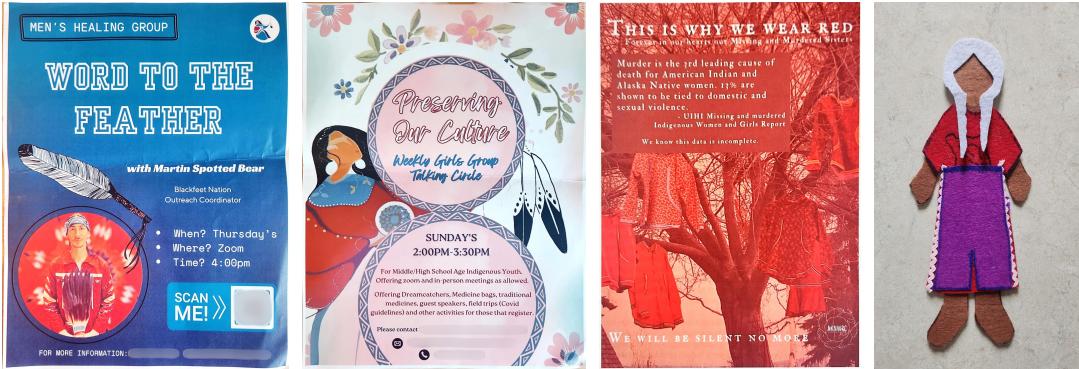


1 “Lighting The Way For Those Not Here”: How Technology Researchers Can Help
2 Fight the Missing and Murdered Indigenous Relatives (MMIR) Crisis
3

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 The (left two) flyers for talking circles run by Mother Nation, (middle) an action plan for families to find their relatives, created by
22 Alaska Native Women's Resource Center [16], and (d) (right) a doll we created to honor our lost relatives in the doll-making workshop.
23 Talking circles and doll-making workshops are sacred traditional healing practices in some Indigenous communities (A3 and
24 A4).
25

26 Indigenous peoples across Turtle Island (North America) face disproportionate rates of disappearance and murder, a “genocide” rooted
27 in settler-colonial violence and systemic erasure. Technology plays a crucial role in the Missing and Murdered Indigenous Relatives
28 (MMIR) crisis: perpetuating harm and impeding investigations, yet enabling advocacy and resistance. Communities utilize technologies
29 such as AMBER alerts, news websites, social media groups, and campaigns (like #MMIW, #MMIWR, #NoMoreStolenSisters, and
30 #NoMoreStolenDaughters) to mobilize searches, amplify awareness, and honor missing relatives. Yet, little research in HCI has critically
31 examined technology’s role in shaping the MMIR crisis by centering community voices. Through a large-scale study, we analyze
32 140 webpages to identify systemic, technological, and institutional barriers that hinder communities’ efforts, while highlighting
33 socio-technical actions that foster healing and safety. Finally, we amplify Indigenous voices by providing a dataset of stories that resist
34 epistemic erasure, along with recommendations for HCI researchers to support Indigenous-led initiatives with cultural sensitivity,
35 accountability, and self-determination.
36

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39 Murdered Indigenous Relatives (MMIR) Crisis. 1, 1 (December 2025), 59 pages. <https://doi.org/10.1145/nnnnnnn.nnnnnnn>
40

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43

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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?

60
61
62 Ficklin et al. [123]

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

67 1 Introduction

68 Missing and Murdered Indigenous Relatives (MMIR¹) is a human rights and public safety crisis against Indigenous people
69 throughout Turtle Island (North America). Although, MMIR is a gendered crisis, Indigenous peoples across colonial
70 gender constructs (women, men, transgender, non-binary, and two-spirit people) and ages (children and Elders) face
71 high rates of violence and disappearances, often from non-Native perpetrators. For e.g. in some US regions, Indigenous
72 women are murdered at rates more than ten times [40] the national average; and in Canada, it is six times the national
73 average [210]. Native women are over-represented among domestic violence victims in Alaska by 250% [161]. More than
74 four in five Indigenous women (84.3%) have experienced violence, with 96% of the cases at the hands of non-Indigenous
75 perpetrators [291]. In the US, 40% of sex trafficking victims are Native women [240].

76 The MMIR crisis is deeply rooted in settler-colonial practices and systemic oppression by the US and Canadian
77 governments through historical, structural, and socio-political policies that continue to impact the Indigenous communi-
78 ties (§ 2.1). A 2019 Canadian national inquiry concluded that these patterns of violence amount to a “genocide” of
79 the Indigenous peoples [163]. Comprehensive data on missing and murdered Indigenous victims remains scarce in
80 federal databases, leaving many cases unresolved or inadequately investigated. In the U.S., the National Missing and
81 Unidentified Persons System (NamUs) and the National Crime Information Center (NCIC) provide only limited coverage.
82 In Canada, the National Center for Missing Persons and Unidentified Remains (NCMPUR) is frequently incomplete and
83 underutilized. For example, the Urban Indian Health Institute (UIHI) [202] reported 5,712 cases of missing or murdered
84 victims in the U.S., yet only 116 (2%) appeared in federal databases. In Canada, the RCMP [294] identified 1,181 cases,
85 though advocacy groups believe this to be a severe undercount.

86 Communities have long demonstrated intergenerational resistance to colonial institutions. Audrey Huntley [36]
87 traced the MMIR movement to the grannies and aunties of Vancouver in 1991. Communities turned to technology as a
88 vital medium for raising awareness and documenting missing relatives. The MMIR movement grew from stories shared
89 within communities and amplified through social media. In 2012, Sheila North Wilson³¹ launched the #MMIW hashtag
90 on Twitter, which quickly spread and inspired related hashtags such as #MMIP, #MMIWR, #NoMoreStolenDaughters,
91 #NoMoreStolenSisters, and #NoMoreStolenRelatives. However, despite the popularity of the MMIR movement, the

100
101 ¹While “Missing and Murdered Indigenous People” (MMIP) or Missing and Murdered Indigenous Women, Girls, and Two-Spirit people (MMIWG2S) are
102 the more widely used terms, many advocates prefer “Missing and Murdered Indigenous Relatives” (MMIR) to emphasize kinship, relationality, and global
103 solidarity. Jodi Voice Yellowfish¹⁵ [380] reflects “I haven’t been [to] a space where everyone ...doing that work were so open to having so much care
104 for the work, that everyone is called a “relative” in that space.”

105 crisis has been rendered largely invisible even in technology spaces, mainstream media, and Western academia; creating
106 ‘death spaces in darkness’ due to lack of inclusion of Indigenous voices in the design of technology and knowledge-
107 production [116, 214]. Ficklin et al. [123] highlight this invisibility despite the pervasiveness of contemporary technology:
108 “Technology is so embedded in our society that it seems impossible for anyone to maintain their privacy, much less go
109 missing.”

110 We found limited HCI studies that engage directly with the MMIR crisis or support the grassroots movement led by
111 the communities. Therefore, we conducted a preliminary review of Google, Facebook, and Twitter/X which revealed
112 thousands of posts ranging from awareness campaigns and missing-person posters to articles documenting the crisis.
113 We also observed active search-and-rescue groups coordinated by survivors, families, advocates, and tribal police.
114 These digital spaces not only help locate missing relatives but also foster solidarity, with comment sections filled by
115 messages of support from Indigenous communities worldwide. These findings underscore both the urgent need for HCI
116 engagement and the role of technology as a site of advocacy, memory, and community care in the face of systemic
117 erasure. This motivated us to seek a deeper understanding of all the technologies used by communities to find their
118 loved ones and raise awareness about the crisis.

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

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

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

126 **RQ3** *How can technologists and computer science researchers **support** Indigenous communities to address the MMIR
127 crisis?*

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

132 (1) **Methodological Contribution:** We demonstrate that a large-scale empirical study can be done while embodying
133 decolonial feminist methodology rooted in Indigenous onto-epistemologies : through value-sensitivities that
134 demonstrate reflexivity, reciprocity and relational accountability, critical humility and cultural sensitivity, and
135 refusal (§ 3). Through storytelling methods, we outline six barriers (denoted by BX) : systemic barriers
136 (§ 5.1) and data barriers (§ 5.2) in locating their missing loved ones. To fight systemic injustice, we highlight
137 seven socio-technical actions: (denoted by AX) to find the (a) missing or murdered relatives (§ 6.1), seek
138 safety, support, and heal from intergenerational trauma (§ 6.2), and raise awareness of the #MMIR movement
139 (§ 6.3). This work shows how empirical HCI methods can be re-imagined to engage critically with settler-colonial
140 systems while centering Indigenous knowledge.

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

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 echo community's call for action and contextualize
 160 them through a discussion with prior literature in HCI. To meaningfully address the MMIR crisis, we provide
 161 six recommendations and invite the HCI community to (a) recognize self-determination of data and sovereignty
 162 ([§ 7.1](#)), (b) direct technological action to help families, advocates and tribal police ([§ 7.2](#)) and finally, we extend
 163 an ethical invitation for future researchers to (c) recognize Indigenous epistemologies that ceases epistemic
 164 violence ([§ 7.3](#)).
 165

166 2 Background

167 We briefly outline the colonial roots of violence underlying the MMIR crisis ([§ 2.1](#)). This historical grounding is essential
 168 for understanding the barriers experienced and actions taken by missing or murdered relatives, their families, advocates,
 169 and tribal police. Next, we discuss Native-led legislation and policy efforts to resist erasure ([§ 2.2](#)) and decolonial academic
 170 research ([§ 2.3](#)) to center Indigenous voices and fight back against the colonial institutions. Although, we provide some
 171 examples of continuously evolving historical and legislative policy efforts to combat the crisis, a comprehensive account
 172 of policy efforts and colonial history of North America is beyond the scope of this paper; please see Dunbar-Ortiz [[107](#)],
 173 Blackhawk [[52](#)], and Stannard [[320](#)] for historical accounts and legislative policies [[34](#), [364](#)].
 174

175 2.1 Historical Overview of the Missing and Murdered Indigenous Relatives Crisis (MMIR)

176 “*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
 177 trying to survive?*” — Desi Small-Rodriguez Lonebear³⁰ [[352](#)]

178 Intersecting systems of settler-colonial policies and forced treaties exemplify the normalization of violence against
 179 Indigenous peoples underpinning the MMIR crisis. Rooted in the ‘doctrine of discovery’ or ‘manifest destiny’, ‘White
 180 savior complex’ emerged from white-supremacist ideologies that justified the theft of Indigenous land under the guise
 181 of “saving” Indigenous peoples [[127](#), [171](#), [172](#), [216](#), [369](#)]. Addressing the MMIR crisis requires reckoning with these
 182 historical harms.
 183

184 **2.1.1 Land Dispossession, Disconnection, and Socio-Economic Isolation.** Colonial land policies such as forced relocation,
 185 land allotment, and the creation of reservations stripped access to lands that Indigenous communities have stewarded
 186 for more than 12000 years [[371](#)]. In the U.S., the General Allotment Act of 1887 (Dawes Act) divided communally held
 187 Indigenous lands into individual parcels, with “surplus” lands sold to European settlers, resulting in the loss of nearly
 188 two-thirds of Indigenous landholdings by the mid-20th century [[6](#), [367](#)]. The reservation system confined Indigenous
 189 peoples to small, often remote tracts of land with few economic opportunities [[259](#), [367](#)]. Relocation programs in the
 190 mid-20th century displaced people into urban centers under the guise of employment, without adequate housing or social
 191 support, often leaving them isolated and vulnerable [[108](#), [125](#), [206](#)]. These policies disrupted and disconnected traditional
 192 governance, kinship, and subsistence systems, producing cycles of poverty, unemployment, and displacement, resulting
 193 in heightened exposure to violence, human trafficking, kidnapping, and exploitation from perpetrators across the
 194 globe. In rural communities, geographic isolation compounds these inequities, as limited transportation, infrastructure,
 195 and access to resources force many women to travel alone or rely on unsafe means of mobility, such as hitchhiking
 196 (Highway of Tears in British Columbia, Canada is a notorious example) [[90](#), [363](#)]. Approximately 70% of Indigenous
 197 peoples reside in urban areas [[348](#)]. Urban Native women are disproportionately represented among the unemployed,
 198

209 underemployed, and working poor, and are more likely to experience housing insecurity and homelessness compared
210 to non-Indigenous populations [246]. Echo-Hawk [108] found that 94% of women reported being raped or coerced in
211 urban Seattle, US, shattering stereotypes that violence only happens in rural reservations.
212

213 *2.1.2 Federal Recognition and Split Jurisdiction between Tribal Nation, State, and Federal Government.* The process
214 of federal recognition is a deeply flawed and insufficient provision for reparations for stolen land by the US and
215 Canada [3]. Combined with land displacement policies, the recognition forced economic dependence on the federal
216 government for economic resources, creating significant barriers to justice, health, and victim services (limited access
217 to protections, legal recourse, and culturally appropriate services [71]). The US and Canada recognize 574 and 634 tribal
218 nations, respectively, leaving unrecognized tribes vulnerable [367]. In Canada, Métis and Inuit First Nations peoples
219 are excluded from rights and protections [261]. The imposed frameworks of recognition and split jurisdiction fail to
220 reflect the full diversity of Indigenous identities and governance systems, while reinforcing colonial control over who
221 is considered “legitimately” Indigenous. In the US, the 1978 Oliphant vs. Suquamish Indian Tribe [8] ruling curtailed
222 jurisdictional powers of Indigenous nations and banned tribal courts from prosecuting non-Native perpetrators for their
223 crimes on reservations. This split authority creates problems for tribal police, especially when 96% of perpetrators are
224 non-Native [291] or the crime is committed on non-tribal lands [71]. Moreover, the 1968 Indian Civil Rights Act limited
225 the maximum punishment to a \$5000 fine and up to 1 year in prison [5, 71]. On the contrary, the reverse was not true.
226 The Federal Bureau of Investigation (FBI) can prosecute violent felonies on tribal lands. The 1953 Public Law 280 gave
227 some US states authority over criminal and certain civil matters on tribal lands (some tribes are exempt from PL280,
228 most are not)². The 2013 Reauthorization of the Violence Against Women Act (VAWA) reaffirmed tribes’ inherent
229 power to exercise Special Domestic Violence Criminal Jurisdiction (SDVCJ) “though it does not cover all forms of
230 domestic violence.” [239]. Till 2021, only 28 tribes implemented SDVCJ, leading to 128 prosecutions of perpetrators [238].
231 In 2019, the FBI closed zero cases of sexual assault from non-Native perpetrators on Native victims [349].
232

233 Similarly, in Canada, 1876 Indian Act governs the legal status of First Nations, but it does not recognize separate
234 Indigenous criminal jurisdiction. Although Metis and Inuit separate legal status and are not governed under the Indian
235 Act [261]. Criminal prosecutions on reserves fall under the Criminal Code of Canada, administered by provinces, with
236 no equivalent to tribal courts in the U.S. The First Nations Policing Program (FNPP) enables Indigenous communities to
237 establish local police services through tripartite agreements, yet they lack prosecution powers. First Nations women
238 used to lose status for marrying non-Indigenous men [191]. The 2017 Bill S-3 reformed the Indian Act to address
239 sex-based inequities in status provisions. However, the 2019 national inquiry [163] found that Canada has not granted
240 First Nations jurisdiction over non-Indigenous offenders, leaving accountability gaps unresolved, leaving Indigenous
241 victims disproportionately reliant on external justice systems that often fail to protect them.
242

243 *2.1.3 Non-Native Police Brutality and Ignorance Slow-Down Investigations.* State and Federal law enforcement agencies
244 have repeatedly failed to adequately protect Indigenous peoples and investigate cases of disappearance or murder.
245 Reports made by families are often dismissed, misclassified, or subjected to victim-blaming narratives that minimize the
246 seriousness of the violence [46, 284]. Many cases have gone cold for decades without recourse for families [93, 202].
247 Indifference from the police has historically accompanied harassment, physical violence, including fatal shootings, and
248 even sexual assault [95, 260, 284]. Further, fragmented jurisdiction (§ 2.1.2) often leaves tribal police under-resourced
249

250

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

and federal agencies slow to intervene, leading to significant delays in investigations [95]. This neglect and abuse of power reinforces mistrust of state institutions and discourages relatives of violence and families from seeking help when at risk. The persistence of police violence not only endangers their safety but also reflects the broader extension of colonial control, where Indigenous lives are routinely devalued.

2.1.4 Extractive Industries and Man Camps. The expansion of extractive industries on reservation lands trespasses on sovereignty and endangers the safety of Indigenous communities. Industries such as oil and gas pipelines, mineral mining, and cannabis establish “man camps”, housing that brings thousands of transient labor (predominantly male), which have been linked to increased rates of domestic violence, sexual assault, stalking, human and sex trafficking, and labor exploitation [24, 163, 308]. The presence of man camps intersects with geographic isolation and adds stress on the tribal police’s capacity. For example, “man camps” in North Dakota have led to a 300 percent increase in sex crimes [308]. The proliferation of modern extractive industries (e.g., AI data centers) illustrates how contemporary economic policies replicate colonial patterns of dispossession and exploitation, disproportionately burdening Indigenous peoples while ignoring community safety and sovereignty. We discuss this further in § 4.6.

“*The flood of non-Native workers into oil-rich regions on or near reservations makes it even more difficult for law enforcement agencies to cooperate with one another. ... During the previous Bakken oil boom, Cheek said, oil workers had harassed her, her family and friends with racial slurs and threats multiple times.*” — Meg Singer¹¹ [55]

2.1.5 Forced Sterilization and Hypersexualization. Patriarchal belief systems (e.g., viewing women as less valuable, violence against women, ownership of women [123]) and hierarchical government structures rooted in capitalism and patriarchy eroded and replaced matrilineal societies where women often held central positions [25, 95, 135, 190]. Colonial narratives systematically devalue Indigenous peoples as “less worthy”, irrational, and hypersexualized, legitimizing their mistreatment and violence and reinforcing cycles of abuse and impunity [168, 213, 283, 284]. Throughout the 20th century, under the guise of public health, eugenics, and population control, the US and Canada implemented forced sterilization programs to exercise control over Indigenous women’s bodies, devaluing their lives and treating them as expendable. In the US, the Indian Health Service (IHS) sterilized thousands of Indigenous women during the 1960s and 1970s, often without proper consent or through coercive practices such as withholding medical care [192, 295, 323]. Similarly, in Canada, Indigenous women, were sterilized well into the late 1970s, with reports of coerced sterilizations continuing into the 2000s [323]. These practices not only violated bodily autonomy and reproductive rights but also served as a strategy for controlling population growth and disrupting family and community structures. The legacy of forced sterilization persists today, with ongoing legal cases and survivor testimonies enduring an impact on their health and trust in medical institutions. Finally, racist portrayals in Hollywood and news media have led to degrading stereotypes about Indigenous women, with examples such as the “Indian Princess” or the “sexualized squ*w” [91, 168, 213, 283, 284]. This dehumanization helps explain why Indigenous women continue to face disproportionate levels of violence and why their cases are so often ignored or mishandled by justice systems.

“*Not only its colonization violent, but it’s been fantasized and fetishized in many different ways. ... People aren’t familiar with [Matoaka] at all, but people are familiar with Pocahontas, that was her real name... In a lot of MMIW organizing spaces, she’s referred to as our first MMIW and, which is a really sad and twisted thing when you think that there’s a Disney movie that has Pocahontas being an adult falling in love and singing with raccoons and whatnot.*” — Jodi Voice Yellowfish¹⁵ [380]

313 2.1.6 *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 [13, 57, 58, 92, 111,
315 117, 138, 175, 360]. 47% of Native women who experience rape or sexual assault also required medical care for additional
316 injuries with increased risk of hospitalization [40]. Moreover, Indigenous women are 2.5 times as likely as non-Hispanic
317 white women to lack access to needed services [291]. In rural communities, health facilities may be underfunded and
318 understaffed, forcing women to travel long distances to receive care [40, 143, 176, 206]. 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, 206, 261]. 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 [57, 58, 101, 206].
323

324 2.1.7 *Lack of Media Coverage.* Mainstream media has played a critical role in reproducing these patterns of invisibility
325 and violent narratives, creating “colonial amnesia” [304]. Indigenous peoples are consistently underrepresented and
326 censored, and when cases do receive coverage, they are often framed through racialized and gendered stereotypes
327 that portray victims as culpable, transient, criminalized, or complicit in their own victimization [31, 106, 128, 136, 151,
328 168, 202, 283, 315, 322]. The coverage follows a “deficit-centered” or “damage-centered” way of covering the crisis,
329 showcasing the vulnerability and “brokenness” of Native lives [342]. UIHI’s report[202] defines the violent narratives
330 comprises “racism or misogyny or racial stereotyping, including references to drugs, alcohol, sex work, gang violence,
331 victim criminal history, victim-blaming, making excuses for the perpetrator, misgendering transgender victims, racial
332 misclassification, false information on cases, not naming the victim, and publishing images/video of the victim’s death.”
333 In contrast, cases involving white women tend to garner far more extensive and sympathetic coverage, described as
334 the “missing white woman syndrome” [31, 136, 151]. This lack of visibility reflects and reinforces systemic racism,
335 minimizing the perceived urgency of the violence and reducing public and political pressure for accountability.
336

337 2.1.8 *Residential Schools.* Through coercion and state law enforcement, missionary churches established residential
338 schools that forcibly removed Indigenous children from their families and communities [4]. These schools operated
339 from the 1880s until the 1970s (and as late as 1996 in Canada) [237]. Conditions in the schools were brutal. Children
340 were prohibited from speaking their languages, practicing cultural traditions, or maintaining family ties. Many were
341 sent to remote, inaccessible institutions far from home. Students suffered widespread physical, emotional, and sexual
342 abuse, as well as neglect through malnutrition, overcrowding, and unsanitary conditions. Thousands died and were
343 buried in unmarked graves near school sites [4]. The consequences remain profound. Indigenous children are still
344 disproportionately represented in state child welfare systems [53, 246]. The legacy of residential schools has produced
345 intergenerational trauma, including identity loss, cultural disconnection, poverty, and cycles of violence that continue
346 to harm Indigenous communities today.
347

348 2.2 Legislation and Policy Efforts to Combat the MMIR crisis

349 “Native women led the movement to call attention to this issue in the halls of power. Native women moved the legislation
350 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.” –
351 Peggy Flanagan⁴⁰ [247]

352 Advocacy led by Indigenous women guided a series of legal policies and reforms to address the MMIR, yet the
353 government’s enforcement in response remains uneven and often inadequate. Unlike policy reforms that seek to make
354 colonial systems more inclusive (e.g., diversity, equity, and inclusion policies), decolonization demands the restoration of
355

³⁶⁵ Indigenous sovereignty, self-determination, and cultural revitalization. This includes recognizing Indigenous jurisdiction
³⁶⁶ over justice systems, reclaiming control of land and resources, and revitalizing community-based practices of safety
³⁶⁷ and healing.
³⁶⁸

³⁶⁹ *United States.* After years of deliberate ignorance and inaction, the US finally addressed the crisis through the Tribal
³⁷⁰ Law and Order Act (2010) and the Violence Against Women Act (VAWA) (reauthorized in 2013 and 2022), aimed to
³⁷¹ improve coordination across justice systems [95, 160, 286]. The 2019 “Operation Lady Justice” (aka U.S. Presidential Task
³⁷² Force) established state task forces to improve coordination among several federal agencies.³ However, the initiative
³⁷³ faced criticism for a lack of transparency and tribal involvement. More recently, Ashlynne Mike AMBER Alert In Indian
³⁷⁴ Country Act (2018), Savanna’s Act (2020),⁴ and the Not Invisible Act (2020) [79] were passed to improve alerting systems
³⁷⁵ and data collection among federal agencies and create interagency task forces. In 2021, Secretary of the Interior **Deb**
³⁷⁶ **Haaland**⁶⁴ established the Missing and Murdered Unit (MMU) within the Bureau of Indian Affairs (BIA) to investigate
³⁷⁷ MMIR cases in Indian Country. Currently (May 2025), 35+ states have a MMIR task force to improve coordination
³⁷⁸ between non-Native and tribal investigative agencies [241].
³⁷⁹

³⁸⁰ *Canada.* The 2019 national inquiry [163] forced the government with specific recommendations to improve col-
³⁸¹ laboration among federal, provincial, and Tribal partners. Beyond recognition, implementation has been slow and
³⁸² inconsistent, with critics noting a lack of Native representation, adequate funding, oversight, and concrete action; some
³⁸³ calling it performative liberal politics to garner Native votes [122]. Similarly, the National Action Plan on MMIWG
³⁸⁴ (2021) exists largely as an aspirational document without enforceable accountability mechanisms [294].
³⁸⁵

³⁸⁶ The reforms and policy mechanisms, however, remain constrained by colonial governance structures that prioritize
³⁸⁷ state interests over Indigenous self-determination. Without systemic transformation that restores Indigenous jurisdiction,
³⁸⁸ resources, and authority, policy reforms risk becoming symbolic gestures rather than substantive solutions (see  B4).
³⁸⁹

³⁹⁰ 2.3 Decolonial Academic Research to Address MMIR

³⁹¹ *Coloniality in Academic Research.* Coloniality has long silenced Indigenous peoples’ voices, languages, histories, and
³⁹² experiences as inferior, thereby justifying dispossession, assimilation, and neglect, rendering them “invisible” [115, 118,
³⁹³ 119, 144, 211, 215, 218–221, 270, 275, 296, 377?]. “Epistemicide” is not just the systematic destruction of Indigenous
³⁹⁴ knowledge systems and epistemologies, but also the absence in state records, as demonstrated by the vast discrepancies
³⁹⁵ in the data on missing persons documented in government databases [202]. Much of the early scholarship was produced
³⁹⁶ through state-driven frameworks that emphasized Western-centered empirical measurement and neglected Indigenous
³⁹⁷ voices and cultural contexts [136]. Following the “colonial impulse” [19, 103], HCI often reproduces colonial and
³⁹⁸ hegemonic power structures through Eurocentric epistemologies, universalizing design methods, parachuting, and
³⁹⁹ extractive methodologies [17, 26, 49, 164, 197, 324], damage-or deficit-oriented design [334, 342, 373], and lack of
⁴⁰⁰ citations on methods from Majority World [68, 80, 183–186]. Following the extractive logics, BigTech companies
⁴⁰¹ disproportionately extract from economically vulnerable and disenfranchised populations with reduced political power,
⁴⁰² such as BIPOC communities [85, 150, 188, 217, 297, 330, 357] At the same time, predominantly white institutions extract
⁴⁰³ knowledge from Indigenous communities without providing tangible benefits or recognition to the sacred Indigenous
⁴⁰⁴ voices and cultures [136].
⁴⁰⁵

⁴⁰⁶³Departments of Justice (DoJ), Interior (DOI), Health and Human Services (HHS), Federal Bureau of Investigation (FBI), Bureau of Indian Affairs (BIA),
⁴⁰⁷ along with state and tribal law enforcement, organize listening sessions with Native communities.
⁴⁰⁸⁴Named after Savanna LaFontaine-Greywind, a Native woman who was murdered.
⁴⁰⁹

417 community knowledge. By sidelining Indigenous perspectives on justice and safety, institutions perpetuate responses
418 that fail to address the crisis in a culturally-grounded way.
419

420 *Decolonial Academic Research.* Decolonial research challenge the dominance of Western epistemologies, instead
421 emphasize relationality, pluraliversality, and the co-creation of knowledge with marginalized communities, re-imagining
422 design and technology as sites of care, resistance, and possibility [19, 49, 67, 72, 84, 88, 141, 193, 253]. ‘Decoloniality’
423 involves resisting narratives of technological progress as inherently “modern”/“Western” and valuing Indigenous ways
424 of knowing and being [9, 15, 22, 38, 49, 50, 370]. Decolonial research shares similarity with feminist and intersectional
425 HCI research which challenge the notion of white-hetero-patriarchal construction of technology and meaning-making
426 prevalent in HCI by including voices from historically marginalized communities [114, 148, 269, 298, 313].

427 HCI scholars have worked with Indigenous community through participatory design practices across the globe
428 in Africa [12, 38, 49, 120, 178–180, 321, 335, 361, 370], Latin America [116, 145, 196, 274, 372], Arab world [193],
429 Polynesia [44, 253], Australia [59, 268, 301, 375], and Asia [30, 267, 302, 370]. Many of these partnerships have resulted
430 in design innovative technologies such as broadcasting technologies [145], language revitalization applications [42, 131,
431 194, 289, 347], online groups to preserve stories and Indigenous knowledge [178–180]. However, our work does not
432 directly work with the grassroots communities recognizing the generations of harm by prior inquiries from outsiders
433 (B4). Therefore, we rely on public web pages and reports which have already covered these stories. We explain this
434 design choice in detail in § 4.

435 We use Indigenous decolonial feminist lenses to acknowledge the impacts of historical and ongoing injustices on
436 Indigenous peoples. Indigenous feminist lenses call for a transformational shift; depict stories of resilience and healing
437 rooted in Indigenous onto-epistemologies, and not just stories of pain and suffering through a Western empirical
438 lens [33, 51, 65, 82, 95, 99, 102, 209, 312, 351]. Prior work in HCI has utilized transformational justice lenses through
439 asset-based HCI [83, 152, 372, 373] and transformative justice or restorative justice [73] in a variety of contexts such as
440 child sexual abuse [326], domestic abuse [276–278], youth trust in social media [299] and criminal justice [234]. We are
441 inspired by Anzaldúa’s “boundary work” [27, 28] and Smith’s decolonial research agenda [312] as guiding lenses for
442 capturing this transformation. Inspired by Anzaldúa’s theorization of nepantla/mestiza, we embrace the liminal space
443 between our identities as colonized peoples from the Majority World (in solidarity with the missing and murdered
444 Indigenous relatives and families) and epistemology (both Western empiricism and the Indigenous storytelling). We
445 become co-participants in this continuously reshaping liminal space that allows us to foreground our reflexivity (§ 3.1),
446 reciprocity and relational accountability (§ 3.2), critical humility and cultural sensitivity (§ 3.3, while respecting the
447 right of refusal (§ 3.4).

448 *Research to Address MMIR..* Academic research on the MMIR crisis has played a dual role; it has illuminated the scale
449 of the violence and, at times, ceased epistemic violence. Ficklin et al. [123] represent stories of MMIR victims highlighting
450 the art-based and academic decolonial actions taken by Indigenous scholars in Psychology. Bailey & Shayan [41] call
451 technology a modern tool of colonial oppression. They critique how modern technology enables stalking, domestic
452 violence, online harassment, and trafficking to harm Indigenous women. The authors also contextualize how the RCMP
453 has historically used DNA technologies to take away agency in the guise of “effective investigations”. Moeke-Pickering et
454 al. [227] collect 107,400 tweets containing #MMIW, #MMIWG, and #inquiry hashtags from September 2016 to July 2017.
455 The authors demonstrate how Indigenous advocates “reframe” a racialized violent discourse on social media as a display
456 of sovereignty and self-determination, colloquially known as “data sovereignty” [69, 182, 196, 288, 339, 378]. Similarly,
457 some HCI Scholars traced political information propagated by Native candidates and advocates’ tweets during the 2015
458 election cycle [227].

federal Canadian election [122], 2016 U.S federal elections [353], and 2018 U.S. midterm elections [354]. Vigil-Hayes et al. [353, 354] identify the popularity of tweets discussing Native political issues; #MMIW, #Nativelivesmatter (police brutality in conjunction with #blacklivesmatter), and #pipeline (against extractive pipelines on reservation lands). Bleeker [54] and Diehl [98] published theoretical work that traces the effectiveness of social media spaces in advocating for the #MMIR crisis. Continuing with the ethos of indigenous data sovereignty, Annita Lucchesi [199, 203–205] and Kidd [173] imagine how digital maps to trace land-based violence with violence on Indigenous bodies. Miner et al. [222] argue that these crowdsourced maps such as Native Land Map⁵ and Kitikmeot Atlas Project⁶. These works envision how visual mapping technologies disrupt settler-cartographic practice to decolonize popular mapping tools such as Google Maps and OpenStreetMaps. Further, Waking Women Healing Institute and the Data + Feminism Lab created map of MMIR resources to help groups and families quickly locate agencies, non-profits, grassroots, and other organizations that provide direct services [1]. In the absence of data, Ricaurte argued that grassroots data activism practices around femicide acts as a form of “epistemic disobedience” to the colonial extraction prevalent in Western data science [288]. D’Ignazio [99, 100] uses Ricaurte’s framework to show Sovereign Bodies Institute (SBI) generate counterdata that center care, memory, and justice to combat data absence. Moreover, Suresh et al. [327] co-design datasets and machine learning models to support SBI’s efforts to collect and monitor MMIR data. However, their work centers Western meaning-making and only theoretically engages with participatory and intersectional feminist theories. Despite providing an example methodology, their work falls short of not providing actionable tool that meet the needs of SBI activists on the ground and does not meaningfully engage with decolonial or Indigenous onto-epistemologies or intersectionality of harms of BigTech LLMs on Indigenous communities. Finally, another line of work covers art-based activism or ‘artivism’ as a traditional method of healing from colonial violence in Indigenous communities [222, 328, 376] and Black communities [235]. Miner et al. [222] study how art resonates with the MMIR movement online which contain location-tagged photographs on #ImNotNext and #RedDressProject.

Research Gap. Unfortunately, limited HCI research has demonstrated the experiences of murdered or missing relatives, families, advocates and tribal police. The lack of grassroots voices at the forefront of the #MMIR movement has long been overlooked in technology design practices in HCI, perpetuating cycles of violence and invisibility. Thus, in this research, we investigate the socio-technical barriers faced and strategies used by grassroots Indigenous communities to locate missing or murdered relatives, seek safety and support, and raise awareness of the MMIR movement.

3 Situating Ourselves

“We repeat statistics about our sexual assault and violence and the attempts to take our futures from us and the stories 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 our resurgence, our fights, our resistance and the fact that we will do it.” — Cutcha Risling Baldy³⁵ [233]

3.1 Reflexivity

We acknowledge our research training in Western epistemologies with a strong sensitivity to Decolonial epistemologies, creating reflexive distance to the Indigenous peoples of Turtle Island (now known as North America) [130, 263, 264, 271–273]. We are an interdisciplinary team that holds academic positions in a Predominantly White Institution [U.S. University]. We embrace the hybridity of Western and Indigenous ways of being, and we weave the empirical data statistics with stories directly from survivors, families, advocates, and tribal police. Three authors were born and

⁵Native Land Map <http://native-land.ca>

⁶Kitikmeot Atlas Project <https://atlas.kitikmeotheritage.ca>

raised in the US. Four authors immigrated from Majority World countries and have lived in [US. State] for 4-10 years; we share a deep connection and global solidarity of colonization with the Indigenous communities across the globe. Most authors provide direct support services to survivors of intimate partner and sexual violence. Three authors have provided trauma-informed technical support services for 100+ survivors through [Victim-Advocacy organization]. [Victim-Advocacy organization] is a volunteer-run organization that works in collaboration with 42+ domestic violence shelters in [US. State]. One author is a registered nurse with expertise in Indigenous healthcare and knowledge systems, an enrolled member of [Tribe], and serves in the data subcommittee of [US. State] Department of Justice's Missing and Murdered Indigenous Women Taskforce. One author is a licensed clinical psychologist with decades of experience working clinically with survivors of sexual and relationship violence. Finally, a few authors are abuse survivors, and their experiences have been instrumental in embodying critical and decolonial trauma-informed lenses (see our approach to qualitative analysis § 4.5). We want the readers to recognize the emotional labor and research contributions. Reading and writing about the traumatic stories is emotionally daunting. The authors felt the vicarious trauma from engaging with this work and took intentional steps to care and support each other (e.g., taking breaks, checking in with each other, and a clinical psychologist in our team) [45, 78]. Finally, 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.

3.2 Reciprocity and Relational Accountability

We led this study from a place of knowing and heart, with a greater sense of purpose to reckon with and give back to the land that we live on and generations of Indigenous peoples that it has supported. All authors deeply respect the knowledge embedded in the [Tribe] custodianship of [City] and recognize their continuing connection to land, water, and community in [City]. [U.S. University] occupies [Tribe] land and has the largest grouping of Indian burial mounds on a university campus; anywhere in the world. Our university could not have been established or sustained were it not for state and federally sponsored settler colonialism that dispossessed and displaced American Indian nations and communities across our state. We confront the outcomes of unjust land treaties and the harm caused by our university's complicity with policies of cultural and physical genocide as we seek reconciliation with Indigenous communities of [US. State]. With a spirit of humility and openness, we reflect on truth-telling so that we can move toward transformative healing. Through the use of desire-centered framing, we turn the research process itself into a generative gift [167, 174, 212, 306, 312, 377, 379, 382] – an act of reciprocal resistance to bring medicine and healing to the Indigenous communities. We illustrate intersectionality by presenting historical intersectional factors that exacerbate this crisis with ecological violence and racial violence against Black and Brown communities (Heart A6) and traditional storytelling (Heart A3) and spiritual healing (Heart A4). Our work, however, stands in solidarity with Black, Brown, and Indigenous peoples across the globe who face colonial violence and genocide. The barriers they face and the actions they take resonate within and other Indigenous communities outside North America. To represent community voices with sensitivity and accuracy, we utilize analytical frameworks and storytelling methods rooted in Indigenous onto-epistemologies (see § 4.5). Finally, we provide MMIR advocates and future researchers with an editable spreadsheet of web pages during publication. This will allow the advocates to crowd-source stories residing in news articles and reports. We have already held conversations with NIWRC on how their advocates can utilize this data going forward. For reviews, we have uploaded a CSV file (supplementary materials) containing a list of coded pages, domain categories, technology categories, LLM-generated summaries, and direct quotes from the pages.

573 **3.3 Critical Humility and Cultural Sensitivity**

574 To personify utmost cultural sensitivity and respect for Indigenous ways of being and knowing, we followed several
575 practices to develop “thread sensitivities” [167, 379]. The first author enrolled in courses on decolonial theory and praxis,
576 watched and read books, TV shows, podcasts, and films on MMIR made by Native writers and artists. From May 2024 to
577 August 2025, we made connections with visiting Elder scholars in [U.S. University], and advocacy agencies including
578 the National Indigenous Women’s Resource Center (NIWRC) [250], Urban Indian Health Institute (UIHI) [348], Navajo
579 Missing & Murdered Diné Relatives (MMDR) [224], MMIWhoismissing [226], Healing Intergenerational Roots (HIR)
580 Wellness [157], and Our Native Daughters [254] in developing strong reciprocal relations and sensitivity. We were
581 invited to present our research plan to the [US. State] MMIR taskforce and [Tribe] reservation, where members provided
582 crucial feedback. Moreover, NIWRC invited us to conduct two trainings (one virtual, one in-person at [National-level
583 Conference on Violence against Native peoples]) on technology-facilitated abuse to empower advocates to build agency
584 over technology and abuse that stems from it. We have absorbed Indigenous teachings, wisdom, and creation stories
585 from families, advocates, and Elders, who are quoted in our paper. We participated in spiritual ceremonies, including
586 Powwows, a doll-making workshop, and smudging to cleanse our spirits and heal from vicarious trauma. On every
587 occasion, we witnessed stories of trauma, pain, and suffering from family members involved in support and advocacy
588 work for decades [273]. The stories also highlighted the coordinated efforts to resist and heal, which further strengthened
589 our resolve to ground our work . Finally, we shared a draft of this paper with Indigenous scholars and advocates for
590 their feedback before submission.

591 **3.4 Right of Refusal**

592 We hope to bring forth Indigenous activism and knowledge systems to the attention of the Western academic world
593 through “citational justice” [11, 166]. At the same time, we understand that right of refusal means some forms of
594 knowledge are “sacred” and should not be shared or scrutinized by academia, as doing so risks commodifying or
595 misusing culturally significant information [132, 139, 305, 343, 344, 362]. Scholars argue for a protective boundary that
596 respects knowledge as community-held and not necessarily subject to external validation or control. Not every issue
597 within a community needs academic intervention. Sometimes, research fails to address the actual needs or wishes of a
598 community. Therefore, we use the right of refusal as an intentional lens rooted in decolonial thinking to make choices
599 on how, why, and what to represent in this paper. We consulted with the [US. State] Department of Justice’s Missing
600 and Murdered Indigenous Women Taskforce, which led to careful considerations about how to represent the crisis in
601 academia to drive meaningful action. Therefore, instead of centering pain, we make a careful effort to respect refusal by
602 not analyzing (a) missing posters in search and rescue groups, (b) pages with Indigenous languages, and (c) ensuring
603 that traditional and spiritual practices are not appropriated. Instead, we highlight the support and healing actions to
604 highlight community voices.

605 **4 Methods**

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

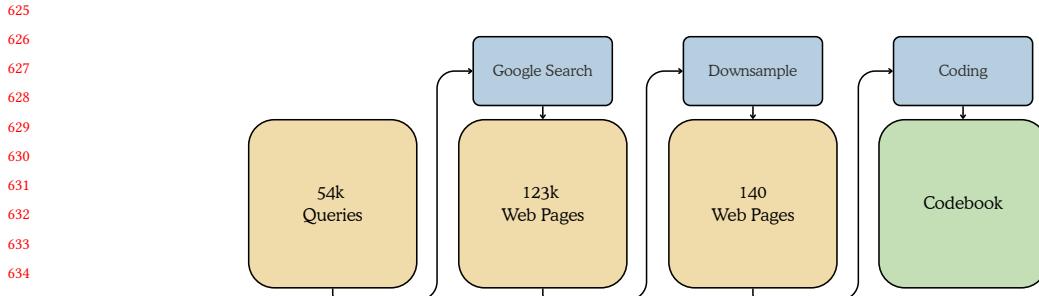


Fig. 2. **Data Processing Pipeline** – shows the data collection (§ 4.2), downsampling (§ 4.4) qualitative analysis (§ 4.5) of online pages on MMIR crisis.

4.1 Preliminary Search

We conducted a preliminary study to examine the kinds of resources available online about the MMIR crisis. The preliminary study helped us ascertain that web can be a data source to understand the technologies Indigenous communities use for searching loved ones and raising awareness of the 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-led news articles covering specific MMIR cases; (b) blog posts and reports that contextualize the broader crisis. 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. Importantly, we found thousands of (c) 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, including comments expressing solidarity and emotional support from Indigenous relatives worldwide. As we discussed in § 3.4, we make deliberate efforts not to analyze these posts and pages and instead focus our attention on collecting web pages to analyze socio-technical dimensions of the crisis.

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

⁶⁷⁷ pursued. Our data collection is a three-step process: (1) collecting tribe names, (2) generating seed queries, and (3)
⁶⁷⁸ collecting web pages through Google search.
⁶⁷⁹

⁶⁸⁰ *Collecting Tribe Names.* We collected 2,265 tribe names that have inhabited Turtle Island (now North America) from 5
⁶⁸¹ independent websites [7, 18, 113, 124, 359]. This approach allowed us to avoid scoping only federally-recognized tribes
⁶⁸² across the US-Canada colonial borders (see federal recognition § 2.1.2).
⁶⁸³

⁶⁸⁴ *Generate Seed Queries.* Next, we generated 54,528 seed queries by using four templates:
⁶⁸⁵

- ⁶⁸⁶ • ‘Murdered and Missing OR Missing “[identifier]” [agent]’
- ⁶⁸⁷ • ‘Violence against “[identifier]” [agent]’
- ⁶⁸⁸ • ‘Sex trafficking against “[identifier]” [agent]’
- ⁶⁸⁹ • ‘Human trafficking against “[identifier]” [agent]’

⁶⁹⁰ We added the tribe names to the list of *identifier* along with generic terms such as “Native,” “Indigenous,” and “Native
⁶⁹¹ American”. We put the *identifier* in quotes to ensure Google found the agent in the web page. Next, we filled the *agent*
⁶⁹² list with terms such as “women,” “girls,” “sisters,” “peoples,” “communities,” “nations.” An example query as a result of
⁶⁹³ using this template is ‘Missing and Murdered “Shawano” women.’ We tried small variants of these queries, like replacing
⁶⁹⁴ “against” with an “AND”, and did not observe any meaningful difference in the results beyond minor reordering.
⁶⁹⁵

⁶⁹⁶ *Collecting Web Pages.* Next, we used the Python packages Selenium [314] to query Google Search and Beautiful-
⁶⁹⁷ Soup4 [87] to parse the raw HTML for the query result pages and each resulting web page. To respect Google’s fair use
⁶⁹⁸ and terms of service and throttling, we made fewer than two queries per second, which should have a negligible effect
⁶⁹⁹ on Google’s regular operations. We recognize that not all information about the MMIR crisis is likely to be indexed by
⁷⁰⁰ Google (see our limitations noted in (§ 4.6)).
⁷⁰¹

⁷⁰² We ran the automatic scraping script from December 2024 to February 2025 on multiple private [U.S. University]-
⁷⁰³ hosted computers in parallel with a shared networked file system. For each query result page, we retrieved the first 20
⁷⁰⁴ web pages and recorded their title, URL, and snippet (small blurb under a Google search result). In total, we collected
⁷⁰⁵ 348,380 results. On average, we received 7 results per query. Next, we removed duplicates to create a set of 123,029
⁷⁰⁶ unique web pages hosted on 28,800 domains. We download the raw HTML (or PDF) of each page and note its popularity
⁷⁰⁷ (how frequently it resulted from our queries). We used this popularity metric in our data filtering and sampling process
⁷⁰⁸ (see § 4.4).
⁷⁰⁹

⁷¹⁰ *Aside:* We acknowledge the limitations of using LLMs in a decolonial project and the epistemological and ecological impacts they may
⁷¹¹ entail (§ 4.6). All LLM models were run locally on a Linux workstation at [U.S. University]. To ensure reproducibility and consistency,
⁷¹² we fixed the seed, counter, and temperature. Manual prompt engineering was conducted on the 100 most popular web pages using the
⁷¹³ Content Categorizer (CC-LLM) and the 100 most popular domains using the Domain Categorizer (DC-LLM) to validate the accuracy
⁷¹⁴ and conciseness of model outputs.
⁷¹⁵

⁷²¹ 4.3 Overview of the Data

⁷²² *Protocol.* We categorized domains of the web pages and allocated them in one or more of the 10 categories – ‘News’,
⁷²³ ‘Blog article’, ‘Non Profit Organization’, ‘E-commerce platform’, ‘Government’, ‘International organization’, ‘Law
⁷²⁴ enforcement’, ‘Education’, ‘Social Media’, and ‘Unknown’. We use a llama-3.1:8b LLM model (aka Domain Categorizer
⁷²⁵ (DC-LLM)) to categorize 28,800 domains into 10 categories. We prompt the DC-LLM (see Figure 3) with each domain’s
⁷²⁶ Manuscript submitted to ACM
⁷²⁷

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

730

731

| 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% |

744

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

746

747

748

| 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% | nativenewsonline.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% |

761

762 title and description meta tag (extracted from the domain page’s raw HTML). We measured the accuracy of the DC-LLM
 763 (97% accuracy; 3% misclassifications) by manually verifying its accuracy against the 100 most popular domains. Our goal
 764 was not to be 100% accurate but to ensure that we sampled and analyzed relatively uniformly across domain categories.
 765

766

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

771

772 We show the top ten most popular domains in Table 2. Four of the ten most common domains were social media
 773 websites (Facebook, Instagram, Reddit, and LinkedIn). These four domains alone contributed 13,420 pages to our dataset
 774 (10.9%). The popularity of the social media websites can be owed to the grassroots efforts led by advocates and families
 775 in raising awareness (§ 6.3) and finding relatives (Heart A1). Other top domains related to national (cbc.ca) and Indigenous
 776 news (ictnews.org), education and research (en.wikipedia.org, researchgate.net, jstor.org), showing the initiative by
 777 Native journalists to represent families’ stories through Indigenous-centered independent digital news websites (§ 6.3)
 778 and scholars (Heart A7) to fight against the epistemic erasure and censorship (Bug B3).

779

780

```

781
782 DOMAIN_CATEGORIES = {
783     1: "News",
784     2: "Blog article",
785     3: "Non Profit Organization",
786     4: "E-commerce platform",
787     5: "Government",
788     6: "International Organization",
789     7: "Law enforcement",
790     8: "Education",
791     9: "Social Media",
792     10: "Unknown"
793 }
794 Given the content, categorize the URL into one or more categories from the list: DOMAIN_CATEGORIES.
795 Provide the answer in JSON format with 'categories' (list of numbers) and 'justification'. Do not add any
796 additional information or notes.
797
798
799
800
801 Finally, the government pages (justice.gov) contained reports written by advocacy organizations, task forces, tribal
802 police departments, and government agencies. The law enforcement and government pages focused on Indigenous-led
803 legislative policies, bills, and laws to improve investigations (§ 2.2) and reconciliation efforts with tribal nations (A7).
804
805
806 4.4 Data Downsampling
807 In total, we collected 348,380 web pages. However, to understand the socio-technical barriers and actions qualitatively,
808 manually analyzing all pages with sizable content was not feasible. Furthermore, not all web pages discuss technologies
809 used by the communities. Therefore, we employ an LLM-assisted approach to filter pages that reference technology use
810 within communities into a relatively manageable set of relevant pages. To ensure pages are uniformly sampled (note:
811 pages may have multiple domain categories), from each domain category, we use a frequency-based stratified sampling
812 method [248]. We use the domain category as the strata for the sampling method.
813
814 We start with the 500 most popular web pages (50 most popular pages per domain category, 50 times 10 500 pages).
815 For filtering, we used a Qwen2.5 14b LLM model with a 1 million token context window size to adapt to the content size
816 of the web pages (aka Content Categorizer (CC-LLM)). We prompted CC-LLM to categorize the page into one or more
817 of the technology categories (see prompt Figure 4). To create an exhaustive list of technology categories, we utilized an
818 initial deductive codebook (§ 4.5) informed by our preliminary study and manual search. For manual search, we code
819 the 50 most popular pages that contain “technology” in their URL and find the common technology categories being
820 used by the communities.
821
822 CC-LLM successfully categorized 335 pages into one or more technology-use categories (Figure 4). We excluded 166
823 pages – 5 pages were PDFs which had parsing errors while loading into LLM, 8 resulted in timeout (10 minutes), 96
824 were too large (more than 25000 words), and 56 were too small (fewer than 20 words). We set a time limit (10 minutes)
825 on the CC-LLM model to ensure that it finishes within a reasonable time given our limited computing capacity. We
826 manually verified and adjusted the LLM-generated technology categories to ensure accuracy. For this, two authors
827 carefully read 335 pages collectively and reduced our sample to 116 pages, excluding 219 pages that were deemed not
828 relevant to technology use. Furthermore, we observed that pages in the News category contained heartfelt stories
829
830
831
832 Manuscript submitted to ACM

```

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

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) and reconciliation efforts with tribal nations (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 [248]. 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.

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

```

833
834 TECH_CATEGORIES = {
835     1: "social media platforms",
836     2: "smart-home or Internet of Things (IoT) devices",
837     3: "mobile or phone applications",
838     4: "software databases for storing information on missing persons",
839     5: "search engines to find information",
840     6: "software or hardware for general-purpose computing",
841     7: "cloud computing for storing and accessing data",
842     8: "privacy for protecting personal information",
843     9: "security for protecting information from unauthorized access",
844    11: "podcast or films",
845    12: "AMBER alerts or other network-based broadcast alerts",
846    13: "digital photo or sharing photos for a missing poster",
847    14: "tools for reporting missing persons",
848    15: "Data Sovereignty: having control over Indigenous data",
849    16: "DNA databases to find missing persons"
850    17: "Other: any other technology not listed",
851 }

```

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.

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-led 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 [11, 25, 181]. Kovach [181] emphasized that storytelling carries knowledge beyond text in English (see § 4.6). Absolon [11] 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 [25] 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 [273].

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.⁵⁹ [123]) 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 [11, 25, 81, 123, 181, 293, 379]. 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” [208], “When Your Loved Ones Go Missing and Authorities Don’t Care” [129], “They Trespass Her Body Like They Trespass This Land” [329], “Invisible in the Data Invisible in the Media Invisible in Death” [374]) and resilience (e.g. “Our Bodies, Our Stories” [108], “We are Calling To You” [29], “Lighting the way for those not here” [134], “Looking Ahead to Build the Spirit of Our Women” [142], “Every Number is a Person” [43], “I Will See You Again in a Good Way” [316]). 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 6. 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 [137, 252, 255, 350]. 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 texts in Indigenous languages to prevent misrepresentation and respect their cultural significance. Many Indigenous languages emphasize

937 kinship and relationality through “animacy” [174]. We trust that authors deliberately represented stories in English
938 without losing Indigenous meaning and kinship. Thus, the barriers and actions we identify should be understood as a
939 lower bound of those faced and taken by Indigenous communities.
940

941 Third, we used LLMs to assist with preliminary analysis. Big Tech LLMs are largely trained on dominant internet
942 sources, reinforcing epistemological erasure through Western epistemologies and definitions of technology [189, 228,
943 229, 262, 332, 381]. Big Tech LLMs disproportionately extract from economically vulnerable and disenfranchised and
944 historically marginalized populations with reduced political power. The proliferation of AI data centers in these
945 regions frequently reinforces colonial logics of extraction through land displacements, ecological damage and “man
946 camps” [85, 150, 188, 217, 297, 330, 357]. Recognizing these harms, many Indigenous communities have refused to use,
947 train, allow AI data-centers on their land [158]. We propose ethical decolonial invitations for future scholars to refuse
948 AI or use AI models sustainably created by the communities (☞ R6).
950

951 Further, BigTech LLMs also perform poorly in violence-related research due to built-in censorship guardrails [10]. To
952 address these issues, we limited LLM use to summarization with manual filtering, manually verified all categorizations,
953 and employed a privately hosted instance to protect the privacy and sovereignty of Indigenous stories. Finally, we
954 witness Charlene Aqpik Apok et al.²¹ [29] acknowledgement that “‘data’ is not limited to western concepts. Instead,
955 we understand data to be the stories of precious lives...data are people, loved ones, gifts from ancestors, who are each
956 deeply missed.” We do this by expanding the definition of technology to include traditional healing practices such as
957 talking circles and doll-making workshops as healing infrastructures. Through our work, we urge HCI community to
958 push boundaries, recognize Indigenous healing infrastructures, and reimagine what is defined as technology (§ 7.3).
959
960

961 Finally, we note that our analysis occurred during widespread takedowns of government websites related to diversity,
962 equity, and inclusion [307]. For instance, several state MMIR task force websites were offline at the time, and we relied
963 on archived copies for our analysis.
964

965 5 RQ1: Barriers Faced By Indigenous Peoples to Find Relatives

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

967 — Jordan Marie Brings Three White Horses Daniel¹ [329]

968 We show how the epistemic exclusion of Indigenous peoples fuels the MMIR crisis, affecting victims, families,
969 advocates, and tribal police, while compounding barriers to safety, healing, and resilience. Specifically, we identify
970 systemic barriers (§ 5.1), and data barriers (§ 5.2) (see summary in Table 3).
971
972

973 5.1 Systemic Barriers

974 5.1.1 (● B1) *Lack of Safe Online Spaces.* Online platforms such as social media play a critical role for Indigenous
975 families, advocates, and communities in searching for missing or murdered relatives, raising awareness, and mobilizing
976 support. However, these digital spaces are also sites of frequent harassment and racist commentary, creating harmful
977 environments that retraumatize families and hinder their advocacy efforts.
978

979 980 *Normalized hate and harassment.* Hate crimes, hate speech, and harassment are so normalized that they often
981 transcend into online spaces. Moreover, advocates draw connection between online harassment and criminal intent in
982 offline spaces. For example, Bleir et al. [55] recall the court documents that showed the racist intent of perpetrators who
983

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

| | Barrier | # of Summary Pages | Recommendations |
|-------------------|--|--------------------|--|
| Systemic Barriers | B1 Lack of Safe Online Spaces | 140 | Indigenous communities face racial and colonial violence from non-Native perpetrators, both in online and offline spaces. Tools for Effective Support and Advocacy Embracing Cultural-Sensitivity and Reconciling with Indigenous Epistemologies Self-Determination of Resources and Network-based Alerts |
| | B2 Resource Inequity hinder investigations | 38 | Indigenous communities lack economic resources, face connectivity issues, and lack access to culturally sensitive support services. |
| | B3 Inaccurate Media Coverage | 25 | News media coverage is a low priority for missing relatives or not sustained in the discourse. Colonial media sources use violent language and prioritize boosting missing White communities instead. |
| | B4 Detrimental Efforts by Colonial Institutions | 10 | Colonial institutions deploy racist, extractive policies, detrimental, and dangerous solutions that silence Native voices. Indigenous Stewardship of Data Transparency and Oversight on Data Sharing Policies Tools to Improve Law Enforcement's Accountability Self-Determination of Resources and Network-based Alerts Embracing Cultural-Sensitivity and Reconciling with Indigenous Epistemologies. |
| Data Barriers | B5 Inaccurate Data Collection | 47 | Law enforcement does not collect the data on missing persons correctly. Indigenous Stewardship of Data |
| | B6 Lack of Transparent Data Sharing Policies | 47 | Law enforcement does not share the data on missing persons correctly. Transparency and Oversight on Data Sharing Policies |

“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 ([§ 2.1.5](#)), 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 white Canadians will say online but never when we are around face to face to make them regret it. ...I hate how much reddit latches on to the whole “canadians are great” trope, if you want to see how polite Canadians can be, you just have to grow up Native to see how it is untrue and people think we are scum. It really helps explain the apathy around an epidemic of murders for Native men and women.”* — A Reddit user [[169](#)]

Perpetrators use online spaces to conduct bullying and harassment, spread misinformation and stereotype Native communities, share non-consensual images for revenge porn (known as sextortion), track, stalk, and spy, scam, surveil, and coerce for financial fraud. Such violence is normalized through news stories, blog posts, and social media

“Think about everyday violence like comments on news stories or postings on social media that justify violence against us, history lessons and books that try to water down the attempted genocide of us.” — Cutch Risling Baldy^{[35](#)} [[43](#)]

Privacy & Security Challenges with sharing information online. Advocates and well-intentioned allies re-share the missing posters to support investigations and boost online visibility ( [A1](#)), sometimes with or without the family’s consent. The advocates face heavy emotional burden, vicarious trauma, and burnout: creating and posting content

1041 across platforms, monitoring responses, and removing outdated posts once cases are resolved or relatives are found.
1042 However, such noble actions may end up in unintentional harm. It may be hard for the missing poster to be taken down
1043 from platforms, leading to security harms such as financial fraud and perpetrators preying on grieving families. Due
1044 to the sensitive nature of the missing posters, some families have to weigh a choice between privacy and providing
1045 accessible contact information.
1046

1047 “*When you’re in crisis mode, [families] blast their cell phone number all over social media, all over a flyer, and that is
1048 the most unsafe thing to do. I have yet to see a case that doesn’t have fake ransom or fake tips. … They [scammers]
1049 exploit that family vulnerability and call them and give them a glimmer of hope that their kid or their relative or
1050 whoever is alive. … “Your so-and-so needs their medication, … Send this much to this Cash app and you can talk to
1051 them tonight at six o’clock.”*”

— Jodi Voice Yellowfish¹⁵ [380]

1052 Importantly, to combat online harassment, moderators of MMIR investigation groups added specific norms and
1053 advisories to create a safe space to avoid re-traumatizing relatives’ families. Moreover, advocates and tribal police
1054 provide helpful privacy tips for sharing posts on social media [142, 380]. Many tribal police (e.g., Navajo Nation Police
1055 Department) provide their own contact information in place of families to prevent fraud (see Figure 6). Therefore, such
1056 spaces demand careful design considerations to support families looking for their relatives. (see  R6).
1057

1058 5.1.2  B2 *Resource Inequity hinder investigations and healing.* Resource inequities add barriers to communities by
1059 (a) aggravating connectivity issues that inhibit the investigations, (b) burdening relatives and families who are unable
1060 to access culturally- sensitive support services that validate their loss and grief, and (b) burden traditional support
1061 providers who are forced to rely on colonial institutions for resources.
1062

1063 *Connectivity issues hinder investigations.*

1064 “*California Highway Patrol [CHP] only sent out one Feather Alert [similar to AMBER alert]. CHP has a history of not
1065 issuing alerts tribes requested, either because it did not meet their criteria or for undisclosed reasons. Since then, about
1066 60% of Feather Alert requests have been rejected [[223]].*”

— Emma Hall⁵⁴ [147]

1067 Rural and remote Indigenous reservations may lack access to transportation, cell service, or internet access, limiting
1068 accessibility to support services (§ 2.1.1). Even though many states strengthened network systems, advocates and
1069 families reported that alerts are “not issued quickly or are never opened.” [112]. Due to the government’s ‘parachuting’
1070 oversight ( B4), many tribes lack access to the federal criminal databases or the ability to release alerts. Recent
1071 amendments force Law enforcement agencies to respond within 48 hours and provide written notice to tribes and
1072 families if an alert is denied [147]. In December 2024, RCMP addressed the “Highway of Tears” cases by “install[ing]
1073 five 5G cell towers along the highway to close a gap in cell service ” [363]. RCMP [294] partnered with drivers “GPS
1074 devices were provided to commercial carriers along Highways; when a driver observes a hitchhiker, they press a button
1075 to log the time, date and coordinates … [and] when operationally feasible, to make personal contact with people they
1076 see hitchhiking.” However, such a move feels like a “band-aid” fix in place of addressing the root cause. Therefore,
1077 advocates create their own databases, helplines, and alert systems ( A2). Only respect for Indigenous peoples and
1078 self-determination would resolve issues of agency ( R1).
1079

1080 *Relatives and families face economic inequity and urban exclusion.* The non-Native services, especially in urban cities,
1081 harm Indigenous survivors by minimizing their needs and “perpetuate[ing] racialized stigmas … or use approaches not
1082 centered in an Indigenous survivor’s cultural and spiritual values.” [329]
1083

1093 “*There’s not as many [culturally-safe] shelters, where there’s not as much space for them to receive safety. . . we have*
 1094 *our women who will decide to live in a car with their children.*”

— Abigail Echo-Hawk⁷ [365]

1095
 1096 Further, the economic burden impacts families in their search for missing loved ones. Luchessi & Echo-Hawk [202]
 1097 shares “The average community member does not have thousands of dollars and unlimited time to continue to follow up
 1098 for the data [on missing relative]”. Therefore, Indigenous organizations have built strong traditional support structures
 1099 to meet the economic and healing needs of the communities (§ 6.2).

1100
 1101 *Reliance on colonial institutions for resources.* Still, tribal providers face a severe economic crunch and require funds
 1102 to provide essential and emergency victim services, healing and support, and safety education programs. As reparations
 1103 for stolen land (§ 2.1.1), federal agencies provide limited money and resources to the tribal organizations [96, 97].
 1104 However, the onus is on the tribes to apply for grants, making it a competition between tribes. As a result, advocates
 1105 call for “non-competitive renewed tribal public safety funding” [29] to ensure that tribes get access to resources, while
 1106 maintaining their sovereignty.

1107
 1108 **5.1.3**  **B3** *Inaccurate Media Coverage.* Inaccurate or insufficient media coverage (§ 2.1.7) creates significant barriers
 1109 for families advocating for their missing relatives. Julia Wock² argues that “America’s news media shoulders much
 1110 of the responsibility for this stealth tragedy” [374]. Media outlets often prioritize sensational or mainstream stories over
 1111 the disappearances of Indigenous women and relatives, leaving many cases underreported. This lack of attention not
 1112 only limits public awareness and support but also contributes to systemic neglect, making it harder for families and
 1113 community advocates to mobilize resources, generate leads, and sustain search efforts.

1114
 1115 *Low priority and lack of sustained coverage.* News channels consider Indigenous families to be low priority and often
 1116 “willing to publish a single story on this issue but not commit to sustained coverage” [202]. Moreover, families recall
 1117 questionable priorities of news channels in their coverage. As Lela Mailman⁵ [230] recalls rationale given by a news
 1118 channel to her “We’re busy right now, we have important coverage we have to do. . . And we watch the news that night,
 1119 and there’s a story about a horse that’s missing.”

1120
 1121 *White-girl syndrome.* On account of coverage disparity in comparison to white women (§ 2.1.7), many advocates are
 1122 angered by the lack of coverage and call for attention to prioritize solutions ensuring safety for Indigenous women.

1123
 1124 “*Our women deserve safety. You know, I can’t say it enough. Native women deserve safety. I say it every time I give a*
 1125 *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*
 1126 *were being raped and victimized at the same level, men would be enforced chastity belts.*” — Matika Wilbur⁹ [365]

1127
 1128 Therefore, activists run social-media campaigns and news media publications to accurately represent the lives of
 1129 missing relatives and reclaim their narrative (§ 6.3).

1130
 1131 **5.1.4**  **B4** *Detrimental Efforts by Colonial Institutions.* Culturally insensitive, extractive programs and research
 1132 practices silence Indigenous voices and turn out to be inherently racist and ineffective in addressing the crisis.

1133
 1134 *Lack of Indigenous voices.* Many tribes criticize the extractive programs that include “few Native American voices in
 1135 their efforts.” [155] The 2019 Canadian national inquiry is a notorious example of a culturally insensitive approach to
 1136 extracting stories from families. Many refused to share their stories, disturbed by the lack of trauma-informed care
 1137 offered by the commission and questioned whether government’s performative political stance are actually noble or
 1138 not.

1145 “The [Canadian] Liberal government made the national inquiry a campaign promise. ... It went from something
1146 that was personal, that was grassroots, that was family, to something that became a political thing.... The national
1147 inquiry has bulldozed through our communities and with an extension will continue to exacerbate the emotional and
1148 psychological burden on the very people it is intended to solace.”
1149 — Maggie Cywink³ [61]

1150 *Silencing voices.* Even if families and advocates are invited to government programs, they are actively silenced and
1151 not allowed to critique the institutions that have harmed them for centuries. For example, “Operation Lady Justice” held
1152 virtual sessions to allow the families to voice their opinions. Despite spotty cellular coverage, the online teleconference
1153 calls were moved to phone modality for the final session. However, many families were deliberately muted and not
1154 allowed to speak after the 3-minute mark [14].
1155

1156 “I remember sitting there and they only let me bring one person with me and every single one of them spoke directly to
1157 me. It was like little arrows trying to penetrate me as they directed the rest of their comments directly against what I
1158 had shared.”
1159 — Abigail Echo-Hawk⁷ [365]

1160 Moreover, colonial institutions have repeatedly misused or appropriated Indigenous knowledge, including community-
1161 generated data, testimony, and research findings. In some cases, state agencies have reproduced community reports
1162 without attribution, distorted their content, or treated community participation as a procedural requirement rather than
1163 meaningful collaboration [365]. These extractive practices undermine Indigenous sovereignty and reinforce mistrust,
1164 particularly when institutions adopt digital systems or technologies without community governance. Responses to
1165 the MMIR crisis must be grounded in Indigenous leadership rather than Western empirical or punitive frameworks.
1166 Advocates stress that families are more willing to share information and stories when those efforts are led by trusted
1167 community members rather than external agencies [61]. Without such grounded, concerted effort, the safety conditions
1168 of Indigenous communities will not change.
1169

1170 “History shows us we see these subpar efforts mimicked throughout the country. ... This will lead to the same situation
1171 our women have been in for centuries—one fueled by institutional racism, causing Native women to be invisible.” —
1172 Abigail Echo-Hawk⁷ [109]
1173

1174 5.2 Systemic Data Barriers

1175 Collecting accurate data on missing or murdered relatives is paramount to force a strong policy response based on
1176 empirical evidence [365]. However, the investigation efforts are often slowed down due to a lack of consistent data
1177 collection and sharing policies across police departments.
1178

1179 5.2.1 **(1) B5** *Inaccurate Data Collection.* No federal agency truly keeps track of data related to MMIR, rendering the
1180 missing or murdered relatives “invisible”, “both on reservations and in urban areas, at high rates.” [329].
1181

1182 *Data collection inconsistencies.* Law enforcement agencies often provide incomplete or unreliable data, sometimes
1183 relying only on memory. As Lucchesi and Echo-Hawk [202] describe, several agencies only confirmed cases already
1184 logged, offered partial information, or recalled cases from memory—later records revealed additional unreported cases.
1185 This highlights that institutional memory is not a reliable or accurate data source.
1186

1187 1191 *Empirical exclusion.* Law enforcement grossly underplays the crisis by having a narrow empirical definition of
1192 missing or murdered. The case of *Highway of Tears* is another example of parachuting (1 B4) – “For a disappearance
1193 or murder to be included ..., the RCMP requires for the crime to have happened within a mile of Highway 16, 97, or 5;
1194 their count rejects all cases that take place elsewhere along the route” [363].
1195

¹¹⁹⁷ Even if they acknowledge a case, they are often filled with inaccurate information. We found that datasets frequently
¹¹⁹⁸ contain incorrect names, gender, race, ethnicity, tribe affiliation/citizenship, location of the incident, and even the type
¹¹⁹⁹ of incident. Traditional names, nicknames, and tribe affiliation/citizenship are an “important kinship marker that often
¹²⁰⁰ are not legalized.” [29]

¹²⁰¹ Failure to record the **Name**, correctly renders the relatives “nameless”. **Lela Mailman**⁵ [230] recalls her experience
¹²⁰² “When the police finally opened an inquiry, it felt perfunctory. One report referred to Melanie [her daughter who went
¹²⁰³ missing] as ‘Melissa’ [Melanie’s sister]; …Melanie’s name wasn’t entered into NamUs …until three years later.”
¹²⁰⁴

¹²⁰⁵ **Race & Ethnicity** are most often misclassified. RCMP followed the “bias-free policing policy”, does not disclose
¹²⁰⁶ statistics on the race of the perpetrators [364], and rejected calls for investigation. Lucchesi & Echo-Hawk [202] posit
¹²⁰⁷ “misclassification generally favors the larger race, so while [Indigenous peoples] are often misclassified as white, the
¹²⁰⁸ reverse of that is rare.”
¹²⁰⁹

¹²¹⁰ “When people report multiple race/ethnicity, those data are often collapsed into the ‘Other’ box. …The standard
¹²¹¹ four-box race and ethnicity options of White, Black, Asian, Indian originating with the US Census have been a colonial
¹²¹² tool that works to eliminate the existence of Indigenous peoples, instead of truly enumerating us.”
¹²¹³

¹²¹⁴ — **Charlene Aqqik Apok et al.**²¹ [29] (see Figure 5)

¹²¹⁵ Rooted in racial profiling, mixing up races has been commonplace where police conflate Indigenous names with
¹²¹⁶ Hispanic, African-American or Indian-American names [202].

¹²¹⁷ “[Many] Native Americans adopted Hispanic names back during colonial times…… ‘N’ was being used in the 60s up
¹²¹⁸ through the late 70s and early 80s – meant Negro not Native American. …Our crime systems are not flexible enough
¹²¹⁹ to pick out Native Americans from others in the system…it would be impossible to compile any statistically relevant
¹²²⁰ information for you.”
¹²²¹

¹²²² — Police Representatives from Santa Fe and Seattle [202]

¹²²³ Similarly, **tribal affiliation**, tribe name, or citizenship are often misidentified. Indigenous peoples are often excluded
¹²²⁴ from official city and state data, meaning their disappearances and deaths may go uncounted even in their own
¹²²⁵ homelands. Additionally, women and girls who were married of or killed sometimes lost recognition of their citizenship,
¹²²⁶ and in some cases, it was never restored when their nations regained federal recognition. These systemic erasures make
¹²²⁷ victims invisible in government databases.
¹²²⁸

¹²²⁹ Law enforcement often mismanages and under-investigates the cases and constantly **Mischaracterizes the Cause**
¹²³⁰ **of Death**. Many cases are closed due to lack of evidence with status “unknown” or death, “undetermined”. **Rep.**
¹²³¹ **Tawna Sanchez**²⁰ [287] recalls “suicides are not often investigated, because they’re assumed to be suicides rather
¹²³² than, possibly murders.”
¹²³³

¹²³⁴ “Rhonda did not overdose and jump naked headfirst into a trash can. Kristin was not likely hiding in this TV cabinet
¹²³⁵ when she died.. Also the people who found Megan used the word “beaten” to describe how she looked. It just doesn’t
¹²³⁶ make sense, and the undetermined status feels hurtful to those who are still seeking answers.” — **Jamie Day**³⁸ [94]
¹²³⁷

¹²³⁸ Finally, the jurisdiction tension complicates the case if the **Location of the Incident** isn’t collected accurately. The
¹²³⁹ location is reported through a larger nearby hub in cities, which may obscure cases happening in a small rural town [29].
¹²⁴⁰ As a consequence, advocates have created a standardized incident report form and database schema to counter the
¹²⁴¹ epistemic erasure (A2).

¹²⁴² 5.2.2 **B6** *Lack of Transparent Data Sharing Policies.* Time to report can be a decider between life and death of a
¹²⁴³ relative. Even if the data is collected, there is a lack of (a) a shared policy to share data across tribal, state, and federal
¹²⁴⁴

¹²⁴⁵⁶<https://www.cityofwasilla.gov/DocumentCenter/View/623/Citizens-Report-Form-PDF?bidId=>
¹²⁴⁶ Manuscript submitted to ACM

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|--|--------------------------|
| CELL: | <input type="text"/> |
| RACE: (Optional) | <input type="checkbox"/> |
| 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.

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.” [29]. Without a shared protocol, “agencies are likely collecting data that does not communicate across systems” [29].

“The lack of centralized systems leads to missing data but also means in many cases reports cannot even be generated at a community or agency level. The systems also do not connect or speak to each other. In many instances, the data collected is not even digitized to be used at the system level. Ultimately, the lack of centralized systems results in a lack of centralized resources and procedures for families and Tribes when a loved one goes missing or murdered.” — Charlene Aqpik Apok et al.²¹ [29]

Therefore, Indigenous-led projects create their own centralized databases to streamline data sharing protocols (Heart A2).

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

6 RQ2: Socio-Technical Actions Taken by Indigenous Communities

“Thousands of people across the United States are working together to improve data collection on people at risk of violence, to provide direct services to survivor of domestic and intimate partner violence, to create protocols at the Local, State, Federal and Tribal levels of government, and to shift our cultural awareness away from settler-colonialism and the heteropatriarchy.” — Brooklyn Public Library[60]

Indigenous peoples transform their pain to showcase tremendous resilience to fight back against systemic oppression, “in spite of the police.” [154]. 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).

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

| | Action | # of Summary Pages | Recommendations |
|----------------------------|--|--------------------|---|
| Find relatives | 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. |
| | 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. |
| Safety, Healing, & Support | 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. |
| | A4 Spiritual Healing | 20 | Communities practice traditional healing methods such as sweat lodges, smudging, and sharing circles to heal from intergenerational trauma. |
| | A5 Support Material Needs | 7 | Advocates and tribal police support relatives and families with their material needs. |
| Advocacy | 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. |
| | 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. |



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 [208] 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" [207]. 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.

1353 6.1 Actions to Find Missing and Murdered Relatives

1354 6.1.1  A1 *Investigation by Families and Advocates.* Owing to delayed investigation by law enforcement (1 B8),
1355 families, friends, and advocates take matters into their own hands to search for missing or murdered relatives. Recog-
1356 nizing their participation, many tribes have launched “Community Policing Programs” to foster strong relationships
1357 with the communities.
1358

1360 “We took on the role of being the investigating police officer. I always think that was the police’s job, but when a mother
1361 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
1362 police’s job; I was just looking for my daughter.”
1363 — Malinda Harris²² [230]

1364 *Collect evidence.* Families collect evidence from their community or the places their relative last went missing. Many
1365 collected digital evidence from their relatives’ accounts, posts on social media platforms, or security-camera footage
1366 from their last known location. For example, Marilene James¹⁷ [230] shared a Facebook post to collect tips and shared
1367 them with the police “I had all these people calling and messaging me, giving me an idea of what happened, telling me
1368 about seeing her there, or that their boyfriend had something to do with it”
1369

1370 1371 *Distribute case information online.* Despite harmful racist abuse and challenges in sharing information (1 B1),
1372 social media platforms have been a powerful tool for communities to reclaim and assert self-determination [312].
1373 Many Facebook groups and pages are run by families, activists, and tribal police to support searches for relatives, and
1374 oftentimes, online posts help locate missing relatives (see Figure 6).
1375

1376 1377 “Social media also is a huge repository of information that serves as a tool in gathering data. These days, social media
1378 such as Facebook and Instagram are go-to communication outlets for family members trying to connect. It also is the
1379 first stream of communication to spread word when there is a concern for safety. If a report is made, details are often
1380 shared first and widely on social media before any other information is provided to community members.”
1381 — Charlene Aqpid Apok et al.²¹ [29]
1382

1383 6.1.2  A2 *Investigative Tools by Advocates and Tribal Police.* Advocacy organizations and tribal police showed
1384 immense determination to create tools to aid families in investigations, improve communications, and assert Indigenous
1385 data sovereignty so that the data stays within the community. Tribal police use social media to disseminate information
1386 about the case and support families and advocates in preparing missing posters and boosting them online (1 A1).
1387

1388 1389 “We will not let the lives of Native women be a checkbox that meets minimum requirements.”
1390 — Annita Lucchesi⁶ & Abigail Echo-Hawk⁷ [202]
1391

1392 1393 *Create maps and databases.* Indigenous cartographers created GIS maps and visualization tools [2, 62, 156, 203, 204,
1394 222, 256, 292], sovereign maps and databases [29, 62, 89, 170, 201, 202, 225, 282, 333, 364] to support investigations
1395 and to trace violence in their communities. Advocates cross-referenced various sources to create databases such as
1396 “Freedom of Information Act (FOIA) requests to law enforcement agencies, state and national missing persons databases,
1397 searches of local and regional news media online archives, public social media posts, and direct contact with family and
1398 community members” [202]. Many advocates utilized advances in DNA sequencing technologies to create additional
1399 DNA information in the databases to enable identification, especially in “cases long gone cold” [333]. The Amber
1400 Advocate [333] reports “New testing kits can extract thousands of genetic markers from unidentified human remains,
1401 making it easier to link them to missing persons”.
1402

1405 *"The original intent of the database was not to solve crimes, ...[but to] identify actions that community activists,
 1406 politicians and police could take to increase safety. ...but as the names and details grow, ...it could now be used to
 1407 pinpoint geographic clusters or similar patterns of how victims disappear or are killed."*

1408 — **Sasha Reid**³³ [89], creator of 'Midnight Order database'

1409
 1410 However, creating many different databases may create independent sources of information, but "no central database
 1411 that is routinely updated, spans beyond colonial borders, and thoroughly logs important aspects of the data." [35].
 1412 Addressing this concern, Lucchesi set up a centralized database through the "Sovereign Bodies Institute (SBI)". Unfortu-
 1413 nately, due to capacity constraints and dependence on philanthropy for funds, SBI shut down operations in December
 1414 2024 [201]. Moreover, Yukon territory has been successful in creating a complete dataset and policies to cross-reference
 1415 data with the RCMP [62]. Such acts ensure Indigenous data sovereignty, which has historically not been respected by
 1416 colonial institutions ( R1).
 1417
 1418

1419 *Websites with guidance for families.* Advocacy organizations provided toolkits with resources to support families
 1420 and tribal police. The toolkits share concrete actions for families including missing persons forms, checklists for
 1421 investigative evidence to be collected, requests for AMBER alert, additions to bulletin or police website, public media
 1422 release information, sample social media posts and posters, tips on engagement, and how to increase the reach and
 1423 maximum visibility online [243, 250]. For example, NIWRC [250] created toolkits (a) for families on steps to do within
 1424 the first 72 hours of a relative going missing and (b) a "Jurisdiction Assessment Tool" for an overview of the contacts of
 1425 law enforcement agencies to help families identify who to contact.
 1426
 1427

1428 *Purchase technical equipment.* Recognizing the enormity of cases in their communities, tribal police have purchased
 1429 advanced technologies to aid in forensic investigations, including GPS-enabled devices, body-worn cameras, AXON
 1430 DEMS (digital evidence management system), drones, infrared-enabled All-Terrain Vehicles (ATV), and "on-the-road"
 1431 mobile terminals and software applications such as LiveScan that coordinates with state and federal crime databases.
 1432 Live Scan connects the local police with Department of Justice (DOJ) for criminal history checks through digital inkless
 1433 fingerprints [346]. Finally, they conduct technical training on equipment use and evidence collection ( A7).
 1434
 1435

1436 *"The adoption of Axon's Digital Evidence Management System (DEMS) has streamlined our process for managing
 1437 digital evidence. This system enhances the security, accessibility, and efficiency of storing and retrieving crucial digital
 1438 evidence, ensuring compliance with legal standards and enhancing investigative workflows."* — Treaty Three
 1439 Police [337]
 1440

1441 Therefore, HCI researchers should recognize the tools made by families, advocates and tribal police to avoid technolo-
 1442 gical approaches that fail to address community needs ( R6).
 1443
 1444

1445 **6.2 Actions to Seek Safety, Healing, and Support**

1446 Advocates and support providers "transform" their pain and suffering to provide "healing" to the community. Many of
 1447 them have personal experiences of trafficking, violence, and loss. From their own experiences, advocates show strength
 1448 in providing safety, comfort, healing, and validation to the families and relatives and the grief. We witness this crucial
 1449 transformation by showing this shift in narrative where communities assert agency.
 1450

1451 *"MMIW movement is one of not just dismantling systems, but that we're also building. We're building a movement of
 1452 healing [and] ... supporting our relatives through these traumatic events and through this crisis. ... We're focusing on
 1453 the building and the strength and centering the voices and uplifting the stories and sharing those in a very human way.
 1454 ...It's shifting that [deficit] narrative to say like, no, every individual deserves to be treated with respect and humanely*

1457 *and to have their story told in a way that is larger than all of us to recognize the systemic injustices that occurred and*
 1458 *the way that these systems have failed our relatives all around.*"

— Morning Star Gali³⁴ [154]

1460 6.2.1 A3 Storytelling and Indigenous Knowledge.

1462 . Healers, medicine keepers, caretakers, storytellers have provided "sacred spaces" for the communities to heal
 1463 through generations. More frequently, communities are adopting popular technology to pass down stories of resilience
 1464 and traditional teachings. Although sharing stories can be re-traumatizing, that can "reopen those wounds for
 1465 them." [365], families extend their support to community members to mourn their loss and heal.

1467 *"From that healing, they're able to stand up and do something about it. It may be art. It may be song. It may be prayer.*
 1468 *It may be actually going onto the front lines and advocating for equality."*

— Trisha Etringer⁵⁰ [64]

1470 *Proactive precautionary stories.* Stories have manifested as cautionary tales to warn families and prepare them against
 1471 outsider perpetrators. In many tribes, families pass down and teach them how to pass down traditional wisdom to
 1472 prepare their next generations. Technology spaces an immense opportunity to share these teachings to warn their
 1473 communities. Relatives have creatively used social media to broadcast their whereabouts to let their families know
 1474 about their abduction. Mabie [208] writes how Cheryl Horn shared an image of a note on social media from her niece
 1475 "after her car broke down on a desolate road, left a scribbled note on the back of an envelope. It provided her name, a
 1476 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
 1477 from me idk (I don't know) someone probs took me' ". Similarly, advocates shared how they taught their own family
 1478 members.

1479 *"It's a plan, every Native woman she knows has had to make – what her family should do if she were to disappear.*
 1480 *They would need to make sure someone came and looked for us. I very purposefully ensured that my fingerprints [on*
 1481 *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*
 1482 *need to identify my body'."*

— Abigail Echo-Hawk⁷ [280]

1483 Similarly, advocates use Tribal Nations' Facebook pages to warn residents of imminent dangers.

1484 *"You'll see alerts on there about a van that tried to grab three Native kids driving by the elementary school, I've seen*
 1485 *four of those now, supposedly white offenders."*

— Kandi Mossett⁴³ [55], Creator of MHA Nation's Facebook group

1486 *Creative technological platforms.* Activists use online platforms to create podcasts [35, 93, 170, 177, 236, 365, 380],
 1487 plays, films, documentaries and TV shows [32, 35, 48, 66, 133, 140, 258], and artwork [63, 76, 94, 149, 243] to center
 1488 stories "as ethically as possible, and also with honor, to ensure that the families were able to speak their truth." [159]. For
 1489 example, Flamond [285] shares "The "Giving Voice Initiative" breaks the silence by supporting innovative, culturally-
 1490 based programs to allow those affected by violence to safely express what they've been through, gain knowledge, and
 1491 begin healing themselves and their communities."

1492 *"[Families] were in charge of letting us know what they wanted to share with us. We saw a need to tell these stories*
 1493 *from an Indigenous perspective because these stories aren't told. We want to bring that to light because this is a silent*
 1494 *epidemic here and across the country."*

— Sheyahshe Littledave, Maggie Jackson & Ahli-sha "Osh" Stephens⁴² [177]

run the "We are Resilient" podcast

1495 Unfortunately, many non-Native advocates use "extractive storytelling" to deem these stories as "true-crime podcasts".
 1496 Therefore, it is incredibly important to consult Indigenous voices and let them lead in research and technology design
 1497 process  R6.



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**) sharing circles help create a community of healing [242], (**top-right**) smudging, drumming, singing, food offerings and prayers are held by Elders to cleanse spirits [233], (**bottom-left**) Medicine wheel “represent the alignment and continuous interaction of the physical, emotional, mental, and spiritual realities” [162], and (**bottom-right**) sweat lodge ceremonies led by Elders and Grandmothers [37].

“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 Brien⁶¹ [258]

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 [242]. 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 [336]. In the absence of physical spaces during COVID-19 pandemic, many Grandmothers and Elders operated sweat lodges creatively over online videoconferencing tools such as Zoom. These spaces continue to provide sacred spaces across the Turtle Island (see Figure 1).

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. For example, “Sogorea Te” Land Trust and “Seeding Sovereignty” have created a safe space and belonging for LGBTQ2S+ relatives.

Similarly, 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” [37].

“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)⁵² [37]

Smudging. Smudging is a traditional medicine to honor and cleanse the spirits of the missing or murdered relatives and their families. As **Dolly Alfred**⁴⁴ [232] shares “*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 bring their spirits back. All along the Highway of Tears should be blessed.*”

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

“I’ve actually been zooming in to the Pawnee nation’s support group ... [with] other Pawnee women ... together. ... And as a result of the pandemic, for the very first time, they’ve done that virtually. I’ve never been able to participate in that before but I’m accessing my tribal services, even though I’m living in Seattle, Washington.” — Abigail Echo-Hawk⁷ [365]

It is imperative that technological interventions recognize generations of traditional healing practices that have fueled the resistance for thousands of years, but at the same time, respecting the integrity, sacredness, and refusal of Indigenous knowledge (R6).

6.2.3  A5 **Support Material Needs.** Advocates support families and relatives with housing, finances, and economic support, and help them file a missing persons report and testify in court.

“Hey, here’s some support to help you keep your lights on ..., access to healthy food for the week, ... gas money or if 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 difference when you don’t have that and when you really are just trying to survive from day to day. ... It’s ensuring that the children during holiday times and birthdays have gifts that their loved one that was stolen or murdered... Many times, it’s gifts for the children that have had their mom taken from them.” — Morning Star Gali³⁴ [154]

Helplines. Agencies have set up culturally-sensitive helplines that “understand the unique barriers to safety and justice that Native peoples face” [249]. For example, the TsuuTina Nation Police [340, 341] distributes radio advertisements to raise awareness of support services and information for the missing persons helpline on their website. On a national scale, **NIWRC**⁴⁵ has supported 13,000 survivors so far through the **StrongHearts Native helpline**, a safe, anonymous, and confidential helpline that provides support for suicide prevention, domestic and family violence, and substance abuse through calls, text, and online chat [251]. Advocates urge communities to utilize these services —

“You can call them, you can text them, you can spend time in conversation with people talking through. because there are going to be times when nobody is going to believe you.” — Abigail Echo-Hawk⁷ [365]

¹⁶¹³ Apps. Tribal police have built apps to “build resilience, reduce stigma, and promote mental wellbeing” [336]. For
¹⁶¹⁴ example, **Treaty Three Police**⁴⁷ [336, 337] introduced the “Peer Connect App [that] offers another avenue for members
¹⁶¹⁵ to access peer support, providing an easily accessible, user-friendly tool to connect with trained peers.” Moreover,
¹⁶¹⁶ apps counter hate speech on MMIR social media groups. For example, **Kenora Makwa Patrol**⁴⁸ [368] “address
¹⁶¹⁷ hate-motivated speech in social media and counteract it with true stories and an understanding of the effects of systemic
¹⁶¹⁸ and structural racism”.

¹⁶¹⁹ We urge the HCI community to honor indigenous-led technologies before designing “parachuting” solutions that
¹⁶²⁰ side-step their generational work (☞ R6).

¹⁶²¹ 6.3 Actions for Advocacy and Raising Awareness

¹⁶²² Frustrated by the lack of urgency by the government, Indigenous peoples have been steadfast in advocating for their
¹⁶²³ rights, raising awareness, and leading sweeping legislation and policy changes (§ 2.2).

¹⁶²⁴ *“Decades of advocacy and activism fell on deaf ears, while more and more of our women went missing and were
¹⁶²⁵ murdered. Legislators, government agencies, and media have been forced to pay attention because of the relentless
¹⁶²⁶ work by the families of MMIWG victims, grassroots activists, tribes, and Native organizations across the country.” –
¹⁶²⁷ Abigail Echo-Hawk⁷ [109]*

¹⁶²⁸ 6.3.1 A6 Advocacy Movements and Campaigns.

¹⁶²⁹ *Intersectionality with anti-violence movements.* Displaying a strong belief system that treats land as a relative,
¹⁶³⁰ Indigenous communities often link violence against their people to violence against the land (§ 2.1.4). Advocacy move-
¹⁶³¹ ments have always been deeply intersectional, aligning with anti-ecological violence movements such as #LandBack,
¹⁶³² #NoDAPipeLine, #ResidentialSchoolSurvivors, #NotOneDropForData, #DataSovereignty, #IndigenousEnvironmentalJus-
¹⁶³³ tice, and #IndigenousFoodSovereignty.

¹⁶³⁴ Similarly, advocates build the MMIR movement in solidarity with feminist and queer movenets such as #MeToo,
¹⁶³⁵ #TwoSpirit, and #Indiqueer, #BlackLivesMatter. This interconnectedness extends challenge systemic harms in the
¹⁶³⁶ carceral and foster systems that disproportionately affect marginalized Black and Brown communities.

¹⁶³⁷ *“We need to make connections between the ‘delegated violence’ of Indigenous relatives disappearing and the similarly
¹⁶³⁸ ‘delegated violence’ of young Black women disappearing in large numbers. We need to make connections between the
¹⁶³⁹ carceral system and how its many tentacles devastate, demean and disappear Indigenous people. We need to talk about
¹⁶⁴⁰ how the foster system pulls young people into the path of greater harm. None of this violence happens in isolation.
¹⁶⁴¹ These are the flows of a system at work.”* – Kelly Hayes¹⁰ [154]

¹⁶⁴² Advocates warn against siloed programming or superficial solutions that fail to address the interconnected root
¹⁶⁴³ causes of violence. Recognizing the intersectionality, we make intentional connections with traditional healing practices
¹⁶⁴⁴ as key healing infrastructures and strong connection with ecological violence. Therefore, we invite HCI community to
¹⁶⁴⁵ build technologies to supports the interconnected of the fight led by the marginalized populations, instead of facilitating
¹⁶⁴⁶ further fragmentation (☞ R5).

¹⁶⁴⁷ *Utilizing social media spaces for advocacy.* Like the #MeToo movement, the MMIR crisis has relied on breaking silences
¹⁶⁴⁸ and using social media platforms to amplify suppressed voices and mobilize reforms [233]. The #MMIR movement
¹⁶⁴⁹ emerged when advocates shared stories on social media with #MMIW, #MMIP, #MMIWR, #NoMoreStolenDaughters,
¹⁶⁵⁰ #NoMoreStolenSisters, #NoMoreStolenRelatives. In 2012, **Sheila North Wilson**³¹ [230] started using #mmiw on
¹⁶⁵¹ Manuscript submitted to ACM

1665 Twitter “It surprised me at how fast the hashtag picked up, and how far it went.” However, it is important to recognize
1666 the social media movement began through “stories” passed down across generations from mothers to their daughters.
1667

1668 “*The growing movement … didn’t arise out of data — it came from the fact that so many Indigenous women know
1669 someone who has died violently or disappeared. One of the hallmarks of the movement is that it does not center around
1670 how the woman was murdered or who killed her. It identifies the generations-long elimination of thousands of women
1671 from Indigenous communities as a direct result of government[’s] attempts to eliminate Indigenous cultures.*”
1672

— Alleen Brown³⁶ [61]

1673
1674
1675 *Accurately represent information through media.* MMIR cases should receive national attention, but they don’t
1676 owing to the lack of media coverage (❶ B3). To counteract misinformation and violent media representation, many
1677 Indigenous media houses have set up independent Native-led news websites to accurately represent the struggles and
1678 resilience of victims and families (see examples in Table 2). **Stacey Schreiber Schinko**¹⁹ [356] states her desire for
1679 “[Decorah] Kozee’s name to be as well known as Gabby Petito or Laci Peterson.”
1680

1681
1682 *Organize protests, vigils, prayers, walks.* The online movement also mobilized people in offline spaces. Activists
1683 organized countless marches, vigils, and marathons through social media “events” features to raise awareness, a practice
1684 that grew especially popular during the COVID-19 pandemic. When in-person gatherings such as marches, prayer
1685 circles, and walks became impossible, families, movement leaders, and MMIR groups turned to virtual tributes and
1686 online discussions, filling the internet with images and stories of missing and murdered loved ones [129].
1687

1688
1689 *Create traditional art.* Families create art representing red-colored skirts, lamps, dresses, flags, beadwork, prints, and
1690 organize art events through e-commerce platforms such as Etsy. Their goal is not to earn money from selling art, but to
1691 symbolize the movement and raise awareness; “We are not for sale.” **Lupe Lopez**⁵³ [279]).
1692

1693 “#MMIW is very close to our hearts, through personal experiences and love for our People. Red is the official color of the
1694 #MMIW campaign, but it goes deep and has significant value. In various tribes, red is known to be the only color spirits
1695 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
1696 to rest.”
1697

— Native Womens Wilderness and Indigenous Women (NWWIW)⁴⁶

1698 6.3.2 A7 Education, Training and Reconciliation Programs.

1700
1701 *Digital safety awareness.* Tribal programs organize educational sessions for frontline support workers on financial
1702 crime, phishing, child luring and trafficking, and online harassment. For example, Williams et al. [368] report “Approximately
1703 600 frontline professionals have completed the training … to utilize the Sexually Exploited Youth risk assessment
1704 tool to help identify youth at risk.” Moreover, technical training sessions “focus[ed] on court case file management
1705 systems, courtroom technology, the intersection between technology and tribal codes, and other topics relevant to the
1706 use of technology in tribal court settings” [126] Importantly, some trainings focus on teaching skills to the vulnerable
1707 youth (e.g., self-defense [336]), enabling them “to identify red flags of trafficking” [341]. TNPS’s [341] training focuses on
1708 “bringing family dynamic awareness to behaviors in question, how it impacts the family and individuals … [to] educate
1709 the youth on skill development, recognition of unhealthy relationships and how it can impact behavior, problem solving,
1710 recognizing one’s own behavior and how to divert from conflict.” Furthermore, some programs cater to Indigenous
1711 2SLGBTQQIA+ youth, parents, and caregivers that “supports mentorship [and] leadership … to support self-esteem,
1712 acceptance, and academic success” [368].
1713
1714
1715
1716



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 [146], (**top-right**) The beadwork portrait of “Mavis Kirk-Greeley created by her sister Merle Kirk” symbolize of the [MMIR] movement in Oregon [63], (**bottom-left**) the red hand symbol embodying the MMIR movement honoring the spirits of the ones who are lost. [29], and (**bottom-right**) TsuuT’ina Cell Block: cellblocks dorn cultural revitalization art and literature depicting trauma-informed and restorative justice values [341]

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 [368]. 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 [163, 340, 341]. 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 [140]. 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 [368]. 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 [331].

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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” [140]. Unsurprisingly, the RCMP does not cite or attribute the illustration to its original Indigenous artist in their report, depicting cultural appropriation (B4).

Summary. We identified seven types of socio-technical actions that 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: Discussion and Recommendations for HCI

“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 [29]

We echo the strong commitment of Indigenous survivors, families, advocates, and tribal police to support them in their resistance. To answer RQ3, we witness their call for action embedded in our data and contextualize them through a discussion with prior literature in HCI. To meaningfully address the MMIR crisis, we invite the HCI community to (a) recognize self-determination of data and sovereignty (§ 7.1), (b) direct technological action to help families, advocates and tribal police (§ 7.2) and finally, we extend an ethical invitation for future researchers to (c) reconcile with Indigenous epistemologies that ceases epistemic violence (§ 7.3).

7.1 Recognizing Self-Determination of Data and Data Sovereignty

7.1.1 **Indigenous Stewardship of Data and Data Sovereignty.** The Indigenous communities have long cared for their people on their own terms. HCI scholars and Indigenous advocates resound the United Nations’ Declaration on the Rights of Indigenous Peoples (UNDRIP)⁷ to call for socio-political and technological self-determination through

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.

their own data policies, recognizing the digital sovereignty ethos [69, 182, 288, 339, 378?]. The stewardship of data within Indigenous communities aims “to self-determine and advocate for pathways to justice, thus realizing our vision of Indigenous womxn living safely wherever they choose.” [29]. “Restorative justice” frameworks reflect the Indigenous values of respect for women in matrilineal societies, “based on a model of healing rather than of punishing.” [312]. For example, Native-led initiatives from Sovereign Bodies Institute (SBI), National Indigenous Women’s Resource Center (NIWRC), and Urban Indian Health Institute (UIHI) to decolonize missing persons data [201, 202, 316–319] and health epidemiology data [348] respectively, have been exceptionally well implemented. Therefore, HCI researchers should recognize data sovereignty when conducting research or building socio-technical interventions, ensuring that tribal nations are meaningfully consulted to support culturally appropriate data-collection practices, maintain community stewardship over data retention, and guarantee sustained tribal access to the data.

“We need to have Indigenous data keepers that hold that data, because it’s sacred to us. It’s not just numbers that you throw around. These are people.”

— Trisha Etringer⁵⁰ [64]

7.1.2  **R2 Transparency and Oversight on Data Sharing Policies.** Advocates envision policies that enable data sharing between investigative agencies across international borders [202, 316, 329]. SBI followed through on advocates’ prior needs and recommendations by publicly releasing the schema of their database (see Table 5). SBI invites Indigenous-led advocacy and investigative agencies to access the data, by emailing information about the data they require and how they intend to use it. Emphasizing their commitment to protecting the sacredness of the data and respecting families, SBI grants access only to those who can demonstrate the ability to handle the information responsibly and in accordance with Indigenous values.

S&P and HCI researchers could critically examine the technical dimensions of data-governance policies and identify opportunities to support investigative agencies while preserving oversight and data sanctity. Strengthening privacy, security, and usability in data-sharing processes can improve transparency and accountability. Usable security and privacy research, for example, could design a cryptographically verifiable access-control system to enable Tribal governments to share data with state and federal criminal databases, while able to approve, deny, and audit data access requests.

7.2 Building Technology to Help Families, Advocates and Tribal Police

“We want a world where people are supported, where our people are not made forcibly vulnerable to violence, and where interventions occur long before someone goes missing.”

— Kelly Hayes¹⁰ [154])

Table 5. **Database Schema** – A subset of the columns from SBI MMIR Database [317].

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|---|
| Victim Information: Name, Indigenous name and translation, tribal affiliation(s), birth date, age, parental status, other MMIP cases in family |
| Perpetrator information: race, gender, relationship to the victim |
| Violence details: missing or murdered, incident date, violence after death, relevant issues (domestic violence, sexual assault, sex work/trafficking, foster care, police brutality, trans victim, death in custody, unsheltered, residential/boarding school) |
| Police and court response: reward amount, case classification, conviction status, agencies involved in locating deceased individuals |
| Geographic information: city, state/province, country, location type (tribal land, rural, urban) |

1873 7.2.1 **R3** *Tools for Effective Support and Advocacy.* To cease epistemic injustices, HCI researchers and technologists
1874 could use their academic positions of power to help support providers and advocates. Recognizing the cultural-sensitivity
1875 of support work, tools could enable connection and cultural revitalization and prevent reinforcing cultural trauma
1876 that Indigenous peoples face from mainstream healthcare systems (B4). Moreover, HCI researchers could urge
1877 imminent technology policy that holds social media companies accountable for their failure to highlight the missing
1878 posters shared on their platforms (see A1). Moreover, recognizing the bereavement and trauma families experience
1879 with the loss or a missing loved one, platforms could develop sensitive transfer of accounts to families rooted in
1880 Indigenous ways of being. Prior research [101, 104, 105, 195, 281] have provided crucial theories and design interfaces
1881 for digital platforms to acknowledge and be sensitive of the grief of the users. Such a respectful account transfer would
1882 enable families and friends to collect important evidence from the relative's accounts that can be used for investigations.
1883

1884 7.2.2 **R4** *Tools to Improve Law Enforcement's Accountability.* Taking inspiration from the tribal police's efforts to
1885 improve communication with families, HCI researchers could do critical proactive work to hold police's technologies
1886 transparent and accountable. Designers could build custom technologies that address advocates' and law enforcement's
1887 barriers and needs (we provide a few in B1). For example, shifting the onus away from families, technology tools
1888 could enable law enforcement to collect digital evidence in a transparent way, ensuring equal access to families, tribal
1889 police, and courts [366]. Similarly, UIHI [110]'s recent survey did a needs assessment with survivors and families to
1890 provide specific recommendations for law enforcement agencies' MMIP websites. The recommendations range from
1891 appropriate information for families (victim resources, steps to report, what to expect, how to contact detectives,
1892 misconduct complaints), law enforcement (cultural training, cold case investigations, communication with families,) to
1893 visual representation and coverage about the crisis (families' stories, consent for artwork, links to federal and state
1894 MMIR policies).

1895 7.2.3 **R5** *Self-Determination of Resources and Network-based Alerts.* Providing the families and tribes with equitable
1896 economic resources would allow tribes to scale up their network infrastructure and improve cellular coverage. Moreover,
1897 permissions to raise and monitor alerts in and around a missing person's abduction could help resolve problems with
1898 the AMBER alerts. Although only 4 US states and 12 tribes (out of 574)⁸ with significant economic power have set up
1899 their own alert systems [333, 358], no such alert exists for missing persons yet on the federal level in the US or Canada.
1900 As recently as Aug 2024, the US Federal Communications Commission (FCC) unanimously voted to approve the Child
1901 Abduction Emergency (CAE) and Missing and Endangered Persons (MEP) Codes [121]. The national framework is
1902 built on top of Integrated Public Alert and Warning System (IPAWS) which includes Radio and television using the
1903 Emergency Alert Systems (EAS), Cell phones using Wireless Emergency Alerts (WEA), internet-based and local or state
1904 alerting systems [358]. FCC consulted with tribal nations and enables some tribal nations to broadcast alerts on the
1905 state or federal level. However, it will take years to implement it since the alerts are transmitted through a "patchwork
1906 of notification systems" with varying local and state laws [121]. Technology researchers could put more pressure on
1907 private network providers and FCC by urging more technical support and policy comments to ensure the effectiveness
1908 of the network alert systems.

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⁸As of December 1 2025, only 4 state-level alerts exist in Washington, California, New Mexico, Colorado and 12 tribal alerting authorities exist in Chickasaw Nation, Cocopah Indian Tribe, Hualapai Tribe, Confederated Tribes of the Chehalis, Navajo Nation, Mandan, Hidatsa, and Arikara Nation, Rincon Band of Luiseno Indians, Eastern Band of Cherokee Indian, Ysleta del Sur Pueblo, Pascua Yaqui, Shawnee Tribe, and Inupiat Community of the Arctic Slope.

1925 *“Partnerships between network providers and government at all levels are essential for removing the barriers Indigenous*
 1926 *communities face to digital connection and unlocking our increased economic potential.”* — Nits’il?in (Chief) Joe
 1927 Alphonse⁴⁹ [331]

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7.3 Reconciliation with Indigenous Epistemologies in HCI

1931

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1936 *“And that goes back to why aren’t we in those places? And people like, oh, well, Native people haven’t achieved this academic place or they haven’t gone to college for this or that, like these systems of inequality, including access to Western education, … were meant to continue to participate in the ongoing genocide of Native people.”* — Abigail Echo-Hawk⁷ [365]

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7.3.1 R6 Embracing Cultural-Sensitivity and Reconciling with Indigenous Epistemologies.

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1943 *Embracing diversity.* Although united, we recognize the diversity of cultures, languages, ways of being and thinking with different socio-cultural and geographical uniqueness. We extend Noe and Kishenbaum’s [253] invitation for research community to recognize the specificity of and design solutions led by local Indigenous knowledge systems.

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1948 *“After Badiuk made racist comments on social media, Grand Chief Derek Nepinak dropped all charges. Instead, Nepinak used restorative justice to resolve the problem. [They] employed some traditional ceremonial methodology in terms of sitting down and resolving the issue. This had a more positive impact and created a better relationship between Badiuk and Indigenous people.”* — Brennan McCullagh⁶³ [237]

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1960 Therefore, there is a critical need for HCI researchers to decolonize epistemologies by working with communities through respect, reciprocity, and equitable representation. By recognizing Indigenous ways of being and meaning-making, researchers should strive for an accurate representation of families’ sacred stories of loss, resilience and justice, reverberating prior HCI papers across the globe [30, 38, 44, 49, 59, 120, 196, 253, 267, 268, 274, 301, 321, 335, 370, 372]. Researchers should make sure that they do not theorize, fetishize, or appropriate sacred traditional and spiritual practices [74, 325]. For example, analyzing missing posters content on the search and rescue groups without families’ consent is an example of “extractive practice” that appropriates their pain and emotional labor (see § 4.1). We challenge the HCI research community to pause and reflect on the biases and notions they bring in while working with Indigenous communities and respect communities’ right to refuse and participate (§ 3.4).

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1961 *Preventing Cission.* HCI scholars should ensure that their work does not lead to a “cission,” further erasing Indigenous knowledge through separation from Western meaning-making [28, 215, 220, 275]. Instead, many advocates and scholars have called to adopt knowledge that create “folds” [215] or “reconciliation” [81, 312, 379?], which co-design across knowledge systems to ensure new knowledge is produced by folding diverse ways of knowing and meaning-making. We urge the HCI community to act on Escobar’s [116] invitation to consider technology design as a space of autonomy that carries spirit, memory and ceremony, and re-think the technologies of domination. Through a descriptive research positionality and methodology, we have provided a methodological contribution to HCI that bridges Western and Indigenous ways of knowing and being (§ 3 and § 4). For example, engagements with intergenerational trauma and Indigenous healing practices (such as  A3 and  A4) have been siloed off from prior Western-focused trauma-informed HCI papers, merely adding it as an asterisk [303]. We echo Anzaldua’s [27] invitation for HCI researchers to recognize historically proven practices of cultural and spiritual healing that have survived for more than forty thousand years [74, 75, 302, 310, 311, 338].

1977 “Refuse to silo advocacy efforts – that division only serves to foster white supremacist, settler-colonialist, and capitalist
1978 power structures. Ask your local leadership in politics, finance, business, and education to honor the treaties, respect
1979 Indigenous sovereignty, and advocate for the end of violent environmental exploitation.” — Tegan Swanson²⁶ [329]
1980

1981 *Intersectionality and reciprocity.* Driven by racialized and hegemonic algorithms [20, 47, 252] and content moderation
1982 systems [300], missing posters and advocacy posts may not be shown to many users or in the required geographic spaces,
1983 creating pockets of isolated “death spaces in darkness” [165, 214, 290]. Therefore, more work is needed to identify the
1984 challenges faced by families and advocates on these platforms and their effectiveness for investigation and MMIR-related
1985 advocacy. Recent trends in digital safety research have proposed solutions through an academic lens. Despite noble
1986 intentions, such lenses overlook communities’ refusal and the intersectionality of oppressive structural [86, 198, 231, 265].
1987 Moreover, scholars oftentimes limit their contributions through myopic and siloed solutions without doing the work
1988 outside academic spaces. As a consequence, such solutions to support those who are situated at the margins of Western
1989 meaning-making turn harmful, ineffective, or often reinforce oppression (❶ B4). For example, HCI research may have
1990 limited definition of sustainable, ethical, or private LLMs. However, as we discussed earlier, BigTech AI mimic extractive
1991 and colonial logics creating dangerous conditions for the communities by enabling MMIR crisis (§ 4.6). To combat
1992 extraction, for e.g. Māori technologists have created locally sustainable models that respect and preserve Indigenous
1993 languages [56, 153]. Following prior work on critical AI [266, 309, 330] We invite HCI researchers to make these
1994 intersectional connections visible by honoring the community’s lived experiences and voices without appropriation.
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2000 8 Conclusion

2001 We found that communities actively utilize technologies such as AMBER alerts, news websites, art, and social media
2002 groups to mobilize searches, amplify awareness, and honor missing relatives. Our work advance both knowledge
2003 and methodological practice in HCI by examining how technologies shape, and are reshaped by, Indigenous peoples’
2004 responses to the MMIR crisis.
2005

2006 We demonstrate that a large-scale empirical study can be done with cultural sensitivity while embodying decolonial
2007 feminist methodology rooted in Indigenous onto-epistemologies. Through storytelling methods, we outline six barriers
2008 (denoted by ❶ BX): systemic barriers (§ 5.1) and data barriers (§ 5.2) in locating their missing loved ones. To fight
2009 systemic injustice, we highlight seven socio-technical actions: (denoted by ❷ AX) to find the (a) missing or murdered
2010 relatives (§ 6.1), seek safety, support, and heal from intergenerational trauma (§ 6.2), and raise awareness of the
2011 #MMIR movement (§ 6.3). This work shows how empirical HCI methods can be re-imagined to engage critically with
2012 settler-colonial systems while centering Indigenous knowledge.
2013
2014

2015 We create a dataset of web pages that would otherwise not be represented within Western academic knowledge. The
2016 dataset includes news articles, reports by advocates and police agencies, podcasts, and court hearings; holding sacred
2017 stories of missing or murdered relatives, families, advocates, and tribal police. This dataset resists epistemic erasure and
2018 will be open-sourced to support future HCI research and Indigenous advocacy.
2019

2020 Finally, we echo community’s call for action and contextualize a discussion with prior work in HCI. To meaningfully address the MMIR crisis, we provide six recommendations and invite the HCI community to (a) recognize
2021 self-determination of data and sovereignty (§ 7.1, (b) direct technological action to help families, advocates and tribal
2022 police (§ 7.2) and finally, we extend an ethical invitation for future researchers to (c) recognize Indigenous epistemologies
2023 that ceases epistemic violence (§ 7.3).
2024

2025 To conclude, we share a beautiful poem by **Abigail Echo-Hawk**⁷ [29].
2026
2027

2029 *Indigenous is not a survival story*
 2030 *it is a genealogy*
 2031 *an ancestral story of Matriarchs*
 2032 *with bright eyes*
 2033 *long hair*
 2034 *fiery strength*
 2035 *and gentle words*
 2036 *tripping over colonial tongues*
 2037 *the settlers language can't translate*
 2038 *the words*
 2039 *it was never meant for their ears*

Appendix

Table 6. **Native Advocates behind the MMIR movement** – The families, advocates, and tribal police are fighting back to reclaim the narrative behind their stolen relatives.

| # | 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." [329] |
| 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." [355] |
| 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 [61]. |
| 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." [55] |
| 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. [230] |
| 6 | Annita Lucchesi | Annita Hetoevhotohke'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. [200] |
| 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." [110] |
| 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." [365] |
| 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." [365] |

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Table 6 – continued from previous page

| # | Advocate | Role in advocating for the MMIR movement |
|----|---------------------------------|--|
| 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.” [154] |
| 11 | Meg Singer | Meg Singer is “the Indigenous Justice Program manager with the American Civil Liberty Union’s Montana chapter in Missoula.” [55] |
| 12 | Patina Park | Patina Park is the “Executive Director of the Minnesota Indian Women’s Resource Center.” [329] |
| 13 | 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.” [243] [243] |
| 14 | 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.” [341] |
| 15 | 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.” [380] |
| 16 | Fawn Douglas | “Fawn Douglas is an indigenous American artist, activist and registered member of the Las Vegas Paiute Tribe.” [233] |
| 17 | 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.” [230] |
| 18 | Deborah Maytube Shipman | “Deborah Maytube Shipman of Portland, founded the Missing and Murdered Indigenous Women USA page on Facebook, adds two: #MMIWUSA and #JUSTICEFORYAKAMA.” [39] |
| 19 | 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.” [356] |
| 20 | Rep. Tawna Sanchez | 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” [287] |
| 21 | Charlene Aqpid Apok | “Charlene Aqpid 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.” [29] |
| 22 | 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.” [208] |
| 23 | 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.” [112] |
| 24 | Monte Mills | “Monte Mills is a professor and co-director of Indian law clinic at the University of Montana.” [208] |
| 25 | 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.” [55] |
| 26 | 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” [329] |

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| Table 6 – continued from previous page | | |
|--|---|--|
| # | Advocate | Role in advocating for the MMIR movement |
| 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 | 27 Paula Castro 28 Carolyn DeFord 29 Renee Gralewicz 30 Desi Small-Rodriguez Lonebear 31 Sheila North Wilson 32 Melinda Harris Limberhand 33 Sasha Reid 34 Morning Star Gali 35 Cutcha Risling Baldy 36 Alleen Brown 37 Renee Gralewicz 38 Jamie Day 39 Andrea "Andry" Lemke-Rochon 40 Lt. Gov. Peggy Flanagan 41 Razelle Benally & Matthew Galkin 42 Sheyahshe Littledave, Maggie Jackson & Ahli-sha "Osh" Stephens 43 Kandi Mossett | "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" [159] "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". [345] "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" [329] "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." [70] "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." [227] "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." [129] "Sasha Reid is the former University of Calgary instructor and current law student" [89] "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." [154] "Cutcha Risling Baldy is an assistant professor and department chair of Native American Studies at Humboldt State University." [233] "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." [61] "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 "Jamie Day works full time as an evidential medium and spiritual development teacher. [94] Andrea "Andry" Lemke-Rochon is a member of Wisconsin's MMIW Task Force [329] Minnesota Lt. Gov. Peggy Flanagan is a member of the White Earth Band of Ojibwe [247] 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. [258] 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. [177] Kandi Mossett is a member of the MHA Nation and the director of the Native Energy and Climate Campaign of the Indigenous Environmental Network [55] |

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Table 6 – continued from previous page

| # | Advocate | Role in advocating for the MMIR movement |
|----|--|--|
| 44 | 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. [232] |
| 45 | 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." [250] |
| 46 | Native Women's Wilderness and Indigenous Women (NWWIW) | 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. [245] |
| 47 | Treaty Three Police | 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. [336, 337] |
| 48 | Kenora Makwa Patrol | 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." [368] |
| 49 | Nits'il?in (Chief) Joe Alphonse | "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." [187] |
| 50 | Trisha Etringer | "Trisha Etringer, Muriel Walker's daughter, said Indigenous people need to be the ones controlling their own data. She cited the MMIWG2 Database, which Anmita 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." [64] |
| 51 | Abby Abinanti | "Abby Abinanti is the chief judge of the Yurok Tribe and the first Native American woman to be admitted to the California State Bar" [257] |
| 52 | Isabelle Meawasige | "Isabelle Meawasige is a bear clan woman from Serpent River, whose roots are Ojibway and Algonquin." [37] |
| 53 | Lupe Lopez | "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." [279] |
| 54 | Emma Hall | Emma Hall covers Sacramento County for The Sacramento Bee. Hall graduated from Sacramento State and Diablo Valley College. She is Blackfeet and Cherokee. [147] |
| 55 | Mike Balczer | 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. [232] |
| 56 | Amanda | Amanda is a news reporter at ListVerse [23] |
| 57 | Tamara Colaque | 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. [77] |
| 58 | M. Elise Marubbio | 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. [213] |

Continued on next page

Table 6 – continued from previous page

| # | Advocate | Role in advocating for the MMIR movement |
|----|--------------------|--|
| 59 | Erica Ficklin | 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. [123] |
| 60 | The Amber Advocate | 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. [333] |
| 61 | Luella Brien | 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.” [258] |
| 62 | 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. [129] |
| 63 | Brennan McCullagh | Brennan McCullagh is a Grade 11 student at St. John’s Ravenscourt School, Winnipeg, Manitoba [237] |
| 64 | Deborah Haaland | 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. [244] |

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