

1 “Lighting The Way For Those Not Here”: How Technology Researchers Can Help
2 Fight the Missing and Murdered Indigenous Relatives (MMIR) Crisis
3

4 ANONYMOUS AUTHOR(S)
5



20 Fig. 1. Advocates and families shared noteworthy artifacts with us at [National-level Conference on Violence against Native peoples]:
21 (a) and (b) Flyers for talking circles run by Mother Nation, (c) an action plan for families to find their relatives, created by Alaska
22 Native Women's Resource Center [17], and (d) a doll we created to honor our lost relatives in the doll-making workshop. Talking
23 circles and doll-making workshops are sacred traditional healing practices in some Indigenous communities (A3 and A4).

24
25 Indigenous peoples across Turtle Island (North America) face disproportionate rates of disappearance and murder, a “genocide” rooted
26 in settler-colonial violence and systemic erasure. Technology plays a crucial role in the Missing and Murdered Indigenous Relatives
27 (MMIR) crisis: perpetuating harm and impeding investigations, yet enabling advocacy and resistance. Communities utilize technologies
28 such as AMBER alerts, news websites, social media groups, and campaigns (like #MMIW, #MMIWR, #NoMoreStolenSisters, and
29 #NoMoreStolenDaughters) to mobilize searches, amplify awareness, and honor missing relatives. Yet, little research in HCI has
30 critically examined technology’s role in shaping the MMIR crisis. Through a large-scale study, we analyze 140 webpages to identify
31 systemic, technological, and institutional barriers that hinder communities’ efforts, while highlighting socio-technical actions that
32 foster healing and safety. Finally, we amplify Indigenous voices by providing a dataset of stories that resist epistemic erasure,
33 along with recommendations for HCI researchers to support Indigenous-led initiatives with cultural sensitivity, accountability, and
34 self-determination.
35

36
37 **ACM Reference Format:**

38 Anonymous Author(s). 2025. “Lighting The Way For Those Not Here”: How Technology Researchers Can Help Fight the Missing and
39 Murdered Indigenous Relatives (MMIR) Crisis. 1, 1 (September 2025), 59 pages. <https://doi.org/10.1145/nnnnnnn.nnnnnnn>

40
41 Author's Contact Information: Anonymous Author(s).

42
43
44
45 Permission to make digital or hard copies of all or part of this work for personal or classroom use is granted without fee provided that copies are not
46 made or distributed for profit or commercial advantage and that copies bear this notice and the full citation on the first page. Copyrights for components
47 of this work owned by others than the author(s) must be honored. Abstracting with credit is permitted. To copy otherwise, or republish, to post on
48 servers or to redistribute to lists, requires prior specific permission and/or a fee. Request permissions from permissions@acm.org.

49 © 2025 Copyright held by the owner/author(s). Publication rights licensed to ACM.

50 Manuscript submitted to ACM

51
52 Manuscript submitted to ACM

53 *Think of a woman in your life with whom you are close. Consider how special she is to you, how much you care about her, and how*
54 *she makes your life better. Now . . . What if she disappeared? The experience, for many, is that while you worry about her greatly, you*
55 *trust authorities will find and bring her back safely. But for some of us, these authorities do not seem interested in helping. Pause and*
56 *feel this. The authorities are not helping you find her. You do not know where else to turn. Weeks, months, and years pass, and yet*
57 *you hear nothing about what happened to your loved one. No explanation from authorities. No one even seems to be talking about*
58 *finding your loved one; in fact, no one has really acknowledged that she is missing. How would you feel? Sadness? Anger? Anguish?*
59 *What if no one even validated your grief? How would you go on from day to day? What would you do? Where would you turn?*

61 Ficklin et al. [117]

63 **Content warning:** *The paper may be disturbing for some readers. The paper contains stories of physical*
64 *and sexual violence, genocide, trafficking, stalking, homicide, substance abuse, forced sterilization, profanity,*
65 *harassment, and abduction. Please take care of yourself while reading the article.*

1 Introduction

70 Missing and Murdered Indigenous Relatives (MMIR¹) is a human rights and public safety crisis against Indigenous
71 people throughout Turtle Island (North America). Indigenous peoples (women, men, transgender, non-binary, and
72 two-spirit people, youth, and Elders) face high rates of violence, often from non-native perpetrators. In some US regions,
73 Indigenous women are murdered at rates more than ten times [39] the national average; and in Canada, it is six times the
74 national average [204]. Native women are over-represented among domestic violence victims in Alaska by 250% [154].
75 More than four in five Indigenous women (84.3%) have experienced violence, with 96% of the cases at the hands of
76 non-Indigenous perpetrators [280]. In the US, 40% of sex trafficking victims are Native women [234].

77 The MMIR crisis is deeply rooted in settler-colonial practices and systemic oppression by the US and Canadian
78 governments through historical, structural, and socio-political policies that continue to impact the Indigenous peoples
79 (§ 2.1). Audrey Huntley [35] traced the MMIR crisis to the grannies and aunties of Vancouver in 1991, but many
80 advocates believe the crisis has been ongoing since the early days of colonization. A 2019 Canadian national inquiry
81 concluded that these patterns of violence amount to a “genocide” of the Indigenous peoples [157].

82 Despite stark statistics, comprehensive data on missing and murdered Indigenous victims remains scarce in federal
83 databases, leaving many cases unresolved or inadequately investigated. In the U.S., the National Missing and Unidentified
84 Persons System (NamUs) and the National Crime Information Center (NCIC) provide only limited coverage. In Canada,
85 the National Center for Missing Persons and Unidentified Remains (NCMPUR) is frequently incomplete and underutilized.
86 For example, the Urban Indian Health Institute (UIHI) [194] reported 5,712 cases of missing or murdered victims in
87 the U.S., yet only 116 (2%) appeared in federal databases. In Canada, the RCMP [283] identified 1,181 cases, though
88 advocacy groups believe this to be a severe undercount. These discrepancies underscore how the MMIR crisis has been
89 rendered largely invisible in technology spaces, mainstream media, and Western academia—creating what scholars
90 describe as “death spaces in darkness” [159, 208, 279].

91 Communities have long demonstrated intergenerational resistance to colonial institutions, turning to technology
92 as a vital medium for raising awareness and documenting missing relatives. The MMIR movement grew from stories
93 shared within communities and amplified through social media. In 2012, Sheila North Wilson³⁰ launched the #MMIW

100 ¹While “Missing and Murdered Indigenous People” (MMIP) or Missing and Murdered Indigenous Women, Girls, and Two-Spirit people (MMIWG2S) are
101 the more widely used terms, many advocates prefer “Missing and Murdered Indigenous Relatives” (MMIR) to emphasize kinship, relationality, and global
102 solidarity. Jodi Voice Yellowfish¹⁴ [360] reflects “I haven’t been [to] a space where everyone . . . doing that work were so open to having so much care
103 for the work, that everyone is called a “relative” in that space.”

105 hashtag on Twitter, which quickly spread and inspired related hashtags such as #MMIP, #MMIWR, #NoMoreStolen-
106 Daughters, #NoMoreStolenSisters, and #NoMoreStolenRelatives. Ficklin et al. [117] highlight this invisibility despite
107 the pervasiveness of contemporary technology: “Technology is so embedded in our society that it seems impossible for
108 anyone to maintain their privacy, much less go missing.”
109

110 Some HCI research has examined social media’s role in Indigenous political movements, such as Native candidates’ use
111 of Twitter during the 2015 Canadian federal election [115], the 2016 U.S. elections [334], and the 2018 U.S. midterms [335].
112 Hashtags like #MMIW, #NativeLivesMatter (often linked with #BlackLivesMatter), and #NoMoreStolenSisters have
113 become central to digital advocacy [334, 335].
114

115 We did not find any HCI study that engages directly with the MMIR crisis. Our preliminary review of Google,
116 Facebook, and Twitter/X revealed thousands of posts ranging from awareness campaigns and missing-person posters
117 to articles documenting the crisis. We also observed active search-and-rescue groups coordinated by survivors, families,
118 advocates, and tribal police. These digital spaces not only help locate missing relatives but also foster solidarity, with
119 comment sections filled by messages of support from Indigenous communities worldwide.
120

121 These findings underscore both the urgent need for HCI engagement and the role of technology as a site of advocacy,
122 memory, and community care in the face of systemic erasure.
123

124 This motivated us to seek a deeper understanding of all the technologies used by communities to find their loved
125 ones and raise awareness about the crisis.
126

127 Therefore, we follow the footsteps of missing or murdered Indigenous relatives, families, advocates, tribal police, and
128 scholars to address the MMIR crisis. We conduct a large-scale content analysis to “shed light” on the MMIR movement in
129 HCI. We crawled 123,029 web pages through automated Google searches and created a culturally-sensitive LLM-assisted
130 content analysis pipeline to identify and analyze 140 pages. We ask the following research questions—
131

132 **RQ1** *What socio-technical barriers do Indigenous communities face to find their missing or murdered relatives?*
133

134 **RQ2** *What socio-technical actions do Indigenous communities take to find their missing or murdered relatives, seek
safety, support, and heal from intergenerational trauma, and raise awareness of the #MMIR movement?*
135

136 **RQ3** *How can technologists and computer science researchers support Indigenous peoples to address the MMIR crisis?*
137

138 *Contributions.* We found that communities actively utilize technologies such as AMBER alerts, news websites, art,
139 and social media groups to mobilize searches, amplify awareness, and honor missing relatives. Our contributions
140 advance both knowledge and methodological practice in HCI by examining how technologies shape, and are reshaped
141 by, Indigenous peoples’ responses to the MMIR crisis. Specifically, we contribute
142

- 143 (1) **Methodological Contribution:** We demonstrate that a large-scale empirical study can be done with cul-
144 tural sensitivity while embodying decolonial feminist methodology rooted in Indigenous onto-epistemologies.
145 Through storytelling methods, we outline ten barriers (denoted by **BX**): systemic barriers (§ 5.1), data
146 barriers (§ 5.2), and institutional barriers (§ 5.3) in locating their missing loved ones. To fight systemic injustice,
147 we highlight seven socio-technical actions: (denoted by **AX**) to find the (a) missing or murdered relatives
148 (§ 6.1), seek safety, support, and heal from intergenerational trauma (§ 6.2), and raise awareness of the #MMIR
149 movement (§ 6.3). This work shows how empirical HCI methods can be re-imagined to engage critically with
150 settler-colonial systems while centering Indigenous knowledge.
151

- 152 (2) **Data Contribution:** We create a dataset of web pages that would otherwise not be represented within Western
153 academic knowledge. The dataset includes news articles, reports by advocates and police agencies, podcasts,
154 and court hearings; holding sacred stories of missing or murdered relatives, families, advocates, and tribal police.
155

157 This dataset resists epistemic erasure and will be open-sourced to support future HCI research and Indigenous
 158 advocacy.

159 (3) **Design and Practice Recommendations:** Finally, we provide seven recommendations for HCI researchers
 160 and technologists (denoted by ): to support Indigenous peoples with care, respecting cultural-sensitivity
 161 and Indigenous self-determination (§ 7).

164 2 Background

166 We briefly outline the colonial roots of violence underlying the MMIR crisis (§ 2.1) and highlight Indigenous resistance
 167 efforts (§ 2.2). This historical grounding is essential for understanding the barriers (§ 5) and actions (§ 6) experienced by
 168 missing or murdered relatives, their families, advocates, and tribal police. A full account of the colonial history of North
 169 America is beyond our scope; see Dunbar-Ortiz [100], Blackhawk [49], and Stannard [305] for detailed accounts.

172 2.1 Historical Overview of the Missing and Murdered Indigenous Relatives Crisis (MMIR)

173 “*Why is it that we are more likely to be raped and murdered than go to college? Why is it that our young girls are just
 174 trying to survive?*”

— Desi Small-Rodriguez Lonebear²⁹ [333]

176 Intersecting systems of settler-colonial policies and forced treaties exemplify the normalization of violence against
 177 Indigenous peoples underpinning the MMIR crisis. Addressing the MMIR crisis requires reckoning with these historical
 178 harms. We discuss policy and academic efforts to center Indigenous voices and fight back against the colonial institutions
 179 (§ 2.2).

182 *2.1.1 Residential Schools.* Rooted in the “doctrine of discovery,” the so-called “White savior complex” emerged from
 183 white-supremacist ideologies that justified the theft of Indigenous land under the guise of “saving” Indigenous peo-
 184 ples [121, 166, 167, 210, 350]. Through coercion and state enforcement, missionary churches established residential
 185 schools that forcibly removed Indigenous children from their families and communities [3]. In the United States and
 186 Canada, these schools operated from the 1880s until the 1970s (and as late as 1996 in Canada) [230]. Conditions in
 187 the schools were brutal. Children were prohibited from speaking their languages, practicing cultural traditions, or
 188 maintaining family ties. Many were sent to remote, inaccessible institutions far from home. Students suffered widespread
 189 physical, emotional, and sexual abuse, as well as neglect through malnutrition, overcrowding, and unsanitary conditions.
 190 Thousands died and were buried in unmarked graves near school sites [3].

193 The consequences remain profound. Indigenous children are still disproportionately represented in state child welfare
 194 systems [50, 240]. The legacy of residential schools has produced intergenerational trauma, including identity loss,
 195 cultural disconnection, poverty, and cycles of violence that continue to harm Indigenous communities today.

198 *2.1.2 Land Dispossession and Socio-Economic Isolation.* Colonial land policies such as forced relocation, land allotment,
 199 and the creation of reservations stripped access to lands that Indigenous communities have stewarded for more than
 200 12000 years [352]. In the U.S., the General Allotment Act of 1887 (Dawes Act) divided communally held Indigenous
 201 lands into individual parcels, with “surplus” lands sold to European settlers, resulting in the loss of nearly two-thirds of
 202 Indigenous landholdings by the mid-20th century [5, 348]. The reservation system confined Indigenous peoples to small,
 203 often remote tracts of land with few economic opportunities [253, 348]. Relocation programs in the mid-20th century
 204 displaced people into urban centers under the guise of employment, without adequate housing or social support, often
 205 leaving them isolated and vulnerable [101, 119, 199].

209 These policies disrupted traditional governance, kinship, and subsistence systems, producing cycles of poverty,
210 unemployment, and displacement, resulting in heightened exposure to violence, human trafficking, kidnapping, and
211 exploitation from perpetrators across the globe. In rural communities, geographic isolation compounds these inequities,
212 as limited transportation, infrastructure, and access to resources force many women to travel alone or rely on unsafe
213 means of mobility, such as hitchhiking (Highway of Tears in British Columbia, Canada is a notorious example) [82, 343].
214 Approximately 70% of indigenous peoples reside in urban areas [329]. Urban native women are disproportionately
215 represented among the unemployed, underemployed, and working poor, and are more likely to experience housing
216 insecurity and homelessness compared to non-Indigenous populations [240]. Echo-Hawk [101] found that 94% of
217 women reported being raped or coerced in urban Seattle, US, shattering stereotypes that violence only happens in rural
218 reservations.
219

220
221 2.1.3 *Extractive Industries and Man Camps.* The expansion of extractive industries on reservation lands trespasses
222 on sovereignty and endangers the safety of Indigenous communities. Industries such as oil and gas pipelines, mineral
223 mining, and cannabis establish “man camps”, housing that brings thousands of transient labor (predominantly male),
224 which have been linked to increased rates of domestic violence, sexual assault, stalking, human and sex trafficking, and
225 labor exploitation [25, 157, 295]. The presence of man camps intersects with geographic isolation and adds stress on the
226 tribal police’s capacity. E.g., “man camps” in North Dakota have led to a 300 percent increase in sex crimes [295]. The
227 proliferation of modern extractive industries (e.g., AI data centers) illustrates how contemporary economic policies
228 replicate colonial patterns of dispossession and exploitation, disproportionately burdening Indigenous peoples while
229 ignoring community safety and sovereignty [61, 136, 156, 156, 286, 311, 338] (we discuss this further in § 4.6).
230
231

232 2.1.4 *Lack of Federal Recognition.* The process of federal recognition has been hotly debated as a deeply flawed and
233 insufficient provision for reparations for stolen land by the US and Canada [2]. Combined with land displacement
234 policies, the recognition forced economic dependence on the federal government for economic resources, creating
235 significant barriers to justice, health, and victim services (limited access to protections, legal recourse, and culturally
236 appropriate services [68]). The US and Canada recognize 574 and 634 tribal nations, respectively, leaving unrecognized
237 tribes vulnerable [348]. These imposed frameworks of recognition fail to reflect the full diversity of Indigenous identities
238 and governance systems, while reinforcing colonial control over who is considered “legitimately” Indigenous.
239
240

241 2.1.5 *Split Jurisdiction between Tribal Nation, State, and Federal Government.*

242 United States. The 1978 Olphant vs. Suquamish Indian Tribe [9] ruling curtailed jurisdictional powers of Indigenous
243 nations and banned tribal courts from prosecuting non-Native perpetrators for their crimes on reservations. Moreover,
244 the 1968 Indian Civil Rights Act limited the maximum punishment to a \$5000 fine and up to 1 year in prison [4, 68]. On
245 the contrary, the reverse was not true. The Federal Bureau of Investigation (FBI) can prosecute violent felonies on tribal
246 lands. The 1953 Public Law 280 gave some US states authority over criminal and certain civil matters on tribal lands
247 (some tribes are exempt from PL280, most are not)². This split authority creates problems for tribal police, especially
248 when 96% of perpetrators are non-Native[280] or the crime is committed on non-tribal lands [68]. As a consequence,
249 timely investigations slow down, resulting in loss of accountability of law enforcement [68, 296].
250
251

252 ²Six are mandatory PL280 states— Alaska (except the Metlakatla Reservation), California, Minnesota (except Red Lake), Nebraska, Oregon (except Warm
253 Springs), and Wisconsin. Ten states assume full or partial jurisdiction — Arizona, Florida, Idaho, Iowa, Montana, Nevada, North Dakota, South Dakota,
254 Utah, and Washington.
255

261 The 2013 Reauthorization of the Violence Against Women Act (VAWA) “included a historic provision reaffirming
 262 tribes’ inherent power to exercise Special Domestic Violence Criminal Jurisdiction (SDVCJ) over non-Indian perpetrators
 263 ...though it does not cover all forms of domestic violence.” [233]. Till 2021, only 28 tribes implemented SDVCJ, leading
 264 to 128 prosecutions of perpetrators (90% were male) [232]. In 2019, the FBI closed zero cases of sexual assault from
 265 non-native perpetrators on native victims [330].
 266

267 Canada. Canada faces parallel jurisdictional challenges, but under a different framework. The 1876 Indian Act
 268 governs the legal status of First Nations and their relationship to federal and provincial governments, but it does not
 269 recognize separate Indigenous criminal jurisdiction. Criminal prosecutions on reserves fall under the Criminal Code
 270 of Canada, administered by provinces, with no tribal equivalent to U.S. courts. The First Nations Policing Program
 271 (FNPP) enables Indigenous communities to establish local police services through tripartite agreements, yet they lack
 272 prosecution powers.
 273

274 The 2017 Bill S-3 reformed the Indian Act to address sex-based inequities in status provisions. However, the 2019
 275 national inquiry [157] found that Canada has not granted First Nations jurisdiction over non-Indigenous offenders,
 276 leaving accountability gaps unresolved, leaving Indigenous victims disproportionately reliant on external justice systems
 277 that often fail to protect them.
 278

279 2.1.6 *Forced Sterilization and Hypersexualization.* Patriarchal belief systems (e.g., viewing women as less valuable,
 280 violence against women, ownership of women [117]) and hierarchical government structures rooted in capitalism and
 281 patriarchy eroded and replaced matrilineal societies where women often held central positions [26, 87, 130, 183]. Colonial
 282 narratives systematically devalue Indigenous peoples as “less worthy”, irrational, and hypersexualized, legitimizing
 283 their mistreatment and violence and reinforcing cycles of abuse and impunity [131, 162, 207, 272, 273, 296, 357].
 284

285 Throughout the 20th century, under the guise of public health, eugenics, and population control, the US and
 286 Canada implemented forced sterilization programs to exercise control over Indigenous women’s bodies, devaluing their
 287 lives and treating them as expendable. In the US, the Indian Health Service (IHS) sterilized thousands of Indigenous
 288 women during the 1960s and 1970s, often without proper consent or through coercive practices such as withholding
 289 medical care [184, 284, 307]. Similarly, in Canada, Indigenous women, were sterilized well into the late 1970s, with
 290 reports of coerced sterilizations continuing into the 2000s [307]. These practices not only violated bodily autonomy and
 291 reproductive rights but also served as a strategy for controlling population growth and disrupting family and community
 292 structures. The legacy of forced sterilization persists today, with ongoing legal cases and survivor testimonies enduring
 293 an impact on their health and trust in medical institutions.
 294

295 Racist portrayals in Hollywood and news media have led to degrading stereotypes about indigenous women, with
 296 examples such as the “Indian Princess” or the “sexualized squ*^w” [83, 162, 207, 272, 273]. This dehumanization helps
 297 explain why Indigenous women continue to face disproportionate levels of violence and why their cases are so often
 298 ignored or mishandled by justice systems.
 299

300 “Not only its colonization violent, but it’s been fantasized and fetishized in many different ways. ...People aren’t
 301 familiar with [Matoaka] at all, but people are familiar with Pocahontas, that was her real name...In a lot of MMIW
 302 organizing spaces, she’s referred to as our first MMIW and, which is a really sad and twisted thing when you think that
 303 there’s a Disney movie that has Pocahontas being an adult falling in love and singing with raccoons and whatnot.” –
 304 Jodi Voice Yellowfish¹⁴ [360]

313 2.1.7 *Health Disparities and Lack of Access to Support Services.* Health disparities manifest among Indigenous peoples in
314 high rates of lifetime substance abuse, suicide, homicide, incarceration, and anxiety/affective disorders [14, 54, 55, 84, 105,
315 110, 133, 170, 340]. 47% of Native women who experience rape or sexual assault also required medical care for additional
316 injuries with increased risk of hospitalization [39]. Moreover, Indigenous women are 2.5 times as likely as non-Hispanic
317 white women to lack access to needed services [280]. In rural communities, health facilities may be underfunded and
318 understaffed, forcing women to travel long distances to receive care [39, 138, 171, 199]. In urban cities, relatives and
319 families often encounter racism and discrimination in “mainstream” healthcare and social services, discouraging them
320 from seeking assistance when they face violence or exploitation [21, 199, 256]. The absence of accessible shelters,
321 underfunded Indian Health Services (IHS) facilities, and culturally-grounded and trauma-informed healing programs
322 creates institutional distrust, disenfranchised grief, leaving many without protection or resources [54, 55, 94, 199].
323

324 2.1.8 *Epistemic Erasure.* Coloniality has long silenced Indigenous peoples’ voices, languages, histories, and experiences
325 as inferior, thereby justifying dispossession, assimilation, and neglect, rendering them “invisible” [22, 108, 109, 111,
326 112, 139, 140, 201, 205, 208, 209, 211–214, 263, 267, 269, 285, 357]. “Epistemicide” is not just the systematic destruction
327 of indigenous knowledge systems and epistemologies, but also the absence in state records, as demonstrated by the
328 vast discrepancies in the data on missing persons documented in government databases [194]. Much of the early
329 scholarship was produced through state-driven frameworks that emphasized Western-centered empirical measurement
330 and neglected Indigenous voices and cultural contexts [131]. At the same time, predominantly white academic institutions
331 face ongoing critiques for extracting knowledge from Indigenous communities without providing tangible benefits or
332 recognition. By sidelining Indigenous perspectives on justice and safety, institutions perpetuate responses that fail to
333 address the crisis in a culturally-grounded way.
334

335 2.1.9 *Lack of Media Coverage.* Mainstream media has played a critical role in reproducing these patterns of invisibility
336 and violent narratives, creating “colonial amnesia” [291]. Indigenous peoples are consistently underrepresented and
337 censored, and when cases do receive coverage, they are often framed through racialized and gendered stereotypes
338 that portray victims as culpable, transient, criminalized, or complicit in their own victimization [32, 97, 122, 131, 145,
339 162, 194, 272, 299, 306]. The coverage follows a “deficit-centered” or “damage-centered” way of covering the crisis,
340 showcasing the vulnerability and “brokenness” of native lives [321]. UIHI’s report[194] defines the violent narratives
341 comprises “racism or misogyny or racial stereotyping, including references to drugs, alcohol, sex work, gang violence,
342 victim criminal history, victim-blaming, making excuses for the perpetrator, misgendering transgender victims, racial
343 misclassification, false information on cases, not naming the victim, and publishing images/video of the victim’s death.”
344 In contrast, cases involving white women tend to garner far more extensive and sympathetic coverage, described as
345 the “missing white woman syndrome” [32, 131, 145]. This lack of visibility reflects and reinforces systemic racism,
346 minimizing the perceived urgency of the violence and reducing public and political pressure for accountability.
347

348 2.2 Policy and Academic Efforts to Combat the MMIR crisis

349 Decolonization challenges the coloniality of power, knowledge, and being that have enabled systemic violence to
350 proliferate. Decolonial and Indigenous feminist lenses require dismantling colonial ways of knowing and being by
351 centering Indigenous knowledge systems, oral histories, and gender roles affirming women’s sacred role within many
352 Indigenous traditions [28, 29, 31, 48, 62, 187, 200, 201, 259, 292, 293, 297, 323, 332, 357]. Unlike policy reforms that
353 seek to make colonial systems more inclusive (e.g., diversity, equity, and inclusion policies), decolonization demands
354 the restoration of Indigenous sovereignty, self-determination, and cultural revitalization. This includes recognizing
355

³⁶⁵ Indigenous jurisdiction over justice systems, reclaiming control of land and resources, and revitalizing community-based
³⁶⁶ practices of safety and healing. In § 3, we show how we embody the decolonial feminist sensitivities in our analysis and
³⁶⁷ representation.
³⁶⁸

³⁶⁹ **2.2.1 Legislation and Policy Changes.**

³⁷¹ “Native women led the movement to call attention to this issue in the halls of power. Native women moved the legislation
³⁷² and got it signed by the governor. And now, a Native woman will lead the work of this office. It is as it should be.” –
³⁷³ **Peggy Flanagan**³⁹ [241]

³⁷⁴ Advocacy led by Indigenous women guided a series of legal policies and reforms to address the MMIR, yet the
³⁷⁵ government’s enforcement in response remains uneven and often inadequate.
³⁷⁷

³⁷⁸ *United States.* After years of deliberate ignorance and inaction, the US finally addressed the crisis through the Tribal
³⁷⁹ Law and Order Act (2010) and the Violence Against Women Act (VAWA) (reauthorized in 2013 and 2022), aimed to
³⁸⁰ improve coordination across justice systems [87, 153, 275]. The 2019 “Operation Lady Justice” (aka U.S. Presidential Task
³⁸¹ Force) established state task forces to improve coordination among several federal agencies³. However, the initiative
³⁸² faced criticism for a lack of transparency and tribal involvement. More recently, Ashlynne Mike AMBER Alert In Indian
³⁸³ Country Act (2018), Savanna’s Act (2020)⁴, and the Not Invisible Act (2020) [73] were passed to improve alerting systems
³⁸⁴ and data collection among federal agencies and create interagency task forces. In 2021, Secretary of the Interior **Deb**
³⁸⁵ **Haaland**⁶³ established the Missing and Murdered Unit (MMU) within the Bureau of Indian Affairs (BIA) to investigate
³⁸⁶ MMIR cases in Indian Country. Currently (May 2025), 35+ states have a MMIR task force to improve coordination
³⁸⁷ between non-Native and tribal investigative agencies [235].
³⁸⁸

³⁸⁹ *Canada.* The 2019 national inquiry [157] forced the government with specific recommendations to improve col-
³⁹⁰ laboration among federal, provincial, and Tribal partners. Beyond recognition, implementation has been slow and
³⁹¹ inconsistent, with critics noting a lack of Native representation, adequate funding, oversight, and concrete action; some
³⁹² calling it performative liberal politics to garner native votes [116]. Similarly, the National Action Plan on MMIWG
³⁹³ (2021) exists largely as an aspirational document without enforceable accountability mechanisms [283].
³⁹⁴

³⁹⁵ The reforms and policy mechanisms, however, remain constrained by colonial governance structures that prioritize
³⁹⁶ state interests over Indigenous self-determination. Without systemic transformation that restores Indigenous jurisdiction,
³⁹⁷ resources, and authority, policy reforms risk becoming symbolic gestures rather than substantive solutions (see  B4).
³⁹⁸

³⁹⁹ **2.2.2 Academic Research.** Academic research on the MMIR crisis has played a dual role; it has illuminated the scale
⁴⁰⁰ of the violence and, at times, reproduced colonial erasure (§ 2.1.8). Indigenous scholars have led research to expose
⁴⁰¹ systemic violence [87, 117, 122, 131, 207, 253–256]. Ficklin et al. [117] represent stories of MMIR victims highlighting
⁴⁰² the art-based and academic decolonial actions taken by Indigenous scholars in Psychology. Bailey & Shayan [40] call
⁴⁰³ technology a modern tool of colonial oppression. They critique how modern technology enables stalking, domestic
⁴⁰⁴ violence, online harassment, and trafficking to harm Indigenous women. The authors also contextualize how the RCMP
⁴⁰⁵ has historically used DNA technologies to take away agency in the guise of “effective investigations”. Moeke-Pickering
⁴⁰⁶ et al. [220] collect 107,400 tweets containing #MMIW, #MMIWG, and #inquiry hashtags from September 2016 to July
⁴⁰⁷ 2017. The authors demonstrate how Indigenous advocates “reframe” a racialized violent discourse on social media as a
⁴⁰⁸

⁴⁰⁹³Departments of Justice (DOJ), Interior (DOI), Health and Human Services (HHS), Federal Bureau of Investigation (FBI), Bureau of Indian Affairs (BIA),
⁴¹⁰ along with state and tribal law enforcement, organize listening sessions with Native communities.
⁴¹¹⁴Named after Savanna LaFontaine-Greywind, a Native woman who was murdered.
⁴¹²

417 display of sovereignty and self-determination. Similarly, some HCI Scholars traced political information propagated by
418 Native candidates and advocates' tweets during the 2015 federal Canadian election [115], 2016 U.S federal elections [334],
419 and 2018 U.S. midterm elections [335]. Vigil-Hayes et al. [334, 335] identify the popularity of tweets discussing native
420 political issues; #MMIW, #nativelivesmatter (police brutality in conjunction with #blacklivesmatter), and #pipeline
421 (against extractive pipelines on reservation lands). Lucchesi [191, 195, 196, 198] and Miner et al. [215] create digital
422 maps to connect colonial violence. Bleeker [51] and Diehl [91] published theses to trace the effectiveness of social
423 media spaces in advocating for the #MMIR crisis.
424
425

426 2.3 Decolonial HCI

427

428 HCI often reproduces colonial and hegemonic power structures through Eurocentric epistemologies, universalizing
429 design methods, technological solutions, parachuting, and extractive methodologies [19, 27, 46, 95, 158, 188, 308], damage-
430 or deficit-oriented design [314, 321, 355], and lack of citations on methods from Global South [66, 74, 177–180]. Decolonial
431 HCI papers challenge the dominance, instead emphasize relationality, pluraliversality, and the co-creation of knowledge
432 with marginalized communities, re-imagining design and technology as sites of care, resistance, and possibility [19, 23,
433 23, 46, 65, 69, 77, 80, 95, 136, 158, 177, 178, 180, 185, 247]. This involves resisting narratives of technological progress as
434 inherently “modern”/“Western” and valuing Indigenous ways of knowing and being [10, 16, 22, 37, 46, 47, 141, 173–
435 175, 262, 351], and addressing historical injustices that shape current sociotechnical systems [23, 80, 109, 146, 221, 353].
436
437

438 *Research Gap.* Unfortunately, no prior HCI research has directly addressed the MMIR crisis. The issue has long been
439 overlooked in Western academia (including HCI), perpetuating cycles of violence and invisibility around Indigenous
440 communities. Thus, in this research, we investigate the socio-technical barriers faced and strategies used by Indigenous
441 communities to locate missing or murdered relatives, seek safety and support, and raise awareness of the MMIR
442 movement.
443
444

445 3 Situating Ourselves

446

447 “We repeat statistics about our sexual assault and violence and the attempts to take our futures from us and the stories
448 about our deaths, not our lives, not our futures. That’s not what I want to do ... this is a story about us and if we recenter
449 our resurgence, our fights, our resistance and the fact that we will do it.” — Cutcha Risling Baldy³⁴ [227]

450 We use Indigenous decolonial feminist lenses to acknowledge the impacts of historical and ongoing injustices on
451 Indigenous peoples (§ 2.2). Indigenous feminist lenses call for a transformational shift; depict stories of resilience
452 and healing rooted in Indigenous onto-epistemologies, and not just stories of pain and suffering through a Western
453 empirical lens. We are inspired by Anzaldúa’s “boundary work” [28, 29] and Smith’s decolonial research agenda [297] as
454 guiding lenses for capturing this transformation. Inspired by Anzaldúa’s theorization of nepantla/mestiza, we embrace
455 the liminal space between our identities as colonized peoples from the Global South (in solidarity with the missing
456 and murdered Indigenous relatives and families) and epistemology (both Western empiricism and the Indigenous
457 storytelling). We become co-participants in this continuously reshaping liminal space that allows us to foreground our
458 reflexivity (§ 3.1), reciprocity and relational accountability (§ 3.2), critical humility and cultural sensitivity (§ 3.3, while
459 respecting the right of refusal (§ 3.4).
460
461

469 **3.1 Reflexivity**

470
471 We acknowledge our research training is embedded in Western epistemologies with a strong sensitivity to Decolonial
472 epistemologies, creating reflexive distance to the Indigenous peoples of Turtle Island (now known as North America) [124,
473 258, 260, 264–266]. We are an interdisciplinary team that holds academic positions in a Predominantly White Institution
474 [U.S. University]. We embrace the hybridity of Western and Indigenous ways of being, and we weave the empirical
475 data statistics with stories directly from survivors, families, advocates, and tribal police. [U.S. University] occupies
476 [Tribe] land and has the largest grouping of Indian burial mounds on a university campus; anywhere in the world. Our
477 university could not have been established or sustained were it not for state and federally sponsored settler colonialism
478 that dispossessed and displaced American Indian nations and communities across our state. We must now confront
479 the outcomes of unjust land treaties and the harm caused by our university’s complicity with policies of cultural and
480 physical genocide as we seek reconciliation with Indigenous communities of [US. State]. With a spirit of humility and
481 openness, we pledge to do the hard work of reflection and truth-telling so that we can move toward transformative
482 healing.
483

484 Three authors were born and raised in the US. Four authors immigrated from Global South countries and have lived
485 in [US. State] for 4-10 years; we share a deep connection and global solidarity of colonization with the Indigenous
486 communities in Turtle Island. All authors deeply respect the knowledge embedded in the [Tribe] custodianship of [City]
487 and recognize their continuing connection to land, water, and community in [City]. Most authors provide direct support
488 services to survivors of intimate partner and sexual violence. Three authors have provided trauma-informed technical
489 support services for 100+ survivors through [Victim-Advocacy organization]. [Victim-Advocacy organization] is a
490 volunteer-run organization that works in collaboration with 42+ domestic violence shelters in [US. State]. One author
491 is a registered nurse with expertise in Indigenous healthcare and knowledge systems, an enrolled member of [Tribe],
492 and serves in the data subcommittee of [US. State] Department of Justice’s Missing and Murdered Indigenous Women
493 Taskforce. One author is a licensed clinical psychologist with decades of experience working clinically with survivors of
494 sexual and relationship violence. Finally, a few authors are abuse survivors, and their experiences have been instrumental
495 in embodying critical and decolonial trauma-informed lenses (see our approach to qualitative analysis § 4.5). We want
496 the readers to recognize the emotional labor and research contributions. Reading and writing about the traumatic stories
497 is emotionally daunting. The authors felt the vicarious trauma from engaging with this work and took intentional
498 steps to care and support each other (e.g., taking breaks, checking in with each other and a clinical psychologist in our
499 team) [43, 72].
500

501 **3.2 Reciprocity and Relational Accountability**

502 We led this study from a place of knowing and heart, with a greater sense of purpose to reckon with and give back to
503 the land that we live on and generations of Indigenous peoples that it has supported. We represent marginalized stories
504 through a desire/strength-centered lens [28, 76, 127, 146, 297, 313, 314, 321, 322, 355] with the hope to transform the
505 stories of pain and suffering and the research process itself into a generative gift [161, 169, 206, 293, 297, 357, 359, 362] –
506 an act of reciprocal resistance to bring medicine and healing to the Indigenous communities. Therefore, we provide
507 MMIR advocates and future researchers with an editable spreadsheet of web pages during publication. This will allow
508 the advocates to crowd-source stories residing in news articles and reports. For reviews, we have uploaded a CSV file
509 (supplementary materials) containing a list of coded pages, domain categories, technology categories, LLM-generated
510 summaries, and direct quotes from the pages.
511

521 3.3 Critical Humility and Cultural Sensitivity

522 To personify utmost cultural sensitivity and respect for Indigenous ways of being and knowing, we followed several
523 practices to develop “thread sensitivities” [161, 359]. The first author enrolled in courses on decolonial theory and praxis,
524 watched and read books, TV shows, podcasts, and films on MMIR made by native writers and artists. From May 2024 to
525 August 2025, we made connections with visiting Elder scholars in [U.S. University], and advocacy agencies including
526 the National Indigenous Women’s Resource Center (NIWRC) [244], Urban Indian Health Institute (UIHI) [329], Navajo
527 Missing & Murdered Diné Relatives (MMDR) [217], MMIWhoismissing [219], Healing Intergenerational Roots (HIR)
528 Wellness [151], and Our Native Daughters [248] in developing strong reciprocal relations and sensitivity. We were
529 invited to present our research plan to the [US. State] MMIR taskforce and [Tribe] reservation, where members provided
530 crucial feedback. Moreover, NIWRC invited us to conduct two trainings (one virtual, one in-person at [National-level
531 Conference on Violence against Native peoples]) on technology-facilitated abuse to empower native advocates to build
532 agency over technology and abuse that stems from it. We have absorbed Indigenous teachings, wisdom, and creation
533 stories from families, advocates, and Elders, who are quoted in our paper. We participated in spiritual ceremonies,
534 including Powwows, a doll-making workshop, and smudging to cleanse our spirits and heal from vicarious trauma.
535 On every occasion, we witnessed stories of trauma, pain, and suffering from family members involved in support and
536 advocacy work for decades [266]. The stories also highlighted the coordinated efforts to resist and heal, which further
537 strengthened our resolve to ground our work accurately while embodying cultural sensitivity. Finally, we shared a draft
538 of this paper with Indigenous scholars and advocates for their feedback before submission.

544 545 3.4 Right of Refusal

546 We hope to bring forth Indigenous activism and knowledge systems to the attention of the Western academic world
547 through “citational justice” [12, 160]. At the same time, we understand that right of refusal means some forms of
548 knowledge are “sacred” and should not be shared or scrutinized by academia, as doing so risks commodifying or
549 misusing culturally significant information [126, 134, 292, 324, 325, 341]. Scholars argue for a protective boundary that
550 respects knowledge as community-held and not necessarily subject to external validation or control. Not every issue
551 within a community needs academic intervention. Sometimes, research fails to address the actual needs or wishes of a
552 community. Therefore, we use the right of refusal as an intentional lens rooted in decolonial thinking to make choices
553 on how, why, and what to represent in this paper. We consulted with the [US. State] Department of Justice’s Missing
554 and Murdered Indigenous Women Taskforce, which led to careful considerations about how to represent the crisis in
555 academia to drive meaningful action. Therefore, instead of centering pain, we make a careful effort to respect refusal
556 by not analyzing (a) missing posters in search and rescue groups, (b) pages with native languages, and (c) ensuring
557 that traditional and spiritual practices are not appropriated. Instead, we highlight the support and healing actions to
558 highlight community voices.

564 565 4 Methods

566 In this section, we describe how we collected (§ 4.2), categorized (§ 4.3), and sampled (§ 4.4) online data on MMIR. We
567 also describe how we qualitatively analyzed these data (§ 4.5) to enumerate barriers (§ 5) faced by Indigenous peoples
568 and actions (§ 6) taken by Indigenous relatives, families, advocates, and law enforcement officials.

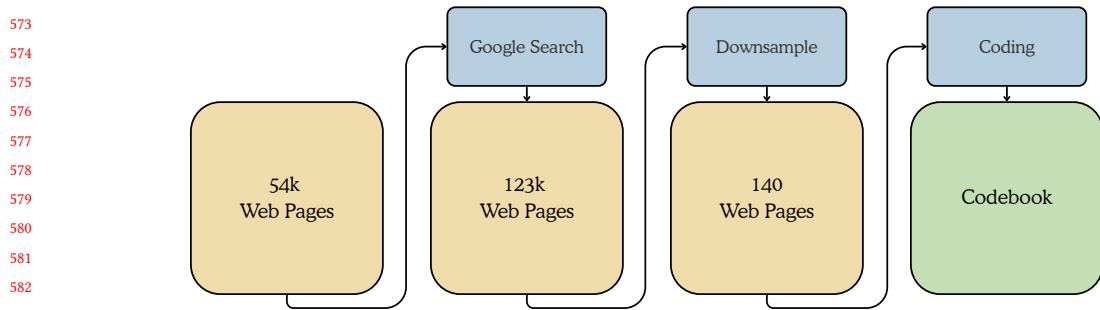


Fig. 2. **Data Processing Pipeline** – shows the data collection (§ 4.2), downsampling (§ 4.4) qualitative analysis of online (§ 4.5) pages on MMIR crisis.

4.1 Preliminary Study

We conducted a preliminary study to examine the kinds of information available online about the MMIR crisis. Using search terms such as “MMIR,” “MMIW,” and “Missing and Murdered Indigenous Relatives,” we searched Google as well as the search functions on Facebook and Twitter/X. Our search surfaced several results, including: (a) Native news articles covering specific MMIR cases; (b) blog posts and reports that contextualize the broader crisis; and (c) numerous social media posts containing missing person posters created to help locate victims. These posts are often initiated by families and advocates through their grassroots search efforts to find missing relatives. In addition to case-specific content, we also identified materials highlighting community resilience. For example, many posts focused on collective coping and healing, including comments expressing solidarity and emotional support from Indigenous relatives worldwide. We observed that Indigenous advocates launched independent digital media platforms, and community members used digital tools and art, podcasts, and writing as tools of advocacy and resistance.

These findings motivated us to pursue a deeper understanding of the technologies Indigenous communities use both to search for loved ones and to raise awareness of the crisis. Before beginning this work, we obtained approval from the [U.S. University] Institutional Review Board (IRB) and the [U.S. University] Tribal Liaison Office. The project was determined to be non-human-subjects research.

4.2 Data Collection

Many families and prior work have documented the harms caused by external institutions conducting interviews that force families to relive traumatic stories, often misrepresenting their experiences (1 B4). To avoid repeating these extractive practices, our goal is not to collect new testimonies but rather to surface and represent existing knowledge that is already publicly available. To this end, we gather publicly searchable information about the MMIR crisis as indexed on the most widely used search engine (Google). Our dataset includes web pages such as news articles, advocacy and police reports, podcasts, and court documents—sources that are rarely treated as “academic knowledge”, but contain critical perspectives, many of them authored or led by Indigenous people.

This method does not provide a fully comprehensive account of the MMIR crisis, but it allows us to learn from the substantial body of online advocacy, documentation, and reporting that already exists. Importantly, this approach enables us to take a first step toward understanding MMIR in a culturally-respectful way that minimizes harm: we learn from what communities have already chosen to share publicly, rather than re-traumatizing families through

625 direct interviews or surveys. We see this as an initial, respectful contribution within HCI research that can later inform
626 whether and how more direct, participatory forms of inquiry (e.g., interviews, workshops) might be needed or ethically
627 pursued.
628

629 Our data collection is a three-step process: (1) collecting tribe names, (2) generating seed queries, and (3) collecting
630 web pages through Google search.
631

632 *Collecting Tribe Names.* We collected 2,265 tribe names that have inhabited Turtle Island (now North America) from 5
633 independent websites [6, 18, 107, 118, 339]. This approach allowed us to avoid scoping only federally-recognized tribes
634 across the US-Canada colonial borders. As of 2025, the US and Canadian federal governments recognize only 575 and
635 634 tribal nations, respectively (see § 2.1.4).
636

637 *Generate Seed Queries.* Next, we generated 54,528 seed queries by using four templates:
638

- 640 • ‘Murdered and Missing “[identifier]” [agent]’
- 641 • ‘Violence against “[identifier]” [agent]’
- 642 • ‘Sex trafficking against “[identifier]” [agent]’
- 643 • ‘Human trafficking against “[identifier]” [agent]’

645 We added the tribe names to the list of *identifier* along with generic terms such as “Native,” “Indigenous,” and “Native
646 American”. We put the *identifier* in quotes to ensure Google found the agent in the web page. Next, we filled the *agent*
647 list with terms such as “women,” “girls,” “sisters,” “peoples,” “communities,” “nations.” An example query as a result of
648 using this template is ‘Missing and Murdered “Shawano” women.’ We tried small variants of these queries, like replacing
649 “against” with an “AND”, and did not observe any meaningful difference in the results beyond minor reordering.
650

652 *Collecting Web Pages.* Next, we used the Python packages Selenium [298] to query Google Search and Beautiful-
653 Soup4 [79] to parse the raw HTML for the query result pages and each resulting web page. To respect Google’s fair use
654 and terms of service and throttling, we made fewer than two queries per second, which should have a negligible effect
655 on Google’s regular operations. We recognize that not all information about the MMIR crisis is likely to be indexed by
656 Google (see our limitations noted in (§ 4.6)).
657

659 We ran the automatic scraping script from December 2024 to February 2025 on multiple private [U.S. University]-
660 hosted computers in parallel with a shared networked file system. For each query result page, we retrieved the first 20
661 web pages and recorded their title, URL, and snippet (small blurb under a Google search result). In total, we collected
662 348,380 results. On average, we received 7 results per query. Next, we removed duplicates to create a set of 123,029
663 unique web pages hosted on 28,800 domains. We download the raw HTML (or PDF) of each page and note its popularity
664 (how frequently it resulted from our queries). We used this popularity metric in our data filtering and sampling process
665 (see § 4.4).
666

668 *Aside:* We acknowledge the limitations of using LLMs in a decolonial project and the epistemological and ecological impacts they may
669 entail (§ 4.6). All LLM models were run locally on a Linux workstation at [U.S. University] To ensure reproducibility and consistency, we
670 fixed the seed, counter, and temperature. Manual prompt engineering was conducted on the 100 most popular web pages using the
671 Content Categorizer (CC-LLM) and the 100 most popular domains using the Domain Categorizer (DC-LLM) to validate the accuracy
672 and conciseness of model outputs.
673

Table 1. Overview of the Data – Categories of pages’ domains in our (a) full dataset and (b) sample we used for qualitative coding.

Full Dataset (N=123,029)		Stratified Sample (N=140)		
Category	# Pages	% Pages	# Pages	% Pages
Education	30,749	24.99%	25	17.86%
Non Profit Organization	26,932	21.89%	16	11.43%
News	19,224	15.63%	47	33.57%
Social Media	17,328	14.08%	9	6.43%
Government	14,587	11.86%	13	9.29%
E-commerce platform	9,397	7.64%	6	4.29%
Blog article	8,437	6.86%	21	15.00%
International Organization	5,623	4.57%	6	4.29%
Law enforcement	1,228	1.00%	17	12.14%
Unknown	531	0.43%	9	6.43%

Table 2. Top 10 domains – represented in our dataset. * denotes that the domain is created by Indigenous advocates.

Full Dataset (N=123,029)			Stratified Sample (N=140)		
Domain	# Pages	% Pages	Domain	# Pages	% Pages
facebook.com	7,776	6.32%	en.wikipedia.org	4	2.86%
instagram.com	3,627	2.95%	indianz.com*	4	2.86%
cbc.ca	1,387	1.13%	facebook.com	3	2.14%
reddit.com	1,175	0.96%	nativewebsonline.net*	3	2.14%
en.wikipedia.org	1,029	0.84%	doj.state.wi.us	3	2.14%
ictnews.org*	927	0.75%	legendsofamerica.com*	2	1.43%
researchgate.net	868	0.71%	t3ps.ca*	2	1.43%
linkedin.com	842	0.68%	rcmp-grc.gc.ca	2	1.43%
jstor.org	825	0.67%	gsps.ca*	2	1.43%
justice.gov	771	0.63%	tsuutinapolice.com*	2	1.43%

4.3 Overview of the Data

Protocol. We categorized domains of the web pages and allocated them in one or more of the 10 categories – ‘News’, ‘Blog article’, ‘Non Profit Organization’, ‘E-commerce platform’, ‘Government’, ‘International organization’, ‘Law enforcement’, ‘Education’, ‘Social Media’, and ‘Unknown’. We use a llama-3.1:8b LLM model (aka Domain Categorizer (DC-LLM)) to categorize 28,800 domains into 10 categories. We prompt the DC-LLM (see Figure 3) with each domain’s title and description meta tag (extracted from the domain page’s raw HTML). We measured the accuracy of the DC-LLM (97% accuracy; 3% misclassifications) by manually verifying its accuracy against the 100 most popular domains. Our goal was not to be 100% accurate but to ensure that we sampled and analyzed relatively uniformly across domain categories.

Distribution of domains. In Table 1, we show the characteristics of our entire dataset of collected web pages. Educational pages, including academic articles, academic library websites, and Wikipedia articles –were the most prevalent, making up 22% of the dataset. 20% of the pages were created by nonprofit organizations. News and social media websites accounted for 14% and 13% of the pages, respectively.

We show the top ten most popular domains in Table 2. Four of the ten most common domains were social media websites (Facebook, Instagram, Reddit, and LinkedIn). These four domains alone contributed 13,420 pages to our dataset

```

729
730 DOMAIN_CATEGORIES = {
731     1: "News",
732     2: "Blog article",
733     3: "Non Profit Organization",
734     4: "E-commerce platform",
735     5: "Government",
736     6: "International Organization",
737     7: "Law enforcement",
738     8: "Education",
739     9: "Social Media",
740     10: "Unknown"
741 }

```

Given the content, categorize the URL into one or more categories from the list: DOMAIN_CATEGORIES. Provide the answer in JSON format with 'categories' (list of numbers) and 'justification'. Do not add any additional information or notes.

Fig. 3. **LLM Prompt 1** – For categorization of domains through DC-LLM

(10.9%). The popularity of the social media websites can be owed to the grassroots efforts led by advocates and families in raising awareness (§ 6.3) and finding relatives (GREEN A1). Other top domains related to national (cbc.ca) and indigenous news (ictnews.org), education and research (en.wikipedia.org, researchgate.net, jstor.org), showing the initiative by native journalists to represent families' stories through Indigenous-centered independent digital news websites (§ 6.3) and scholars (GREEN A7) to fight against the epistemic erasure and censorship (RED B3).

Finally, the government pages (justice.gov) contained reports written by advocacy organizations, task forces, tribal police departments, and government agencies. The law enforcement and government pages focused on indigenous-led legislative policies, bills, and laws to improve investigations (§ 2.2.1) and reconciliation efforts with tribal nations (GREEN A7).

4.4 Data Downsampling

In total, we collected 348,380 web pages. However, to understand the socio-technical barriers and actions qualitatively, manually analyzing all pages with sizable content was not feasible. Furthermore, not all web pages discuss technologies used by the communities. Therefore, we employ an LLM-assisted approach to filter pages that reference technology use within communities into a relatively manageable set of relevant pages. To ensure pages are uniformly sampled (note: pages may have multiple domain categories), from each domain category, we use a frequency-based stratified sampling method [242]. We use the domain category as the strata for the sampling method.

We start with the 500 most popular web pages (50 most popular pages per domain category, 50 times 10 500 pages). For filtering, we used a Qwen2.5 14b LLM model with a 1 million token context window size to adapt to the content size of the web pages (aka Content Categorizer (CC-LLM)). We prompted CC-LLM to categorize the page into one or more of the technology categories (see prompt Figure 4). To create an exhaustive list of technology categories, we utilized an initial deductive codebook (§ 4.5) informed by our preliminary study and manual search. For manual search, we code the 50 most popular pages that contain “technology” in their URL and find the common technology categories being used by the communities.

```

781
782 TECH_CATEGORIES = {
783     1: "social media platforms",
784     2: "smart-home or Internet of Things (IoT) devices",
785     3: "mobile or phone applications",
786     4: "software databases for storing information on missing persons",
787     5: "search engines to find information",
788     6: "software or hardware for general-purpose computing",
789     7: "cloud computing for storing and accessing data",
790     8: "privacy for protecting personal information",
791     9: "security for protecting information from unauthorized access",
792     10: "podcast or films",
793     11: "AMBER alerts or other network-based broadcast alerts",
794     12: "digital photo or sharing photos for a missing poster",
795     13: "tools for reporting missing persons",
796     14: "Data Sovereignty: having control over indigenous data",
797     15: "DNA databases to find missing persons"
798     16: "Other: any other technology not listed",
799 }
800

```

Given the document, identify if it mentions one or more of the following technology categories: TECH_CATEGORIES. Provide only the answer in de-serializable JSON format: "categories": [list of numbers], "justification": "brief explanation", "direct_quotes": [direct text quotes if applicable]. If no technology use is mentioned, say 'No'. Do not summarize or explain the rest of the content. If no technology is mentioned, say 'I don't know'.

Fig. 4. **LLM Prompt 2** – For categorizing web pages with technology categories through CC-LLM.

CC-LLM successfully categorized 335 pages into one or more technology-use categories (Figure 4). We excluded 166 pages — 5 pages were PDFs which had parsing errors while loading into LLM, 8 resulted in timeout (10 minutes), 96 were too large (more than 25000 words), and 56 were too small (fewer than 20 words). We set a time limit (10 minutes) on the CC-LLM model to ensure that it finishes within a reasonable time given our limited computing capacity. We manually verified and adjusted the LLM-generated technology categories to ensure accuracy. For this, two authors carefully read 335 pages collectively and reduced our sample to 116 pages, excluding 219 pages that were deemed not relevant to technology use. Furthermore, we observed that pages in the News category contained heartfelt stories with direct quotes from survivors, families, advocates, and tribal police. Therefore, we sampled 23 more relevant news articles that discuss technology use for qualitative analysis (§ 4.5). We ensured that native-centered websites were included in the final analysis to highlight community voices (see Table 2). The final total that we analyzed was 140 pages. We note that the themes in our findings would not be impacted by the excluded pages, as we reached thematic saturation (§ 4.5). We utilize the quotes and key statistics from the coded pages to enrich our background section (§ 2).

4.5 Qualitative Analysis

Inductive Coding. Initial coding was conducted by non-Native researchers, but was critically guided and reviewed by Native authors to ensure accountability and cultural grounding. Our coding process was rooted in Indigenous epistemologies of oral traditions, relational accountability, and community-based ethics, where survivors', families', and advocates' stories embody both data and theory when interpreted within Indigenous worldviews [12, 26, 176]. Kovach [176] emphasized that storytelling carries knowledge beyond text in English (see § 4.6). Absolon [12] posits that Indigenous research must be conducted “with spirit” (*Kaandossiwin*), emphasizing that knowledge emerges through

relationships, ceremony, and lived experiences rather than detached Western-centric objectivity (themes were not extracted from the data in a detached, mechanical way). Anderson [26] shows how stories provide pathways to reassert identity, counter stereotypes, and restore balance disrupted by colonialism. We carefully read the stories by inviting senses: emotional, spiritual, intellectual, and physical. We engaged with our own embodied memories, dreams, and experiences of violence, loss, and resilience. This interpretive stance allowed us to witness harm but also resilience, reclamation, and resistance [266].

Storytelling Representation. “Storytelling allows the teller to give spirit to their message, to share their emotions, and to highlight the importance of the knowledge.” (Erica Ficklin et al.⁵⁸ [117]) Storytelling is both a methodological and political act: it validates the lived realities of Indigenous women and families, creates collective memory, and resists the epistemic violence that has reduced Indigenous lives to statistics. Indigenous epistemologies encourage a story-based representation to show how identity, womanhood, resistance, and healing are narrated in stories [12, 26, 75, 117, 176, 282, 359]. Advocacy agencies and tribal police reports reclaimed stories and ancestral teachings passed down by elders to guide their actions to seek healing and justice. The names of the pages mirror this duality and balance between grief and strength. Some signify the stories of intergenerational trauma felt from the violence (e.g. “A mother’s worst nightmare” [203], “When Your Loved Ones Go Missing and Authorities Don’t Care” [123], “They Trespass Her Body Like They Trespass This Land” [309], “Invisible in the Data Invisible in the Media Invisible in Death” [356]) and resilience (e.g. “Our Bodies, Our Stories” [101], “We are Calling To You” [30], “Lighting the way for those not here” [129], “Looking Ahead to Build the Spirit of Our Women” [137], “Every Number is a Person” [42], “I Will See You Again in a Good Way” [300]). To reflect these epistemologies, we incorporated storytelling into the design of our own paper, allowing the title, section headings, and direct quotes to carry narrative weight. We attribute advocates’ quotes with appropriate citation for the web page and their role in the MMIR crisis in Table 5. We ask the readers to emotionally connect to the stories and witness the grief and resilience of generations of Indigenous peoples.

Codebook. To ensure rigor while remaining faithful to Indigenous methodologies, we developed a codebook as a living framework; co-shaped by community voices, relational accountability, and iterative reflection. We started with an initial codebook through prior work and collective experience in research on technology-facilitated abuse, computer privacy & security, and violence-prevention advocacy. Additionally, the first author coded the 50 most popular pages that contain “technology” in their URL to create the top-level codes. These codes filled the categories in the LLM prompts (Figure 3 and Figure 4). Two authors independently coded 140 web pages using a private shared library on Zotero, tagging sentences, quotes, and pictures with specific codes. All authors discussed emerging themes, resolved disagreements, and iteratively refined the codebook until reaching thematic saturation. Rather than siloed constructs, we viewed themes of barriers, actions, and recommendations as interconnected with personal and cultural loss, identity, and community well-being.

4.6 Limitations

Our work is not without limitations. First, although our web crawling collected 123K articles, we manually coded only 140 pages. This limits our ability to fully capture the landscape of how the MMIR crisis and technology intersect. While most pages were relevant to MMIR, many did not directly address the sociotechnical barriers and actions that communities have taken. However, we ensured that the qualitative reading reached thematic saturation through a culturally-sensitive approach (see § 3).

Second, we rely on Google's search index to create a comprehensive dataset of web pages. Search engines are known for localizing their search results to a geographical area while contributing to the epistemic exclusion of Indigenous onto-epistemologies [132, 246, 249, 331]. Therefore, to counter exclusion, we oversampled 23 more news articles to amplify the stories of Indigenous communities, along with the inclusion of native-led websites (see Table 2).

We also analyzed only English-language pages (with occasional Native-language text). English, as a colonizing language, cannot fully capture the deeper meaning behind Indigenous voices, yet we avoid translating Native texts to prevent misrepresentation and respect their cultural significance. We trust that Native authors deliberately represented stories in English without losing Indigenous meaning. Thus, the barriers and actions we identify should be understood as a lower bound of those faced and taken by Indigenous communities.

Third, we used LLMs to assist with preliminary analysis. LLMs are largely trained on dominant internet sources, reinforcing Western epistemologies and definitions of technology [136, 182, 221, 222, 257, 361]. They also perform poorly in violence-related research due to built-in censorship guardrails [11]. To address these issues, we limited LLM use to summarization with manual filtering, manually verified all categorizations, and employed a privately hosted instance to protect the privacy and sovereignty of Indigenous stories.

Finally, we note that our analysis occurred during widespread takedowns of government websites related to diversity, equity, and inclusion [294]. For instance, several state MMIR task force websites were offline at the time, and we relied on archived copies for our analysis.

5 RQ1: “Safety is a Broken Promise”: Barriers Faced By Indigenous Peoples to Find Relatives

“They go missing in life, they go missing in the media, and they go missing in the data.”

— Jordan Marie Brings Three White Horses Daniel¹ [309]

We show how the epistemic exclusion of Indigenous peoples fuels the MMIR crisis, affecting victims, families, advocates, and tribal police, while compounding barriers to safety, healing, and resilience. Specifically, we identify systemic barriers (§ 5.1), data barriers (§ 5.2), and barriers related to law enforcement (§ 5.3), which we summarize in Table 3.

5.1 “The System Wasn’t Built for Us”: Systemic Barriers

5.1.1  B1 *Lack of Safe Online Spaces.* Online spaces such as social media are frequently used by Indigenous peoples, families, and advocates to search for missing or murdered relatives, create awareness, and advocate for their communities. Unfortunately, normalized hate and harassment in online spaces through racist comments create harmful spaces for communities, adding barriers for them in their advocacy.

Normalized hate and harassment. Hate crimes, hate speech, and harassment are so normalized that they often transcend into online spaces. Moreover, advocates draw connection between online harassment and criminal intent in offline spaces. For example, Bleir et al. [52] reports “Price killed Keehner because she was Native American … according to a court report. Another record shows that they both expressed white supremacist beliefs online through Facebook.”. Racist online spaces threaten their digital, physical, mental, emotional, and spiritual safety, continuing cycles of violence. As a reflection of hypersexualization and fetishization in Hollywood (§ 2.1.6), many point out the apathy among people in non-native races; adding to epistemic exclusion.

*“[there is] stuff about “f*cking hotter chicks” “butterfaces” “t*ght native p*ssy” and the usual substance abuse ”jokes” etc. If you ever feel really curious just go to /r/canada and look in threads about natives to see the incredibly racist shit*

	Barrier	# of Summary Pages	Recommendations
937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984	Systemic Barriers	140 38 25 10	<ul style="list-style-type: none"> ● B1 Normalization of Racial Harassment and Violence ● B2 Resource Inequity ● B3 Inaccurate Media Coverage ● B4 Detrimental Efforts by Colonial Institutions
957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984	Data Barriers	47 47	<ul style="list-style-type: none"> ● B5 Inaccurate Data Collection ● B6 Lack of Transparent Data Sharing Policies
973 974 975 976 977 978 979 980 981 982 983 984	Non-Native Law Enforcement	20 42 14 13	<ul style="list-style-type: none"> ● B7 Hesitation to File Missing Persons Report ● B8 Slow and Delayed Investigations ● B9 Improper Evidence Collection ● B10 Miscommunication with Families

Table 3. Summary of Socio-Technical Barriers – Faced by relatives, families, advocates, and tribal police.

⁹⁸⁹ white Canadians will say online but never when we are around face to face to make them regret it. . . I hate how much
⁹⁹⁰ reddit latches on to the whole “canadians are great” trope, if you want to see how polite Canadians can be, you just
⁹⁹¹ have to grow up native to see how it is untrue and people think we are scum. It really helps explain the apathy around
⁹⁹² an epidemic of murders for native men and women.”
⁹⁹³ — A reddit user [164]

⁹⁹⁴ Non-native perpetrators use technologies to conduct bullying and harassment, spread misinformation and stereotype
⁹⁹⁵ native communities, share non-consensual images for revenge porn (known as sextortion), track, stalk, and spy, scam
⁹⁹⁶ and coerce for financial fraud, and surveil or coerce the survivor. Such violence is normalized through news stories,
⁹⁹⁷ blog posts, and social media
⁹⁹⁸

⁹⁹⁹ “Think about everyday violence like comments on news stories or postings on social media that justify violence against
¹⁰⁰⁰ us, history lessons and books that try to water down the attempted genocide of us.” — Cutch Risling Baldy³⁴ [42]
¹⁰⁰¹

¹⁰⁰² *Lack of control on content.* Advocates and well-intentioned allies re-share the missing posters to support investigations
¹⁰⁰³ and boost online visibility (👉 A1), sometimes with or without the family’s consent. The advocates face heavy emotional
¹⁰⁰⁴ burden, vicarious trauma, and burnout: creating and posting content across platforms, monitoring responses, and
¹⁰⁰⁵ removing outdated posts once cases are resolved or relatives are found. However, such noble actions may end up in
¹⁰⁰⁶ unintentional harm. Due to the sensitive nature of the missing posters, some families lose control of what they share
¹⁰⁰⁷ online. Even if the relative is found, it may be hard for the missing poster to be taken down from platforms, leading to
¹⁰⁰⁸ financial fraud and perpetrators preying on grieving families.
¹⁰⁰⁹
¹⁰¹⁰

¹⁰¹¹ “And when you’re in crisis mode, [families] blast their cell phone number all over social media, all over a flyer, and
¹⁰¹² that is the most unsafe thing to do. I have yet to see a case that doesn’t have fake ransom or fake tips. . . They [abusers]
¹⁰¹³ exploit that family vulnerability and call them and give them a glimmer of hope that their kid or their relative or
¹⁰¹⁴ whoever is alive. . . “Your so-and-so needs their medication, . . . Send this much to this Cash app and you can talk to
¹⁰¹⁵ them tonight at six o’clock.” — Jodi Voice Yellowfish¹⁴ [360]
¹⁰¹⁶
¹⁰¹⁷

¹⁰¹⁸ Importantly, to combat online harassment, moderators of MMIR investigation groups added specific norms and
¹⁰¹⁹ advisories to create a safe space to avoid re-traumatizing relatives’ families. Moreover, advocates and tribal police
¹⁰²⁰ provide helpful privacy tips for sharing posts on social media [137, 360]. Many tribal police (e.g., Navajo Nation Police
¹⁰²¹ Department) provide their own contact information in place of families to prevent fraud (see Figure 6). Therefore, such
¹⁰²² spaces demand careful design considerations to support families looking for their relatives. (see 🌐 R6).
¹⁰²³
¹⁰²⁴

¹⁰²⁵ 5.1.2 🚫 B2 *Resource Inequity.* As a consequence of economic insecurity (§ 2.1.2) and limited access to health services
¹⁰²⁶ (§ 2.1.7), (a) communities may lack access to culturally-sensitive support services that validate their loss and grief, (b)
¹⁰²⁷ require traditional support providers to rely on colonial institutions for resources, and (c) connectivity issues may
¹⁰²⁸ inhibit the investigations for missing or murdered relatives.
¹⁰²⁹
¹⁰³⁰

¹⁰³¹ *Relatives and families face economic inequity and urban exclusion.* The non-native services, especially in urban cities,
¹⁰³² harm indigenous survivors by minimizing their needs and “perpetuate[ing] racialized stigmas . . . or use approaches not
¹⁰³³ centered in an Indigenous survivor’s cultural and spiritual values.” [309]
¹⁰³⁴
¹⁰³⁵

¹⁰³⁶ “There’s not as many [culturally-safe] shelters, where there’s not as much space for them to receive safety. . . we have
¹⁰³⁷ our women who will decide to live in a car with their children.” — Abigail Echo-Hawk⁷ [345]
¹⁰³⁸
¹⁰³⁹

¹⁰⁴⁰ Further, the economic burden impacts families in their search for missing loved ones. Luchessi & Echo-Hawk [194]
¹⁰⁴⁰ shares “The average community member does not have thousands of dollars and unlimited time to continue to follow up
¹⁰⁴⁰ Manuscript submitted to ACM

for the data [on missing relative]". Therefore, Indigenous organizations have built strong traditional support structures to meet the economic and healing needs of the communities (§ 6.2).

Support services rely on colonial institutions for resources. Still, tribal providers face a severe economic crunch and require funds to provide essential and emergency victim services, healing and support, and safety education programs. As reparations for stolen land (§ 2.1.2), federal agencies provide limited money and resources to the tribal organizations [88, 89]. However, the onus is on the tribes to apply for grants, making it a competition between tribes. As a result, advocates call for “non-competitive renewed tribal public safety funding” [30] to ensure that tribes get access to resources, while maintaining their sovereignty (🔗 R1).

Connectivity issues hinder investigations.

“California Highway Patrol [CHP] only sent out one Feather Alert [similar to AMBER alert]. CHP has a history of not issuing alerts tribes requested, either because it did not meet their criteria or for undisclosed reasons. Since then, about 60% of Feather Alert requests have been rejected [[216]]. ”

— Emma Hall⁵³ [143]

Rural and remote indigenous reservations may lack access to transportation, cell service, or internet access, limiting accessibility to support services (§ 2.1.2). Even though many states strengthened network systems, advocates and families reported that alerts are “not issued quickly or are never opened.” [106]. Due to the government’s ‘parachuting’ oversight (💡 B4), many tribes lack access to the federal criminal databases or the ability to release alerts. Recent amendments force Law enforcement agencies to respond within 48 hours and provide written notice to tribes and families if an alert is denied [143].

In December 2024, RCMP addressed the “Highway of Tears” cases by “install[ing] five 5G cell towers along the highway to close a gap in cell service ” [343]. RCMP [283] partnered with drivers “GPS devices were provided to commercial carriers along Highways; when a driver observes a hitchhiker, they press a button to log the time, date and coordinates …[and] when operationally feasible, to make personal contact with people they see hitchhiking.” However, such a move feels like a “band-aid” fix in place of addressing the root cause. Therefore, advocates create their own databases, helplines, and alert systems (💡 A2). Only respect for Indigenous peoples and self-determination would resolve issues of agency (🔗 R1).

5.1.3 💡 B3 Inaccurate Media Coverage. Inaccurate or insufficient media coverage (§ 2.1.9) creates significant barriers for families advocating for their missing relatives. **Julia Wock**² argues that “America’s news media shoulders much of the responsibility for this stealth tragedy” [356]. Media outlets often prioritize sensational or mainstream stories over the disappearances of Indigenous women and relatives, leaving many cases underreported. This lack of attention not only limits public awareness and support but also contributes to systemic neglect, making it harder for families and community advocates to mobilize resources, generate leads, and sustain search efforts.

Low priority and lack of sustained coverage. News channels consider Indigenous families to be low priority and often “willing to publish a single story on this issue but not commit to sustained coverage” [194].

“We’re busy right now, we have important coverage we have to do. . . And we watch the news that night, and there’s a story about a horse that’s missing.”

— Lela Mailman⁵ [223]

White-girl syndrome. On account of coverage disparity in comparison to white women (§ 2.1.9), many advocates are angered by the lack of coverage and call for attention to prioritize solutions ensuring safety for Indigenous women.

¹⁰⁹³ “Our women deserve safety. You know, I can’t say it enough. Native women deserve safety. I say it every time I give a
¹⁰⁹⁴ public talk and it seems like we have to shout it from the rooftops. And the inequality is so easy to spot. If white women
¹⁰⁹⁵ were being raped and victimized at the same level, men would be enforced chastity belts.” — Matika Wilbur⁹ [345]
¹⁰⁹⁶

¹⁰⁹⁷ Therefore, Native-led activists run social-media campaigns and news media publications have been to accurately
¹⁰⁹⁸ represent the lives of missing relatives and reclaim their narrative (we discuss more on this in § 6.3).
¹⁰⁹⁹

¹¹⁰⁰ 5.1.4 **B4** *Detrimental Efforts by Colonial Institutions.*

¹¹⁰² “History shows us we see these subpar efforts mimicked throughout the country. … This will lead to the same situation
¹¹⁰³ our women have been in for centuries—one fueled by institutional racism, causing Native women to be invisible.” —
¹¹⁰⁴ Abigail Echo-Hawk⁷ [102]
¹¹⁰⁵

¹¹⁰⁶ “Band-aid” solutions harm communities. As we observed in § 2.2.1, culturally insensitive and extractive programs
¹¹⁰⁷ turn out to be inherently racist and ineffective in addressing the crisis
¹¹⁰⁸

¹¹⁰⁹ “They [state of Washington] blatantly plagiarize our report. The report is an imprecise recounting of the 10 meetings
¹¹¹⁰ held with tribal nations and community members across the state with no meaningful or scientifically based analysis
¹¹¹¹ … Then they put it forward as something that’s going to benefit our communities when in fact, they basically checked
¹¹¹² a box of legislation [saying] we had to do this. ‘We’re going to do a subpar job and nobody’s going to notice because it’s
¹¹¹³ a bunch of Indians.’” — Abigail Echo-Hawk⁷ [345]
¹¹¹⁴

¹¹¹⁵ Many tribes criticize the extractive programs that include “few Native American voices in their efforts.” [149] The
¹¹¹⁶ 2019 Canadian national inquiry is a notorious example of a culturally insensitive approach to extracting stories from
¹¹¹⁷ families. Many refused to share their stories, disturbed by the lack of trauma care offered by the commission.
¹¹¹⁸

¹¹¹⁹ “The [Canadian] Liberal government made the national inquiry a campaign promise. … It went from something
¹¹²⁰ that was personal, that was grassroots, that was family, to something that became a political thing… The national
¹¹²¹ inquiry has bulldozed through our communities and with an extension will continue to exacerbate the emotional and
¹¹²² psychological burden on the very people it is intended to solace.” — Maggie Cywink³ [57]
¹¹²³

¹¹²⁴ Advocates reaffirm the community’s right to refuse solutions oriented in Western empiricism and punitive judicial
¹¹²⁵ framework (§ 3.4).
¹¹²⁶

¹¹²⁷ “That’s an unfortunate replication of the [Canadian] inquiry — to rely on Western legal framework. There’s quite a
¹¹²⁸ few families who don’t feel comfortable talking to law enforcement, that would feel more comfortable coming forward
¹¹²⁹ and sharing these stories if it was someone from their own community.” — Annita Lucchesi⁶ [57]
¹¹³⁰

¹¹³¹ Silencing voices. Even if Indigenous peoples are invited to government programs, they are actively silenced and not
¹¹³² allowed to critique the institutions that have harmed them for centuries. For example, “Operation Lady Justice” held
¹¹³³ virtual sessions to allow the families to voice their opinions. Despite spotty cellular coverage, the online teleconference
¹¹³⁴ calls were moved to phone modality for the final session. However, many families were deliberately muted and not
¹¹³⁵ allowed to speak after the 3-minute mark [15].
¹¹³⁶

¹¹³⁷ “I remember sitting there and they only let me bring one person with me and every single one of them spoke directly to
¹¹³⁸ me. It was like little arrows trying to penetrate me as they directed the rest of their comments directly against what I
¹¹³⁹ had shared.” — Abigail Echo-Hawk⁷ [345]
¹¹⁴⁰

5.2 “Erased in the Numbers”: Systemic Data Barriers

Collecting accurate data on missing or murdered relatives is paramount to force a strong policy response based on empirical evidence [345]. However, the investigation efforts are often slowed down due to a lack of consistent data collection and sharing policies.

5.2.1 (1) B5 Inaccurate Data Collection. No federal agency truly keeps track of data related to MMIR, rendering the missing or murdered relatives “invisible”, “both on reservations and in urban areas, at high rates.” [309].

Data collection inconsistencies. Law enforcement agencies often provide incomplete or unreliable data, sometimes relying only on memory. As Lucchesi and Echo-Hawk [194] describe, several agencies only confirmed cases already logged, offered partial information, or recalled cases from memory—later records revealed additional unreported cases. This highlights that institutional memory is not a reliable or accurate data source.

Empirical exclusion. Law enforcement grossly underplays the crisis by having a narrow empirical definition of missing or murdered. The case of “Highway of Tears” is another example of “parachuting” (1 B4) — “For a disappearance or murder to be included . . . , the RCMP requires for the crime to have happened within a mile of Highway 16, 97, or 5; their count rejects all cases that take place elsewhere along the route” [343].

Even if they acknowledge a case, they are often filled with inaccurate information. We found that datasets frequently contain incorrect names, gender, race, ethnicity, tribe affiliation, location of the incident, and even the type of incident.

Failure to record the **Name**, correctly renders the relatives “nameless”. **Lela Mailman**⁵ [223] recalls her experience “When the police finally opened an inquiry, it felt perfunctory. One report referred to Melanie [her daughter who went missing] as ‘Melissa’ [Melanie’s sister]; . . . Melanie’s name wasn’t entered into NamUs . . . until three years later.” Further, traditional names or nicknames are often not recorded, which are an “important kinship marker that often are not legalized.” [30]

Race & Ethnicity are most often misclassified. RCMP followed the “bias-free policing policy”, does not disclose statistics on the race of the perpetrators [344], and rejected calls for investigation. Lucchesi & Echo-Hawk [194] posit “misclassification generally favors the larger race, so while [indigenous peoples] are often misclassified as white, the reverse of that is rare.”

“If race and ethnicity are not asked at the incident, [or] . . . in cases where officers believe they may be accused of racial profiling, . . . [or] when people report multiple race/ethnicity, those data are often collapsed into the ‘Other’ box. . . . The standard four-box race and ethnicity options of White, Black, Asian, Indian originating with the US Census have been a colonial tool that works to eliminate the existence of Indigenous peoples, instead of truly enumerating us.”

— Charlene Aqpik Apok et al.²⁰ [30] (see Figure 5)

Rooted in racial profiling, mixing up races has been commonplace. Luchessi & Echo-Hawk [194] found that police conflated American-Indian and Indian-American names (e.g., Singh).

“[Many] Native Americans adopted Hispanic names back during colonial times. . . . ‘N’ was being used in the 60s up through the late 70s and early 80s – meant Negro not Native American. . . . Our crime systems are not flexible enough to pick out Native Americans from others in the system...it would be impossible to compile any statistically relevant information for you.”

— Police Representatives from Santa Fe and Seattle [194]

Similarly, **Tribal Citizenship**, tribe name, or tribe affiliation are often misidentified. Indigenous peoples are often excluded from official city and state data, meaning their disappearances and deaths may go uncounted even in their own homelands. Additionally, during the U.S. tribal termination era, women and girls who were killed sometimes lost

1197
 1198
 1199
 1200
 1201
 1202
 1203
 1204
 1205
 1206
 1207
 1208
 1209
 1210
 1211
 1212
 1213
 1214
 1215
 1216
 1217
 1218
 1219
 1220
 1221
 1222
 1223
 1224
 1225
 1226
 1227
 1228
 1229
 1230
 1231
 1232
 1233
 1234
 1235
 1236
 1237
 1238
 1239
 1240
 1241
 1242
 1243
 1244
 1245
 1246
 1247
 1248

CELL:	<input type="text"/>
RACE: (Optional)	<input type="text"/>
VSE/ID:	<input type="text"/>
<input type="checkbox"/> White <input type="checkbox"/> Black <input type="checkbox"/> Asian <input type="checkbox"/> Indian (includes Alaska native) <input type="checkbox"/> Other	
<input type="checkbox"/> Check all that apply:	

Fig. 5. **Online Reporting Form** – An online reporting form by the City of Wasilla Police Department

recognition of their citizenship, and in some cases, it was never restored when their nations regained federal recognition. These systemic erasures make Indigenous victims of violence invisible in both government and tribal records.

Law enforcement often mismanages and under-investigates the cases and constantly **Mischaracterizes the Cause of Death**. Many cases are closed due to lack of evidence with status “unknown” or death, “undetermined”. **Rep. Tawna Sanchez**¹⁹ [276] adds “[The police] heard exactly what we told them they would hear, suicides are not often investigated, because they’re assumed to be suicides rather than, possibly murders.”

“Rhonda did not overdose and jump naked headfirst into a trash can. Kristin was not likely hiding in this TV cabinet when she died.. Also the people who found Megan used the word “beaten” to describe how she looked. It just doesn’t make sense, and the undetermined status feels hurtful to those who are still seeking answers.” — **Jamie Day**³⁷ [86]

Finally, the jurisdiction tension complicates the case if the **Location of the Incident** isn’t collected accurately. The location is reported through a larger nearby hub in cities, which may obscure cases happening in a small rural town [30].

5.2.2 **B6** *Lack of Transparent Data Sharing Policies.* Time to report can be a decider between life and death of a relative. Even if the data is collected, there is a lack of (a) a shared policy to share data across tribal, state, and federal law enforcement, and (b) no centralized system to correct and verify data. Unfortunately, “families have to wait a certain number of hours to file a missing persons report.” [30]. Therefore, indigenous-led projects create their own databases and streamlined data collection and sharing policies ( A2).

5.3 “*Their Justice is Not for Us*”: Barriers Families Face with Non-Native Law Enforcement

“The Yurok word for policemen translates to ‘men who steal children’... The first time we ever met them was when they came and stole children as indentured slaves or for the boarding schools. So, you have a natural resistance on our part.” — **Abby Abinanti**⁵⁰ [226]

The deliberate ignorance and abuse of power by the police creates a lack of accountability and mistrust among the families, who struggle to find their missing loved ones.

“Lack of transparency in policy for law enforcement ... has led to a lack of accountability. If families and tribes are unaware of what to expect in the process of investigations, reporting, and case management they are unable to advocate or ensure follow through.” — **Charlene Aqpik Apok et al.**²⁰ [30]

⁴<https://www.cityofwasilla.gov/DocumentCenter/View/623/Citizens-Report-Form-PDF?bidId=>

1249 5.3.1 **B7** *Hesitance to File Missing Persons Report.* Families hesitate to file a report to non-native law enforcement
 1250 agencies who fail to understand their needs and actively participate in abuse of power.
 1251

1252 *Fear of retaliation and incarceration of the relative.* Retaliation and unjust arrests of the relative by the police add
 1253 to the hesitation of families to file a missing persons report. Reyna [276] adds “if they do [find the relative] it might
 1254 result in the missing person being jailed or their children being taken from them.” Monroe [223] attributes the fear
 1255 to family’s vulnerability “They [family] sensed that they weren’t being taken seriously [by police]—perhaps, …[they
 1256 were] part Navajo, or …temporarily homeless, or because Melanie [missing relative] had a criminal record”.
 1257

1258 *Dynamics in a close-knit community.* Police side with the abusers, making it difficult for families to seek justice.
 1259

1260 “It’s either that they don’t care or they’re corrupt and specifically protecting the perpetrators of that crime. …the
 1261 families are so frightened … The local sheriff is best buddies with the killer who’s killing the Native girls. And they
 1262 know that if they speak out, they’re going to face punishment on that local level.” — Mary Kathryn Nagle⁸ [345]
 1263

1264 *Self-censorship.* Socio-cultural norms in such communities may impede people from reaching out and seeking support,
 1265 creating a chilling effect resulting in ‘silenced voices’.
 1266

1267 “When you’ve seen so many murders around you, and the lack of being able to keep safe …people aren’t going to talk
 1268 about it. Because their loved ones, their neighbor, their sister… it’s like, ‘That didn’t protect them.’ So people don’t talk,
 1269 and that is the biggest obstacle.” — Deborah Maytubee Shipman¹⁷ [59]
 1270

1271 5.3.2 **B8** Slow and Delayed Investigations.

1272 “I was really naive, and thought that the police would do all these things. I thought they questioned the neighbors, I
 1273 thought they fingerprinted her doorknobs, I thought that they did these things.” — Carolyn DeFord²⁷ [326]
 1274

1275 *Lack of urgency.* Most families and advocates highlighted urgency, citing their negative interactions with the police,
 1276 who were indifferent, ignorant, and neglectful. For example, Marilene James¹⁶ [223] has been looking for her daughter,
 1277 Yazzie, who stopped responding to texts. She went to the police station to report her missing, but the officer told her
 1278 that he’d misplaced it …[and] that she could be charged with a felony for interfering with the case.” [223].
 1279

1280 “Crime experts continue to assert that an urgent response in the first few days is crucial to solving especially violent
 1281 incidents. Yet there were reports of unexplainable delays in response to her case; largely volunteer search teams with
 1282 little or no forensic training; evidence that was gathered and then went missing; communications requested and never
 1283 sent between jurisdictions.” — Tegan Swanson²⁵ [309]
 1284

1285 *Stereotypes and Victim-blaming.* Law enforcement de-prioritizes native families due to racist stereotypes and misogynistic
 1286 prejudices, as they often blame, minimize, and dehumanize the missing or murdered relatives and their families.
 1287

1288 “I’m sure some people thought ‘She’s probably out partying’. Maybe they thought she’d show up in a few days, and
 1289 didn’t take it seriously. But colonialism was about stamping out Native people. And still today, that leads to systems
 1290 not taking [MMIR] seriously.” — Andrea “Andry” Lemke-Rochon³⁸ [309]
 1291

1292 *Lack of cultural sensitivity.* Relatives may escape abusive households in the case of domestic violence or trafficking.
 1293 Sometimes, the only way to escape such abuse is to run from an abusive environment. Unfortunately, law enforcement
 1294 fails to comprehend the dynamics of abusive relationships and indulges in victim-blaming (**B8**). Due to the lack of
 1295 public transportation, relatives hitchhike miles to the nearby city for precarious abuse situations such as survival-sex
 1296 work or homelessness. The symbolic “Highway of Tears” is a remote 724-kilometer stretch of Highway 16 in northern
 1297 British Columbia, Canada, where thousands of women have gone missing or murdered [82, 343].
 1298

1301 “*When we have people who fall in that stereotype of poverty, drug addiction, prostitution, those people with those
 1302 characteristics seem less important than this nice middle class family next to them...I'm sure the police force say they
 1303 deserve to have their time in court, they deserve to have their murder solved, but they just don't seem as a priority.*” –
 1304 **Renee Gralewicz**³⁶ [309]

1305
 1306 *Law enforcement deflects responsibility.* A lack of policy around the distribution of duties makes law enforcement
 1307 complacent, leading to indifference, ignorance, and neglect towards Indigenous families. Moreover, police are often
 1308 understaffed and overburdened in tribal lands, adding further delays in managing missing or murdered cases.

1309
 1310 *[Jurisdiction tension] can lead to something like a never-ending round of pass-the-buck. At the beginning of these
 1311 cases, you have law enforcement agencies saying, “Well, that's not our responsibility. We don't have jurisdiction. So
 1312 call the sheriff.” And then they call the sheriff and the sheriff says, “Well, that's not our responsibility. Call the Bureau
 1313 of Indian Affairs.” And they call the Bureau of Indian Affairs, and they say, “Well, that's not our responsibility. Call the
 1314 FBI.” The FBI says, “That's not our responsibility. Call the tribe.”*

— **Monte Mills**²³ [203]

1315
 1316 *No consequences for ignorance.* Consequently, Native advocates are justifiably angered, hindering investigations and
 1317 their support work for families.

1318
 1319 *I've gone through autopsy reports and I've gone through, I've seen firsthand just how much people in power don't give
 1320 a f**k. They really don't. Just another dead Indian.*

— **Desi Small-Rodriguez Lonebear**²⁹ [345]

1321 5.3.3 **B9** *Improper Evidence Collection.*

1322
 1323 *Lack of appropriate evidence.* Cases go “cold” for decades, and some still remain unsolved, due to police inaction. US
 1324 Department of Justice’s 2021 report [330] found that the FBI and U.S. Attorney’s Office declined 79.2% of the cases due to
 1325 “insufficient” evidence. Consequently, many advocates are left angered by the police’s insidious intent. Echo-Hawk [345]
 1326 adds “They use that as an excuse for non-prosecution. When we look in our urban cities, …they don’t have that excuse
 1327 and they’re still not doing it.”

1328
 1329 *Perpetrators destroy evidence.* Perpetrators often destroy evidence, especially when “Indigenous land is close to
 1330 military bases and oil pipelines, and …bodies are most often “dumped” and ‘found in ways that destroy evidence.’” [70]
 1331 As we will see in ( A1), many families take the initiative to “preserv[e] evidence until they [law enforcement]
 1332 arrive, which has taken several days and too many circumstances.” [30]

1333 5.3.4 **B10** *Miscommunication with Families.*

1334
 1335 *Lack of information.* Many times, the police refuse to cooperate with families or native agencies and provide them
 1336 with any information about the case. Bureau of Indian Affairs, FBI, and equivalent agencies in the US and Canada
 1337 frequently misdirect relatives and fail to provide timely updates. For example, Bleir [52] recalls Loring HeavyRunner’s
 1338 sister didn’t receive any new information even after trying to seek help from the Bureau of Indian Affairs and FBI, and
 1339 “Loring HeavyRunner is still missing.” These investigative institutions are also notorious for not informing the relatives
 1340 about details of the case, citing that it will “interfere with their investigation”:

1341
 1342 *The major crimes unit hasn't told me anything to this day. I want to know how she was found. Was she raped? How
 1343 was her hair? What position was she in? They told me it would interfere with their investigation if they told me. I'm so
 1344 hurt and tired of them not telling me anything.*

— **Mike Balcerz**⁵⁴ [225]

1345
 1346 Similar experience was also noted by **Amanda**⁵⁵ [24]:

1353 “Though an autopsy was performed the next day, police refused to release any information, including her name, age, or
 1354 description. They even waited two days to notify Freda [Goodrunning]’s family of her death.... They refused to answer
 1355 any questions and kept all information confidential in order to assist the investigation. Since then, no additional details
 1356 have been released about Freda’s death, and no one has ever been charged.”
 1357

— Amanda⁵⁵ [24]

1358
 1359 **Summary.** In total, we uncover ten socio-technical barriers that hinder Indigenous communities in addressing the
 1360 MMIR crisis. Despite these challenges, communities continue to develop strategies of resistance, care, and advocacy to
 1361 protect their relatives and sustain collective resilience. We discuss these resilience actions next.
 1362

1363 6 RQ2: “We Built Our Own Path”: Socio-Technical Actions Taken by Indigenous Communities

1366	1367 Action	1368 # of Summary Pages	1369 Recommendations
1369 1370 1371 1372	Find relatives	1373 [Heart A1] Investigation by Families and Advocates 54	Families and advocates lead their own investigation to find the missing relative, collect evidence, and distribute information about the case online.
		1374 [Heart A2] Investigative Tools by Advocates and Tribal Police 18	Advocates have created their own databases and resource websites to aid the investigation. Tribal police purchase technical equipment and use tools to improve communication with families.
1375 1376 1377	Safety, Healing, & Support	1378 [Heart A3] Traditional Storytelling and Indigenous Knowledge 31	Advocates and families heal by sharing stories and passing down Indigenous wisdom through online spaces and alerting communities.
		1379 [Heart A4] Spiritual Healing 20	Communities practice traditional healing methods such as sweat lodges, smudging, and sharing circles to heal from intergenerational trauma.
1380 1381 1382 1383 1384		1385 [Heart A5] Support Needs Material 7	Advocates and tribal police support relatives and families with their material needs.
		1386 [Heart A6] Advocacy Movements and Campaigns 81	Advocates use online spaces to advocate for MMIR and other anti-violence movements to represent accurate information, organize protests, vigils, prayers, and walks, and distribute creative media.
1387 1388 1389 1390 1391	Advocacy	1392 [Heart A7] Education, Training and Reconciliation Programs 23	Advocates and tribal police conduct safety awareness trainings in the community and collaborate with state and federal police to form advisory groups as a part of reconciliation.

1396 Table 4. **Summary of Socio-Technical Actions** – Faced by relatives, families, advocates, and tribal police.

1397
 1398
 1399 “Thousands of people across the United States are working together to improve data collection on people at risk of
 1400 violence, to provide direct services to survivor of domestic and intimate partner violence, to create protocols at the Local,
 1401 State, Federal and Tribal levels of government, and to shift our cultural awareness away from settler-colonialism and
 1402 the heteropatriarchy.”
 1403

— Brooklyn Public Library[56]



Fig. 6. Social Media Posts – The posts illustrate actions taken by families, advocates, and tribal police to find missing relatives and raise awareness. (left) A note courtesy Cheryl Horn [203] that her daughter left when she went missing. The note provided her name, a description of what she wore and the time she'd left on foot to seek help. The note says “If I do not make it there and you do not hear from me idk (I don't know) someone probs took me” [202]. The (middle two) posters found on social media for finding missing relative (A1), and (right) image is a social media post to raise awareness about the MMIR crisis.

Indigenous peoples transform their pain to showcase tremendous resilience to fight back against systemic oppression, “in spite of the police.” [147]. Many families and advocates have shown intergenerational resistance that shows relationality, mutuality, and immense care for “sisters, daughters, sons, uncles, and cousins”. Recently, technology has been increasingly used as a tool to enable and extend these acts of resistance. We highlight their decolonizing actions (Table 4) taken by indigenous communities to (a) find missing or murdered relatives (§ 6.1), (b) provide support and healing to relatives and their families (§ 6.2), and (c) raise awareness of the MMIR crisis (§ 6.3).

6.1 “We Carry the Search in Our Bones”: Actions to Find Missing and Murdered Relatives

Owing to delayed investigation by law enforcement (B8), families, friends, and advocates take matters into their own hands to search for missing or murdered relatives.

6.1.1 A1 Investigation by Families and Advocates.

“We took on the role of being the investigating police officer. I always think that was the police’s job, but when a mother loses her daughter, it’s natural instinct to do whatever you have to do to find her. I really didn’t know I was doing the police’s job; I was just looking for my daughter.” – Malinda Harris²¹ [223]

Recognizing their participation, many tribes have launched “Community Policing Programs” to foster strong relationships with the communities.

Collect evidence. Families collect evidence from their community or the places their relative last went missing. Many collected digital evidence from their relatives’ accounts, posts on social media platforms, or security-camera footage from their last known location. E.g., Marilene James¹⁶ [223] shared a Facebook post to collect tips and shared them with the police “I had all these people calling and messaging me, giving me an idea of what happened, telling me about seeing her there, or that their boyfriend had something to do with it”

“Linda’s son brought her dental records there days after they found that body. The cruel thing of all this is they saw everyone continuing to look for Linda. They saw that, we were chasing leads on her all over the place. We called the jails; we ran her name every way we could.” – Deborah Shipman¹⁷ [38]

1457 *Distribute case information online.* Despite harmful racist abuse and challenges in sharing information (❶ B1),
1458 social media platforms have been a powerful tool for communities to reclaim and assert self-determination [297].
1459 Many Facebook groups and pages are run by families, activists, and tribal police to support searches for relatives, and
1460 oftentimes, online posts help locate missing relatives (see Figure 6).

1462 “Social media also is a huge repository of information that serves as a tool in gathering data. These days, social media
1463 such as Facebook and Instagram are go-to communication outlets for family members trying to connect. It also is the
1464 first stream of communication to spread word when there is a concern for safety. If a report is made, details are often
1465 shared first and widely on social media before any other information is provided to community members.”

1466 – Charlene Aqpid Apok et al.²⁰ [30]

1468 6.1.2 A2 Investigative Tools by Advocates and Tribal Police.

1469 “We will not let the lives of Native women be a checkbox that meets minimum requirements.”

1470 – Annita Lucchesi⁶ & Abigail Echo-Hawk⁷ [194]

1472 We observed advocacy organizations and tribal police’s strong determination to create tools to aid families in
1473 investigations and improve communications. Tribal police use social media to disseminate information about the case
1474 and support families and advocates in preparing missing posters and boosting them online ( A1).

1476 *Create maps and databases.* Indigenous cartographers created GIS maps and visualization tools [1, 58, 150, 195, 196,
1477 215, 250, 281], sovereign maps and databases [30, 58, 81, 165, 193, 194, 218, 271, 312, 344] to support investigations
1478 and to trace violence in their communities. Advocates cross-referenced various sources to create databases such as
1479 “Freedom of Information Act (FOIA) requests to law enforcement agencies, state and national missing persons databases,
1480 searches of local and regional news media online archives, public social media posts, and direct contact with family and
1481 community members” [194]. Many advocates utilized advances in DNA sequencing technologies to create additional
1482 DNA information in the databases to enable identification, especially in “cases long gone cold” [312]. The Amber
1483 Advocate [312] reports “New testing kits can extract thousands of genetic markers from unidentified human remains,
1484 making it easier to link them to missing persons”.

1488 “The original intent of the database was not to solve crimes, …[but to] identify actions that community activists,
1489 politicians and police could take to increase safety. …but as the names and details grow, …it could now be used to
1490 pinpoint geographic clusters or similar patterns of how victims disappear or are killed.”

1492 – Sasha Reid³² [81], creator of ‘Midnight Order database’

1493 However, creating many different databases may create independent sources of information, but “no central database
1494 that is routinely updated, spans beyond colonial borders, and thoroughly logs important aspects of the data.” [34].
1495 Addressing this concern, Lucchesi set up a centralized database through the “Sovereign Bodies Institute (SBI)”. Unfortu-
1496 nately, due to capacity constraints and dependence on philanthropy for funds, SBI shut down operations in December
1497 2024 [193]. Moreover, Yukon province has been successful in creating a complete dataset and polices to cross-reference
1498 data with the RCMP [58]. Such acts ensure indigenous data sovereignty, which has historically not been respected by
1499 colonial institutions (❷ R1).

1500 *Websites with guidance for families.* Advocacy organizations provided toolkits with resources to support families
1501 and tribal police. The toolkits share concrete actions for families including missing persons forms, checklists for
1502 investigative evidence to be collected, requests for AMBER alert, additions to bulletin or police website, public media
1503 release information, sample social media posts and posters, tips on engagement, and how to increase the reach and
1504

maximum visibility online [237, 244]. E.g., NIWRC [244] created toolkits (a) for families on steps to do within the first 72 hours of a relative going missing and (b) a “Jurisdiction Assessment Tool” for an overview of the contacts of law enforcement agencies to help families identify who to contact.

Purchase technical equipment. Recognizing the enormity of cases in their communities, tribal police have purchased advanced technologies to aid in forensic investigations, including GPS-enabled devices, body-worn cameras, AXON DEMS (digital evidence management system)⁵, drones, infrared-enabled All-Terrain Vehicles (ATV), and “on-the-road” mobile terminals and software applications such as LiveScan⁶ that coordinates with state and federal crime databases. Finally, they conduct technical training on equipment use and evidence collection (Heart A7).

6.2 “Coming Back Through Ceremony”: Safety, Healing, and Support

Even with the lack of resource inequity (Red B2), advocates have made an instrumental “transformation”. Many advocates and support providers themselves have experiences of trafficking, violence, and abduction. From their own experiences, advocates show strength in providing safety, comfort, healing, and validation to the families and relatives and the grief they witness.

“MMIW movement is one of not just dismantling systems, but that we’re also building. We’re building a movement of healing [and] … supporting our relatives through these traumatic events and through this crisis. What’s the shift for me is where we’re focusing on the building and the strength and centering the voices and uplifting the stories and sharing those in a very human way. … It’s shifting that [deficit] narrative to say like, no, every individual deserves to be treated with respect and humanely and to have their story told in a way that is larger than all of us to recognize the systemic injustices that occurred and the way that these systems have failed our relatives all around.” — Morning Star Gali³³ [147]

6.2.1 Heart A3 Traditional Storytelling and Indigenous Knowledge.

“Listening to the stories of their past is what gives me a sense of belonging and identity. This connection I am able to share through these blood memories and stories passed down by family and ancestors is what gives me purpose.” — Tamara Colaque⁵⁶ [71]

Stories as healing. Healers, medicine keepers, caretakers, storytellers have provided “sacred spaces” for the communities to heal through generations; such as “Eight Sacred Teachings” [316]. Passing down stories of resilience and traditional teachings continues to be a key ontological practice for healing. Due to high rates of violence, many advocates have personal experience of loss. Although sharing stories can be re-traumatizing, that can “reopen those wounds for them.” [345], families extend this support to others to mourn their loss and heal.

“From that healing, they’re able to stand up and do something about it. It may be song. It may be prayer. It may be actually going onto the front lines and advocating for equality.” — Trisha Etringer⁴⁹ [60]

1551 Proactive precautionary stories.

“My daughters know the fact that we’re not safe. It’s not that I teach my daughters to live in fear, but to keep them safe, they need to know the threat levels that are present.” — Lisa Brunner⁴ [52]

⁵⁵The adoption of Axon’s Digital Evidence Management System (DEMS) has streamlined our process for managing digital evidence. This system enhances the security, accessibility, and efficiency of storing and retrieving crucial digital evidence, ensuring compliance with legal standards and enhancing investigative workflows.^[317]

⁶⁶“Live Scan is a way to take inkless fingerprints, which are then digitalized and transmitted directly to the Department of Justice (DOJ). The DOJ then checks the fingerprints against known criminal history records. A response (criminal history or no criminal history) is then sent to the agency requesting the Live Scan.”^[327]

Moreover, stories have manifested as cautionary tales to warn families and prepare them against outsider perpetrators. In many tribes, families pass down and teach them how to pass down traditional wisdom to prepare their next 7 generations. Cheryl Horn [203] shares an image of a note on social media “Enough for a Native woman to take to social media last year to share how her teenage niece, alone after her car broke down on a desolate road, left a scribbled note on the back of an envelope. It provided her name, a description of what she wore and the time she’d left on foot to seek help ‘If I do not make it there and you do not hear from me idk (I don’t know) someone probs took me’ ”

“It’s a plan, every Native woman she knows has had to make – what her family should do if she were to disappear. They would need to make sure someone came and looked for us. I very purposefully ensured that my fingerprints [on my dress] were there. I did that with my sons ‘If I ever go missing, here’s where you can find my fingerprints if you need to identify my body’.”

— Abigail Echo-Hawk⁷ [270]

Similarly, the tribes use their Facebook pages to warn residents of imminent dangers.

“You’ll see alerts on there about a van that tried to grab three native kids driving by the elementary school, I’ve seen four of those now, supposedly white offenders.”

— Kandi Mossett⁴² [52], Creator of MHA Nation’s Facebook group

Creative technological platforms. Unfortunately, many non-native advocates use “extractive storytelling” to deem these stories as “true-crime podcasts”.

“It’s an incredibly sad thing to share. But it’s an important thing that we are going through as Native communities, and the world at large needs to know. These are not true-crime stories to us. These cases are our relatives.”

— Luella Brien⁶⁰ [252]

Native activists use online platforms to create podcasts [34, 85, 165, 172, 229, 345, 360], plays, films, documentaries and TV shows [33, 34, 45, 64, 128, 135, 252], and artwork [59, 70, 86, 144, 237] to center stories “as ethically as possible, and also with honor, to ensure that the families were able to speak their truth.” [152]. For example, Flamond [274] shares “The “Giving Voice Initiative” breaks the silence by supporting innovative, culturally-based programs to allow those affected by violence to safely express what they’ve been through, gain knowledge, and begin healing themselves and their communities.”

“[Families] were in charge of letting us know what they wanted to share with us. We saw a need to tell these stories from an indigenous perspective because these stories aren’t told. We want to bring that to light because this is a silent epidemic here and across the country.”

— Sheyahshe Littledave, Maggie Jackson & Ahli-sha “Osh” Stephens⁴¹ [172]

run the “We are Resilient” podcast

Moreover, advocates strike a balance between humanizing the victims and presenting empirical statistics on stolen lives.

“We knew right from the beginning we did not want this to be newsy or information-driven. This is emotion-driven. What these families have lost is universally relatable. It was very important to us to not go down the road to overload people with information and statistics.”

— Razelle Benally & Matthew Galkin⁴⁰ [252]

6.2.2  A4 Spiritual Healing. Indigenous spirituality is closely tied to the natural world, where land and community have the highest possible meaning and are places to honor and commune with spirits dedicated to helping one another [236]. In many tribes, “Sacred Circle” (Figure 7) recognizes the holistic connection between healing all senses: physical, mental, spiritual, ecological, and emotional. The ceremonies of smudging, sweat lodges, sharing circles, and traditional teachings offer a sacred space for personal reflection, healing, and cultural connection [316].



Fig. 7. Sacred Traditional Healing Practices – For thousands of years, Indigenous peoples have been using traditional practices to heal and honor the spirits, such as (**top-left**) Sacred circles “represent the alignment and continuous interaction of the physical, emotional, mental, and spiritual realities” [155], (**top-right**) smudging, drumming, singing, food offerings and prayers are held by Elders to cleanse spirits [227], (**bottom-left**) sharing circles help create a community of healing [236], and (**bottom-right**) sweat lodge ceremonies led by Elders and Grandmothers [36].

Rematriation and sweat lodges. Rematriating the land and knowledge is inseparable from healing intergenerational trauma. Rematriation re-frames restitution as an act of restoring balance. It aims to return land, culture, and governance under the leadership of matriarchs. E.g. “Sogorea Te“ Land Trust” and “Seeding Sovereignty” have created a safe space and belonging for LGBTQ2S+ relatives.

“No matter how strong those warriors, no matter how many bullets or how straight the arrow – if woman’s heart is on the ground, we may as well just give up. There is power in a grandmother’s voice, as they bring teachings and healing to girls and women. That power is a force of love.” — Isabelle Meawasige (Nookisimuk Grandmother)⁵¹ [36]

Grandmothers practice “healing through traditional ceremonies, counseling, and rites of passage. Through gatherings, education, and training, they help raise an understanding of the nature of sexual violence and exploitation … The grandmothers sing to them when they come out of the sweat lodge. When they come out, the grandmothers are there with outstretched arms and towels to surround them” [36]. In the absence of physical spaces during COVID-19 pandemic, the grandmothers operated lodges creatively over videoconferencing tools such as Zoom.

“We bring them into a tent, and spend two or three days inside, fasting. They share, they connect. And when they are ready, they go into a sweat lodge to return to the earth womb. They can rebirth themselves in that lodge. … A firekeeper

1665 *has the sacred fire burning. The girls can make their offerings and prayers at that sacred fire. That's where they can let*
1666 *go of the things they no longer need to carry.*"
1667

— Isabelle Meawasige⁵¹ [36]

1668 **Smudging.** Smudging is a traditional medicine to honor and cleanse the spirits of the missing or murdered relatives
1669 and their families.
1670

1671 "*What needs to be done is to get a priest to the spots where a woman has gone missing. To pray, and smudge, sing. To*
1672 *bring their spirits back. All along the Highway of Tears should be blessed.*"
1673

— Dolly Alfred⁴³ [225]

1674 **Sharing circles.** Many advocates run sharing circles, inviting survivors and their families to share their grief and heal
1675 together (see Figure 1 and Figure 7). Advocates recognized the power of virtual calls and started hosting sharing circles
1676 on a national level.
1677

1678 "*I've actually been zooming in to the Pawnee nation's support group ...[with] other Pawnee women ...together. ...And*
1679 *as a result of the pandemic, for the very first time, they've done that virtually. I've never been able to participate in*
1680 *that before but I'm accessing my tribal services, even though I'm living in Seattle, Washington.*"
1681 — Abigail
1682 Echo-Hawk⁷ [345]
1683

1684 Therefore, we call for technological interventions to recognize generations of traditional healing practices that have
1685 fueled the resistance for thousands of years. But at the same time, respecting the integrity, sacredness, and refusal of
1686 Indigenous knowledge (§ 3.4).
1687

1688 6.2.3 A5 Support Material Needs.

1689 "*Supporting families in search of justice sometimes means showing up for people who are engaging with the criminal*
1690 *legal system, while knowing it will most likely disappoint them.*"
1691

— Kelly Hayes¹⁰ [147]

1692 Advocates support families and relatives with housing, finances, and economic support, and help them file a missing
1693 persons report and testify in court.
1694

1695 "*Hey, here's some support to help you keep your lights on ..., access to healthy food for the week, ...gas money or if*
1696 *you're in need of an oil change. ...It looks like all of those different factors that are small, but they make a world of*
1697 *difference when you don't have that and when you really are just trying to survive from day to day. ...It's ensuring that*
1698 *the children during holiday times and birthdays have gifts that their loved one that was stolen or murdered...Many*
1699 *times, it's gifts for the children that have had their mom taken from them.*"
1700

— Morning Star Gali³³ [147]

1701 **Helplines.** Agencies have set up culturally-sensitive helplines that "understand the unique barriers to safety and justice
1702 that Native peoples face" [243] NIWRC⁴⁴ has supported 13,000 survivors so far through the **StrongHearts Native**
1703 **helpline**, a safe, anonymous, and confidential helpline that provides support for suicide prevention, domestic and
1704 family violence, and substance abuse through calls, text, and online chat [245]. Moreover, TsuuTina Nation Police [319]
1705] distributes radio advertisements to raise awareness of support services and information for the missing persons
1706 helpline on their website.
1707

1708 "*You can call them, you can text them, you can spend time in conversation with people talking through. because there*
1709 *are going to be times when nobody is going to believe you. And that's what rape culture looks like for [native] women*
1710 *and our LGBTQ+ community nationwide. Nobody believes and these systems have been set up to benefit men and*
1711 *allows for this violence to continue.*"
1712

— Abigail Echo-Hawk⁷ [345]

¹⁷¹⁷ Apps. Tribal police have built apps to “build resilience, reduce stigma, and promote mental wellbeing” [316]. E.g.,
¹⁷¹⁸ **Treaty Three Police**⁴⁶ [316, 317] introduced the “Peer Connect App [that] offers another avenue for members to
¹⁷¹⁹ access peer support, providing an easily accessible, user-friendly tool to connect with trained peers.”
¹⁷²⁰

¹⁷²¹ Moreover, apps counter hate speech on MMIR social media groups. E.g., **Kenora Makwa Patrol**⁴⁷ [349] “address
¹⁷²² hate-motivated speech in social media and counteract it with true stories and an understanding of the effects of systemic
¹⁷²³ and structural racism”.
¹⁷²⁴

¹⁷²⁵ 6.3 “Our Voices Won’t Be Silenced”: Actions for Advocacy and Raising Awareness

¹⁷²⁶ *“Decades of advocacy and activism fell on deaf ears, while more and more of our women went missing and were
¹⁷²⁷ murdered. Legislators, government agencies, and media have been forced to pay attention because of the relentless
¹⁷²⁸ work by the families of MMIWG victims, grassroots activists, tribes, and Native organizations across the country.”* –
¹⁷²⁹ **Abigail Echo-Hawk**⁷ [102]

¹⁷³⁰ Frustrated by the lack of urgency by the government, Indigenous peoples have been steadfast in advocating for their
¹⁷³¹ rights, raising awareness, and leading sweeping legislation and policy changes (§ 2.2.1). **Maggie Jackson**⁴¹ [172] lauds
¹⁷³² the instrumental efforts by the community “It was honestly a community effort to just raise awareness to something
¹⁷³³ that was haunting our people and we all knew that it needed to be solved. I don’t know what the catalyst was but I feel
¹⁷³⁴ like it was multiple different things that just really brought her story to life.”
¹⁷³⁵

¹⁷³⁶ 6.3.1 A6 Advocacy Movements and Campaigns.

¹⁷³⁷ *“From Canada to Brazil, Indigenous Peoples across the world are saying that environmental racism and the colonial
¹⁷³⁸ dispossession of their lands are intimately tied to systemic violence against Indigenous women, girls, Two Spirit and
¹⁷³⁹ gender-diverse people. The struggles to preserve our land and our bodies are two faces of the same struggle.”* –
¹⁷⁴⁰ **Annita Lucchesi**⁶ [190]

¹⁷⁴¹ *Intersectionality with anti-violence movements.* Advocacy movements have been deeply intersectional, aligning with
¹⁷⁴² anti-violence movements such as #MeToo, #BLM, #LandBack, #NoDAPL, #ResidentialSchoolSurvivors, #Indigenous-
¹⁷⁴³ FoodSovereignty, #TwoSpirit, and #Indiqueer. Native communities often link violence against their people to violence
¹⁷⁴⁴ against the land. As **Patina Park**¹¹ [309] explains, “We can’t be surprised that people who would rape our land are
¹⁷⁴⁵ also raping our people”. Advocates therefore warn against siloed programming or superficial solutions that fail to
¹⁷⁴⁶ address the interconnected root causes of violence (⌚ R5). This interconnectedness extends beyond Indigenous
¹⁷⁴⁷ communities, as Kelly Hayes notes, to include systemic harms in the carceral and foster systems that disproportionately
¹⁷⁴⁸ affect marginalized Black and Brown communities [147].

¹⁷⁴⁹ *“We need to make connections between the ‘delegated violence’ of Indigenous relatives disappearing and the similarly
¹⁷⁵⁰ ‘delegated violence’ of young Black women disappearing in large numbers. We need to make connections between the
¹⁷⁵¹ carceral system and how its many tentacles devastate, demean and disappear Indigenous people. We need to talk about
¹⁷⁵² how the foster system pulls young people into the path of greater harm. None of this violence happens in isolation.
¹⁷⁵³ These are the flows of a system at work.”* – **Kelly Hayes**¹⁰ [147]

¹⁷⁵⁴ *Utilizing social media spaces for advocacy.* Like the #MeToo movement, the MMIR crisis has relied on breaking silences
¹⁷⁵⁵ and using social media platforms to amplify suppressed voices and mobilize reform [227]. The #MMIR movement
¹⁷⁵⁶ emerged when advocates shared stories on social media with #MMIW, #MMIP, #MMIWR, #NoMoreStolenDaughters,
¹⁷⁵⁷ #NoMoreStolenSisters, #NoMoreStolenRelatives. In 2012, **Sheila North Wilson**³⁰ [223] started using #mmiw on
¹⁷⁵⁸ Twitter “It surprised me at how fast the hashtag picked up, and how far it went.”
¹⁷⁵⁹

1769 “The growing movement … didn’t arise out of data — it came from the fact that so many Indigenous women know
1770 someone who has died violently or disappeared. One of the hallmarks of the movement is that it does not center around
1771 how the woman was murdered or who killed her. It identifies the generations-long elimination of thousands of women
1772 from Indigenous communities as a direct result of government[‘s] attempts to eliminate Indigenous cultures.”
1773

— Alleen Brown³⁵ [57]

1775
1776 *Accurately represent information through media.* MMIR cases should receive national attention, but they don’t. **Stacey**
1777 **Schreiber Schinko**¹⁸ wanted “[Decorah] Kozee’s name to be as well known as Gabby Petito or Laci Peterson.” [337] To
1778 counteract misinformation and violent media representation (B3), many indigenous media houses have set up
1779 independent Native-centered news websites to accurately represent the struggles and resilience of victims and families
1780 (see examples in Table 2).
1781

1782
1783 *Organize protests, vigils, prayers, walks.* The online movement also mobilized people in offline spaces. Activists
1784 organized countless marches, vigils, and marathons through social media “events” features to raise awareness, a practice
1785 that grew especially popular during the COVID-19 pandemic. When in-person gatherings such as marches, prayer
1786 circles, and walks became impossible, families, movement leaders, and MMIR groups turned to virtual tributes and
1787 online discussions, filling the internet with images and stories of missing and murdered loved ones [123].
1788

1789
1790 *Create traditional art.* Families create art representing red-colored skirts, lamps, dresses, flags, beadwork, prints, and
1791 organize art events through e-commerce platforms such as Etsy. Their goal is not to earn money from selling art, but to
1792 symbolize the movement and raise awareness; “We are not for sale.” **Lupe Lopez**⁵² [268]).
1793

1794 “#MMIW is very close to our hearts, through personal experiences and love for our People. Red is the official color of the
1795 #MMIW campaign, but it goes deep and has significant value. In various tribes, red is known to be the only color spirits
1796 see. It is hoped that by wearing red, we can call back the missing spirits of our women and children so we can lay them
1797 to rest.”
1798 — Native Womens Wilderness and Indigenous Women (NWWIW)⁴⁵

1799 6.3.2 A7 Education, Training and Reconciliation Programs.

1800
1801 *Digital safety awareness.* Tribal programs organize educational sessions for frontline support workers on financial
1802 crime, phishing, child luring and trafficking, and online harassment. E.g. Williams et al. [349] report “As of summer
1803 2023, approximately 600 frontline professionals have completed the training … to utilize the Sexually Exploited Youth
1804 risk assessment tool to help identify youth at risk.” Moreover, technical training sessions “focus[ed] on court case file
1805 management systems, courtroom technology, the intersection between technology and tribal codes, and other topics
1806 relevant to the use of technology in tribal court settings” [120]
1807

1808 Moreover, some trainings focus on teaching skills to the vulnerable youth (e.g., self-defense [316]), enabling them “to
1809 identify red flags of trafficking” [?], . TNPS’s [?] training focuses on “ bringing family dynamic awareness to behaviors
1810 in question, how it impacts the family and individuals …[to] educate the youth on skill development, recognition of
1811 unhealthy relationships and how it can impact behavior, problem solving, recognizing one’s own behavior and how to
1812 divert from conflict.” Furthermore, some programs cater to Indigenous 2SLGBTQQIA+ youth, parents, and caregivers
1813 that “supports mentorship [and] leadership …to support self-esteem, acceptance, and academic success.” [349]
1814

1815 Moreover, TsuuT’ina Nation Police [320] distributes radio advertisements to raise awareness of support services and
1816 information for the missing persons helpline on their website.
1817



Fig. 8. Indigenous Art – Indigenous activists symbolize the resilience of Indigenous peoples through the #MMIR movement. The artworks symbolize (**top-left**) communities wearing red colors at prayers, protests, candle vigils, marches, and marathons to honor the relatives and raise awareness about the crisis [142], (**top-right**) The beadwork portrait of “Mavis Kirk-Greeley created by her sister Merle Kirk” symbolize of the [MMIR] movement in Oregon [59], (**bottom-left**) the red hand symbol embodying the MMIR movement honoring the spirits of the ones who are lost. [30], and (**bottom-right**) TsuuT’ina Cell Block: cellblocks worn cultural revitalization art and literature depicting trauma-informed and restorative justice values [320]

Reconciliation programs. Reconciliation strengthens relationships and is an essential step toward addressing historic and ongoing harms against Indigenous communities.

Indigenous advocates lead education programs using culture-based, strengths-based, and trauma-informed approaches that respond directly to community needs [349]. These programs hold governments accountable by ensuring commitments are enacted and by sensitizing non-Native law enforcement, frontline workers, justice system actors, and educators to the violence Indigenous peoples have faced and continue to face [157, 319, 320].

The RCMP, for example, has created advisory groups led by Indigenous women—such as the External Advisory and Indigenous Lived-Experience Advisory Group—to shape policy and practice [135]. Initiatives like the Circle of Change contributed to updated policies on missing persons investigations, new risk assessment tools, and youth engagement strategies. Similarly, the Ontario Native Women’s Association connects peer mentors with lived experience to provide intervention, outreach, and referrals for sexually exploited youth [349].



Fig. 9. Path of Reconciliation – “The sketch includes three elements: A river with a bridge over it with a RCMP officer on one side and an dream catcher on the other. A broken heart down the middle with arrows showing the two pieces being pulled together. A circle of grey stick people with one red stick person. The words Face to Face are part of this circle” [135]. Unsurprisingly, the RCMP does not attribute the illustration to its original Indigenous artist, depicting appropriation (B4).

Finally, to address connectivity barriers (B2), several tribal-led technology companies have expanded high-speed internet access on reservation lands where non-Native service providers often fail to provide reliable coverage [310].

Summary. We identified seven types of socio-technical actions that native communities take to address the MMIR crisis. These actions amplify their reach and impact by carefully and responsibly using technology. We therefore believe HCI researcher can provide a great deal of support to MMIR advocates, by designing new tools and adapting the existing ones. We next provide a set of guidelines for HCI researchers to contribute in addressing MMIR crisis.

7 RQ3: “Technology That Honors Our Stories”: Recommendations for HCI

“We take a deep breath, close our eyes, and exhale. One breath at a time, we put life ways into existence. We honor and remember always the lives and legacies of love from each missing and murdered Indigenous womxn and girl. . . We plant seeds of resistance through lives of health and wellness. Certainly, the complexities and challenges are ever present; but looking forward we remember the vision of living our power to the fullest, in safety, while thriving. We are calling for this vision of justice to come forward in the same way we call to our relatives in an effort to ensure they can rest in peace and with memory eternal.”

Apok et al [30]

We echo the strong commitment of Indigenous survivors, families, advocates, and tribal police to support them in their resistance. We provide recommendations made by the communities and contextualize them for the Computer Science and HCI community.

7.1 “Healing Through Tech Agency”: Recognizing Self-Determination and Data Sovereignty

“This is not a mystery to be solved. We already know what’s happening. And we know how to fix it. We know where the problems are, and we have the minds capable of fixing it. . . It’s something that needs aunties at a kitchen table with the power to do what’s best for the community.”

– Annita Lucchesi⁶ [226]

7.1.1 R1 Indigenous Stewardship of Data and Data Sovereignty.

¹⁹²⁵ “We need to have Indigenous data keepers that hold that data, because it’s sacred to us. It’s not just numbers that you
¹⁹²⁶ throw around. These are people.” — Trisha Etringer⁴⁹ [60]

¹⁹²⁷

¹⁹²⁸ The Indigenous communities have long cared for their people on their own terms. HCI scholars and Indigenous
¹⁹²⁹ advocates resound the United Nations’ Declaration on the Rights of Indigenous Peoples (UNDRIP)⁷ to call for socio-
¹⁹³⁰ political and technological self-determination through their own data policies [30, 34, 40, 53, 67, 74, 103, 168, 191, 194,
¹⁹³¹ 198, 199, 215, 231, 247, 297, 309, 318, 321, 342, 346]. The stewardship of data within indigenous communities aims
¹⁹³² “to self-determine and advocate for pathways to justice, thus realizing our vision of Indigenous womxn living safely
¹⁹³³ wherever they choose.” [30]. Initiatives from Sovereign Bodies Institute (SBI), National Indigenous Women’s Resource
¹⁹³⁴ Center (NIWRC), and Urban Indian Health Institute (UIHI) to decolonize missing persons data [193, 300–303] and health
¹⁹³⁵ epidemiology data [329] respectively, have been exceptionally well implemented. Therefore, instead of reinventing
¹⁹³⁶ the wheel, HCI researchers should recognize data sovereignty, making sure that the tribal nations are meaningfully
¹⁹³⁷ consulted to “ensure proper data collection and sustained access to the data.” [194].

¹⁹³⁸

¹⁹³⁹ “The resilience of American Indian and Alaska Native women and girls has sustained our communities for generation
¹⁹⁴⁰ after generation. As the life bearers of our communities, they have been integral to holding strong our culture and
¹⁹⁴¹ traditional practices. Bringing to light the stories of these women through data is an integral part of moving toward
¹⁹⁴² meaningful change that ends this epidemic of violence. . . . Our lives depend on it.” — Annita Lucchesi⁶ [194]

¹⁹⁴³

¹⁹⁴⁴ 7.1.2  **R2 Transparency and Oversight on Data Sharing Policies.** Advocates envision that shared data policies
¹⁹⁴⁵ could be shared between investigative agencies across international borders [194, 300, 309]. SBI followed through on
¹⁹⁴⁶ advocates’ prior needs and recommendations by publicly releasing the schema of their MMIR database and a culturally-
¹⁹⁴⁷ safe way to allow advocacy and investigative agencies to access the data. HCI researchers could critically examine
¹⁹⁴⁸ technical dimensions of data policies and find opportunities to support investigative agencies with their technical
¹⁹⁴⁹ needs. E.g., addressing privacy, security, and usability aspects of data sharing policies can help create transparency and
¹⁹⁵⁰ accountability. Usable security and privacy research could develop a cryptographically secure way to allow for tribal
¹⁹⁵¹ oversight and enforcement of data-sharing agreements with state and federal criminal databases.

¹⁹⁵²

¹⁹⁵³ 7.2 “Tools That Protect Our Loved Ones”: Technology to Help Families, Advocates and Tribal Police

¹⁹⁵⁴

¹⁹⁵⁵ “We want a world where people are supported, where our people are not made forcibly vulnerable to violence, and
¹⁹⁵⁶ where interventions occur long before someone goes missing.” — Kelly Hayes¹⁰ [147])

¹⁹⁵⁷

¹⁹⁵⁸ 7.2.1  **R3 Tools for Effective Support and Advocacy.** HCI researchers and technologists could use their academic
¹⁹⁵⁹ positions to help support providers and advocates. Recognizing the cultural-sensitivity of support work, tools could
¹⁹⁶⁰ enable connection and cultural revitalization and prevent reinforcing cultural trauma that Indigenous peoples face from
¹⁹⁶¹ mainstream healthcare systems ( B4). We provide some examples of such technologies in  R7. Moreover, HCI
¹⁹⁶² researchers could urge imminent technology policy that holds social media companies accountable for their failure
¹⁹⁶³ to highlight the missing posters shared on their platforms (see  A1). Moreover, for a missing loved one who has
¹⁹⁶⁴ passed away, platforms could develop culturally-sensitive transfer of accounts to families rooted in Indigenous ways of
¹⁹⁶⁵ being, while building on prior research [96]. Such a respectful account transfer would enable families and friends to
¹⁹⁶⁶ collect important evidence from the relative’s accounts.

¹⁹⁶⁷

¹⁹⁶⁸

¹⁹⁶⁹

¹⁹⁷⁰

¹⁹⁷¹

¹⁹⁷²

¹⁹⁷³

¹⁹⁷⁴

¹⁹⁷⁵

¹⁹⁷⁶

⁷United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) sets out rights of Indigenous peoples worldwide, covering areas like culture, identity, language, employment, health, education, land, and natural resources – affirming their right to self-determination, meaning they can freely determine their political status and pursue economic, social, and cultural development.

1977 7.2.2  **R4** *Tools to Improve Law Enforcement's Accountability.* Taking inspiration from the tribal police's efforts to
 1978 improve communication with families, HCI researchers could do critical work to hold police's technologies transparent
 1979 and accountable. Designers could build custom technologies that address advocates' and law enforcement's barriers
 1980 and needs (we provide a few in  **B1**). E.g., shifting the onus away from families, technology tools could enable
 1981 law enforcement to collect digital evidence, ensuring equal access to families, tribal police, and courts [347] Similarly,
 1982 UIHI [104]'s recent survey did a needs assessment with survivors and families to provide specific recommendations for
 1983 law enforcement agencies' MMIP websites. The recommendations range from appropriate information for families
 1984 (victim resources, steps to report, what to expect, how to contact detectives, misconduct complaints), law enforcement
 1985 (cultural training, cold case investigations, communication with families,) to visual representation and coverage about
 1986 the crisis (families' stories, consent for artwork, links to federal and state MMIR policies).
 1987
 1988
 1989

1990 7.2.3  **R5** *Self-Determination of Resources and Network-based Alerts.*

1992 “Partnerships between network providers and government at all levels are essential for removing the barriers Indigenous
 1993 communities face to digital connection and unlocking our increased economic potential.” — Nits’il?in (Chief) Joe
 1994 Alphonse⁴⁸ [310]

1996 Recognizing the sovereignty and self-determination, providing the families and tribes with equitable economic
 1997 resources would allow tribes to scale up their network infrastructure and improve cellular coverage. Moreover, permis-
 1998 sions to raise and monitor alerts in and around a missing person's abduction could help resolve problems with the
 1999 AMBER alerts. Although many tribes with significant economic power have set up their own alert systems, no such
 2000 alert exists for missing persons yet on the federal level in the US or Canada. As recently as Aug 2024, the US Federal
 2001 Communications Commission (FCC) unanimously voted to approve the Missing and Endangered Persons (MEP) Code, a
 2002 national framework for missing adults. However, according to the FCC, it will take years to implement it since the alerts
 2003 are transmitted through a “patchwork of notification systems” with varying local and state laws [114]. However, the
 2004 system does not talk about providing access to tribal nations at all, reinforcing colonial parachuting that has rendered
 2005 the alerting systems ineffective ( **B4**). Technology researchers could provide technical support and policy guidance
 2006 to the FCC to ensure the effectiveness of the network alert systems.
 2007
 2008
 2009
 2010

2011 7.3 “Respecting Our Knowledge, Protecting Our Rights”: Recognizing Indigenous Technologies and 2012 Epistemologies in HCI

2013 7.3.1  **R6** *Embracing Cultural-Sensitivity and Indigenous Epistemologies.*

2014 *Embracing diversity.* Although united, we recognize the diversity of cultures, languages, ways of being and think-
 2015 ing with different socio-cultural and geographical uniqueness. Similar to prior works rooted in African indigenous
 2016 knowledge [13, 37, 46, 113, 173–175, 315, 351], we extend Noe and Kishenbaum's [247] invitation for future technology
 2017 developers to collaborate with specific Indigenous communities to recognize local knowledge systems. They provide
 2018 developers with a 5-point waypoint framework to guide them in such a respectful collaboration. Furthermore, there is a
 2019 critical need for HCI researchers to decolonize epistemologies and work with communities with respect and reciprocity
 2020 through accurate and equitable representation of families' sacred stories of loss and resilience. They should make sure
 2021 that they do not theorize, fetishize, or appropriate sacred traditional and spiritual practices and respect communities'
 2022 right to refuse [126, 134, 197, 292, 324, 325, 341]. E.g., analyzing missing posters content on the search and rescue groups
 2023
 2024
 2025
 2026
 2027
 2028

2029 without families' consent is an example of "extractive practice" that appropriates their pain and emotional labor (see
2030 § 4.1).

2031 Preventing Cission. Moreover, HCI scholars should ensure that their work does not lead to a "cission", further
2032 erasing Indigenous knowledge through separation from the Western meaning-making [29, 209, 213, 267]. Instead, many
2033 advocates and scholars have called for pluriversal solutions embodying "folds" [30, 69, 109, 177, 178, 180, 209, 287, 309,
2034 354], which do co-design knowledge systems that benefit the communities, rather than a few. E.g., engagements with
2035 intergenerational trauma and Indigenous healing practices (such as A3 and A4) have been siloed off from
2036 prior Western-focused trauma-informed HCI papers, merely adding it as an asterisk [290]. We echo Anzaldua [28]'s
2037 invitation for HCI researchers to recognize historically proven practices of cultural and spiritual healing that have
2038 survived for more than forty thousand years.
2039

2040 2041 2042 Intersectionality and reciprocity.

2043 2044 Refuse to silo advocacy efforts – that division only serves to foster white supremacist, settler-colonialist, and capitalist
2045 power structures. Ask your local leadership in politics, finance, business, and education to honor the treaties, respect
2046 Indigenous sovereignty, and advocate for the end of violent environmental exploitation. ” – Tegan Swanson²⁵ [309]

2047 2048 Driven by racialized and hegemonic algorithms [20, 44, 246] and content moderation systems [289], missing posters
2049 and advocacy posts may not be shown to many users or in the required geographic spaces, creating pockets of isolated
2050 “death spaces in darkness” [159, 208, 279]. Therefore, more work is needed to identify the challenges faced by families
2051 and advocates on these platforms and their effectiveness for investigation and MMIR-related advocacy.

2052 2053 Recent trends in digital safety research have proposed solutions through an academic lens. Despite noble intentions,
2054 such lenses overlook communities' refusal and the intersectionality of oppressive structural [78, 189, 224, 261]. Moreover,
2055 scholars oftentimes limit their contributions through myopic and siloed solutions without doing the work outside
2056 academic spaces. As a consequence, such solutions to support those who are situated at the margins of Western meaning-
2057 making turn harmful, ineffective, or often reinforce oppression (B4). We invite HCI researchers to make these
2058 intersectional connections visible by honoring the community's lived experiences and voices without appropriation.
2059

2060 2061 Respecting restorative justice.

2062 2063 After Badiuk made racist comments on social media, Grand Chief Derek Nepinak dropped all charges. Instead, Nepinak
2064 used restorative justice to resolve the problem. [They] employed some traditional ceremonial methodology in terms of
2065 sitting down and resolving the issue. This had a more positive impact and created a better relationship between Badiuk
2066 and Indigenous people. ” – Brennan McCullagh⁶² [230]

2067 2068 Self-determination also ensures rights to prosecute crime through an indigenous restorative justice lens. Such lenses
2069 reflect the indigenous values of respect for women in matrilineal societies. The justice lens aims to restore power
2070 and heal both the relative and the perpetrator. “Restorative programs are based on a model of healing rather than
2071 of punishing.” [297]. Prior cross-disciplinary research in HCI would be a good start to conduct research and design
2072 solutions that embrace restorative justice [63, 90, 93, 148, 168, 220, 228, 277, 288, 358].

2073 2074 7.3.2 R7 Honoring Indigenous Technologies.

2075 2076 “And that goes back to why aren't we in those places? And people like, oh, well, Native people haven't achieved this
2077 academic place or they haven't gone to college for this or that, like these systems of inequality, including access to
2078 Western education, … were meant to continue to participate in the ongoing genocide of Native people. ” – Abigail
2079 Echo-Hawk⁷ [345]

Epistemic erasure and a lack of academic representation of Indigenous voices continue the cycles of oppression. Many native technologists and scholars have demonstrated intellectual agency and self-determination through innovative technologies in and outside HCI spaces. Projects such as broadcasting technologies [141], language revitalization applications [41, 125, 186, 278, 328], online groups to preserve stories and indigenous knowledge [173–175], robots for youth education [7, 8] and medical surgeries [304], drone surveillance [163, 319?], and, digital mapping and cartography projects [92, 192, 215]. AI infrastructures often impose ecological harms by siting data centers in vulnerable regions, extracting resources, and worsening water scarcity and land displacement in Black, Brown, and Indigenous communities. These impacts underscore the need for ethical AI approaches that integrate environmental and climate justice alongside fairness and bias mitigation. A truly holistic view of AI must also respect Indigenous knowledge systems and ways of knowing. Therefore, recognizing indigenous technologies is key to breaking epistemic barriers and decolonizing HCI [19, 23, 69, 77, 80, 95, 98, 99, 158, 161, 185, 221, 247, 297].

8 Conclusion

We found that communities actively utilize technologies such as AMBER alerts, news websites, art, and social media groups to mobilize searches, amplify awareness, and honor missing relatives. Our work advance both knowledge and methodological practice in HCI by examining how technologies shape, and are reshaped by, Indigenous peoples' responses to the MMIR crisis.

We demonstrate that a large-scale empirical study can be done with cultural sensitivity while embodying decolonial feminist methodology rooted in Indigenous onto-epistemologies. Through storytelling methods, we outline ten barriers (denoted by BX): systemic barriers (§ 5.1), data barriers (§ 5.2), and institutional barriers (§ 5.3) in locating their missing loved ones. To fight systemic injustice, we highlight seven socio-technical actions: (denoted by AX) to find the (a) missing or murdered relatives (§ 6.1), seek safety, support, and heal from intergenerational trauma (§ 6.2), and raise awareness of the #MMIR movement (§ 6.3). This work shows how empirical HCI methods can be re-imagined to engage critically with settler-colonial systems while centering Indigenous knowledge.

We create a dataset of web pages that would otherwise not be represented within Western academic knowledge. The dataset includes news articles, reports by advocates and police agencies, podcasts, and court hearings; holding sacred stories of missing or murdered relatives, families, advocates, and tribal police. This dataset resists epistemic erasure and will be open-sourced to support future HCI research and Indigenous advocacy.

Finally, we provide seven recommendations for HCI researchers and technologists (denoted by RX): to support Indigenous peoples with care, respecting cultural-sensitivity and Indigenous self-determination (§ 7).

To conclude, we share a beautiful poem by **Abigail Echo-Hawk⁷** [30].

Indigenous is not a survival story
it is a genealogy
an ancestral story of Matriarchs
with bright eyes
long hair
fiery strength
and gentle words
tripping over colonial tongues

2133
 2134 the settlers language can't translate
 2135 the words
 2136 it was never meant for their ears
 2138
 2139
 2140 **Appendix**
 2141

2142 **Table 5. Native Advocates behind the MMIR movement** – The families, advocates, and tribal police are fighting back to reclaim
 2143 the narrative behind their stolen relatives.
 2144

#	Advocate	Role in advocating for the MMIR movement
1	Jordan Marie Brings Three White Horses Daniel	"Jordan Marie Brings Three White Horses Daniel, a Kul Wicasa Oyate/Lower Brule Sioux MMIW activist in the documentary short No More Stolen Sisters: Real America with Jorge Ramos." [309]
2	Julia Annette Woock	"Julia Annette Woock is a Latina born in Tijuana, Mexico, raised in a binational borderlands community by a single mother. Woock is the Editor-in-Chief of America's #1-ranked community college newspaper, The Southwestern College Sun, where she covers local politics, immigration and indigenous civil rights." [336]
3	Maggie Cywink	Maggie Cywink's sister Sonya Nadine in 1994. In 2004, Cywink shared her story with Amnesty International in their groundbreaking report titled "Stolen Sisters: A Human Rights Response to Discrimination and Violence Against Indigenous Women in Canada." Cywink has become a strong advocate for the movement since then [57].
4	Lisa Brunner	Lisa Brunner [is] co-director of Indigenous Women's Human Rights Collective and professor and cultural coordinator at White Earth Tribal and Community College in Mahnomen, Minnesota. Brunner, who is also an Anishinaabe member of White Earth Nation in Minnesota, told News21 that she has survived numerous sexual assaults by non-Native and Native American men alike, which drove her to advocate for the past 20 years on behalf of other victimized Native American women." [52]
5	Lela Mailman	Lela Mailman lost her eighteen year old daughter Melissa. "She went to the police in Farmington to report her missing, but was dismissed." In the following years, Mailman became a strong activists at marches, protests, and prayer gatherings. [223]
6	Annita Lucchesi	Annita Hetoevehotohke'e Lucchesi, a Southern Cheyenne cartographer, researcher, and advocate for Indigenous cartography, geography, and earth sciences; Indigenous data sovereignty and research methodologies; and violence against Indigenous peoples. As the director of Sovereign Bodies Institute (SBI), she built and maintains the MMIR database. [192]
7	Abigail Echo-Hawk	"Abigail Echo-Hawk, Pawnee Nation of Oklahoma, is currently the Executive Vice President at Seattle Indian Health Board and the Director of Urban Indian Health Institute." [104]
8	Mary Kathryn	"Mary Kathryn Nagle is an enrolled citizen of the Cherokee Nation of Oklahoma, a playwright and partner at Pipestem Law and the executive director of the Yale Indigenous Performing Arts Program." [345]
9	Matika Wilbur	Matika Wilbur is "a visual storyteller from the Swinomish and Tulalip peoples of coastal Washington, for the past five years has been traveling and photographing Indian Country in pursuit of one goal: To Change the Way We See Native America." [345]
10	Kelly Hayes	Kelly Hayes is "a Menominee author, organizer, movement educator and photographer. She is the host of Truthout's podcast Movement Memos, and the creator of Organizing My Thoughts, a weekly newsletter about politics and justice work." [147]
11	Patina Park	Patina Park is the "Executive Director of the Minnesota Indian Women's Resource Center." [309]
12	Native Hope	Native Hope "has made a profound impact through its mission to empower Native voices, preserve cultural heritage, and create positive change for Indigenous communities." [237] [237]

2183 Continued on next page
 2184

Table 5 – continued from previous page

#	Advocate	Role in advocating for the MMIR movement
13	Tsuut'ina Nation Police Service	"In consultation with Tsuut'ina First Nation elders, the Tsuut'ina Nation Police Service designs and delivers a comprehensive cultural training program for Alberta law enforcement agencies and other representatives in the justice system that will challenge and dispel stereotypes of Indigenous peoples and address unconscious biases." [320]
14	Jodi Voice Yellowfish	"Jodi Voice Yellowfish is founder and chair of the Missing or Murdered Indigenous Women Texas Rematriate, a Dallas-based organization that helps Indigenous families search for and bring home missing and murdered relatives, to support and offer healing processes to the missing and murdered and their families, and to advocate for social change." [360]
15	Fawn Douglas	"Fawn Douglas is an indigenous American artist, activist and registered member of the Las Vegas Paiute Tribe." [227]
16	Marilene James	"Marilene wrote a Facebook post asking people to share information with her about Yazzie's disappearance. She made a list of all the tips and provided it to the police." [223]
17	Deborah Maytube Shipman	"Deborah Maytube Shipman of Portland, founded the Missing and Murdered Indigenous Women USA page on Facebook, adds two: #MMIWUSA and #JUSTICEFORYAKAMA." [38]
18	Stacey Schreiber Schinko	"Stacey Schreiber Schinko, whose children are related to Decorah, was relieved by the conviction and 25-year prison sentence Decorah's partner ultimately received. She knows all too well that many never find their missing family member or never see a conviction." [337]
19	Rep. Sanchez	Tawna In 2019, Oregon State Rep. Tawna Sanchez, sponsored a bill focused on "increasing and improving the reporting, investigation, and response to incidents involving Missing and Murdered Native American Women" [276]
20	Charlene Aqpik Apok	"Charlene Aqpik Apok (Iñupiaq), Malia Villegas (Native Village of Afognak), Abigail Echo-Hawk (Pawnee Nation of Oklahoma), Jody Juneby Potts (Han Gwich'in from Eagle Village, Alaska), and Kelsey Ciugun Wallace (Yup'ik, Yaaruin Creative LLC) created a report for the Data for Indigenous Justice (DIJ). They say "This report is a reclamation of our stories that we have always had and maintained. This ancestral knowledge of data that we put forward is for our families and communities to self-determine our pathways to justice." [30]
21	Malinda Harris Limberhand	"Malinda hadn't heard from her 21-year-old daughter, Hanna Harris, since she'd left to watch fireworks the previous night. Malinda babied her "Hanna Bear" or "Hanna Banana," but her youngest daughter was now a mother herself. Her son, Jeremiah, was 10 months old, and wasn't taking his bottle. He was hungry, and Malinda was worried. It wasn't like Hanna not to come home to breastfeed him." [203]
22	Hunter Old Elk	"Hunter Old Elk (Crow & Yakama) of the Plains Indian Museum at the Buffalo Bill Center of the West, grew up on the Crow Indian Reservation in Southeastern Montana. Old Elk uses museum engagement through object curation, exhibition development, social media, and education to explore the complexities of historic and contemporary Indigenous culture." [106]
23	Monte Mills	"Monte Mills is a professor and co-director of Indian law clinic at the University of Montana." [203]
24	Cheryl Bennett	"Cheryl Bennett is an Arizona State University professor "researched the race of perpetrators and the use of racist slurs during sexual assaults targeting indigenous women. She believes that they should be considered in most cases to be hate crimes." [52]
25	Tegan Swanson	"Tegan Swanson is a Systems Change Coordinator at End Domestic Abuse Wisconsin member, Missing and Murdered Indigenous Women (MMIW) Task Force of Wisconsin" [309]
26	Paula Castro	"Paula Castro is the mother of Henny Scott — "Henny Scott was 14 years old, a high school freshman on the Northern Cheyenne Indian reservation in Lame Deer, Montana, when she went missing after a house party in late December 2018" [152]
27	Carolyn DeFord	"Carolyn DeFord, a Puyallup tribal member Leona, who lost her mother LeClair Kinsey in 1999. "She is now a member of Washington's recently created Missing and Murdered Indigenous Women and People Task Force". [326]
28	Renee Gralewicz	"Dr. Renee Gralewicz, Brothertown Indian Nation Peacemaker, retired Professor of Anthropology in the University of Wisconsin Systems, and co-chair of the Wisconsin MMIW Task Force Legal/Policy subcommittee" [309]

Continued on next page

Table 5 – continued from previous page

#	Advocate	Role in advocating for the MMIR movement
29	Desi Small-Rodriguez Lonebear	"Desi Small-Rodriguez Lonebear (Northern Cheyenne & Chicana) is a dual PhD candidate in sociology at the University of Arizona and demography at the University of Waikato in New Zealand. She is an incoming assistant professor in the departments of sociology and American Indian studies at UCLA. Her research examines the intersection of Indigenous erasure and inequality, including health equity for Indigenous Peoples." [67]
30	Sheila North Wilson	"Sheila North Wilson, the former Grand Chief of Manitoba Keewatinowi Okimakanak Inc., who coined the hashtag #MMIW while working for the Assembly of Manitoba Chiefs in 2012." [220]
31	Melinda Harris Limberhand	"Melinda Harris Limberhand is a member of the Northern Cheyenne Tribe, was twenty-one when she disappeared on July 4, 2013, in Lame Deer, Montana. The previous night she had gone to meet some friends. Like many Native women who vanish inexplicably, Harris was a mother, the devoted single parent of a ten-month-old son. The "National Day of Awareness for Missing and Murdered Native Women and Girls" honors the memory of Hanna Harris and countless missing relatives." [123]
32	Sasha Reid	"Sasha Reid is the former University of Calgary instructor and current law student" [81]
33	Morning Star Gali	"Morning Star is a member of the Ajumawi band of the Pit River Nation. She is a lifelong Indigenous activist and the project director of Restoring Justice for Indigenous Peoples. Morning Star is also a tribal water organizer for Save California Salmon. She supports Indigenous families who have been impacted by the crisis of missing and murdered Indigenous relatives." [147]
34	Cutcha Risling Baldy	"Cutcha Risling Baldy is an assistant professor and department chair of Native American Studies at Humboldt State University." [227]
35	Alleen Brown	"Alleen Brown is a New York-based reporter, focused on environmental justice issues. Her work has been published by The Intercept, The Nation, In These Times, YES! Magazine, and various Twin Cities publications." [57]
36	Renee Gralewicz	Dr. Renee Gralewicz, Brothertown Indian Nation Peacemaker, retired Professor of Anthropology in the University of Wisconsin Systems, and co-chair of the Wisconsin MMIW Task Force Legal/Policy subcommittee
37	Jamie Day	"Jamie Day works full time as an evidential medium and spiritual development teacher. [86]
38	Andrea "Andry" Lemke-Rochon	Andrea "Andry" Lemke-Rochon is a member of Wisconsin's MMIW Task Force [309]
39	Lt. Gov. Peggy Flanagan	Minnesota Lt. Gov. Peggy Flanagan is a member of the White Earth Band of Ojibwe [241]
40	Razelle Benally & Matthew Galkin	Filmmakers Razelle Benally and Matthew Galkin spent more than two years working on the documentary focuses on Montana cases of missing, murdered Indigenous girls. Series details the murder of three girls found dead in Big Horn County and the lack of law enforcement response. [252]
41	Sheyahshe Littledave, Maggie Jackson & Ahli-sha "Osh" Stephens	Sheyahshe Littledave, Maggie Jackson and Ahli-sha "Osh" Stephens launched the "We are Resilient" podcast in 2021. The true-crime podcast shines a light on missing Indigenous women with a community perspective. All three are members of the Eastern Band of Cherokee. [172]
42	Kandi Mossett	Kandi Mossett is a member of the MHA Nation and the director of the Native Energy and Climate Campaign of the Indigenous Environmental Network [52]
43	Dolly Alfred	Dolly Alfred is a Wet'suwet'en language teacher who is friends with Gracie and Florence and joined us at Gracie's house, believes the spirits of MMIWG are restless. [225]
44	National Indigenous Women's Resource Center (NIWRC)	"NIWRC made the MMIW Toolkit for Understanding and Responding to Missing and Murdered Indigenous Women for Families and Communities is designed to assist families, communities, and advocacy organizations in understanding and responding to a case of a missing or murdered Native woman. While there is no one-size-fits-all approach to developing a community response, these resources provide a starting point and outline important information and resources available." [244]

Continued on next page

Table 5 – continued from previous page

#	Advocate	Role in advocating for the MMIR movement	
2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340	45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	<p>Native Women's Wilderness and Indigenous Women (NWWIW)</p> <p>Treaty Three Police</p> <p>Kenora Makwa Patrol</p> <p>Nits'il?in (Chief) Joe Alphonse</p> <p>Trisha Etringer</p> <p>Abby Abinanti</p> <p>Isabelle Meawasige</p> <p>Lupe Lopez</p> <p>Emma Hall</p> <p>Mike Balczer</p> <p>Amanda</p> <p>Tamara Colaque</p> <p>M. Elise Marubbio</p> <p>Erica Ficklin</p> <p>The Amber Advocate</p> <p>Luella Brien</p>	<p>Native Women's Wilderness was created to bring Native women together to share our stories, support each other, and learn from one another as we endeavor to explore and celebrate the wilderness and our native lands. [239]</p> <p>Treaty Three Police is a self-administered Policing entity under the First Nations Policing Program in serving First Nations in the greater Treaty #3 region. [316, 317]</p> <p>Kenora Makwa Patrol "project will provide an opportunity for people to share their own stories and engage with local service providers and law enforcement. The project aims to address hate motivated speech in social media and counteract it with true stories and an understanding of the effects of systemic and structural racism." [349]</p> <p>"Joe Alphonse has served as head of the Tl'etinqox Government for 16 years and has been tribal chair of the Tsilhqot'in National Government for nearly as long." [181]</p> <p>"Trisha Etringer, Muriel Walker's daughter, said Indigenous people need to be the ones controlling their own data. She cited the MMIWG2 Database, which Annita Lucchesi, a Cheyenne descendant and executive director of the nonprofit Sovereign Bodies Institute, created to log cases of missing and murdered Indigenous women, girls and those who are two-spirit – a term used in some Native American cultures to describe gender-variant individuals in their communities." [60]</p> <p>"Abby Abinanti is the chief judge of the Yurok Tribe and the first Native American woman to be admitted to the California State Bar" [251]</p> <p>"Isabelle Meawasige is a bear clan woman from Serpent River, whose roots are Ojibway and Algonquin." [36]</p> <p>"Men are stepping up now, saying, 'Not one more,'" Lupe Lopez, a counselor and workshop leader, said. "We are not for sale. We are marching. Even in the women's march, we are taking the lead." [268]</p> <p>Emma Hall covers Sacramento County for The Sacramento Bee. Hall graduated from Sacramento State and Diablo Valley College. She is Blackfeet and Cherokee. [143]</p> <p>Mike's ancestors were self-sustaining and flourished through an economy based on inland fisheries until 1822 when missionaries arrived in the territory. Mike Balczer talks about the death of his 18-year-old daughter, Jessica Patrick. [225]</p> <p>Amanda is a news reporter at ListVerse [24]</p> <p>Tamara shares her journey to know herself through her mother's MMIW story. An aspect that is often forgotten when someone goes missing or is murdered is the impact on the family—especially the children. The wound is deep and the answers often intangible. [71]</p> <p>M. Elise Marubbio examines the sacrificial role of what she terms the "Celluloid Maiden"—a young Native woman who allies herself with a white male hero and dies as a result of that choice. Marubbio intertwines theories of colonization, gender, race, and film studies to ground her study in sociohistorical context all in an attempt to define what it means to be an American. [207]</p> <p>Erica Ficklin is a proud member of the Tlingit and Oglala Lakota tribes. She is currently in the Combined Clinical and Counseling Psychology program at Utah State University and mentored by Dr. Melissa Tehee. Erica is passionate about advocating for Native communities and mental health. Her goal is to dedicate her career to community advocacy and research to improve the holistic wellbeing of Native communities. [117]</p> <p>The mission of the AMBER Alert Training and Technical Assistance Program (AATTAP) is to safely recover missing, endangered, or abducted children through the coordinated efforts of law enforcement, media, transportation, and other partners by using training and technology to enhance response capacities and capabilities and increase public participation. [312]</p> <p>Luella Brien, a journalist based in Hardin who grew up on the Crow Reservation "These are not true-crime stories to us. These cases are our relatives." [252]</p>

Continued on next page

Table 5 – continued from previous page		
#	Advocate	Role in advocating for the MMIR movement
61	Mona Gable	Mona Gable is a journalist in Los Angeles who covers gender, science, and travel. Her work has appeared in The New York Times, Outside, The Atlantic, Vogue, Los Angeles magazine, BBC, the Los Angeles Times and many other publications. Her story in Los Angeles magazine about sexual assault at Occidental College was named one of the Best Longreads of 2015. [123]
62	Brennan McCullagh	Brennan McCullagh is a Grade 11 student at St. John's Ravenscourt School, Winnipeg, Manitoba [230]
63	Brennan McCullagh	Secretary of the Interior Deb Haaland established the Missing and Murdered Unit (MMU) within the Bureau of Indian Affairs (BIA) to investigate MMIR cases in Indian Country. [238]

References

- [1] 2022. Mapping Violence against Indigenous Women and Girls: Beyond Colonizing Data and Mapping Practices | ACME: An International Journal for Critical Geographies. <https://acme-journal.org/index.php/acme/article/view/1962>
- [2] 2023. Why the Federal Government Needs to Change How It Collects Data on Native Americans. <https://www.brookings.edu/articles/why-the-federal-government-needs-to-change-how-it-collects-data-on-native-americans/>
- [3] 2024. Indian boarding school deaths, burial sites far exceed U.S. government counts - Washington Post. <https://www.washingtonpost.com/investigations/interactive/2024/native-american-deaths-burial-sites-boarding-schools/>
- [4] 2025. Civil Rights Act of 1968. https://en.wikipedia.org/w/index.php?title=Civil_Rights_Act_of_1968&oldid=1302029660 Page Version ID: 1302029660.
- [5] 2025. Dawes Act. https://en.wikipedia.org/w/index.php?title=Dawes_Act&oldid=1302917725 Page Version ID: 1302917725.
- [6] 2025. First Nations in Canada. *Wikipedia* (2025).
- [7] 2025. IndigeSTEAM | Indigenous STEAM Education. <https://www.indigesteam.ca>
- [8] 2025. The STEAM Connection. <https://www.steamconnection.org>
- [9] 2025. *Oliphant v. Suquamish Indian Tribe*. https://en.wikipedia.org/w/index.php?title=Oliphant_v._suquamish_Indian_Tribe&oldid=1306481434 Page Version ID: 1306481434.
- [10] José Abdelnour-Nocera, Torkil Clemmensen, and Masaaki Kurosu. 2013. Reframing HCI Through Local and Indigenous Perspectives. *International Journal of Human-Computer Interaction* 29, 4 (March 2013), 201–204. doi:10.1080/10447318.2013.765759 Publisher: Taylor & Francis _eprint: <https://doi.org/10.1080/10447318.2013.765759>.
- [11] Vadivel Abisethvarman, Bhavik Chandna, Pratik Jalan, and Usman Naseem. 2025. XGUARD: A Graded Benchmark for Evaluating Safety Failures of Large Language Models on Extremist Content. doi:10.48550/arXiv.2506.00973 arXiv:2506.00973 [cs].
- [12] Kathleen E. Absolon. 2011. *Kaandossiwin: How We Come to Know*. Fernwood Pub. Google-Books-ID: NJelkgEACAAJ.
- [13] Muhammad Sadi Adamu and Makuchi Samuel Nkwo. 2024. "Remembering" as a Decolonial Praxis in African HCI and Design". In *Proceedings of the 4th African Human Computer Interaction Conference (AfriCHI '23)*. Association for Computing Machinery, New York, NY, USA, 118–124. doi:10/g8ghxs
- [14] Naomi Adelson. 2005. The Embodiment of Inequity: Health Disparities in Aboriginal Canada. *Canadian Journal of Public Health* 96, S2 (March 2005), S45–S61. doi:10.1007/BF03403702
- [15] Acee Agoyo. 2022. 'Enough is enough': Native women issue call to action for missing and murdered relatives. <https://indianz.com/News/2022/05/02/enough-is-enough-native-women-issue-call-to-action-for-missing-and-murdered-relatives/>
- [16] Yoko Akama, Seth Keen, and Peter West. 2016. Speculative Design and Heterogeneity in Indigenous Nation Building. In *Proceedings of the 2016 ACM Conference on Designing Interactive Systems (DIS '16)*. Association for Computing Machinery, New York, NY, USA, 895–899. doi:10/gth3bb 10 citations (Crossref) [2024-06-30] tex.ids= akamaSpeculativeDesignHeterogeneity2016a.
- [17] Alaska Native Women's Resource Center. 2025. Alaska Native Women's Resource Center. <https://www.aknwrc.org/>
- [18] Kathy Alexander. 2023. Native American Tribes List – Legends of America. <https://www.legendsofamerica.com/na-tribelist/>
- [19] Syed Mustafa Ali. 2016. A brief introduction to decolonial computing. *XRDS: Crossroads, The ACM Magazine for Students* 22, 4 (June 2016), 16–21. doi:10/gf6pht 88 citations (Crossref) [2024-06-30].
- [20] Ali Alkhatab. 2021. To Live in Their Utopia: Why Algorithmic Systems Create Absurd Outcomes. In *Proceedings of the 2021 CHI Conference on Human Factors in Computing Systems (CHI '21)*. Association for Computing Machinery, New York, NY, USA, 1–9. doi:10/gksmwn 41 citations (Crossref) [2024-06-30].
- [21] Billie Allan and Janet Smylie. 2015. First Peoples, Second Class Treatment: The role of racism in the health and well-being of Indigenous peoples in Canada. <https://gladue.usask.ca/index.php/node/6387>
- [22] Yann Allard-Tremblay. 2021. Rationalism and the silencing and distorting of Indigenous voices. *Critical Review of International Social and Political Philosophy* (Nov. 2021). <https://www.tandfonline.com/doi/full/10.1080/13698230.2019.1644581> Publisher: Routledge.

- [23] Adriana Alvarado Garcia, Juan F. Maestre, Manuhua Barcham, Marilyn Iriarte, Marisol Wong-Villacres, Oscar A Lemus, Palak Dudani, Pedro Reynolds-Cuellar, Ruotong Wang, and Teresa Cerratto Pargman. 2021. Decolonial Pathways: Our Manifesto for a Decolonizing Agenda in HCI Research and Design. In *Extended Abstracts of the 2021 CHI Conference on Human Factors in Computing Systems (CHI EA '21)*. Association for Computing Machinery, New York, NY, USA, 1–9. doi:10/gn2zqk 29 citations (Crossref) [2024-06-30].
- [24] Amanda. 2015. 10 Haunting Unsolved Crimes Against Aboriginal Women In Canada. <https://listverse.com/2015/12/25/10-haunting-unsolved-crimes-against-aboriginal-women-in-canada/> Section: Crime.
- [25] Amnesty International. 2016. Canada: Out of sight, out of mind: Gender, Indigenous rights and energy development in northeast British Columbia. <https://www.amnesty.org/en/documents/amr20/4872/2016/en/>
- [26] Kim Anderson. 2016. *A Recognition of Being: Reconstructing Native Womanhood, Second Edition*. Canadian Scholars' Press. Google-Books-ID: WL8QDAAAQBAJ.
- [27] McKane Andrus, Sucheta Ghoshal, and Sayamindu Dasgupta. 2025. From Data Activism to Activism in a Time of Data-Centrism: Affirming Epistemological Heterogeneity in Social Movements. *Proc. ACM Hum.-Comput. Interact.* 9, 2 (May 2025), CSCW013:1–CSCW013:32. doi:10.1145/3710911
- [28] Gloria Anzaldúa. 2015. *Light in the dark =: Luz en lo oscuro: rewriting identity, spirituality, reality*. Duke University Press, Durham, North Carolina.
- [29] Gloria Anzaldúa. 2021. *Borderlands =: La frontera: the new mestiza* (fifth edition ed.). Aunt Lute Books, San Francisco, Calif. OCLC: on1308503869.
- [30] Charlene Aapik Apok, Malia Villegas, Abigail Echo-Hawk, Jody Juneby Potts, and Kelsey Ciugun Wallace. 2021. *We are Calling To You: Alaska's Missing and Murdered Indigenous Womxn and Girls*. Technical Report.
- [31] Arturo Arias. 2018. From Indigenous Literatures to Native American and Indigenous Theorists: The Makings of a Grassroots Decoloniality. *Latin American Research Review* 53, 3 (Sept. 2018), 613–626. doi:10.25222/larr.181
- [32] Cory L. Armstrong. 2013. *Media Disparity: A Gender Battleground*. Bloomsbury Publishing PLC. Google-Books-ID: yW7qAQAAQBAJ.
- [33] Alex Heeney · CBC Arts . 2023. FILM: Rustic Oracle. <http://blog.americanindianadoptees.com/2023/09/film-rustic-oracle.html>
- [34] Assistant Chief Jack Austin Jr. 2024. Guides: MMIW: Missing and Murdered Indigenous Women: Home. <https://lawlibguides.sandiego.edu/mmiw/home>
- [35] Audrey Huntley. 2020. *Beyond Survival*. <https://www.akpress.org/beyond-survival.html>
- [36] Odette Auger. 2023. A Force of Love. <https://watershedsentinel.ca/articles/a-force-of-love/>
- [37] Kagonya Awori, Frank Vetere, and Wally Smith. 2015. Transnationalism, Indigenous Knowledge and Technology: Insights from the Kenyan Diaspora. In *Proceedings of the 33rd Annual ACM Conference on Human Factors in Computing Systems (CHI '15)*. Association for Computing Machinery, New York, NY, USA, 3759–3768. doi:10/grfxmr 25 citations (Crossref) [2024-06-30].
- [38] Tammy Ayer. 2018. First steps taken to count missing, murdered Yakama women and girls. <https://www.heraldnet.com/northwest/first-steps-taken-to-count-missing-murdered-yakama-women-and-girls/> Section: Northwest.
- [39] Ronet Bachman, Heather Zaykowski, Rachel Kallmyer, Margarita Poteyeva, and Christina Lanier. 2008. Violence Against American Indian and Alaska Native Women and the Criminal Justice Response: What is Known. (Aug. 2008).
- [40] Jane Bailey and Sara Shayan. 2016. Missing and Murdered Indigenous Women Crisis: Technological Dimensions. *Canadian Journal of Women and the Law* 28, 2 (Aug. 2016), 321–341. doi:10/gscxrh 8 citations (Crossref) [2024-06-30].
- [41] Aydin Bal and Aaron Bird Bear. 2023. Decolonizing Agency: Future-Making with Indigenous Communities. In *Agency and Transformation* (1 ed.), Nick Hopwood and Annalisa Sannino (Eds.). Cambridge University Press, 183–208. doi:10.1017/9781009153799.009
- [42] Cutcha Risling Baldy. 2020. Every Number is a Person. <https://www.northcoastjournal.com/letters-opinion/every-number-is-a-person-18135887>
- [43] Rosanna Bellini, Emily Tseng, Noel Warford, Alaa Daffalla, Tara Matthews, Sunny Consolvo, Jill Palzkill Woelfer, Patrick Gage Kelley, Michelle L Mazurek, Dana Cuomo, et al. 2023. SoK: Safer Digital-Safety Research Involving At-Risk Users. *arXiv preprint arXiv:2309.00735* (2023).
- [44] Ruha Benjamin. 2019. *Race After Technology: Abolitionist Tools for the New Jim Code*. John Wiley & Sons.
- [45] Kaili Berg. 2024. 2024 Missing and Murdered Indigenous Events Across Indian Country. <https://www.yahoo.com/news/2024-missing-murdered-indigenous-events-120328548.html>
- [46] Nicola J. Bidwell. 2016. Moving the centre to design social media in rural Africa. *AI & SOCIETY* 31, 1 (Feb. 2016), 51–77. doi:10/ghc82h 47 citations (Crossref) [2024-06-30].
- [47] Nicola J Bidwell, Peta-Marie Standley, Tommy George, and Vicus Steffensen. 2008. The landscape's apprentice: lessons for place-centred design from grounding documentary. In *Proceedings of the 7th ACM conference on Designing interactive systems*. ACM, Cape Town South Africa, 88–98. doi:10/c3xjgj
- [48] Autumn Asher BlackDeer. 2023. Unsettling Feminism in Social Work: Toward an Indigenous Decolonial Feminism. *Affilia* (Aug. 2023), 08861099231193617. doi:10/gskf8r 4 citations (Crossref) [2024-06-30] Publisher: SAGE Publications Inc.
- [49] Ned Blackhawk. 2023. *The Rediscovery of America: Native Peoples and the Unmaking of U.S. History*. Yale University Press, New Haven, CT.
- [50] Cindy Blackstock, Sarah Clarke, James Cullen, Jeffrey D'Hondt, and Jocelyn Formsma. 2004. Keeping the Promise The Convention on the Rights of the Child and the Lived Experiences of First Nations Children and Youth. <https://shannendsdream.org/sites/default/files/20.KeepingThePromise.pdf>
- [51] Kacy A. Bleeker. 2023. *Efficacy of Online Social Movements for Sparking Change: The Case of the Missing Murdered and Indigenous Women Movement (#MMIW)*. Ph.D. University of South Florida, United States – Florida. <https://www.proquest.com/docview/2839639867/abstract/257F23264C604375PQ/1> ISBN: 9798379919146.

- [52] Garet Bleir, Anya Zoledzowski, News21 Staff, Center for Public Integrity August 27, and 2018. 2018. Murdered and missing Native American women challenge police and courts. <http://publicintegrity.org/politics/murdered-and-missing-native-american-women-challenge-police-and-courts/>
- [53] Nicole Bowman, Jeremy Braithwaite, and Linda Warner. 2022. *Knowledge Gatherers & Caretakers: A Research Guidance Document for MMIW/R*. Technical Report. https://www.doj.state.wi.us/sites/default/files/ocvs/2723EditedFinalWI_MMIWRDataSubCmteResearchGuidanceDocfromBPC.pdf
- [54] Maria Yellow Horse Brave Heart, Josephine Chase, Jennifer Elkins, and Deborah B. Altschul. 2011. Historical Trauma Among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations. *Journal of Psychoactive Drugs* 43, 4 (Oct. 2011), 282–290. doi:10.1080/02791072.2011.628913
- [55] Maria Yellow Horse Brave Heart and Lemyra M. DeBruyn. 1998. The American Indian Holocaust: Healing Historical Unresolved Grief. *American Indian and Alaska Native Mental Health Research* 8, 2 (1998), 60–82. doi:10.5820/aian.0802.1998.60
- [56] Brooklyn Public Library. 2025. Missing and Murdered Indigenous Persons (MMIP). <https://www.bklynlibrary.org/lenapehoking/mmiw>
- [57] Alleen Brown. 2018. Indigenous Women Have Been Disappearing for Generations. Politicians Are Finally Starting to Notice. <https://theintercept.com/2018/05/31/missing-and-murdered-indigenous-women/>
- [58] Amanda Buffalo. 2023. MIT Solve. <https://solve.mit.edu/solutions/76620> remark: seek for community-driven research.
- [59] Brian Bull. 2021. As Activists Mourn Missing And Murdered Indigenous Women, Hopes Follow New Developments. <https://www.klcc.org/crime-law-justice/2021-05-05/as-activists-mourn-missing-and-murdered-indigenous-women-hopes-follow-new-developments> Section: Crime, Law & Justice.
- [60] Dolly A. Butz, Tim Hynds, and Jesse Brothers. 2021. Special Journal report - Stolen lives: The epidemic of missing and murdered Indigenous women. https://siouxcityjournal.com/news/local/collection_80fb59-ceb4-5102-80cd-7639339aebf.html
- [61] Maarten Buyl, Alexander Rogiers, Sander Noels, Iris Dominguez-Catena, Edith Heiter, Raphael Romero, Iman Johary, Alexandru-Cristian Mara, Jeffrey Lijffijt, and Tijl Bie. 2024. *Large Language Models Reflect the Ideology of their Creators*. doi:10.48550/arXiv.2410.18417
- [62] Jodi Byrd, Eve Tuck, Maya Caspary, Ruth Daly, and Rebecca Macklin. 2023. ‘On Being Committed to Indigenous Feminist Interventions’: Jodi Byrd and Eve Tuck in Conversation. *Parallax* 29, 2 (April 2023), 229–247. doi:10/gt57mw 0 citations (Crossref/DOI) [2024-08-07] Publisher: Routledge _eprint: <https://doi.org/10.1080/13534645.2023.2271735>.
- [63] Gian Marco Caletti and Kolis Summerer. 2024. *Criminalizing Intimate Image Abuse: A Comparative Perspective*. Oxford University Press. Google-Books-ID: 0pvvEAAQBAJ.
- [64] National Film Board of Canada. 2012. Who Cares. https://www.nfb.ca/film/who_cares/embed/player/
- [65] Vikram Kamath Cannanure, Dilrukshi Gamage, Christian Sturm, Heike Winschiers-Theophilus, Juan Fernando Maestre, Naveena Karusala, Pedro Reynolds-Cuellar, and Neha Kumar. 2021. Decolonizing HCI Across Borders. In *Extended Abstracts of the 2021 CHI Conference on Human Factors in Computing Systems*. ACM, Yokohama Japan, 1–5. doi:10.1145/3411763.3441348
- [66] Vikram Kamath Cannanure, Delvin Varghese, Cuauhtémoc Rivera-Loaiza, Faria Noor, Dipro Das, Pranjal Jain, Meiyin Chang, Marisol Wong-Villacres, Naveena Karusala, Nova Ahmed, Sarina C Till, Bernard Ijesunor Akhigbe, Melissa Densmore, Susan Dray, Christian Sturm, and Neha Kumar. 2023. HCI Across Borders: Towards Global Solidarity. In *Extended Abstracts of the 2023 CHI Conference on Human Factors in Computing Systems*. ACM, Hamburg Germany, 1–5. doi:10/gscgwn 0 citations (Crossref) [2024-06-30].
- [67] Stephanie Russo Carroll, Desi Rodriguez-Lonebear, Randall Akee, Annita Lucchesi, and Jennifer Rai Richards. 2020. Indigenous Data in the Covid-19 Pandemic: Straddling Erasure, Terrorism, and Sovereignty. <https://items.ssrn.org/covid-19-and-the-social-sciences/disaster-studies/indigenous-data-in-the-covid-19-pandemic-straddling-erasure-terrorism-and-sovereignty/>
- [68] Amy L. Casselman. 2016. *Injustice in Indian country : jurisdiction, American law, and sexual violence against native women*. Peter Lang. <https://cir.nii.ac.jp/crid/1970023484923556383>
- [69] Rachel Charlotte Smith, Heike Winschiers-Theophilus, Daria Loi, Rogério Abreu de Paula, Asnath Paula Kambunga, Marly Muudeni Samuel, and Tariq Zaman. 2021. Decolonizing Design Practices: Towards Pluriversality. In *Extended Abstracts of the 2021 CHI Conference on Human Factors in Computing Systems (CHI EA '21)*. Association for Computing Machinery, New York, NY, USA, 1–5. doi:10.1145/3411763.3441334
- [70] Veronica Coit. 2023. Marching for the missing and murdered. <https://ashevilleblade.com/?p=4715>
- [71] Tamara Colaque. 2023. Part One: Acknowledging My Herstory and Identity for MMIWG. <https://blog.nativehope.org/acknowledging-my-herstory-and-identity-for-mmiwg>
- [72] Jan Coles, Jill Astbury, Elizabeth Dartnall, and Shazneen Limjerwala. 2014. A Qualitative Exploration of Researcher Trauma and Researchers’ Responses to Investigating Sexual Violence. *Violence Against Women* 20, 1 (Jan. 2014), 95–117. doi:10/gfw8tz Publisher: SAGE Publications Inc.
- [73] The Not Invisible Act Commission. 2023. *Not One More: Findings & Recommendations of the Not Invisible Act Commission*. Technical Report. https://www.justice.gov/d9/d9/2023-11/34%20NIAC%20Final%20Report_version%2011.1.23FINAL.pdf
- [74] Raewyn Connell. 2021. *Southern theory: the global dynamics of knowledge in social science*. Polity, Cambridge ; Malden, MA. OCLC: ocn190776500.
- [75] Jeff Corntassel, Chaw-win-is, and T'lakwadzi. 2009. Indigenous Storytelling, Truth-telling, and Community Approaches to Reconciliation. *ESC: English Studies in Canada* 35, 1 (2009), 137–159. <https://muse.jhu.edu/pub/79/article/384479> Publisher: Association of Canadian College and University Teachers of English.
- [76] Juliana Coughlin. 2020. A Strength Based Approach: Responding to Violence Against Indigenous Women Case Study: North Point Douglas Women’s Centre, Winnipeg. (April 2020). <http://hdl.handle.net/1993/34643>
- [77] Nick Couldry and Ulises Ali Mejias. 2023. The decolonial turn in data and technology research: what is at stake and where is it heading? *Information, Communication & Society* 26, 4 (March 2023), 786–802. doi:10.1080/1369118X.2021.1986102 46 citations (Crossref/DOI) [2024-12-27] 36 citations

- 2497 (Crossref/DOI) [2024-08-17].
- 2498 [78] Kimberlé Crenshaw and Neil Gotanda. 1995. *Critical race theory: The key writings that formed the movement*. The New Press.
- 2499 [79] Crummy. 2022. Beautiful Soup: We called him Tortoise because he taught us. <https://www.crummy.com/software/BeautifulSoup/>
- 2500 [80] Cristiano Codeiro Cruz. 2021. Decolonizing Philosophy of Technology: Learning from Bottom-Up and Top-Down Approaches to Decolonial
2501 Technical Design. *Philosophy & Technology* 34, 4 (Dec. 2021), 1847–1881. doi:10/gtkvw8 14 citations (Crossref) [2024-06-30].
- 2502 [81] Lori Culbert. 2023. B.C.'s unsolved missing, murder cases leave families devastated | Vancouver Sun. <https://vancouversun.com/news/crime/still-unsolved-still-devastating-families-look-at-bc-many-missing-and-murdered-persons-cases>
- 2503 [82] Dara Culhane. 2003. Their Spirits Live within Us: Aboriginal Women in Downtown Eastside Vancouver Emerging into Visibility. *American Indian*
2504 *Quarterly* 27, 3/4 (2003), 593–606. <https://www.jstor.org/stable/4138965> Publisher: University of Nebraska Press.
- 2505 [83] Linwood Custalow and Angela L. Daniel. 2007. *The True Story of Pocahontas: The Other Side of History*. Fulcrum Publishing.
- 2506 [84] Karina Czyzewski. 2011. Colonialism as a Broader Social Determinant of Health. *International Indigenous Policy Journal* 2, 1 (2011), 1–14.
2507 <https://www.jstor.org/stable/48766922> Publisher: Western University.
- 2508 [85] Dateline NBC. 2024. Missing and murdered Indigenous people featured in Dateline NBC's Missing in America and Cold Case Spotlight series.
2509 <https://www.nbcnews.com/dateline/in-the-news/missing-murdered-indigenous-people-featured-dateline-nbcs-missing-amer-rcna142027>
- 2510 [86] Jamie Day. 2022. Missing and Murdered in North Carolina- The Cases of Lumbee Stolen Sisters. [https://lostsoulf/offamerica.wordpress.com/2022/04/27/missing-and-murdered-in-north-carolina-the-cases-of-lumbee-stolen-sisters/](https://lostsoulf офамерика.wordpress.com/2022/04/27/missing-and-murdered-in-north-carolina-the-cases-of-lumbee-stolen-sisters/)
- 2511 [87] Sarah Deer. 2015. *The Beginning and End of Rape: Confronting Sexual Violence in Native America*. U of Minnesota Press. Google-Books-ID:
2512 tzB0DwAAQBAJ.
- 2513 [88] Department of Justice. 2022. Report on the OVC Fiscal Year 2022 Crime Victims Fund Tribal Set-Aside Formula Program. (2022).
- 2514 [89] Department of Justice. 2024. *Report on the OVC Fiscal Year 2024 Crime Victims Fund Tribal Set-Aside Formula Program*. Technical Report.
2515 <https://ovc.ojp.gov/program/tribal/tribal-victim-services-set-aside/fy-2024-annual-report.pdf>
- 2516 [90] Chase DiBenedetto. 2023. 'Forgiving Johnny' review: Exploring a paperless framework for restorative justice. <https://mashable.com/article/forgiving-johnny-documentary-review-ai-restorative-justice> Section: Entertainment.
- 2517 [91] Sophie Diehl. 2019. *Is Social Media Only for White Women?: From #METOO to #MMIW*. Master's thesis. Northern Arizona University, United States
2518 – Arizona. <https://www.proquest.com/docview/2296357332/abstract/3A1327539C134F74PQ/1> ISBN: 9781085642316.
- 2519 [92] Native Land Digital. [n. d.]. Native-Land.ca | Our Home on Native Land. <https://native-land.ca/>
- 2520 [93] Bich Ngoc (Rubi) Doan and Joseph Seering. 2025. The Design Space for Online Restorative Justice Tools: A Case Study with ApoloBot. In *Proceedings*
2521 *of the 2025 CHI Conference on Human Factors in Computing Systems (CHI '25)*. Association for Computing Machinery, New York, NY, USA, 1–19.
2522 doi:10/g9hj5z
- 2523 [94] Kenneth J. Doka (Ed.). 1989. *Disenfranchised grief: Recognizing hidden sorrow*. Lexington Books/D. C. Heath and Com, Lexington, MA, England.
2524 Pages: xvi, 347.
- 2525 [95] Paul Dourish and Scott D. Mainwaring. 2012. Ubicomp's colonial impulse. In *Proceedings of the 2012 ACM Conference on Ubiquitous Computing*
2526 (*Ubicomp '12*). Association for Computing Machinery, New York, NY, USA, 133–142. doi:10/gbhb4g 138 citations (Crossref) [2024-06-30].
- 2527 [96] Dylan Thomas Doyle, Casey Paul, and Jed R. Brubaker. 2025. Assessing Support for Mortality: An Environmental Scan of Online Platforms.
2528 *Proceedings of the ACM on Human-Computer Interaction* 9, 2 (May 2025), 1–18. doi:10.1145/3710930
- 2529 [97] Daniel Drache, Fred Fletcher, and Coral Voss. 2016. What the Canadian Public is Being Told About the More than 1200 Missing & Murdered
2530 Indigenous Women and First Nations Issues: A Content and Context Analysis of Major Mainstream Canadian Media, 2014–2015. doi:10.2139/
2531 ssrn.2758140 4 citations (Crossref/DOI) [2024-12-27] 4 citations (Crossref/DOI) [2024-08-27].
- 2532 [98] Marisa Elena Duarte. 2017. *Network Sovereignty: Building the Internet across Indian Country*. University of Washington Press. Google-Books-ID:
2533 sWgmDwAAQBAJ.
- 2534 [99] Marisa Elena Duarte, Morgan Vigil-Hayes, Ellen Zegura, Elizabeth Belding, Ivone Masara, and Jennifer Case Nevarez. 2021. As a Squash Plant
2535 Grows: Social Textures of Sparse Internet Connectivity in Rural and Tribal Communities. *ACM Trans. Comput.-Hum. Interact.* 28, 3 (July 2021),
2536 16:1–16:16. doi:10/gt252b 15 citations (Crossref) [2024-06-30] 15 citations (Crossref/DOI) [2024-07-01].
- 2537 [100] Roxanne Dunbar-Ortiz. 2014. *An Indigenous Peoples' History of the United States*. Beacon Press, Boston, MA.
- 2538 [101] Abigail Echo-Hawk. 2020. *Our Bodies, Our Stories: Sexual Violence Among Native Women in Seattle, WA*. Technical Report. <https://www.uhi.org/wp-content/uploads/2024/11/Our-Bodies-Our-Stories-2020-revision-4.pdf>
- 2539 [102] Abigail Echo-Hawk, Adrian Dominguez, and Lael Echo-Hawk. 2020. MMIWG: WE DEMAND MORE - A corrected research study of missing and
2540 murdered Indigenous women & girls in Washington State. (2020).
- 2541 [103] Abigail Echo-Hawk, Sofia Locklear, Sarah McNally, Lannesse Baker, and Sacena Gurule. 2025. How Should Epidemiologists Respond to Data
2542 Genocide? *AMA Journal of Ethics* 27, 1 (Jan. 2025), 44–50. doi:10/g8zcxn 0 citations (Crossref/DOI) [2025-01-10] Publisher: American Medical
2543 Association.
- 2544 [104] Abigail Echo-Hawk, Emily Vega, Sacena Gurule, Banita M. McCarn, and Cheyenne Seneca. 2024. *A Step Toward Justice: Community Informed Law*
2545 *Enforcement MMIP Websites*. Technical Report. <https://www.uhi.org/resources/a-step-towards-justice-community-informed-law-enforcement-mmip-websites/>
- 2546 [105] Cindy L. Ehlers, Ian R. Gizer, David A. Gilder, Jarrod M. Ellingson, and Rachel Yehuda. 2013. Measuring historical trauma in an American Indian
2547 community sample: Contributions of substance dependence, affective disorder, conduct disorder and PTSD. *Drug and Alcohol Dependence* 133, 1
2548 Manuscript submitted to ACM

- 2549 (Nov. 2013), 180–187. doi:10.1016/j.drugalcddep.2013.05.011
- 2550 [106] Hunter Old Elk. 2021. Protect Our Indigenous Sisters. <https://centerofthewest.org/2021/05/05/protect-our-indigenous-sisters/>
- 2551 [107] Canadian Encyclopedia. 2006. First Nations in Canada. <https://www.thecanadianencyclopedia.ca/en/article/first-nations>
- 2552 [108] Arturo Escobar. 2007. WORLDS AND KNOWLEDGES OTHERWISE: The Latin American modernity/coloniality research program. *Cultural Studies* 21, 2-3 (March 2007), 179–210. doi:10.d9qxdb
- 2553 [109] Arturo Escobar. 2018. *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds*. Duke University Press. Google-Books-ID: M0NRDwAAQBAJ.
- 2554 [110] Teresa Evans-Campbell, Karina L. Walters, Cynthia R. Pearson, and Christopher D. Campbell. 2012. Indian Boarding School Experience, Substance Use, and Mental Health among Urban Two-Spirit American Indian/Alaska Natives. *The American Journal of Drug and Alcohol Abuse* 38, 5 (Sept. 2012), 421–427. doi:10.3109/00952990.2012.701358 Publisher: Taylor & Francis _eprint: https://doi.org/10.3109/00952990.2012.701358.
- 2555 [111] Frantz Fanon, Constance Farrington, and Frantz Fanon. 2002. *The wretched of the earth*. Grove Press, New York.
- 2556 [112] Frantz Fanon, Ziauddin Sardar, and Homi K. Bhabha. 2008. *Black skin, white masks* (new edition ed.). Pluto Press, London.
- 2557 [113] Jaydon Farao, Hafeni Mthoko, and Melissa Densmore. 2024. Transformative Narratives: Fostering Ubuntu-Inspired Participatory Design Practices. In *Proceedings of the Participatory Design Conference 2024: Exploratory Papers and Workshops - Volume 2 (PDC '24, Vol. 2)*. Association for Computing Machinery, New York, NY, USA, 107–113. doi:10.g8ptjx
- 2558 [114] FCC. 2024. National Virtual MEP Presentation Deck. https://www.fcc.gov/sites/default/files/NationalvirtualMEPresentationDeckJune17_2024.pdf
- 2559 [115] Mylynn Felt. 2016. Mobilizing Affective Political Networks: The Role of Affect in Calls for a National Inquiry to Murdered and Missing Indigenous Women during the 2015 Canadian Federal Election. In *Proceedings of the 7th 2016 International Conference on Social Media & Society (SMSociety '16)*. Association for Computing Machinery, New York, NY, USA, 1–8. doi:10.gt7gjm
- 2560 [116] Mylynn Felt. 2016. Mobilizing Affective Political Networks: The Role of Affect in Calls for a National Inquiry to Murdered and Missing Indigenous Women during the 2015 Canadian Federal Election. In *Proceedings of the 7th 2016 International Conference on Social Media & Society (SMSociety '16)*. Association for Computing Machinery, New York, NY, USA, 1–8. doi:10.gt7gjm
- 2561 [117] Erica Ficklin, Melissa Tehee, Racheal M. Killgore, Devon Isaacs, Sallie Mack, and Tammie Ellington. 2022. Fighting for our sisters: Community advocacy and action for missing and murdered Indigenous women and girls. *Journal of Social Issues* 78, 1 (March 2022), 53–78. doi:10.j2c3 11 citations (Crossref) [2024-06-30].
- 2562 [118] First-Nations.info. 2025. First Nations A To Z | Canada First Nations. <https://www.first-nations.info/first-nations-a-z>
- 2563 [119] Donald L. Fixico. 1986. *Termination and Relocation. Federal Indian Policy, 1945–1960*. University of New Mexico Press, Journalism Building, Suite 220, Albuquerque, NM 87131 (\$27. ERIC Number: ED277536.
- 2564 [120] Fox Valley Technical College. 2024. Bureau of Justice Assistance Tribal Training & Technical Assistance. <https://walkingoncommonground.org/wp-content/uploads/2024/05/BJAcalendar2011.pdf>
- 2565 [121] Christopher J. Frey. 2016. The White Savior in the Mirror. In *Annual Review of Comparative and International Education 2016*. Vol. 30. Emerald Group Publishing Limited, 0. doi:10.1108/S1479-367920160000030014
- 2566 [122] Lauren Furey, Jason Turcotte, Janean Sorrell, Nadia Urbina, Emily Frisan, and Nicolas Corrales. 2023. Miss(ing) Representation: Examining How Race Shaped News Coverage of Missing Women Surrounding Gabby Petito's Disappearance. *Journalism Practice* 0, 0 (2023), 1–18. doi:10.gtp4wd 1 citations (Crossref) [2024-06-30] Publisher: Routledge _eprint: https://doi.org/10.1080/17512786.2023.2259378.
- 2567 [123] Mona Gable. 2023. When Your Loved Ones Go Missing and Authorities Don't Care. <https://www.teenvogue.com/story/searching-for-savanna-book-missing-murdered-indigenous-women-girls> Section: tags.
- 2568 [124] Jasmine K Gani and Rabea M Khan. 2024. Positionality Statements as a Function of Coloniality: Interrogating Reflexive Methodologies. *International Studies Quarterly* 68, 2 (June 2024), sqae038. doi:10.gtqsmj 0 citations (Crossref) [2024-06-30].
- 2569 [125] Isabella Garcia. 2020. How Technology Helps Preserve Endangered Indigenous Languages. <https://www.yesmagazine.org/social-justice/2020/04/15/technology-indigenous-languages>
- 2570 [126] Patricia Garcia, Tonia Sutherland, Niloufar Salehi, Marika Cifor, and Anubha Singh. 2022. No! Re-imagining Data Practices Through the Lens of Critical Refusal. *Proc. ACM Hum.-Comput. Interact.* 6, CSCW2 (Nov. 2022), 315:1–315:20. doi:10.1145/3557997
- 2571 [127] Aakash Gautam, Deborah Tatar, and Steve Harrison. 2020. Crafting, Communalism, and Computing: Building on Existing Strengths To Support a Vulnerable Population. In *Proceedings of the 2020 CHI Conference on Human Factors in Computing Systems (CHI '20)*. Association for Computing Machinery, New York, NY, USA, 1–14. doi:10.gnk2sw 18 citations (Crossref/DOI) [2024-10-08].
- 2572 [128] Charles Gerian. 2020. YELLOWSTONE tackles missing and murdered Indigenous; Sterilization; Victim-blaming. <https://www.blackwelljournaltribune.net/articles/11326/view.html/>
- 2573 [129] Amy German. 2008. Lighting the way for those not here: While the number of missing and murdered Aboriginal women in Canada rises, 40 communities across the country remember their spirits. <http://www.nationnewsarchives.ca/article/lighting-the-way-for-those-not-here-while-the-number-of-missing-and-murdered-aboriginal-women-in-canada-rises-40-communities-across-the-country-remember-their-spirits-2/>
- 2574 [130] Jenny Gilberg, Jeremy NeVilles-Sorell, Tina Olson, Beryl Rock, Babette Sandman, Barry Skye, Rebecca St. George, and Victoria Ybanez. 2003. *Addressing Domestic Violence in Native Communities: Introductory Manual*. Technical Report. <https://mshoop.org/wp-lib/wp-content/uploads/2022/01/intro.pdf>
- 2575 [131] Kristen Gilchrist. 2010. "Newsworthy" Victims?: Exploring differences in Canadian local press coverage of missing/murdered Aboriginal and White women. *Feminist Media Studies* 10, 4 (Dec. 2010), 373–390. doi:10.flkfccb 99 citations (Crossref/DOI) [2024-09-04] Publisher: Routledge
- 2576 Manuscript submitted to ACM

- 2601 _eprint: <https://doi.org/10.1080/14680777.2010.514110>.
- 2602 [132] Eric Goldman. 2008. Search engine bias and the demise of search engine utopianism. In *Web search*. Springer, 121–133.
- 2603 [133] Joseph P. Gone and Joseph E. Trimble. 2012. American Indian and Alaska Native Mental Health: Diverse Perspectives on Enduring Disparities. *Annual Review of Clinical Psychology* 8, Volume 8, 2012 (April 2012), 131–160. doi:[10.1146/annurev-clinpsy-032511-143127](https://doi.org/10.1146/annurev-clinpsy-032511-143127) Publisher: Annual Reviews.
- 2604 [134] Caroline Gottschalk-Druschke. 2022. From Access to Refusal: Remaking University-Community Collaboration. *Community Literacy Journal* 17, 1 (Oct. 2022). doi:[10.1080/10803729.2022.720300](https://doi.org/10.1080/10803729.2022.720300) 0 citations (Crossref) [2024-06-30].
- 2605 [135] Royal Canadian Mounted Police Government of Canada. 2021. Royal Canadian Mounted Police Path of Reconciliation: Strengthening Trust in the RCMP | Royal Canadian Mounted Police. <https://www.rcmp-grc.gc.ca/en/reports-research-and-publications/rcmp-path-reconciliation-strengthening-trust-the-rcmp> Last Modified: 2023-05-09.
- 2606 [136] Catriona Gray. 2024. Decolonial critique in AI policy-making and policy analysis. In *Handbook on Public Policy and Artificial Intelligence*. Edward Elgar Publishing, 195–206. <https://www.elgaronline.com/edcolchap-oa/book/9781803922171/book-part-9781803922171-23.xml> Section: Handbook on Public Policy and Artificial Intelligence.
- 2607 [137] Greater Sudbury Police Service. 2017. Looking Ahead to Build the Spirit of Our Women. (2017). <https://www.gsp.ca/en/about-gsp/resources/Documents/AODA-about-GSPS-documents/MMIWG-Strategyremediated.pdf>
- 2608 [138] Denise Grenier and Rachel Locker. 2007. *The failure to protect Indigenous women from sexual violence in the USA*. Technical Report. American Psychological Association. doi:[10.1037/e569262010-001](https://doi.org/10.1037/e569262010-001) 0 citations (Crossref) [2024-02-27].
- 2609 [139] Ramón Grosfoguel. 2007. THE EPISTEMIC DECOLONIAL TURN: Beyond political-economy paradigms. *Cultural Studies* 21, 2-3 (March 2007), 211–223. doi:[10.1080/09507480701220010](https://doi.org/10.1080/09507480701220010)
- 2610 [140] Ramón Grosfoguel. 2011. Decolonizing Post-Colonial Studies and Paradigms of Political-Economy: Transmodernity, Decolonial Thinking, and Global Coloniality. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1, 1 (May 2011). doi:[10.1080/gk5s5j](https://doi.org/10.1080/gk5s5j) 401 citations (Crossref) [2024-06-30].
- 2611 [141] Carlos Guerrero Millan, Bettina Nissen, and Larissa Pschetz. 2024. Cosmovision Of Data: An Indigenous Approach to Technologies for Self-Determination. In *Proceedings of the CHI Conference on Human Factors in Computing Systems (CHI '24)*. Association for Computing Machinery, New York, NY, USA, 1–13. doi:[10.1145/3613904.3642598](https://doi.org/10.1145/3613904.3642598) 3 citations (Crossref/DOI) [2024-12-27] 3 citations (Crossref/DOI) [2024-08-20].
- 2612 [142] Madelyn Haasken. 2023. 'Bring our missing home': Annual MMIW walk highlights families impacted by loss. <https://www.bemidjipioneer.com/news/local/bring-our-missing-home-annual-mmiw-walk-highlights-families-impacted-by-loss> Section: Local.
- 2613 [143] Emma Hall. 2024. Missing and Murdered Indigenous People in California an 'emergency.' Families seek justice. *The Sacramento Bee* (2024). <https://www.sacbee.com/news/equity-lab/accountability/article288206715.html>
- 2614 [144] Christy Hanson. 2018. Songs Born From Tragedy: Honoring the Missing and Murdered. <https://americanindianrepublic.com/songs-born-from-tragedy-honoring-the-missing-and-murdered/>
- 2615 [145] Robert Harding. 2006. Historical representations of aboriginal people in the Canadian news media. *Discourse & Society* 17, 2 (March 2006), 205–235. doi:[10.1177/095797430528444](https://doi.org/10.1177/095797430528444) 55 citations (Crossref/DOI) [2024-09-04].
- 2616 [146] Jean Hardy and Jacob Thebault-Spieker. 2024. A Turn to Assets in Community-Based Computing Research: Tradeoffs, Deficits, and Neoliberalism in Technological Development. *Proc. ACM Hum.-Comput. Interact.* 8, CSCW1 (April 2024), 14:1–14:20. doi:[10.1145/3613904.3642598](https://doi.org/10.1145/3613904.3642598)
- 2617 [147] Kelly Hayes. 2022. Indigenous Abolitionists Are Organizing for Healing and Survival | Truthout. <https://truthout.org/audio/indigenous-abolitionists-are-organizing-for-healing-and-survival/>
- 2618 [148] Nicola Henry, Asher Flynn, and Anastasia Powell. 2015. The Promise and Paradox of Justice. In *Rape Justice: Beyond the Criminal Law*, Anastasia Powell, Nicola Henry, and Asher Flynn (Eds.). Palgrave Macmillan UK, London, 1–17. doi:[10.1057/9781137476159](https://doi.org/10.1057/9781137476159)
- 2619 [149] Melanie Henshaw. 2024. 4-year-old Oregon report identifies missing Native American women as an 'emergency' – but progress has been limited - OPB. <https://www.opb.org/article/2024/06/16/oregon-report-identifies-missing-indigenous-women/>
- 2620 [150] Annita Hetooevéhotohke'e Lucchesi. 2020. Spatial Data and (De)colonization: Incorporating Indigenous Data Sovereignty Principles into Cartographic Research. *Cartographica* 55, 3 (Sept. 2020), 163–169. doi:[10.1080/1023657X.2020.1732100](https://doi.org/10.1080/1023657X.2020.1732100) Publisher: University of Toronto Press.
- 2621 [151] HIR Wellness. 2025. Home | HIR Wellness | Mobilizing Mental Health Care. <https://www.hirwellness.org>
- 2622 [152] Adrian Horton. 2023. 'The families deserve answers': inside the crisis of missing and murdered Indigenous women. *The Guardian* (Feb. 2023). <https://www.theguardian.com/tv-and-radio/2023/feb/03/murder-in-big-horn-showtime-docuseries-montana-missing-murdered-indigenous-women>
- 2623 [153] The White House. 2022. Fact Sheet: Reauthorization of the Violence Against Women Act (VAWA). <https://www.whitehouse.gov/briefing-room/statements-releases/2022/03/16/fact-sheet-reauthorization-of-the-violence-against-women-act-vawa/>
- 2624 [154] Indian Law and Order Commission. 2015. *A Roadmap for Making Native America Safer: Chapter 2 Reforming Justice for Alaska Natives: The Time is Now*. Technical Report. Washington, DC.
- 2625 [155] Indigenous Corporate Training Inc. [n. d.]. What is an Indigenous Medicine Wheel? <https://www.ictinc.ca/blog/what-is-an-indigenous-medicine-wheel>
- 2626 [156] Institute for Advanced Study. 2025. AI and Geopolitics - ST&SV Lab. <https://www.ias.edu/stsv-lab/aigeopolitics>
- 2627 [157] National Inquiry into Missing and Murdered Indigenous Women and Girls. 2019. *Reclaiming power and place. The final report of the national inquiry into missing and murdered indigenous women and girls*. Technical Report. <https://www.mmiwg-ffada.ca/wp-content/uploads/2019/06/>

- 2653 Finalreportyol1a-1.pdf
- 2654 [158] Lilly Irani, Janet Vertesi, Paul Dourish, Kavita Philip, and Rebecca E. Grinter. 2010. Postcolonial computing: a lens on design and development. In
2655 *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems (CHI '10)*. Association for Computing Machinery, New York, NY,
2656 USA, 1311–1320. doi:10/cv6vsj 436 citations (Crossref) [2024-06-30].
- 2657 [159] Ege Selin Islekel. 2017. Absent Death: Necropolitics and Technologies of Mourning. *philoSOPHIA* 7, 2 (2017), 337–355. doi:10/g8vm25 Publisher:
2658 State University of New York Press.
- 2659 [160] Cana Uluak Itchuaqiyaq, Breanne Litts, Mario Itzel Suarez, Cree Taylor, and Christy M Glass. 2020. Citation as a Critical Practice. (2020).
- 2660 [161] Elwood Jimmy, Vanessa Andreotti, and Sharon Stein. 2019. *Towards Braiding*. <https://decolonialfutures.net/towardsbraiding/>
- 2661 [162] Yasmin Jiwani. 2009. Symbolic and Discursive Violence in Media Representations of Aboriginal Missing and Murdered Women. (2009).
- 2662 [163] Rhiannon Johnson. 2022. Indigenous entrepreneurs are using drones and aerospace tech to decolonize the sky | CBC Radio. <https://www.cbc.ca/radio/unreserved/decolonizing-the-sky-indigenous-aerospace-1.6655202>
- 2663 [164] kathrynnblazebau. 2015. We are investigating the tragedy of Canada's untold missing and murdered indigenous women. Ask us anything.
2664 https://www.reddit.com/r/IAmA/comments/3udi8j/we_are_investigating_the_tragedy_of_canadas/
- 2665 [165] Holly Kays. 2022. Silent no more: Native communities call for end to crisis of missing and murdered indigenous women. <https://smokymountainnews.com/archives/item/33863-silent-no-more-native-communities-call-for-end-to-crisis-of-missing-and-murdered-indigenous-women>
- 2666 [166] Themrise Khan, Kanakulya Dickson, and Maika Sondarjee (Eds.). 2023. *White saviorism in international development: theories, practices and lived experiences*. Daraja Press, Wakefield, Quebec.
- 2667 [167] Jamie Kherbaoui and Brittany Aronson. 2021. Bleeding through the band-aid: The white saviour industrial complex. In *Routledge Handbook of Critical Studies in Whiteness*. Routledge. Num Pages: 11.
- 2668 [168] Dorothy Kidd. 2019. Extra-activism: counter-mapping and data justice. *Information, Communication & Society* 22, 7 (June 2019), 954–970. doi:10/ggvjpd 23 citations (Crossref/DOI) [2024-09-16] Publisher: Routledge _eprint: <https://doi.org/10.1080/1369118X.2019.1581243>.
- 2669 [169] Robin Wall Kimmerer. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Milkweed Editions. Google-Books-ID: vm9BAAAQBAJ.
- 2670 [170] Laurence J Kirmayer, Gregory M Brass, and Caroline L Tait. 2000. The Mental Health of Aboriginal Peoples: Transformations of Identity and Community. *The Canadian Journal of Psychiatry* 45, 7 (Sept. 2000), 607–616. doi:10.1177/070674370004500702 Publisher: SAGE Publications Inc.
- 2671 [171] Donna M. Klingspohn. 2018. The Importance of Culture in Addressing Domestic Violence for First Nation's Women. *Frontiers in Psychology* 9 (June 2018). doi:10.3389/fpsyg.2018.00872 Publisher: Frontiers.
- 2672 [172] Lilly Knoepp. 2024. Murdered, missing – never forgotten: Cherokee annual march highlights recent solved case. <https://www.bpr.org/bpr-news/2024-05-02/murdered-missing-never-forgotten-cherokee-annual-march-highlights-recent-solved-case> Section: Local News.
- 2673 [173] Lindah Kotut, Neelma Bhatti, Morva Saaty, Derek Haqq, Timothy L. Stelter, and D. Scott McCrickard. 2020. Clash of Times: Respectful Technology Space for Integrating Community Stories in Intangible Exhibits. In *Proceedings of the 2020 CHI Conference on Human Factors in Computing Systems (CHI '20)*. Association for Computing Machinery, New York, NY, USA, 1–13. doi:10.1145/3313831.3376354
- 2674 [174] Lindah Kotut and D. Scott McCrickard. 2022. Winds of Change: Seeking, Preserving, and Retelling Indigenous Knowledge Through Self-Organized Online Communities. In *Proceedings of the 2022 CHI Conference on Human Factors in Computing Systems (CHI '22)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10/gscxrg 9 citations (Crossref) [2024-06-30].
- 2675 [175] Lindah Kotut and Scott D McCrickard. 2021. Trail as Heritage: Safeguarding Location-Specific and Transient Indigenous Knowledge. In *Proceedings of the 3rd African Human-Computer Interaction Conference: Inclusiveness and Empowerment (AfriCHI '21)*. Association for Computing Machinery, New York, NY, USA, 94–102. doi:10/gtqp5g 8 citations (Crossref) [2024-06-30].
- 2676 [176] Margaret Kovach. 2021. *Indigenous Methodologies: Characteristics, Conversations, and Contexts, Second Edition*. University of Toronto Press. Google-Books-ID: 0V47EAAAQBAJ.
- 2677 [177] Neha Kumar, Vikram Cannanure, Dilrukshi Gamage, Annu Sible Prabhakar, Christian Sturm, Cuauhémoc Rivera Loaiza, Dina Sabie, Md. Moinuddin Bhuiyan, and Mario A. Moreno Rocha. 2020. HCI Across Borders and Sustainable Development Goals. In *Extended Abstracts of the 2020 CHI Conference on Human Factors in Computing Systems*. ACM, Honolulu HI USA, 1–8. doi:10.1145/3334480.3375067
- 2678 [178] Neha Kumar, Kurtis Heimerl, David Nemer, Naveena Karusala, Aditya Vashistha, Susan M. Dray, Christian Sturm, Laura S. Gaytán-Lugo, Anicia Peters, Nova Ahmed, Nicola Dell, and Jay Chen. 2018. HCI Across Borders: Paving New Pathways. In *Extended Abstracts of the 2018 CHI Conference on Human Factors in Computing Systems*. ACM, Montreal QC Canada, 1–8. doi:10.1145/3170427.3170666
- 2679 [179] Neha Kumar and Naveena Karusala. 2021. Braving Citational Justice in Human-Computer Interaction. In *Extended Abstracts of the 2021 CHI Conference on Human Factors in Computing Systems (CHI EA '21)*. Association for Computing Machinery, New York, NY, USA, 1–9. doi:10.1145/3411763.3450389
- 2680 [180] Neha Kumar, Christian Sturm, Syed Ishtiaque Ahmed, Naveena Karusala, Marisol Wong-Villacres, Leonel Morales, Rita Orji, Michaelanne Dye, Nova Ahmed, Laura S. Gaytán-Lugo, Aditya Vashistha, David Nemer, Kurtis Heimerl, and Susan Dray. 2019. HCI Across Borders and Intersections. In *Extended Abstracts of the 2019 CHI Conference on Human Factors in Computing Systems (CHI EA '19)*. Association for Computing Machinery, New York, NY, USA, 1–8. doi:10/gscgwq 7 citations (Crossref) [2024-06-30].
- 2681 [181] Andrew Kurjata. 2025. Chief who transformed Indigenous land claims in B.C. will not run for re-election. *CBC News* (Jan. 2025). <https://www.cbc.ca/news/canada/british-columbia/joe-alphonse-t%C5%9Dilhqot-in-not-running-1.7443280>
- 2682 [2704] Manuscript submitted to ACM

- [182] Maurice Jr M. Labelle. 2022. On the Decolonial Beginnings of Edward Said. *Modern Intellectual History* 19, 2 (June 2022), 600–624. doi:10/gt7qb7 1 citations (Crossref/DOI) [2024-08-23].
- [183] Teresa D. LaFromboise, Anneliese M. Heyle, and Emily J. Ozer. 1990. Changing and diverse roles of women in American Indian cultures. *Sex Roles* 22, 7 (April 1990), 455–476. doi:10.1007/BF00288164
- [184] Jane Lawrence. 2000. The Indian Health Service and the Sterilization of Native American Women. *The American Indian Quarterly* 24, 3 (2000), 400–419. <https://muse.jhu.edu/pub/17/article/200> Publisher: University of Nebraska Press.
- [185] Shaimaa Lazem, Danilo Giglitto, Makuoichi Samuel Nkwo, Hafeni Mthoko, Jessica Upani, and Anicia Peters. 2022. Challenges and Paradoxes in Decolonising HCI: A Critical Discussion. *Computer Supported Cooperative Work (CSCW)* 31, 2 (June 2022), 159–196. doi:10/gnk8tn 43 citations (Crossref) [2024-06-30].
- [186] leeanne. 2015. How Technology Is Helping Modern Language Revitalization Efforts. <http://indiancountrytodaymedianetwork.com/2015/01/08/how-technology-helping-modern-language-revitalization-efforts-158604>
- [187] Lara Martin Lengel, Sadaf Ali, and Shanna Gilkeson. 2024. Indigenous Embodied Activism and Memory Politics for Missing and Murdered Indigenous Women. *HOWARD JOURNAL OF COMMUNICATIONS* (June 2024). doi:10/g6jctm 0 citations (Crossref/DOI) [2024-10-01] Num Pages: 22 Place: Abingdon Publisher: Routledge Journals, Taylor & Francis Ltd Web of Science ID: WOS:001282726000001.
- [188] Cindy Lin and Silvia Margot Lindtner. 2021. Techniques of Use: Confronting Value Systems of Productivity, Progress, and Usefulness in Computing and Design. In *Proceedings of the 2021 CHI Conference on Human Factors in Computing Systems (CHI '21)*. Association for Computing Machinery, New York, NY, USA, 1–16. doi:10.1145/3411764.3445237
- [189] Audre Lorde. 1979. The Master's Tools Will Never Dismantle the Master's House. <https://theanarchistlibrary.org/library/audre-lorde-the-masters-tools-will-never-dismantle-the-master-s-house>
- [190] Lysanne Louter. 2023. Honouring National Indigenous History Month 2023. <https://amnesty.ca/features/honouring-national-indigenous-history-month-2023/>
- [191] Annita Lucchesi. 2020. Spatial Data and (De)colonization: Incorporating Indigenous Data Sovereignty Principles into Cartographic Research. *Cartographica* 55, 3 (Sept. 2020), 163–169. doi:10.3138/cart-2019-0022 Publisher: University of Toronto Press.
- [192] Annita Lucchesi. 2024. HOME. <https://www.annitaluchesi.com>
- [193] Annita Lucchesi. 2024. Sovereign Bodies Institute — Letter from Our Director. <https://www.sovereign-bodies.org/files/ugd/6b33f7f82ddda1d6b074f1992b3aaa28e538fe8.pdf>
- [194] Annita Lucchesi and Abigail Echo-Hawk. 2018. *Missing and Murdered Indigenous Women & Girls: A snapshot of data from 71 urban cities in the United States*. Technical Report. <https://www.uhi.org/resources/missing-and-murdered-indigenous-women-girls/>
- [195] Annita Hetoevhotohke'e Lucchesi. 2018. "Indians Don't Make Maps": Indigenous Cartographic Traditions and Innovations. *American Indian Culture and Research Journal* 42, 3 (June 2018). doi:10.17953/aicrj.42.3.luchesi
- [196] Annita Hetoevhotohke'e Lucchesi. 2019. Mapping geographies of Canadian colonial occupation: pathway analysis of murdered indigenous women and girls. *Gender, Place & Culture* 26, 6 (June 2019), 868–887. doi:10.1080/0966369X.2018.1553864 Publisher: Routledge _eprint: <https://doi.org/10.1080/0966369X.2018.1553864>
- [197] Annita Hetoevhotohke'e Lucchesi. 2020. Spirit-Based Research: A Tactic for Surviving Trauma in Decolonizing Research. (2020). doi:10.26077/K08N-3E16 Publisher: Utah State University.
- [198] Annita Hetoevhotohke'e Lucchesi. 2022. Mapping Violence against Indigenous Women and Girls: Beyond Colonizing Data and Mapping Practices. (2022).
- [199] Jeneile Luebke, Peninnah Kako, Alexa Lopez, Marin Schmitt, Anne Dressel, Kathryn Klein, and Lucy Mkandawire-Vahlmu. 2022. Barriers Faced by American Indian Women in Urban Wisconsin in Seeking Help Following an Experience of Intimate Partner Violence. *Violence Against Women* (Oct. 2022), 10778012221132304. doi:10/gsc3hk 4 citations (Crossref) [2024-06-30].
- [200] María Lugones. 2007. Heterosexism and the Colonial/Modern Gender System. *Hypatia* 22, 1 (Jan. 2007), 186–219. doi:10/cxcc4n 110 citations (Crossref) [2024-06-30].
- [201] María Lugones. 2010. Toward a Decolonial Feminism. *Hypatia* 25, 4 (2010), 742–759. doi:10/d9vjf2 1128 citations (Crossref/DOI) [2024-11-27].
- [202] Nora Mabie. 2022. May 5 events honoring missing and murdered Indigenous women. <https://www.greatfallstribune.com/story/news/tribal-news/2022/04/28/may-5-events-honoring-missing-and-murdered-indigenous-women-montana-great-falls/65352307007/>
- [203] Nora Mabie, Dianne Lugo, and Derek Catron. 2022. 'A mother's worst nightmare': Indigenous women continue to be victimized at higher rates. <https://www.statesmanjournal.com/story/news/local/2022/05/05/oregon-missing-murdered-indigenous-native-women-awareness-tribes-law-enforcement/65352325007/>
- [204] Tina Hotton Mahony, Joanna Jacob, and Heather Hobson. 2017. *Women and the Criminal Justice System*. Technical Report.
- [205] Nelson Maldonado-Torres. 2007. ON THE COLONIALITY OF BEING: Contributions to the development of a concept. *Cultural Studies* 21, 2–3 (March 2007), 240–270. doi:10/cf5z3c 1337 citations (Crossref/DOI) [2024-09-25].
- [206] Marcel Mauss. 2015. The Gift. <https://haubooks.org/the-gift/> Section: No Series.
- [207] M. Elise Marubbio. 2006. *Killing the Indian Maiden: Images of Native American Women in Film*. The University Press of Kentucky, Lexington. <https://muse.jhu.edu/pub/185/monograph/book/10039>
- [208] Achille Mbembe. 2016. *Necropolitics*.

- [209] Achille Mbembe. 2021. *Out of the Dark Night: Essays on Decolonization*. Columbia University Press. <https://www.jstor.org/stable/10.7312/m bem16028>
- [210] Jennifer McCurdy. 2016. The Privileged Guardian Angel: An Examination of White Saviour Complex in Western Media. *Political Science Undergraduate Review* 2, 1 (Oct. 2016), 23–32. [doi:10.29173/psur60](https://doi.org/10.29173/psur60)
- [211] Walter D. Mignolo. 2007. INTRODUCTION: Coloniality of power and de-colonial thinking. *Cultural Studies* 21, 2-3 (March 2007), 155–167. [doi:10.cgi?94d](https://doi.org/10.cgi?94d) 423 citations (Crossref/DOI) [2024-09-25].
- [212] Walter D. Mignolo. 2009. Epistemic Disobedience, Independent Thought and Decolonial Freedom. *Theory, Culture & Society* 26, 7-8 (Dec. 2009), 159–181. [doi:10.1177/0263276409349275](https://doi.org/10.1177/0263276409349275) 908 citations (Crossref/DOI) [2024-10-31].
- [213] Walter D. Mignolo. 2011. *The Darker Side of Western Modernity*.
- [214] Walter D. Mignolo and Catherine E. Walsh. 2018. *On Decoloniality: Concepts, Analytics, Praxis*. Duke University Press. Google-Books-ID: l8hcDwAAQBAJ.
- [215] Joshua D. Miner. 2022. Informatic tactics: Indigenous activism and digital cartographies of gender-based violence. *INFORMATION COMMUNICATION & SOCIETY* 25, 3 (Feb. 2022), 431–448. [doi:10.gndkts](https://doi.org/10.gndkts) 7 citations (Crossref/DOI) [2024-10-01] Num Pages: 18 Place: Abingdon Publisher: Routledge Journals, Taylor & Francis Ltd Web of Science ID: WOS:000555219900001.
- [216] ALANA MINKLER. 2024. North Coast families decry barriers in state system to report missing Indigenous people. <https://www.pressdemocrat.com/article/news/feather-alert-mmip-crisis/> Section: news.
- [217] Missing & Murdered Diné Relatives (MMDR). 2025. Missing & Murdered Diné Relatives. <https://navajommdr.org/>
- [218] missingin.org. 2025. Alaska Missing Person Directory. http://www.missingin.org/alaska_directory.htm
- [219] Mmiwhoismissing. 2022. Mmiwhoismissing. <https://mmiwhoismissing.org/mmip-toolkits>
- [220] Taima Moeke-Pickering, Sheila Cote-Meek, and Ann Pegoraro. 2018. Understanding the ways missing and murdered Indigenous women are framed and handled by social media users. *Media International Australia* 169, 1 (Nov. 2018), 54–64. [doi:10.ghnmb4](https://doi.org/10.ghnmb4) 12 citations (Crossref/DOI) [2024-08-27] Publisher: SAGE Publications Ltd.
- [221] Shakir Mohamed, Marie-Therese Png, and William Isaac. 2020. Decolonial AI: Decolonial Theory as Sociotechnical Foresight in Artificial Intelligence. *Philosophy & Technology* 33, 4 (Dec. 2020), 659–684. [doi:10.ggg64rt](https://doi.org/10.ggg64rt) 215 citations (Crossref/DOI) [2024-08-17].
- [222] Warmhold Jan Thomas Mollema. 2024. Decolonial AI as Disenchantment. *Open Journal of Social Sciences* 12, 2 (Feb. 2024), 574–603. [doi:10.gt7bjt](https://doi.org/10.gt7bjt) 0 citations (Crossref/DOI) [2024-08-17] Number: 2 Publisher: Scientific Research Publishing.
- [223] Rachel Monroe. 2024. Is There Hope for the Missing and Murdered Indigenous Women? *The New Yorker* (Feb. 2024). <https://www.newyorker.com/news/letter-from-the-southwest/is-there-hope-for-the-missing-and-murdered-indigenous-women> Section: letter from the southwest.
- [224] Kathryn Pauly Morgan. 1996. Describing the Emperor’s New Clothes: Three Myths of Educational (In-)Equity. In *The Gender Question In Education*. Routledge. Num Pages: 18.
- [225] Brandi Morin. 2021. The stench of death: Life and death on Canada’s Highway of Tears. <https://www.aljazeera.com/features/longform/2021/11/8/the-stench-of-death-life-along-canadas-highway-of-tears>
- [226] Brandi Morin. 2025. Picturesque California conceals a crisis of missing Indigenous women. <https://www.nationalgeographic.com/history/article/california-crisis-missing-indigenous-women> Section: History.
- [227] Tabitha Mueller, Shannon Miller, and Jazmin Orozco Rodriguez. 2020. Nevada officials, native community members grapple with high rate of missing and murdered indigenous women. <https://thenevadaindependent.com/article/nevada-officials-native-community-members-grapple-with-high-rate-of-missing-and-murdered-indigenous-women>
- [228] Tyler Musgrave, Alexis Bell, and Sarita Schoenebeck. 2025. Techno-mediated Justice: How Restorative Justice Practitioners Use VideoConferencing Platforms and What HCI Can Learn from Them. *Proc. ACM Hum.-Comput. Interact.* 9, 2 (May 2025), CSCW183:1–CSCW183:31. [doi:10.g9hj5x](https://doi.org/10.g9hj5x)
- [229] Nanook Diversity & Action Center. 2021. Episode 25: Missing and Murdered Indigenous Persons Coordinator, Ingrid Cumberland by The Urban Auntie Show. <https://creators.spotify.com/pod/profile/urbanauntieshow/episodes/Episode-25-Missing-and-Murdered-Indigenous-Persons-Coordinator-Ingrid-Cumberlidge-e1ae9av>
- [230] National Centre For Truth And Reconciliation. 2021. IMAGINE A CANADA: Celebrating Youth-Visions for Reconciliation. <https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/2016-NCTR-IMAGINE-A-CANADA-WEBBOOK-1.pdf>
- [231] National Congress of American Indians (NCAI). 2018. *Support of US Indigenous Data Sovereignty and Inclusion of Tribes in the Development of Tribal Data Governance Principles*. Technical Report.
- [232] National Congress of American Indians (NCAI). 2018. VAWA 2013’s Special Domestic Violence Criminal Jurisdiction (SDVCJ) Five-Year Report. Technical Report. https://www.niwrc.org/sites/default/files/images/resource/SDVCJ%205%20Year%20Report_final.pdf
- [233] National Congress of American Indians (NCAI). 2021. *Research Policy Update: State of the Data on Violence Against American Indian Women and Girls*. Technical Report. NCAI Policy Research Center.
- [234] National Congress of American Indians Policy Research Center. 2016. *Human & Sex Trafficking: Trends and Responses Across Indian Country*. Technical Report. <https://archive.ncai.org/policy-research-center/research-data/prc-publications/TraffickingBrief.pdf>
- [235] Native Americans Today. 2025. MMIW Crisis Explained. <https://nativeamericanstoday.com/mmiw-crisis-explained-why-indigenous-women-face-the-highest-rates-of-violence/> Section: News.
- [236] Native Education. 2023. Healing/Sharing Circle. <https://necvancouver.org/healing-sharing-circle/> Section: Certificates.

- [237] Native Hope. 2024. Missing and Murdered Indigenous Women (MMIW) - Native Hope. <https://www.nativehope.org/missing-and-murdered-indigenous-women-mmiw/>
- [238] Native News Online. 2021. Missing & Murdered Indigenous Relatives. <https://nilj.org/missing-murdered-indigenous-relatives>
- [239] Native Womens Wilderness. 2025. MMIW. <https://www.nativewomenswilderness.org/mmiw>
- [240] Native Women's Association of Canada. 2010. Sisters in Spirit Initiative: Research Findings on Missing and Murdered Indigenous Women and Girls in Canada. (April 2010). <https://policycommons.net/artifacts/2068783/what-their-stories-tell-us/2824081/> Publisher: <bound method Organization.get_name_with_acronym of <Organization: Canadian Network of Women's Shelters and Transition Houses>>.
- [241] Kate Nelson. 2022. Native Women and Girls Are In Crisis. In a First-of-Its-Kind Role, Juliet Rudie Is Hoping to Change That. <https://www.elle.com/culture/career-politics/a4060339/juliet-rudie-missing-and-murdered-indigenous-people-crisis-minnesota/> Section: News & Politics.
- [242] Jerzy Neyman. 1992. On the Two Different Aspects of the Representative Method: the Method of Stratified Sampling and the Method of Purposive Selection. In *Breakthroughs in Statistics: Methodology and Distribution*, Samuel Kotz and Norman L. Johnson (Eds.). Springer, New York, NY, 123–150. doi:10.1007/978-1-4612-4380-9_1
- [243] Nimiipuu Tribal Tribune. 2022. Missing & Murdered Indigenous People Awareness. <https://static1.squarespace.com/static/5b1c0494d274cbac3750baa/t/6298e4843bfa6c7d602effca/1654187193687/FINAL-Volume-4-issue-9.pdf>
- [244] NIWRC. 2024. MMIW Toolkit for Families and Communities. <https://www.niwrc.org/resources/toolkit/mmiw-toolkit-families-and-communities>
- [245] NIWRC. 2025. 2025 National Week of Action for MMIWR | Social Media & Public Awareness Toolkit. https://docs.google.com/document/d/1GWCPTY3bCx1K1dJP5AfZjGLKvxLSEMAH3jpfx1DK74/edit?tab=t.0&utm_campaign=MMIW+WOA&utm_medium=email&utm_senc=p2ANqtz--TFuAniwjGJNaiEKM9svPjKTbCT4MYeqBD9n2AeXGIGtyu1o38zU9g-HWlezTUWgHVVXeNukpSVDNRzFqJLDaNFoQ&hsmi=359666991&utm_content=359666991&utm_source=hs_email&usp=embed_facebook
- [246] Safiya Umoja Noble. 2018. Algorithms of Oppression: How Search Engines Reinforce Racism. In *Algorithms of Oppression*. New York University Press. <https://www.degruyterbrill.com/document/doi/10.18574/nyu/9781479833641.001.0001/html>
- [247] Kari Noe and Nurit Kirshenbaum. 2024. Where Generalized Equitable Design Practice Meet Specific Indigenous Communities. In *Proceedings of the CHI Conference on Human Factors in Computing Systems (CHI '24)*. Association for Computing Machinery, New York, NY, USA, 1–8. doi:10/gtznk 0 citations (Crossref) [2024-06-30].
- [248] Not Our Native Daughters. 2025. Not Our Native Daughters. <https://notournativedaughters.org>
- [249] Alimir Novin and Eric Meyers. 2017. Making sense of conflicting science information: Exploring bias in the search engine result page. In *Proceedings of the 2017 conference on conference human information interaction and retrieval*. 175–184.
- [250] Alison DeGraff Ollivierre, Charla M. Burnett, and Annita Hetoevhotohoke'e Lucchesi. 2021. Participatory Mapping. In *International Encyclopedia of Geography*. John Wiley & Sons, Ltd, 1–9. doi:10.1002/9781118786352.wbieg1155.pub2 _eprint: <https://onlinelibrary.wiley.com/doi/pdf/10.1002/9781118786352.wbieg1155.pub2>
- [251] Erik Ortiz. 2020. Why it's difficult to track cases of missing and murdered Native American women and girls. <https://www.nbcnews.com/news/us-news/lack-awareness-data-hinders-cases-missing-murdered-native-american-women-n1235233>
- [252] Anna Paige. 2023. Showtime documentary focuses on Montana cases of missing, murdered Indigenous girls. <http://montanafreepress.org/2023/02/02/showtime-documentary-focuses-on-montana-cases-of-missing-murdered-indigenous-girls/>
- [253] Pamela Palmater. 2015. *Indigenous Nationhood: Empowering Grassroots Citizens*. Fernwood Publishing. Google-Books-ID: XwB0EAAAQBAJ.
- [254] Pamela Palmater. 2016. Shining Light on the Dark Places: Addressing Police Racism and Sexualized Violence against Indigenous Women and Girls in the National Inquiry Special Issue: Missing and Murdered Indigenous Women Conference. *Canadian Journal of Women and the Law* 28, 2 (2016), 253–284. <https://heinonline.org/HOL/P?h=hein.journals/cajwol28&i=269>
- [255] Pam Palmater. 2018. Warrior Life • Listen on Fountain. <https://fountain.fm/show/osthyNsR1G9HqcszmdQd>
- [256] Pamela D. Palmater. 2011. *Beyond Blood: Rethinking Indigenous Identity*. UBC Press. Google-Books-ID: 0ng9DAAAQBAJ.
- [257] Rock Yuren Pang, Hope Schroeder, Kynnedy Simone Smith, Solon Barocas, Ziang Xiao, Emily Tseng, and Danielle Bragg. 2025. Understanding the LLM-ification of CHI: Unpacking the Impact of LLMs at CHI through a Systematic Literature Review. doi:10.48550/arXiv.2501.12557 arXiv:2501.12557 [cs].
- [258] Django Paris and Maisha T. Winn. 2014. *Humanizing Research: Decolonizing Qualitative Inquiry with Youth and Communities*. SAGE Publications, Inc. doi:10.4135/9781544329611
- [259] Lisa (Leigh) Patel. 2016. *Decolonizing educational research: from ownership to answerability*. Routledge, New York London. doi:10.4324/9781315658551
- [260] Sujata Patel. 2006. Beyond Binaries: A Case for Self-Reflexive Sociologies. *Current Sociology* 54, 3 (May 2006), 381–395. doi:10/dfkcgp Publisher: SAGE Publications Ltd.
- [261] Patricia Hill Collins. 1990. Black Feminist Thought in the Matrix of Domination. <https://archive.cunyhumanitiesalliance.org/introsocsping20/wp-content/uploads/sites/50/2019/03/Collins.Black-Feminist-Thought.pdf>
- [262] Dorian Peters, Susan Hansen, Jenny McMullan, Theresa Ardler, Janet Mooney, and Rafael A. Calvo. 2018. "Participation is not enough": towards indigenous-led co-design. In *Proceedings of the 30th Australian Conference on Computer-Human Interaction*. ACM, Melbourne Australia, 97–101. doi:10/gnt474 25 citations (Crossref) [2024-06-30].
- [263] Prem Phyak. 2021. Epistemicide, deficit language ideology, and (de)coloniality in language education policy. *International Journal of the Sociology of Language* 2021, 267-268 (March 2021), 219–233. doi:10.1515/ijsl-2020-0104 Publisher: De Gruyter Mouton.

- [264] Wanda Pillow. 2003. Confession, catharsis, or cure? Rethinking the uses of reflexivity as methodological power in qualitative research. *International Journal of Qualitative Studies in Education* 16, 2 (March 2003), 175–196. doi:10.1080/0951839032000060635 Publisher: Routledge _eprint: https://doi.org/10.1080/0951839032000060635.
- [265] W. S. Pillow. 2010. Dangerous reflexivity Rigour, responsibility and reflexivity in qualitative research. In *The Routledge Doctoral Student's Companion*. Routledge. Num Pages: 13.
- [266] Wanda S. Pillow. 2019. Epistemic witnessing: theoretical responsibilities, decolonial attitude and lenticular futures. *International Journal of Qualitative Studies in Education* 32, 2 (Feb. 2019), 118–135. doi:10.1080/09518398.2019.1576938 Publisher: Routledge _eprint: https://doi.org/10.1080/09518398.2019.1576938.
- [267] Anibal Quijano. 2007. COLONIALITY AND MODERNITY/RATIONALITY. *Cultural Studies* 21, 2-3 (March 2007), 168–178. doi:10/c7n8zs 1367 citations (Crossref/DOI) [2024-09-25].
- [268] Miriam Raftery. 2019. Missing and Murdered Indigenous People: Conference at Sycuan Spotlights Crisis and Calls for Change | East County Magazine. https://www.eastcountymagazine.org/missing-and-murdered-native-americans-conference-sycuan-spotlights-crisis-and-calls-change
- [269] Frances V. Rains. 1999. Indigenous Knowledge, Historical Amnesia and Intellectual Authority: Deconstructing Hegemony and the Social and Political Implications of the Curricular “Other”. In *What is Indigenous Knowledge?* Routledge. Num Pages: 15.
- [270] PJ Randhawa. 2022. 'Come look for me': How Native families plan for their own abductions by forming safety systems. https://www.king5.com/article/news/community/facing-race/missing-murdered-indigenous-women-safety-plans/281-f8551c20-c122-4b63-a456-54eb9cdd6a92 Section: king5.news,community,facing-race,local.
- [271] Amanda Ray. 2023. The Vanished: List of those missing, murdered on and near Yakama Reservation. https://www.yakimaherald.com/news/topics/the_vanished/the-vanished-list-of-those-missing-murdered-on-and-near-yakama-reservation/article_d637a8ec-1ed5-5523-83ab-b7375d3bd4a9.html
- [272] Sherene Razack. 2002. *Race, Space, and the Law: Unmapping a White Settler Society*. Between The Lines. tex.googlebooks: FWs2TYWS8cMC.
- [273] Sherene H. Razack. 2016. Gendering Disposability Special Issue: Missing and Murdered Indigenous Women Conference. *Canadian Journal of Women and the Law* 28, 2 (2016), 285–307. https://heinonline.org/HOL/P?h=hein.journals/cajwol28&i=301
- [274] Indigenous Relations and Reconciliation. 2025. Indigenous Peoples, B.C. collaborate for progress on reconciliation. https://news.gov.bc.ca/factsheets/indigenous-peoples-bc-collaborate-for-progress-on-reconciliation
- [275] KENLEA HENSON Former Reporter. 2018. Council amends VAWA to prosecute non-Indians. https://www.cherokeephoenix.org/news/council-amends-vawa-to-prosecute-non-indians/article_9cccf64-5d6b-58ca-8f19-56eb24681976.html
- [276] Luna Reyna. 2024. Secrecy and Data Issues Impede Progress on Missing and Murdered Indigenous People. http://www.underscore.news/justice/secrecy-and-data-issues-impede-progress-on-missing-and-murdered-indigenous-people/
- [277] Teresa Lancry A. S. Robalo and Razwana Begum Bt Abdul Rahim. 2023. Cyber Victimization, Restorative Justice and Victim-Offender Panels. *Asian Journal of Criminology* 18, 1 (2023), 61–74. doi:10.1007/s11417-023-09396-9
- [278] Gerald Roche. 2019. Articulating language oppression: colonialism, coloniality and the erasure of Tibet’s minority languages. *Patterns of Prejudice* 53, 5 (Oct. 2019), 487–514. doi:10/gcznb 44 citations (Crossref/DOI) [2024-09-13] Publisher: Routledge _eprint: https://doi.org/10.1080/0031322X.2019.1662074.
- [279] Francesca Maria Romeo. 2021. *Towards a Theory of Digital Necropolitics*. Ph. D. Dissertation. UC Santa Cruz. https://escholarship.org/uc/item/1059d63h
- [280] Andrè B Rosay. 2016. Violence Against American Indian and Alaska Native Women and Men. *National Institute of Justice* 2010 Findings From the National Intimate Partner and Sexual Violence Survey (2016). https://nij.ojp.gov/topics/articles/violence-against-american-indian-and-alaska-native-women-and-men tex.ids=rosayViolenceAmericanIndian.
- [281] Reuben Rose-Redwood, Natchee Blu Barnd, Annita Hetoevhotohoke'e Lucchesi, Sharon Dias, and Wil Patrick. 2020. Decolonizing the Map: Recentering Indigenous Mappings. *Cartographica* 55, 3 (Sept. 2020), 151–162. doi:10.3138/cart.53.3.intro Publisher: University of Toronto Press.
- [282] Julia Rowat. 2019. Walking with our sisters: Healing through storytelling. (2019).
- [283] Royal Canadian Mounted Police and Government of Canada. 2017. Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017 | Royal Canadian Mounted Police. https://www.rcmp-grc.gc.ca/en/working-together-end-violence-indigenous-women-and-girls-national-scan-rcmp-initiatives-may-2017 Last Modified: 2017-07-25.
- [284] Gregory W. Rutecki. 2011. Forced Sterilization of Native Americans: Later Twentieth Century Physician Cooperation with National Eugenic Policies? *Ethics & Medicine* 27, 1 (2011), 33–42. https://www.proquest.com/docview/854005204/abstract/566DFF5166124B79PQ/1 Num Pages: 11 Place: Highland Park, United States Publisher: Bioethics Press.
- [285] Edward W. Said. 1979. *Orientalism* (1st vintage books ed ed.). Vintage Books, New York.
- [286] Adam Satariano and Megan Specia. 2023. Global Leaders Warn A.I. Could Cause ‘Catastrophic’ Harm. *The New York Times* (Nov. 2023). https://www.nytimes.com/2023/11/01/world/europe/uk-ai-summit-sunak.html
- [287] Marcos S Scauso. 2025. Decolonial Pluriversality: Unveiling Genocide, Epistemicide, and Historicide in the Foundations of the United States. *Global Studies Quarterly* 5, 2 (April 2025), ksaf050. doi:10.1093/isagsq/ksaf050
- [288] Sarita Schoenebeck, Carol F. Scott, Emma Grace Hurley, Tammy Chang, and Ellen Selkie. 2021. Youth Trust in Social Media Companies and Expectations of Justice: Accountability and Repair After Online Harassment. *Proc. ACM Hum.-Comput. Interact.* 5, CSCW1 (April 2021), 2:1–2:18. doi:10/g9hj54
- [2912] Manuscript submitted to ACM

- [2913] [289] Farhana Shahid and Aditya Vashistha. 2023. Decolonizing Content Moderation: Does Uniform Global Community Standard Resemble Utopian
 [2914] Equality or Western Power Hegemony?. In *Proceedings of the 2023 CHI Conference on Human Factors in Computing Systems (CHI '23)*. Association
 [2915] for Computing Machinery, New York, NY, USA, 1–18. doi:10/gr8695 11 citations (Crossref) [2024-06-30].
- [2916] [290] Heather J. Shotton, Shelly C. Lowe, and Stephanie J. Waterman. 2023. *Beyond the Asterisk: Understanding Native Students in Higher Education*.
 [2917] Taylor & Francis. Google-Books-ID: ZBDJEEAAQBAJ.
- [2918] [291] Aline Sierp. 2020. EU Memory Politics and Europe's Forgotten Colonial Past. *Universality, Ethics and International Relations* (2020), 686–702.
 [2919] doi:10/m4hz Publisher: Routledge.
- [2920] [292] Audra Simpson. 2007. On Ethnographic Refusal: Indigeneity, 'Voice' and Colonial Citizenship. *Junctures: The Journal for Thematic Dialogue* 9
 (2007). <https://junctures.org/junctures/index.php/junctures/article/view/66> Number: 9.
- [2921] [293] Leanne Betasamosake Simpson. 2011. *Dancing on our turtle's back : stories of Nishnaabeg re-creation, resurgence and a new emergence*. Winnipeg :
 [2922] Arbeiter Ring Pub. <http://archive.org/details/timesuburbspolit00unse>
- [2923] [294] Ethan Singer. 2025. Thousands of U.S. Government Web Pages Have Been Taken Down Since Friday. *The New York Times* (Feb. 2025). <https://www.nytimes.com/2025/02/02/upshot/trump-government-websites-missing-pages.html>
- [2924] [295] siteadmin. 2013. Indigenous Women, Fracking, and Violence. <https://womensearthalliance.org/wea-voices/indigenous-women-fracking-and-violence/>
- [2925] [296] Andrea Smith. 2015. *Conquest: Sexual Violence and American Indian Genocide*. Duke University Press. Google-Books-ID: INOKCgAAQBAJ.
- [2926] [297] Linda Tuhiwai Smith. 2021. *Decolonizing Methodologies - Research and Indigenous Peoples*.
- [2927] [298] Software Freedom Conservancy. 2022. Selenium. <https://www.selenium.dev/>
- [2928] [299] Zach Sommers. 2016. Missing White Woman Syndrome: An Empirical Analysis of Race and Gender Disparities in Online News Coverage of
 [2929] Missing Persons Criminology. *Journal of Criminal Law and Criminology* (2016), 275–314.
- [2930] [300] Sovereign Bodies Institute. 2021. To' Kee Skuy' Soo Ney-wo-chek' I Will See You Again in a Good Way Year 2 Progress Report - July 2021.
<https://www.sovereign-bodies.org/files/ugd/6b33f7d7e4c0de2a434f6e9d4b1608a0648495.pdf>
- [2931] [301] Sovereign Bodies Institute. 2025. Hidden Bodies: MMIWG2 & MMIP of Central & Southern California. <https://www.sovereign-bodies.org/files/ugd/6b33f7d5aca915ab40b3a07bcbf350ead7b1.pdf>
- [2932] [302] Sovereign Bodies Institute. 2025. They Failed to Protect Me: Enhancing Response to and Surveillance of Domestic & Intimate Partner Violence and
 [2933] Missing and Murdered Indigenous Women, Girls, and Two Spirit People of California During the COVID-19 Pandemic. <https://www.sovereign-bodies.org/files/ugd/6b33f7b2e17b8500049a6bc64d055272d0649.pdf>
- [2934] [303] Sovereign Bodies Institute. 2025. Zyza Wicayuonihan Honoring Warrior Women. <https://www.sovereign-bodies.org/files/ugd/6b33f727835308ecc84e5aae8ffbd7f20403c.pdf>
- [2935] [304] Native News Online Staff. 2023. Muscogee Nation Achieves Historic First with Robotic Surgery System. <https://nativenewsonline.net/health/muscogee-nation-achieves-historic-first-with-robotic-surgery-system>
- [2936] [305] David E. Stannard. 1992. *American Holocaust: The Conquest of the New World*. Oxford University Press, New York, NY.
- [2937] [306] Sarah Stillman. 2007. 'The missing white girl syndrome': Disappeared women and media activism. *Gender & Development* (2007), 491–502.
 doi:10/bmzcmx Publisher: Routledge.
- [2938] [307] Karen Stote. 2015. *An Act of Genocide: Colonialism and the Sterilization of Aboriginal Women*. Fernwood Publishing. Google-Books-ID:
 [2939] KwF0EAAAQBAJ.
- [2940] [308] Angelika Strohmayer, Rosanna Bellini, Janis Meissner, Samantha Mitchell Finnigan, Ebtisam Alabdulqader, Austin Toombs, and Madeline Balaam.
 [2941] 2018. #CHIvity: Implications for Equality, Diversity, and Inclusion Campaigns. In *Extended Abstracts of the 2018 CHI Conference on Human
 [2942] Factors in Computing Systems (CHI EA '18)*. Association for Computing Machinery, New York, NY, USA, 1–10. doi:10.1145/3170427.3188396
- [2943] [309] Tegan Swanson. 2020. They Trespass Her Body Like They Trespass This Land: Toward Justice, Remembrance & Healing for Missing and Murdered
 [2944] Indigenous Peoples. (2020).
- [2945] [310] TELUS Corporation. 2024. Indigenous Reconciliation and Connectivity Report. (2024).
- [2946] [311] Savannah Thais. 2024. Misrepresented Technological Solutions in Imagined Futures: The Origins and Dangers of AI Hype in the Research
 [2947] Community. <http://arxiv.org/abs/2408.15244> arXiv:2408.15244 [cs].
- [2948] [312] The Amber Advocate. 2025. AMBER Alert Indian Country Briefs: 2024 Issue 2 - AMBER Advocate. <https://amberadvocate.org/indian-country/indian-country-briefs-aa58/>
- [2949] [313] Desirée Thériault. 2025. Honouring Our Sisters in Spirit: National Day of Action for MMIWG2S. <https://narrativesinc.com/journal/honouring-our-sisters-in-spirit-national-day-of-action-for-mmiwg2s>
- [2950] [314] Alexandra To, Angela D. R. Smith, Dilruba Showkat, Adinawa Adjagbodjou, and Christina Harrington. 2023. Flourishing in the Everyday: Moving
 [2951] Beyond Damage-Centered Design in HCI for BIPOC Communities. In *Proceedings of the 2023 ACM Designing Interactive Systems Conference (DIS
 [2952] '23)*. Association for Computing Machinery, New York, NY, USA, 917–933. doi:10/gt6z6k 17 citations (Crossref/DOI) [2024-08-14].
- [2953] [315] Jasper Tran O'Leary, Sara Zewde, Jennifer Mankoff, and Daniela K. Rosner. 2019. Who Gets to Future? Race, Representation, and Design Methods
 [2954] in Africatown. In *Proceedings of the 2019 CHI Conference on Human Factors in Computing Systems (CHI '19)*. Association for Computing Machinery,
 [2955] New York, NY, USA, 1–13. doi:10/gf2k3m 55 citations (Crossref/DOI) [2025-01-02].
- [2956] [316] Treaty Three Police Service. 2023. Annual Report 2022-2023. <https://www.t3ps.ca/wp-content/uploads/2023/10/2022-2023-T3PS-Annual-Report-3.pdf>

- [2965] [317] Treaty Three Police Service. 2024. Annual Report 2023-2024. <https://www.t3ps.ca/wp-content/uploads/2024/12/T3PS-Annual-Report-2023-2024-Electronic-Copy.pdf>
- [2966] [318] Krystal S. Tsosie. 2020. Models of Data Governance and Advancing Indigenous Genomic Data Sovereignty. In *Proceedings of the 26th ACM SIGKDD International Conference on Knowledge Discovery & Data Mining (KDD '20)*. Association for Computing Machinery, New York, NY, USA, 3592. doi:10/g9fthw
- [2967] [319] Tsuut'ina Nation Police Service. 2021. Annual Activity Report 2020-2021. <https://tsuutinapolice.com/wp-content/uploads/2024/06/2020-2021-Activity-Report-WS-1.pdf>
- [2968] [320] Tsuut'ina Nation Police Service. 2022. Annual Activity Report 2021-2022. <https://tsuutinapolice.com/wp-content/uploads/2024/06/2021-2022-Activity-Report-WS-1.pdf>
- [2969] [321] Eve Tuck. 2009. Suspending Damage: A Letter to Communities. *Harvard Educational Review* 79, 3 (Sept. 2009), 409–428. doi:10/gdrb3g 1337 citations (Crossref) [2024-06-30].
- [2970] [322] Eve Tuck, Jovanne Allen, Maria Bacha, Alexis Morales, Sarah Quinter, Jamila Thompson, and Melody Tuck. 2008. PAR praxes for now and future change: The collective of researchers on educational disappointment and desire. In *Revolutionizing Education*. Routledge Taylor & Francis Group, 49–83. doi:10.4324/9780203932100
- [2971] [323] Eve Tuck and K Wayne Yang. 2012. Decolonization is not a metaphor. (2012).
- [2972] [324] Eve Tuck and K Wayne Yang. 2014. R-Words: Refusing Research. (2014). doi:10/gjd6
- [2973] [325] Eve Tuck and K. Wayne Yang. 2014. Unbecoming Claims: Pedagogies of Refusal in Qualitative Research. *Qualitative Inquiry* 20, 6 (July 2014), 811–818. doi:10.1177/1077800414530265 Publisher: SAGE Publications Inc.
- [2974] [326] Kelsey Turner. 2022. ‘We have the knowledge’: Survivors of Washington’s Missing and Murdered Indigenous People Crisis Lead the Fight for Justice. <https://nativenewsonline.net/health/we-have-the-knowledge-survivors-of-washington-s-missing-and-murdered-indigenous-people-crisis-lead-the-fight-for-justice-when-justice-is-often-denied-2>
- [2975] [327] UCCM Anishnaabe Police Service. 2023. Annual Report 2021-2022. https://www.uccmpolice.com/wp-content/uploads/2023/07/2022_UCCM-AGM-Report.pdf
- [2976] [328] Simon Fraser University. 2021. Researchers revive endangered Blackfoot language using digital technology. <https://www.sfu.ca/sfunews/stories/2021/06/researchers-revive-endangered-blackfoot-language-using-digital-t.html>
- [2977] [329] Urban Indian Health Institute. 2025. Urban Indian Health. <https://www.uihi.org/urban-indian-health/>
- [2978] [330] U.S. Department of Justice. 2019. *Indian Country Investigations and Prosecutions*. Technical Report. <https://www.justice.gov/otj/page/file/1405001/dl?inline>
- [2979] [331] Liwen Vaughan and Mike Thelwall. 2004. Search engine coverage bias: evidence and possible causes. *Information processing & management* 40, 4 (2004), 693–707. Publisher: Elsevier.
- [2980] [332] Françoise Vergès. 2021. *A Decolonial Feminism*. Pluto Press. doi:10.2307/j.ctv1k531j6
- [2981] [333] VICE News. 2020. Indigenous Women Keep Going Missing in Montana. <https://www.youtube.com/watch?v=ib0GDAPEymo>
- [2982] [334] Morgan Vigil-Hayes, Marisa Duarte, Nicholet Deschine Parkhurst, and Elizabeth Belding. 2017. #Indigenous: Tracking the Connective Actions of Native American Advocates on Twitter. In *Proceedings of the 2017 ACM Conference on Computer Supported Cooperative Work and Social Computing (CSCW '17)*. Association for Computing Machinery, New York, NY, USA, 1387–1399. doi:10/gfzvpv 19 citations (Crossref) [2024-06-30].
- [2983] [335] Morgan Vigil-Hayes, Nicholet Deschine Parkhurst, and Marisa Duarte. 2019. Complex, Contemporary, and Unconventional: Characterizing the Tweets of the #NativeVote Movement and Native American Candidates through the 2018 U.S. Midterm Elections. *Proc. ACM Hum.-Comput. Interact.* 3, CSCW (Nov. 2019), 103:1–103:27. doi:10.gt7gjk
- [2984] [336] Voice of San Diego. [n. d.]. Our Interns. <https://voiceofsandiego.org/about-us/our-team/interns/>
- [2985] [337] Sarah Volpenhein. 2022. Rally at Wisconsin Capitol calls for end to ‘epidemic’ of violence against Indigenous women, girls. <https://www.jsonline.com/story/news/2022/05/06/wisconsin-capitol-mmiw-rally-condemns-epidemic-violence-against-indigenous-women-girls/9675823002/>
- [2986] [338] Helena Volzer and Alliance for the Great Lakes. 2025. *A Finite Resource: Managing the Growing Water Needs of Data Centers, Critical Minerals Mining, and Agriculture in the Great Lakes Region*. Technical Report. <https://greatlakes.org/wp-content/uploads/2025/08/AGLwaterUserreportAug2025final.pdf>
- [2987] [339] Carl Waldman. 2006. *Encyclopedia of Native American Tribes* (3. ed ed.). Checkmark Books, New York.
- [2988] [340] Karina L. Walters, Selina A. Mohammed, Teresa Evans-Campbell, Ramona E. Beltrán, David H. Chae, and Bonnie Duran. 2011. BODIES DON’T JUST TELL STORIES, THEY TELL HISTORIES: Embodiment of Historical Trauma among American Indians and Alaska Natives. *Du Bois Review: Social Science Research on Race* 8, 1 (2011), 179–189. doi:10.1017/S1742058X1100018X
- [2989] [341] Erica Weiss. 2016. Refusal as Act, Refusal as Abstention. *Cultural Anthropology* 31, 3 (Aug. 2016), 351–358. doi:10/grjdnt 21 citations (Crossref) [2024-06-30].
- [2990] [342] Kristin Welch. 2021. Strategic Plan and Toolkit. (2021). <https://www.doj.state.wi.us/sites/default/files/ocvs/finalmmiplan-kit.pdf>
- [2991] [343] Wikipedia. 2025. Highway of Tears. https://en.wikipedia.org/w/index.php?title=Highway_of_Tears&oldid=1284647139 Page Version ID: 1284647139.
- [2992] [344] Wikipedia. 2025. Missing and Murdered Indigenous Women. https://en.wikipedia.org/wiki/Missing_and_Murdered_Indigenous_Women Page Version ID: 1282174661.
- [2993] [345] Matika Wilbur and Temryss Lane. 2021. Protect Indigenous Women. <https://www.allmyrelationspodcast.com/post/protect-indigenous-women>
- [2994] Manuscript submitted to ACM

- 3017 [346] Elyse Wild. 2023. A Decade of Healing and Action: Commission Issues Urgent Recommendations to Feds for Combating MMIP Crisis. <https://nativenewsonline.net/sovereignty/a-decade-of-healing-and-action-commission-issues-urgent-recommendations-to-feds-for-combating-mmip-crisis>
- 3018 [347] Elyse Wild. 2024. New Electronic Evidence Bill Could Help Tribal Courts Bring Justice to MMIP Crisis. <https://nativenewsonline.net/health/new-electronic-evidence-bill-could-help-tribal-courts-bring-justice-to-mmip-crisis>
- 3019 [348] David Eugene Wilkins and K. Tsianina Lomawaima. 2001. *Uneven Ground: American Indian Sovereignty and Federal Law*. University of Oklahoma Press. Google-Books-ID: 96rRVU2LynMC.
- 3020 [349] Charmaine Williams and Greg Rickford. 2023. Ontario's 2022-23 Pathways to Safety Progress Report. (2023).
- 3021 [350] Robert A. Williams. 2005. *Like a Loaded Weapon: The Rehnquist Court, Indian Rights, and the Legal History of Racism in America* (ned - new edition ed.). University of Minnesota Press. <https://www.jstor.org/stable/10.5749/j.cttttd8v>
- 3022 [351] Heike Winschiers-Theophilus, Nicola J. Bidwell, Shilumbe Chivuno-Kuria, and Gereon Koch Kapuire. 2010. Determining requirements within an indigenous knowledge system of African rural communities. In *Proceedings of the 2010 Annual Research Conference of the South African Institute of Computer Scientists and Information Technologists (SAICSIT '10)*. Association for Computing Machinery, New York, NY, USA, 332–340. doi:10/cdzv9j 11 citations (Crossref) [2024-06-30].
- 3023 [352] Patrick Wolfe. 2006. Settler colonialism and the elimination of the native. *Journal of Genocide Research* 8, 4 (Dec. 2006), 387–409. doi:10/bxsx9z 3017 citations (Crossref/DOI) [2024-10-09].
- 3024 [353] Marisol Wong-Villacres, Adriana Alvarado Garcia, Juan F. Maestre, Pedro Reynolds-Cuellar, Heloisa Candello, Marilyn Iriarte, and Carl DiSalvo. 2020. Decolonizing Learning Spaces for Sociotechnical Research and Design. In *Companion Publication of the 2020 Conference on Computer Supported Cooperative Work and Social Computing (CSCW '20 Companion)*. Association for Computing Machinery, New York, NY, USA, 519–526. doi:10/g8znxn
- 3025 [354] Marisol Wong-Villacres, Adriana Alvarado Garcia, Karla Badillo-Urquiola, Mayra Donaji Barrera Machuca, Marianela Ciolfi Felice, Laura S. Gaytán-Lugo, Oscar A. Lemus, Pedro Reynolds-Cuellar, and Monica Perusquía-Hernández. 2021. Lessons from Latin America: embracing horizontality to reconstruct HCI as a pluriverse. *interactions* 28, 2 (March 2021), 56–63. doi:10.1145/3447794
- 3026 [355] Marisol Wong-Villacres, Aakash Gautam, Deborah Tatar, and Betsy DiSalvo. 2021. Reflections on Assets-Based Design: A Journey Towards A Collective of Assets-Based Thinkers. *Proc. ACM Hum.-Comput. Interact.* 5, CSCW2 (Oct. 2021), 401:1–401:32. doi:10.1145/3479545
- 3027 [356] Julia Woock. 2020. Invisible in the Data Invisible in the Media Invisible in Death. (2020). https://cnpa.com/cja2020/campus/2020/california/journalism_awards CampusDivision/General/03EnterpriseNewsStoryOrSeries(COL)/FifthPlacesWesternCollegeTheSun/Attachment_01.pdf
- 3028 [357] Sylvia Wynter. 2003. Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation–An Argument. *CR: The New Centennial Review* (2003), 257–337. doi:10.d2js45
- 3029 [358] Sijia Xiao, Coye Cheshire, and Niloufar Salehi. 2022. Sensemaking, Support, Safety, Retribution, Transformation: A Restorative Justice Approach to Understanding Adolescents' Needs for Addressing Online Harm. In *Proceedings of the 2022 CHI Conference on Human Factors in Computing Systems (CHI '22)*. Association for Computing Machinery, New York, NY, USA, 1–15. doi:10.gth3bj 27 citations (Crossref) [2024-06-30].
- 3030 [359] K. Wayne Yang, Amanda Tachine, Z Nicolazzo, and Leigh Patel. 2023. *Weaving an Otherwise: In-Relations Methodological Practice* (1 ed.). Routledge, New York. doi:10.4324/9781003448648
- 3031 [360] Jodie Voice Yellowfish. 2023. The Missing or Murdered Indigenous Women Crisis. <https://mediahub.unl.edu/media/21500>
- 3032 [361] Elise Li Zheng and Sandra Soo-Jin Lee. 2023. The Epistemological Danger of Large Language Models. *The American Journal of Bioethics* 23, 10 (Oct. 2023), 102–104. doi:10.1080/15265161.2023.2250294
- 3033 [362] Zoe Todd. 2015. Indigenizing the Anthropocene. *Art in the Anthropocene: Encounters among aesthetics, politics, environments and epistemologies* (2015). https://law.unimelb.edu.au/_data/assets/pdf_file/0005/3118244/7-Todd,-Zoe,-Indigenizing-the-Anthropocene.pdf
- 3034
- 3035
- 3036
- 3037
- 3038
- 3039
- 3040
- 3041
- 3042
- 3043
- 3044
- 3045
- 3046
- 3047
- 3048
- 3049
- 3050
- 3051
- 3052
- 3053
- 3054
- 3055
- 3056
- 3057
- 3058
- 3059
- 3060
- 3061
- 3062
- 3063
- 3064
- 3065
- 3066
- 3067
- 3068