domestic and sexual violence and trafficking are interrelated. This reinforces the critical need for sustained support for victim services, as well as aggressive efforts to hold offenders accountable before the violence escalates. The Office on Violence Against Women (OVW) is proud to share that, with the full support of President Trump and Attorney General Sessions, we are actively working with Tribal governments, law enforcement, and advocates to ensure a robust response to both victims and abusers.

Native advocates and Tribal leaders tell us that an important dimension of the disappearance of women and girls in their communities is their vulnerability to human trafficking. Enhancing federal law enforcement and criminal justice responses to sex trafficking is a Department of Justice priority. We began 2018 with the first national conference on sex trafficking in Indian Country: "Strengthening Sovereign Responses to Sex Trafficking in Indian Country." Held on the land of our partners, the Agua Caliente Tribe of California, this summit created opportunities for networking, relationship building, and sharing critical knowledge that Tribes need to shape and inform their sovereign response to sex trafficking in American Indian and Alaska Native Communities.

RECOGNIZING THE NATIONAL DAY OF AWARENESS FOR MISSING AND MURDERED NATIVE WOMEN AND GIRLS

In addition to the lessons learned from the summit, OVW is developing new strategies to address sex trafficking affecting American Indian and Alaska Native women and girls. Strategies include: addressing the training needs of tribal law enforcement and casino security personnel with a focus on the link between sex trafficking and missing and murdered indigenous women and girls; expanding the Department's Tribal Access Program for National Crime Information for both civil and criminal purposes; and sharing data on the death and disappearance of Native women and girls through a national system called the National Missing and Unidentified Persons System (NamUS), which is a free, publicly available, centralized repository and resource center for missing persons and unidentified decedent records.

The United States has a special government-to-government relationship with all 573 federally recognized American Indian Tribes and Alaskan Native Villages, and the Department of Justice has a unique and significant role in carrying out this trust relationship. For example, Federal prosecutors have primary criminal jurisdiction for 70 million acres of Tribal lands, spanning 200 Indian country territories. Tackling the epidemic of missing and murdered Native women and girls is an imperative issue that demands mutual respect and collaboration in working together with Tribal nations. Let us all be reminded on May 5th of the missing and murdered indigenous women and girls and continue developing our working relationships and strategies to combat these horrific crimes.



WHY
ARE THERE SO
MANY MISSING
INDIGENOUS
WOMEN?

YMWV

Missing and Murdered Native Women and Girls

National Statistics

Violence against American Indian/Alaska Native Women

Compared to all other races, they are...

2.5x as likely to experience violent crimes

2x more likely to experience rape or sexual assault crimes

1.5 million women

More than **4/5** AI/AK Native women experienced violence in their lifetime



Homicide

#3 leading cause of death among 10 - 24 year olds

#5 leading cause of death among 25 - 34 year olds



40% Victims of sex trafficking are identified as AI/AK Native women

National Crime Information Center Missing and Unidentified Person 2020 Statistics

4244
0-20 year olds
1049
21+ year olds



578

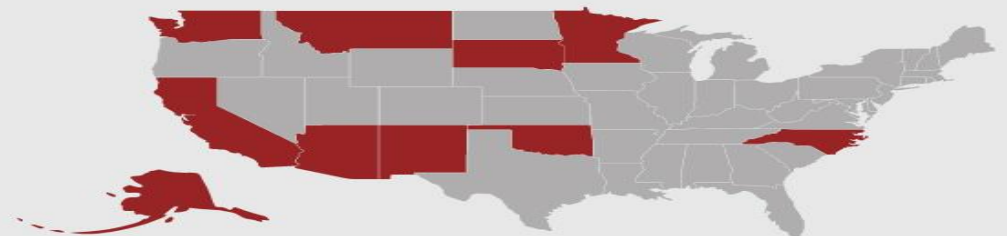
cases still open at end of 2020



690*

were logged into the federal database

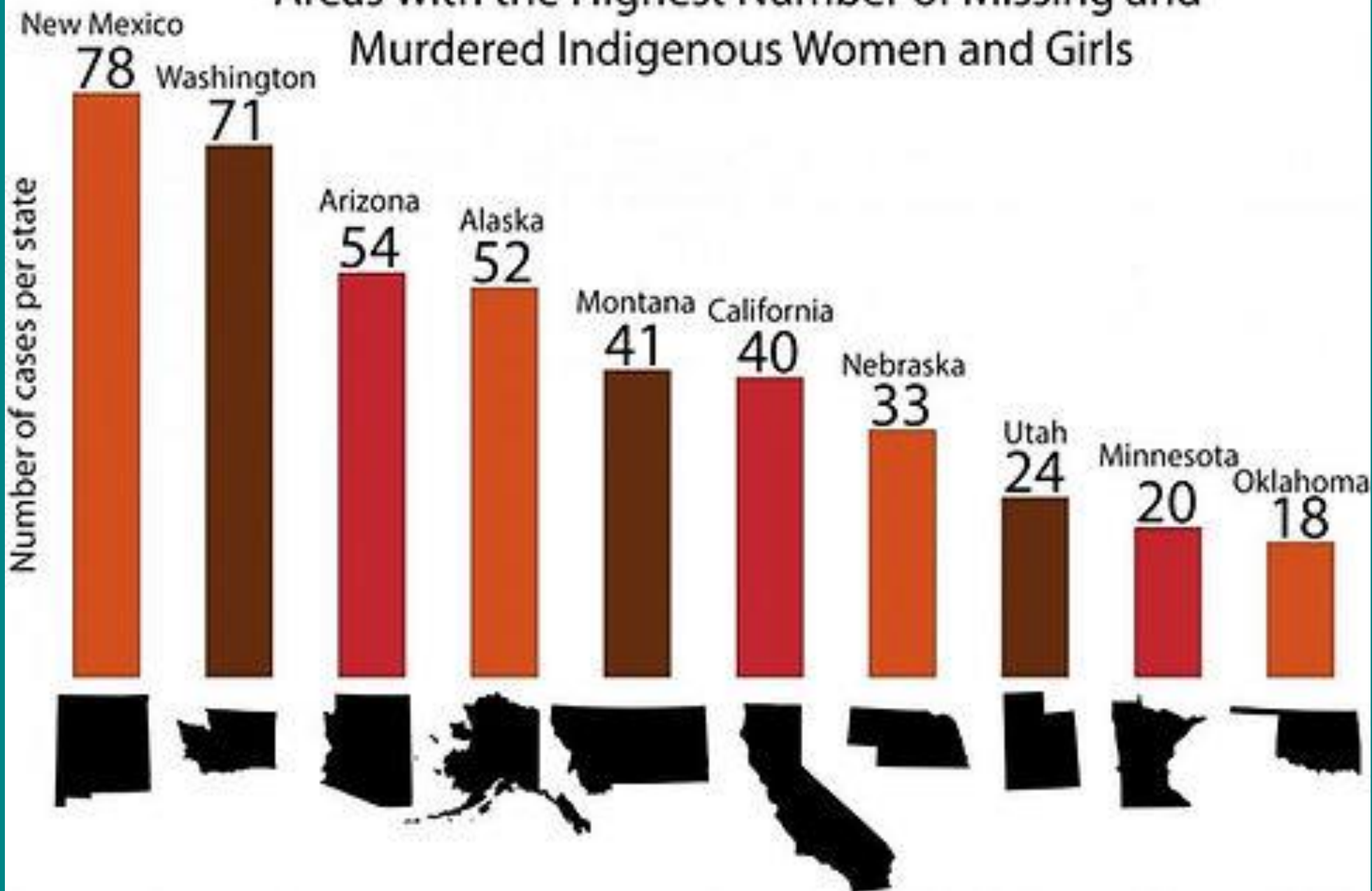
Top 10 states with highest number of MMIWG cases**



* (NamUS, as of 12-1-20) ** (NamUS, as of 8-1-21)

2020 NCIC statistics from www.fbi.gov/file-repository/2020-ncic-missing-person-and-unidentified-person-statistics.pdf

Areas with the Highest Number of Missing and Murdered Indigenous Women and Girls



MISSING AND MURDERED INDIGENOUS WOMEN, GIRLS, AND TWO-SPIRIT PEOPLE (MMIWG2S)

MISSING AND MURDERED INDIGENOUS WOMEN, GIRLS, AND TWO-SPIRIT PEOPLE (MMIWG2S)

Overview

In 2016 there were 5,712 incidents reported of Missing or Murdered Indigenous Women, Girls, and Two-Spirit People (MMIWG2S). However, only 116 of those cases were recorded in the Department of Justice database.

In a survey of 71 U.S. cities completed by the Urban Indian Health Institute, they identified 506 MMIWG2S cases, and found that 153 of those were missing from any sort of law enforcement records.

There is a serious lack of attention and care for this issue from law enforcement, as it is clear that many cases of missing and murdered Indigenous women go without reporting or investigation. Police departments neglect to take these cases as seriously as they should, but there are resources to help and a growing movement in support of Missing and Murdered Indigenous Women, Girls, and Two-Spirit People.

506 MMIWG cases were identified across 71 selected urban cities

128 were cases of missing Indigenous women

280 were cases of murdered Indigenous women

98 were cases with an "unknown status"

29 The median age of MMIWG victims



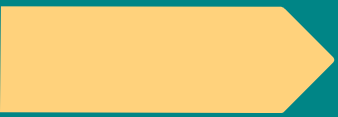
MMIWG25: Canada – Current Progress

- The National Centre for Missing Persons and Unidentified Remains (NCMPUR) established in 2018 in response to the disappearance of Indigenous
- “May 2018, a 1,300 page report from Canada was released on the National Inquiry on Missing and Murdered Indigenous Women and Girls (NMIWG) – the report was 200 recommendations and concluded that the number and disappearance of Indigenous women and girls is an ongoing genocide” www.aboriginalsociety.com
- Some of the call to action because Indigenous languages are official languages support the increase in representation of Indigenous peoples in media. Provide financial support of resources and specialized care provided by the government to family or community members of missing children and murdered Indigenous women and girls. www.aboriginalsociety.com
- In 2019 Prime Minister Justin Trudeau admitted the official report of the violence experienced by Indigenous people amounts to **genocide**



WHAT DOES IT MEAN TO BE TWO-SPIRIT

- A direct translation of the Ojibwe term, *Niizh manidoowag*, "Two-spirit" is usually used to indicate a person whose body simultaneously houses a masculine spirit and a feminine spirit. The term can also be used more abstractly, to indicate presence of two contrasting human spirits (such as Warrior and Clan Mother).
- Male Two-spirits were considered to be a "third gender," and female two-spirits were considered to be a "fourth gender" (similar to the way in which both male and female homosexuals are considered to be gay, while females are also considered to be lesbian).
- Some tribes say more than 7-12 genders were



INTENTIONAL INCLUSION EFFORTS

Connect survivors to their culture they are looking for that

Respect those who don't connect to culture as well and connect them to community



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DIFFERENT APPROACHES TO THE CONVERSATION: UNIVERSAL EDUCATION AND SCREENING TOOLS

CUES

- **C: Confidentiality** • Know your state's reporting requirements and share any limits of confidentiality with the individual you are working with. Always see individuals alone for part of every visit so that you can mention relationship violence safely.
- **UE: Universal Education and Empowerment** • Give each individual two safety cards to start the conversation about relationships and how they affect health. Open the card and encourage them to take a look. Make sure they know you're a safe person for them to talk to. Mention that you've included one for a friend or family member.
- **S: Support** • Though disclosure of violence is not the goal, it will happen—know how to support someone who discloses. Make a warm referral to your local domestic/sexual violence partner agency or national hotlines (on the back of all safety cards). Offer health promotion strategies and a care plan that takes surviving abuse into consideration.

PEARR Tool

- **P: Privacy** • Discuss sensitive topics alone and in a safe, private setting.
- **E: Education** • Educate each individual in a manner that is nonjudgmental and normalizes sharing information. Use a brochure or safety card to review information.
- **A: Ask** • Allow time for discussion with the individual. Limit questions to only those needed to determine the individual's safety or connect them to resources.
- **R: Respect** • Always respect the individual's wishes, even when they deny victimization or decline assistance.
- **R: Respond** • Respond with a person-centered approach in which the individual's input is actively sought and prioritized. The universal education approach means educating an individual about resources, regardless of the red flags that may be present.

2-Spirit complications around Tribal and Urban Youth

84%
OF
NATIVE WOMEN
have experienced violence in their lifetime.
SOURCE: National Institute of Justice
#NotInvisible



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Canada's 'Two-Spirit' Doctor

2-Spirit Youth have it harder than most/Indigenous foster care youth do so please remember that



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**THERE IS A HUMAN FLOOR IN WHICH NO ONE
SHOULD FALL BELOW...**

-Dr. Crieg's Beverly

**QUESTIONS AND ETHICAL DISCUSSION
SURROUNDING THIS CURRENT INTERNATIONAL
EPIDEMIC**

WHERE DID THE MMIWC2-S TERM EMERGE FROM? WHERE DID THE TERM “TWO-SPIRIT” EVEN EMERGE FROM?

Two-Spirit People (also **Two Spirit** or **Twospirit**), an English term that emerged in 1990 out of the third annual inter-tribal Native American/First Nations gay/lesbian American conference in Winnipeg, describes Indigenous North Americans who fulfill one of many mixed gender roles found traditionally among many Native Americans and Canadian First Nations indigenous groups. The mixed gender roles encompassed by the term historically included wearing the clothing and performing the work associated with both men and women.

- [We are more than murdered and missing. | Tamara Bernard | TEDxThunderBay](#)
- [MMIWG2S FINAL](#)
- [BESE Explains: Two Spirit](#)
- [The Two-Spirit People: Various Tribes & First Nations - Canada & USA](#)

RESOURCES FOR SUPPORT AROUND INDIGENOUS MMIWC2-S TRAFFICKING AND WHY THE RISK IS SO MUCH HIGHER FOR THIS POPULATION

[Running for Missing and Murdered Indigenous Women | Rosalie Fish | TEDxYouth@Seattle](#)

[MMIWG2S: A Lecture Presentation by Anna Weitzman](#)

[Justice for Kaysera: Native Teen's Mysterious Death Highlights Epidemic of Murdered Indigenous Women](#)

<https://nativegov.org/a-guide-to-indigenous-land-acknowledgment/>
[2020 Federal Registry 567 National tribes](#)

[Federal Register/Vol. 85, No. 20/Thursday, January 30, 2020/Notices](#)
[State versus Federal recognition over 400 more](#)

<https://www.ncsl.org/legislators-staff/legislators/quad-caucus/state-recognition-of-american-indian-tribes.aspx>

HOW DO WE ETHICALLY AND INTENTIONALLY ADD SERVICE PROVISION FOR INDIGENOUS INDIVIDUALS IN NEED OF SUPPORT AND WITH AN INGENIOUS FOCUS OF INCLUSIONS? HERE IS HOW:

<https://www.facebook.com/dhsbluecampaign/videos/1084327931726079>

[Creating environments for Indigenous youth to live & succeed | Tunchai Redvers | TEDxKitchenerED](#)

<https://tribalresourcetool.org/>

<https://wemattercampaign.org/toolkits/>

<https://www.tribalyouthprogram.org/>

RESOURCE AROUND TRIBAL/URBAN INDIGENOUS NEEDS IN THE COMMUNITIES

[Indigenous In Plain Sight | Gregg Deal | TEDxBoulder](#)

https://www.ncai.org/policy-research-center/research-data/prc-publications/VAWA_Data_Brief_FINAL_2_1_2018.pdf

<https://www.csvanw.org/mmiw>

https://www.samhsa.gov/sites/default/files/topics/tribal_affairs/ai-an-data-handout.pdf