

PRAIRIE CATALYST CONSULTING'S

**Toward Equity in SETT: A Framework for
Indigenous Women's Inclusion and Success**



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Revision A

EXECUTIVE SUMMARY

This report, commissioned by the Canadian Coalition of Women in Engineering, Science, Trades and Technology (CCWESTT), provides a comprehensive jurisdictional scan of professional regulatory frameworks across Canada, with a focus on identifying systemic barriers and opportunities to support Indigenous women's participation in science, engineering, trades, and technology (SETT). The work is part of CCWESTT's broader initiative, "Changing the Narrative: An Advocacy Pathway for Systemic Change in SETT," funded by Women and Gender Equality (WAGE) Canada.

Despite comprising 5% of the Canadian population, Indigenous peoples remain significantly underrepresented in SETT fields. Indigenous women face intersecting barriers rooted in colonialism, systemic racism, gender bias, and socio-economic inequities. The report also highlights the disproportionate violence experienced by Indigenous women and 2SLGBTQQIA+ individuals, which further compounds their marginalization in professional and academic spaces.

The report draws on national frameworks such as the Truth and Reconciliation Commission's Calls to Action, the National Inquiry into Missing and Murdered Indigenous Women and Girls' Calls for Justice, and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). It emphasizes the need for gendered and culturally responsive implementation of these frameworks to address the unique needs of Indigenous women in SETT.

Key barriers identified include:

- Systemic racism and exclusion in education and workplaces
- Gendered cultural expectations and lack of representation
- Economic and logistical challenges, especially for those from remote communities

- Fragmented and short-term programming with limited cultural relevance

The report also outlines threats to progress, including political resistance to equity initiatives and legislative developments that may undermine Indigenous rights.

Recommendations for CCWESTT include:

- Maintaining an up-to-date resource hub on Indigenous women in SETT
- Using the TRC and MMIWG frameworks to guide advocacy and action
- Publishing progress reports on implementation of relevant Calls to Action and Calls for Justice

The report concludes with a scan of Canadian and global programs supporting Indigenous women in SETT and a mapping of barriers to corresponding policy frameworks.

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INTRODUCTION

CCWESTT

The Canadian Coalition of Women in Engineering, Science, Trades and Technology (CCWESTT) is a national coalition of organizations and individuals who champion a gender-equitable, diverse, and inclusive Canadian science, engineering, trades, and technology (SETT) sector. They build alliances and partnerships, act as a resource hub, and advocate with a strong, unified voice.

CCWESTT has received funding from Women and Gender Equality (WAGE) Canada to undertake the project Changing the Narrative: An Advocacy Pathway for Systemic Change in SETT.

Prairie Catalyst

Prairie Catalyst Consulting offers equity, diversity, and inclusion (EDI) consulting services. We are proudly located in Saskatoon, Saskatchewan on Treaty 6 territory. The Prairie Catalyst project team consists of Dr. Jocelyn Peltier-Huntley (the Principal and Founder of Prairie Catalyst Consulting), Sarah Gauthier (Indigenous STEM professional and researcher), and Erin St. Louis (administrative assistant).

Positionality

Sarah Gauthier is a mixed-race, cis-gendered woman who grew up in a predominantly Indigenous community adjacent to one of the reserve communities of her First Nation – the Lac La Ronge Indian Band – in Treaty 6 territory in Northern Saskatchewan’s boreal forest. She is nēhithaw (rock or woodlands Cree) through her mother’s side, and French/Scottish Canadian ancestry through her father’s side. She grew up surrounded by her nēhithaw relatives and is a mother, wife, sister, auntie and daughter.

Sarah’s western academic background includes degrees in science and engineering, and she is currently a PhD student in Public Policy.

Project Overview

As part of CCWESTT's Changing the Narrative: An Advocacy Pathway for Systemic Change in SETT project, Prairie Catalyst is completing analysis and research on systemic barriers and opportunities for Indigenous women in science, engineering, trades, and technology (SETT), using national frameworks like the TRC and MMIWG Calls to Action.

BACKGROUND

Although Indigenous people make up approximately 5% of the Canadian population (Statistics Canada, 2022), the number of Indigenous people participating in science, technology, engineering, and math (STEM) careers is under 2% (Conference Board of Canada, n.d.). Indigenous female journeypersons (certified between 2008 and 2017) represented 5.1% of the total certified journeypersons in Canadian population (Su & Jin, 2023). Within the trades, approximately 40% of Indigenous women were hairstylists (a number comparable to non-Indigenous women). Indigenous female participation in specific trades was comparable amongst Indigenous and non-Indigenous women, apart from IT (Indigenous women under-represented) and welding (Indigenous women over-represented). There have been a number of initiatives and investments in recruitment of Indigenous women into the trades in recent years in order to address future labour force demands (Graham, 2021; Manitoba, 2021; Ontario Newsroom, 2021; Trade Winds to Success, 2025).

The violence experienced by Indigenous women, girls, and 2SLGBTQQIA people amounts to genocide (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019a). Indigenous women are 12 times more likely to be murdered or go missing than other women in Canada, report sexual assault at rates three times higher than non-Indigenous women and are more likely to experience extreme violence and homicide (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019b). The realities outlined in the *Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* must be considered when addressing barriers to Indigenous women's participation in SETT.

NATIONAL FRAMEWORKS AND CALLS TO ACTION

Truth and Reconciliation Commission Calls to Action

The Truth and Reconciliation Commission (TRC) of Canada was established as part of the settlement for Residential School Survivors in Canada. In 2015, the TRC published 94 Calls to Action that would help to advance the process of reconciliation between Indigenous and non-Indigenous peoples of Canada (Truth and Reconciliation Commission of Canada, 2015). The federal government is responsible, either alone or in partnership, for 76 of the 94 Calls to Action. Kumblathan et al. (2025) suggest that the TRCs Calls to Action can serve as a framework for addressing barriers faced by Indigenous students in science programs.

Indigenous watchdog is an organization that researches and reports on progress towards implementation of the TRCs Calls to Action. In 2024, federal, provincial and territorial government commitments to Truth and Reconciliation were numbered at 150 (Figure 1), with the bulk being undertaken by the federal government. Clearly, there is inconsistent implementation of the Calls to Action across the country. In addition, some of the provinces that have the largest percentage of Indigenous peoples relative to their own provincial populations have some of the lowest numbers of commitments. For example, despite Saskatchewan having an Indigenous population of 17%, government commitments towards Truth and Reconciliation comprised but 2 out of the total 150 in 2024.

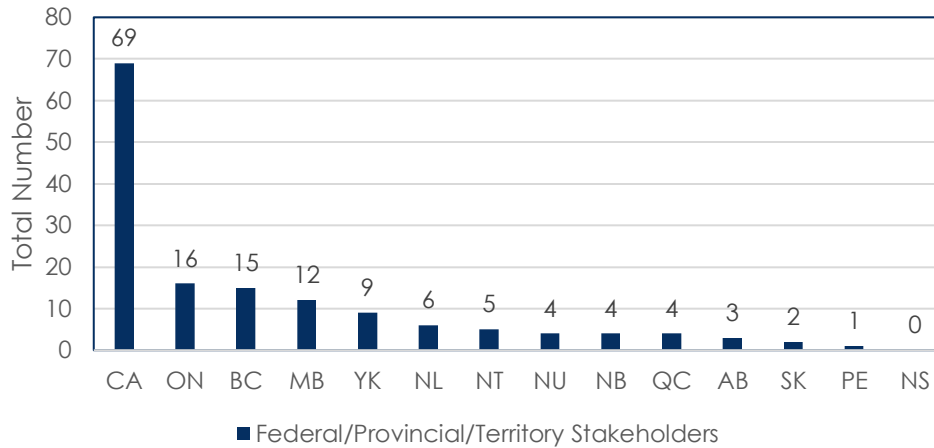


Figure 1: 2024 Government Commitments to Truth & Reconciliation (adapted from (Indigenous Watchdog, 2025a))

In their report *TRC Calls to Action Status: July 1, 2025*, Indigenous Watchdog states that 37% of the Calls to Action are stalled (21) or not started (14) (Indigenous Watchdog, 2025b).

There have been organizations who, over the years, have published reports on progress towards the Calls to Action, most notably by the Yellowhead Institute (Jewell & Mosby, 2024). However, 2023 marked the last year of publication of the reports due to slow progress and/or lack thereof (Passafiume, 2023).

Missing, Murdered and Indigenous Women Calls for Justice

The *Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* (2019a, b) emerged from decades of advocacy by Indigenous families, communities, and grassroots organizations who sought justice and visibility for the disproportionately high rates of violence experienced by Indigenous women, girls, and Two-Spirit people in Canada. The Final Report, titled *Reclaiming Power and Place*, declared that the violence against Indigenous women, girls, and 2SLGBTQQIA people amounts to a genocide rooted in colonialism, racism, and patriarchy. The Report includes 231 Calls for Justice—not recommendations, but legal imperatives—organized under thematic areas like culture, health, human security, and justice. These Calls are directed at all levels of government, the justice system, police, child welfare agencies, and Canadian society more broadly

(National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019b). Many of the Calls for Justice address barriers to Indigenous women, girls, and 2SLGBTQQIA people's participation in SETT.

United Nations Declaration on the Rights of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is “a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples”. The Province of British Columbia brought UNDRIP into law in 2019 and in 2022 released an action plan for its implementation. On June 21, 2021, Canada's UNDRIP Law received Royal Assent through Bill C-15, thereby providing a framework for its implementation at the federal level in Canada. The Government of Canada has since created an Action Plan (Department of Justice Canada, 2023) and progress reports on the implementation of the UNDRIP Act Action Plan (Department of Justice Canada, 2024). In addition to Canada's Action Plan, the United Nations published a guide to UNDRIP implementation (Office of the United Nations High Commissioner for Human Rights & Asia Pacific Forum of National Human Rights Institutions, 2013)

Gunn (Gunn, 2018) cautions against implementation of UNDRIP without application of a gendered lens. Her criticisms of UNDRIP include the presentation of Indigenous women's needs from solely a deficit approach, rather than acknowledgement of the knowledges that women hold regarding contribution towards Indigenous nations and Laws, that need precognition and protection. In 2023, the Native Women's Association of Canada published its final report on the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Act Implementation*, in which gaps and barriers that Indigenous Women, Girls, Two-Spirit, Trans and Gender-Diverse (WG2STGD+) people face in accessing their rights were outlined, and priorities towards enforcing these rights were identified (Native Women's Association of Canada, 2023)

KEY BARRIERS

Indigenous women face persistent barriers in accessing and succeeding in SETT (science, engineering, technology and trades). Despite growing awareness, current policies and programs often fall short in addressing the unique intersection of gender, culture, and systemic exclusion. Western career models that emphasize and celebrate individualism and profit conflict with Indigenous worldviews that emphasize community, relationality and connection to land and people (Chow-Garcia et al., 2022; Smith et al., 2014). The following summarizes key barriers faced by women pursuing careers and education in SETT. Included in Appendix A are examples of initiatives and programs that address barriers at various stages of SETT careers. Appendix B maps each barrier to relevant Calls for Justice or Call to Action.

Systemic Racism and Discrimination

Indigenous women face persistent systemic racism and discrimination in education and professional fields, particularly in SETT. These barriers are deeply rooted in colonial histories, cultural erasure, and institutional structures that continue to marginalize Indigenous knowledge and identities. Lingering effects of scientific racism contribute to the perception of STEM as predominantly white and male (Bollinger & McSkimming, 2024; National Geographic, n.d.). Even when present, Indigenous women are often excluded from leadership roles and decision-making processes, reinforcing their marginalization (Figueiredo, 2024).

Indigenous women in science and academia often experience exclusion, microaggressions, and a lack of representation. Many enter STEM fields with strong communal goals—such as giving back to their communities—but find that Western science prioritizes individualism over community well-being. This mismatch leads to feelings of not belonging, lower motivation, and higher dropout rates (National Geographic, n.d.; Smith et al., 2014).

Women of color in academia, including Indigenous women, face compounded discrimination due to intersecting identities. They are often expected to lead diversity efforts without recognition or support, while

navigating hostile environments that undervalue their contributions and lived experiences (Martinez-Blancas et al., 2023).

Educational Inequities

Indigenous women, girls, and gender-diverse people in Canada face serious and ongoing challenges in accessing education. These challenges are deeply rooted in colonialism, racism, and sexism, and are made worse by poverty, violence, and lack of support systems. Colonial policies relating to residential schools and the *Indian Act* have caused long-lasting harm to Indigenous communities. These policies disrupted traditional roles of Indigenous women and denied access to education and leadership opportunities (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019a).

Education systems in Canada are predominantly Eurocentric and do not reflect Indigenous cultures, languages, or histories. Indigenous students, especially girls and gender-diverse youth, often feel unsafe or unwelcome in schools. They are more likely to experience racism and mental health challenges, which are not always properly supported (Native Women's Association of Canada, 2023). Indigenous women often face extra challenges moving from high school to post-secondary education. Many are the first in their families to attend college or university and lack support navigating the system. Financial barriers, lack of childcare, and systemic discrimination also make it harder for them to succeed (Native Women's Association of Canada, 2023).

In Canada, fiscal responsibility for K-12 education on First Nations reserves lies with the federal government, whilst funding for K-12 education off-reserve is the responsibility of provincial governments. Historically, on-reserve schools had been underfunded relative to those off-reserve (Aboriginal Peoples: Fact and Fiction, n.d.). In 2019, the federal government replaced its K-12 funding model with an Interim Regional Funding Formula to ensure that K-12 funding was comparable to provincial systems. Although this has allowed for an improvement to the funding disparities in on-reserve schools, the funding

model falls short of addressing long-term inequities and specific needs of First Nations students (MNP LLP, 2024).

Gender and Cultural Expectations

Cultural narratives that trades are “men’s work” and STEM is for the elite continue to discourage Indigenous women. These stereotypes are reinforced by a lack of female instructors, mentors, and role models. Programs often assume women must adapt to existing systems rather than transforming those systems to be inclusive. Cultural beliefs, gender stereotypes, and systemic barriers discourage women and gender-diverse individuals from entering or staying in trades (Cousins et al., 2025). Indigenous women often face dual pressures: patriarchal norms in SETT and community or familial expectations. In addition, Indigenous women face sexism both within their own communities and within the broader Canadian society (Green, 1993), a “double burden”.

Bridges et al. (2022) explores success factors for women in male-dominated skilled trades and concludes that women’s success relies heavily on individual attributes, not systems of support. Social and cultural capital, formal and informal networks, are all factors related to success in SETT. Women therefore face barriers due to smaller networks and exclusion from informal interactions (Bridges et al., 2022).

Indigenous students’ success in science is deeply tied to their cultural identity. Programs that respect and integrate Indigenous culture—such as involving Elders, allowing for community engagement, and offering culturally tailored mentorship—helped students feel they belong in science without having to give up their cultural values (Chow-Garcia et al., 2022) In their US-based study, Williams & Shipley (2018) described how cultural “taboos” such as prohibitions against touching dead bodies or certain animals can discourage Indigenous students from pursuing STEM.

Economic and Logistical Challenges

Indigenous women face persistent poverty, low levels of education, and unemployment, compounded by lack of social supports. These systemic

factors contribute to barriers in accessing rights, including education and training. Financial barriers, including lack of credit history and ineligibility for loans, block access to entrepreneurship and by extension, to economic mobility and education (Native Women's Association of Canada, 2023). However, many Indigenous women rely on government loans, and those with less advanced education often report fewer funding sources, suggesting a lack of awareness or access to scholarships and grants (Arriagada, 2021).

Indigenous students who must travel from remote home communities for post-secondary education have additional burdens relating to travel, access to housing, and cultural disconnection (Arriagada, 2021; Garcia-Silva et al., 2024; Hogue, 2022). In addition, the lack of childcare, mental health services, and culturally safe supports are major barriers to Indigenous women's educational success (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019b; Native Women's Association of Canada, 2023).

Lack of Representation and Mentorship

Many Indigenous students report feeling like outsiders in academic and professional SETT spaces. The lack of Indigenous peers and mentors in these fields further reinforces feelings of isolation. Mentorship is a critical factor in student success, yet Indigenous women often lack access to mentors who understand their cultural background and values. When mentorship is available, it is frequently from non-Indigenous individuals who may not recognize or support Indigenous identities. This can lead to misunderstandings, microaggressions, and discouragement (Martinez-Blancas et al., 2023).

Conversely, culturally responsive mentorship, especially from Indigenous mentors, can significantly improve students' confidence, sense of belonging, and persistence in STEM. Programs that integrate Indigenous knowledge systems, allow for cultural practices, and support community engagement are more effective in retaining Indigenous women in these fields (Chow-Garcia et al., 2022).

Native Women's Association of Canada (2023) also proposes that mentorship programs and application guidance can help students access

post-secondary systems, including scholarships and funding supports, which would help to address economic barriers towards post-secondary education.

Colonial Legacies and Knowledge Gaps

Kumblathan et al. (2025) emphasized the long-lasting effects of colonial institutions like residential schools, which created deep mistrust toward education systems, intergenerational trauma and significant educational gaps for Indigenous peoples (Hogue, 2022). Kumblathan et al. (2025) call for “DEIR with Indigenous reconciliation”, a framework that includes Indigenous voices in curriculum, supports cultural practices, and builds long-term relationships with Indigenous communities. They also stress the importance of early exposure to science careers and Indigenous role models.

Western science education has historically ignored holistic and relational Indigenous knowledge systems; however, incorporation of Indigenous knowledges into STEM curriculum is imperative for better alignment of value systems (Castagno et al., 2023), to support culturally safe education (Kumblathan et al., 2025), to enhance cultural relevance and student engagement (Garcia-Silva et al., 2024), to support the development of a science identity (Chow-Garcia et al., 2022), to demonstrate respect (Garcia-Silva et al., 2024), and to promote reconciliation (Truth and Reconciliation Commission of Canada, 2015).

Policy and Program Gaps

Many programs aimed at Indigenous students in STEM are fragmented and short-term. While some initiatives like summer camps, mentorships, and bridge programs have shown success, they often lack sustained funding and integration into mainstream education systems (Garcia-Silva et al., 2024). Programs that do exist frequently fail to incorporate Indigenous knowledge systems or cultural values, limiting their relevance and impact.

In the skilled trades, women’s success often depends on personal networks and individual resilience rather than systemic support. There is little evidence of coordinated industry or government strategies to support women,

especially Indigenous women, in trades. Most policies and initiatives focus on recruitment rather than retention, and few address workplace culture, mentorship, or career progression (Bridges et al., 2022; Graham, 2021; Manitoba, 2021; Ontario Newsroom, 2021). Initiatives, strategies, and policies across government departments that are co-developed with Indigenous peoples, with Indigenous women, are lacking. Poor or non-existent data collection and tracking of Indigenous women in SETT pathways are also barriers to addressing needs and documenting experiences of Indigenous women in SETT.

Early exposure to STEM and trades is critical, yet Indigenous girls often receive less encouragement and fewer opportunities to pursue these types of careers. Programs that engage families, communities, and schools in reshaping perceptions are rare but essential for long-term change (Cousins et al., 2025).

THREATS TO PROGRESS

Societal movement towards autocratic styles of governance in democratic countries, increasing pushback towards diversity, equity and inclusion initiatives, and social media-enhanced amplification of extreme right wing, conservative opinions, policies and agendas all pose threats to progress towards equitable participation in SETT by Indigenous women and the 2SLGBTQQA community.

Most recently, the federal government has passed into law a “nation building” projects bill that gives the federal government “extraordinary new powers to fast-track initiatives that have the potential to boost the economy as Canada grapples with the U.S. trade war” (Tasker, 2025). Although the bill states that the government will “recognize, affirm and respect Indigenous Peoples’ constitutional rights”, there has been much concern raised that Indigenous rights will be ignored. Given that Indigenous women are “disproportionately affected by environmental degradation, caused by resource extraction and increasingly compounded by climatic changes”, other vulnerabilities are also exacerbated, “including sexual and gender-based violence and other forms of marginalization” (Csevar, 2021).

In 2015, the Government of Canada promised to end the drinking water advisories on reserves by 2021. 148 long-term drinking water advisories have been lifted since 2015, but 38 long-term drinking water advisories in 36 communities remain as of July 2025 (Indigenous Services Canada, 2025). Bill C-61 is legislation that would ensure First Nations have access to clean drinking water and the ability to safeguard waters in their territories (Passafiume, 2025). Environment Ministers from the Provinces of Ontario (where exist the highest number of drinking water advisories) and Alberta are opposed to the proposed legislation.

Introduction and passing of Bill C-5 and provincial opposition towards Bill C-61 defy logic in a country that has also passed into legislation the United Nations Declaration on the Rights of Indigenous Peoples into federal law.

RECOMMENDATIONS FOR CCWESTT

The MMIW Calls for Justice and the TRC Calls to Action are frameworks that can be used to guide action towards more equitable participation in SETT by Indigenous women and gender diverse people. The recommendations in Table 1 below provide CCWESTT with actionable items towards supporting increased representation of Indigenous women and 2SLGBTQIA community in SETT professions.

Table 1: Recommendations for sustained change

| Opportunity/ Challenge | Recommendations |
|--|--|
| Opportunity for dissemination of information and resources related to Indigenous Women and SETT | <i>CCWESTT can keep relevant and up to date the resources presented in the online Resource Hub</i> |
| Opportunity to address barriers and advocate for change to increase representation by Indigenous women in SETT | <i>CCWESTT can adopt as frameworks to guide actions the relevant Calls for Justice and Calls to Action</i> |
| Opportunity to report on barriers and advocate for change to increase representation by Indigenous women in SETT | <i>CCWESTT can publish progress towards the relevant Calls for Justice and Calls to Action</i> |

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APPENDIX A

Scan of Programs that Address Barriers to Indigenous Women in SETT

Table A.1 – Canadian Initiatives Addressing barriers to Indigenous Women's Participation in SETT

| Program | Learning Period | Program Type | Website |
|--|--|---|---|
| Actua's InSTEM Program | Elementary and secondary students | STEM Outreach | https://actua.ca/edi |
| Mitacs Indigenous Pathways Program | Post-secondary education | Promotion of STEM fields | https://www.mitacs.ca/about/indigenous-pathways/ |
| AISES in Canada | Graduates | Association of Indigenous STEM professionals | https://events.aises.org/website/79461/about-12/ |
| Skills Competences Canada | Elementary and secondary students | Promotion of skilled trade and apprenticeship careers | https://www.skillscompetencescanada.com/ |
| Trade Winds | Post-secondary | Comprehensive support services | https://www.tradewindstosuccess.ca/for-students/women-in-trades/ |
| Indigenous Women in Trades Training Initiative | Post-Secondary Education and Graduates | Comprehensive support services | https://bccwitt.ca/ |

| Program | Learning Period | Program Type | Website |
|-----------------------------|-----------------|---------------------------------------|---|
| | | Recruitment and retention initiatives | |
| Supporting Equity in Trades | Graduates | Recruitment and retention initiatives | https://set.caf-fca.org/ |

Table A.2 – Global Initiatives Addressing barriers to Indigenous Women's Participation in SETT

| Program | Location | Learning Period | Program Type | Website |
|--------------------------------|-----------|---|---|---|
| IndigiGenius | USA | Elementary and secondary students | Promotion of STEM fields | https://www.indigigenius.org/ |
| AISES | USA | Elementary and secondary students Post-secondary Graduates | Promotion of STEM fields Association of Indigenous STEM students and professionals | https://aises.org/ |
| Indigenous Girls' STEM Academy | Australia | Elementary and secondary students Post-secondary Graduates | Promotion of STEM fields Comprehensive support services | https://www.niaa.gov.au/our-work/early-childhood-development-and-education/indigenous-girls-stem-academy |
| Deadly Science | Australia | Elementary and secondary students | Promotion of STEM fields | https://deadlyscience.org.au/ |

APPENDIX B

Map of Key Barriers to Indigenous Women's participation in SETT to Calls to Action and Calls for Justice

| Barrier To Indigenous Women in SETT | Call to Action/Call for Justice | Accountable | | | | | | |
|--------------------------------------|---------------------------------|---|--|----------------------|---------|-------|---|--|
| | | Federal Government | Provincial/Territorial Government | Municipal Government | CCWESTT | Other | | |
| Reconciliation | 43 | We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the <i>United Nations Declaration on the Rights of Indigenous Peoples</i> as the framework for reconciliation. | x | x | x | | | |
| | 44 | We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the <i>United Nations Declaration on the Rights of Indigenous Peoples</i> . | x | | | | | |
| Systemic Racism and Discrimination | 92.iii | We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following: Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the <i>United Nations Declaration on the Rights of Indigenous Peoples</i> , Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism. | | | | x | x | |
| Educational Inequities | TRC Calls to Action | 7 | We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians. | x | | | | |
| | | 8 | We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves. | x | | | | |
| | | 9 | We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people. | x | | | | |
| | | 62 | We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to: | x | x | | | |
| | | | ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms. iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education. | x | x | | | |
| Economic and Logistical Challenges | 11 | We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education. | x | | | | | |
| | 19 | We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services | x | | | | | |
| Colonial Legacies and Knowledge Gaps | 16 | We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages. | | | | | x | |
| | 2.6 | We call upon all governments to educate their citizens about, and to confront and eliminate, racism, sexism, homophobia, and transphobia. To accomplish this, the federal government, in partnership with Indigenous Peoples and provincial and territorial governments, must develop and implement an Anti-Racism and Anti-Sexism National Action Plan to end racist and sexualized stereotypes of Indigenous women, girls, and 2SLGBTQIA people. The plan must target the general public as well as public services | x | x | | | | |

| Barrier To Indigenous Women in SETT | Call to Action/Call for Justice | Accountable | | | | | | |
|-------------------------------------|---------------------------------|--|-----------------------------------|----------------------|---------|-------|---|---|
| | | Federal Government | Provincial/Territorial Government | Municipal Government | CCWESTT | Other | | |
| Systemic Racism and Discrimination | 11.1 | We call upon all elementary, secondary, and post-secondary institutions and education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQIA people, and about the issues and root causes of violence they experience. All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQIA people. Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices. It should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives and the use of Their Voices Will Guide Us with children and youth. | | | | | | X |
| | 13.4 | We call upon the federal, provincial, and territorial governments to fund further inquiries and studies in order to better understand the relationship between resource extraction and other development projects and violence against Indigenous women, girls, and 2SLGBTQIA people. At a minimum, we support the call of Indigenous women and leaders for a public inquiry into the sexual violence and racism at hydroelectric projects in northern Manitoba. | X | X | | | | |
| | 17.24 | We call upon all governments and educators to fund and establish Métis-led programs and initiatives to address a lack of knowledge about the Métis people and culture within Canadian society, including education and advocacy that highlights the positive history and achievements of Métis people and increases the visibility, understanding, and appreciation of Métis people. | X | | | | | X |
| | 18.1 | We call upon all governments and service providers to fund and support greater awareness of 2SLGBTQIA issues, and to implement programs, services, and practical supports for 2SLGBTQIA people that include distinctions-based approaches that take into account the unique challenges to safety for 2SLGBTQIA individuals and groups. | X | X | X | X | X | X |
| | 18.17 | We call upon all governments, service providers, and educators to fund and support the re-education of communities and individuals who have learned to reject 2SLGBTQIA people, or who deny their important history and contemporary place within communities and in ceremony, and to address transphobia and homophobia in communities (for example, with anti-transphobia and anti-homophobia programs), to ensure cultural access for 2SLGBTQIA people. | X | X | X | X | X | X |
| | 18.18 | We call upon all governments and service providers to educate service providers on the realities of 2SLGBTQIA people and their distinctive needs, and to provide mandatory cultural competency training for all social service providers, including Indigenous studies, cultural awareness training, trauma-informed care, anti-oppression training, and training on 2SLGBTQIA inclusion within an Indigenous context (including an understanding of 2SLGBTQIA identities and Indigenous understandings of gender and sexual orientation). 2SLGBTQIA people must be involved in the design and delivery of this training. | X | X | X | X | X | X |
| | 18.19 | We call upon all governments, service providers, and educators to educate the public on the history of non-gender binary people in Indigenous societies, and to use media, including social media, as a way to build awareness and understanding of 2SLGBTQIA issues. | X | X | X | X | X | X |
| Educational Inequities | 16.5 | Given that reliable high-speed Internet services and telecommunications are necessary for Inuit to access government services and to engage in the Canadian economic, cultural, and political life, we call upon all governments with jurisdiction in Inuit Nunangat to invest the infrastructure to ensure all Inuit have access to high-speed Internet. | X | X | X | | | |
| | 16.21 | We call upon all governments to ensure equitable access to high-quality educational opportunities and outcomes from early childhood education to post-secondary education within Inuit communities. Further, all governments must invest in providing Inuit women, girls, and 2SLGBTQIA people with accessible and equitable economic opportunities. | X | X | X | | | |
| | 16.26 | We call upon all governments to establish more post-secondary options within Inuit Nunangat to build capacity and engagement in Inuit self-determination in research and academia. We call on all governments to invest in the establishment of an accredited university within Inuit Nunangat. | X | X | X | | | |
| | 4.1 | We call upon all governments to uphold the social and economic rights of Indigenous women, girls, and 2SLGBTQIA people by ensuring that Indigenous Peoples have services and infrastructure that meet their social and economic needs. All governments must immediately ensure that Indigenous Peoples have access to safe housing, clean drinking water, and adequate food. | X | X | X | | | |

| Barrier To Indigenous Women in SETT | Call to Action/Call for Justice | Accountable | | | | | | |
|---------------------------------------|---|--------------------|---|----------------------|---------|-------|--|---|
| | | Federal Government | Provincial/Territorial Government | Municipal Government | CCWESTT | Other | | |
| Economic and Logistical Challenges | MMIW Calls for Justice | 4.4 | We call upon all governments to provide supports and resources for educational, training, and employment opportunities for all Indigenous women, girls, and 2SLGBTQQIA people. These programs must be available within all Indigenous communities. | x | x | x | | |
| | | 4.5 | We call upon all governments to establish a guaranteed annual livable income for all Canadians, including Indigenous Peoples, to meet all their social and economic needs. This income must take into account diverse needs, realities, and geographic locations. | x | x | x | | |
| | | 4.6 | We call upon all governments to immediately commence the construction of new housing and the provision of repairs for existing housing to meet the housing needs of Indigenous women, girls, and 2SLGBTQQIA people. This construction and provision of repairs must ensure that Indigenous women, girls, and 2SLGBTQQIA people have access to housing that is safe, appropriate to geographic and cultural needs, and available wherever they reside, whether in urban, rural, remote, or Indigenous communities. | x | x | x | | |
| | | 4.8 | We call upon all governments to ensure that adequate plans and funding are put into place for safe and affordable transit and transportation services and infrastructure for Indigenous women, girls, and 2SLGBTQQIA people living in remote or rural communities. Transportation should be sufficient and readily available to Indigenous communities, and in towns and cities located in all of the provinces and territories in Canada. These plans and funding should take into consideration: | x | x | x | | |
| | | | • ways to increase safe public transit; | | | | | |
| | | | • ways to address the lack of commercial transit available; and | | | | | |
| | | | • special accommodations for fly-in, northern, and remote communities. | | | | | |
| | | 17.9 | We call upon all governments to provide safe transportation options, particularly in rural, remote, and northern communities, including "safe rides" programs, and to monitor high recruitment areas where Métis women, girls, and 2SLGBTQQIA individuals may be more likely to be targeted. | x | x | x | | |
| | | 17.23 | We call upon all governments to provide Métis-specific programs and services that address emotional, mental, physical, and spiritual dimensions of well-being, including coordinated or co-located services to offer holistic wraparound care, as well as increased mental health and healing and cultural supports. | x | x | x | | |
| | | 18.24 | We call upon all governments to address homelessness, poverty, and other socio-economic barriers to equitable and substantive rights for 2SLGBTQQIA people. | x | x | x | | |
| 18.25 | We call upon all governments to build safe spaces for people who need help and who are homeless, or at risk of becoming homeless, which includes access to safe, dedicated 2SLGBTQQIA shelters and housing, dedicated beds in shelters for trans and non-binary individuals, and 2SLGBTQQIA-specific support services for 2SLGBTQQIA individuals in housing and shelter spaces. | x | x | x | | | | |
| Lack of Representation and Mentorship | | 18.26 | We call upon health service providers to educate their members about the realities and needs of 2SLGBTQQIA people, and to recognize substantive human rights dimensions to health services for 2SLGBTQQIA people. | x | x | | | x |
| | | 18.27 | We call upon health service providers to provide mental health supports for 2SLGBTQQIA people, including wraparound services that take into account particular barriers to safety for 2SLGBTQQIA people. | x | x | | | x |
| | | 18.28 | We call upon all governments to fund and support, and service providers to deliver, expanded, dedicated health services for 2SLGBTQQIA individuals including health centres, substance use treatment programs, and mental health services and resources. | x | x | x | | x |
| | | 16.33 | We call upon all governments to invest in capacity building, recruitment, and training to achieve proportional representation of Inuit throughout public service in Inuit homelands. | x | x | x | | |
| | | 17.25 | We call upon all governments to fund programs and initiatives that create greater access to cultural knowledge and foster a positive sense of cultural identity among Métis communities. These include initiatives that facilitate connections with family, land, community, and culture; culturally specific programming for Métis 2SLGBTQQIA people and youth; events that bring Métis Elders, Knowledge Keepers and youth together; and mentorship programs that celebrate and highlight Métis role models. | x | x | x | | |

| Barrier To Indigenous Women in SETT | Call to Action/Call for Justice | Accountable | | | | | |
|--------------------------------------|---------------------------------|---|-----------------------------------|----------------------|---------|-------|---|
| | | Federal Government | Provincial/Territorial Government | Municipal Government | CCWESTT | Other | |
| | 18.8 | We call upon all governments and service providers to support networking and community building for 2SLGBTQIA people who may be living in different urban centres (and rural and remote areas), and to increase opportunities for 2SLGBTQIA networking, collaboration, and peer support through a national organization, regional organizations, advocacy body, and/or a task force dedicated to advancing action to support the well-being of Indigenous 2SLGBTQIA persons in Canada. | x | x | x | x | x |
| Colonial Legacies and Knowledge Gaps | 7.5 | We call upon governments, institutions, organizations, and essential and non-essential service providers to support and provide permanent and necessary resources for specialized intervention, healing and treatment programs, and services and initiatives offered in Indigenous languages. | x | x | x | | x |
| Policy and Program Gaps | 16.44 | We call upon all governments to ensure the collection of disaggregated data in relation to Inuit to monitor and report on progress and the effectiveness of laws, policies, and services designed to uphold the social, economic, political, and cultural rights and well being of Inuit women, girls, and 2SLGBTQIA people. Monitoring and data collection must recognize Inuit self-determination and must be conducted in partnership with Inuit. Within any and all mechanisms established to oversee and monitor the implementation of the National Inquiry's recommendations, we call upon all governments to ensure the equitable and meaningful involvement of Inuit governments and representative organizations, including those of Inuit women, girls, and 2SLGBTQIA people. | x | x | x | | |
| | 18.2 | We call upon all governments and service providers to be inclusive of all perspectives in decision making, including those of 2SLGBTQIA people and youth. | x | x | x | x | x |
| | 18.3 | We call upon all governments, service providers, and those involved in research to change the way data is collected about 2SLGBTQIA people to better reflect the presence of individuals and communities, and to improve the inclusion of 2SLGBTQIA people in research, including 2SLGBTQIA-led research | x | x | x | x | x |
| | 18.4 | We call upon all governments, service providers, and those involved in research to modify data collection methods to: | | | | | |
| | | i. Increase accurate, comprehensive statistical data on 2SLGBTQIA individuals, especially to record the experiences of trans-identified individuals and individuals with non-binary gender identities. | x | x | x | x | x |
| | | ii. Eliminate "either-or" gender options and include gender-inclusive, gender-neutral, or non-binary options – for example, an "X-option" – on reporting gender in all contexts, such as application and intake forms, surveys, Status cards, census data and other data collection. | x | x | x | x | x |
| | | iii. Increase precision in data collection to recognize and capture the diversity of 2SLGBTQIA communities: for example, the experiences of Two-Spirit women/ lesbians, and differentiations between Two-Spirit and trans-identified individuals and between trans-masculine and trans-feminine experiences. | x | x | x | x | x |