

TAAQTAM MÜÜY'MÜY'K

Hidden Bodies:

MMIWG2 &
MMIP of Central
& Southern
California



Sovereign Bodies Institute, in partnership
with the San Manuel Band of Mission Indians

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DEDICATION



For millions around the world, Southern California is imagined to be a paradise of palm trees, scenic coastline, and Hollywood glamor. However, Indigenous peoples of Southern California have a different experience—one marked by ongoing colonization of their homelands, and a too often silent, centuries long crisis of missing and murdered Indigenous people (MMIP).

This project has its roots in the initiative of youth leaders of the San Manuel Band of Mission Indians—namely Raven Casas, Destiny Duro, Annabella Hernandez, and Presley Calderon. Thanks to their leadership, the project carries a powerful name—Taaqtam Müüy'mü'y'k, which translates to Hidden Bodies in Maarrênga'twich (Serrano language). This name calls out the injustice of the violence that has stolen so many of our Indigenous relatives from our peoples, hidden from us in data, news coverage, and in life and death. It also draws attention to the fact that for so many residents of Southern California and the world at large, the mass death and disappearance of Indigenous people in the region remains hidden from sight.

This project is the beginning of our efforts to change that. For that reason, it is dedicated to Raven, Destiny, Annabella, Presley, and all the Indigenous youth of Southern California that have dedicated themselves to calling attention to and ending this violence. They deserve a world in which they see themselves and their descendants surviving, safe, supported, loved, honored, and thriving. No young person should have to fight to live free from violence, and these young leaders not only continue to do so, but speak for our missing and murdered relatives with grace and courage beyond their years. We are inspired by them and seek to honor them with this report.

INTRODUCTION

About Sovereign Bodies Institute

Sovereign Bodies Institute (SBI) is a non-profit research center dedicated to research that heals, empowers, and mobilizes Indigenous peoples to address and prevent gender and sexual violence, including the ongoing crisis of MMIP. SBI is committed to:

- conducting, supporting, and mobilizing culturally-informed and community-engaged research on gender and sexual violence against Indigenous people
- uplifting Indigenous researchers, knowledge keepers, and data visualists in their work to research and disseminate data on gender and sexual violence against Indigenous people
- empowering Indigenous communities and nations to continue their work to end gender and sexual violence against Indigenous people, through data-driven partnerships that enhance research efforts, develop best practices, and transform data into action to protect and heal their peoples.

SBI is a home for generating new knowledge and understandings of how Indigenous nations and communities are impacted by gender and sexual violence, and how they may continue to work towards healing and freedom from such violence. In the spirit of survivor and family leadership and self-determination, SBI's team, board, and partners are primarily made up of MMIP family members and Indigenous survivors of violence; we believe that those impacted directly by the violence are those with the lived expertise, dedication, and creativity to lead the work to heal and address it.



As an Indigenous-led organization, SBI has deep ties that make community-based research possible. Moreover, because SBI is led and staffed by Indigenous survivors and MMIP family members, we are able to earn trust with families and survivors in ways that law enforcement and government agencies or outside researchers have not. This trust is not just trusting SBI enough to listen in a good way, but trusting SBI to care for that story and protect it. This means that SBI has a level of access to data, stories, and information about MMIP cases that is unparalleled--not due to agency clearance or memoranda of understanding, but due to our community standing, integrity, and expertise as survivor-leaders. Most, if not all, MMIP families and Indigenous survivors have been burnt by a system that is not designed to adequately meet their needs, so it is essential to take the time to build the trust and relationships, meet the families where they are at, and work to meet their needs and priorities before and throughout any research they participate in.

At SBI, we believe that our research is stronger when our people are stronger and well taken care of. For that reason, parallel to the research projects we undertake, we also provide direct services to MMIP families and Indigenous survivors of violence. The table to the right gives a brief summary of the kinds of services SBI offers, however we also work holistically to meet the needs of families and survivors as fully as possible.

Basic Needs	Rent assistance, utilities assistance, groceries, phone assistance
Crisis Support	Help line available via phone and text; assistance in covering the costs of items such as searches for missing persons, memorials and funerals, and emergency relocation for survivors fleeing abuse; safety planning; referrals to appropriate healthcare providers
Healing & Wrap Around Support	Teletherapy with an Indigenous therapist, virtual beading and weaving circles with free supplies, assistance covering costs of headstones, emotional support, holiday gifts, school supplies
Research & Outreach	Media advocacy, liaison with law enforcement & medical examiners, case documentation, support for marches and vigils, referrals to potential legal aid/representation

The trust and relationships SBI builds with families and survivors is essential to our work on MMIP. It not only builds the rapport necessary for in-depth interviewing later on, but becomes a learning process in itself. Frequently the most powerful, useful data to be gathered is that which comes from deep, prolonged, direct work with a family or survivor. There is simply no substitute for working directly on cases and reviewing what factors led the violence to occur, how law enforcement responded, and where the case-specific challenges arose. Even in studying common trends such as law enforcement negligence, working individual cases shows nuance and detail on how that negligence occurs that would not be accessible any other way. Moreover, the lessons learned through services provision teach us what services are needed, and best practices to address system gaps. This close work with families and their loved ones' cases ultimately also makes it possible for us to understand and assess legislative efforts aimed at addressing this crisis through the perspectives of those meant to be directly impacted by them--MMIP families. Within policy advocacy spaces, this is a special, community-grounded perspective that uniquely positions us to imagine, recommend, and critique systems interventions.



San Manuel youth leaders
Raven Casas, Destiny Duro,
Annabella Hernandez, &
Presley Calderon

About the Project

This project has its roots in the initiative of youth leaders of the San Manuel Band of Mission Indians--namely Raven Casas, Destiny Duro, Annabella Hernandez, and Presley Calderon. Their advocacy on MMIW (missing and murdered Indigenous women) and MMIP inspired the Tribe to join them in addressing the issue, and partner with SBI to do so. SBI recommended that this partnership produce a region-specific report on MMIP in Central and Southern California, as a sister report to the Northern California-specific publications SBI produced with the Yurok Tribe in 2020 and 2021.

We would be remiss to not also highlight our founding Board member, the late Judge Claudette White, as inspiration for this project. A member of the Fort Yuma Quechan Indian Tribe, Judge White served at the forefront of tribal justice systems revitalization, was a passionate advocate for Indigenous children in the foster care system, and an inspiration and sister to Indigenous women across the country who strive to reclaim their tribal clothing and dances (as she powerfully did) and serve their peoples.

Judge White was also an MMIP family member, and spoke publicly of the challenges her family faced when her brother went missing on their reservation, which has land in Southern California and Arizona and borders Mexico. These challenges included a needlessly slow bureaucratic system response, jurisdictional complexity, and lack of resources for families. There is not a single day that goes by that we do not miss Judge White for her leadership, intellect, mentorship, bravery, and encouragement. She deeply believed in SBI's mission and work, and this is a project we hope does justice to her legacy as a Southern California MMIP family member and community leader.

Thanks to the leadership of the aforementioned San Manuel youth (Raven, Destiny, Annabella, and Presley), the project carries a powerful name-Taaqtam Müüy'müy'k, which translates to Hidden Bodies in Maarrênga'twich (Serrano language). This name calls out the injustice of the violence that has stolen so many of our Indigenous relatives from our

peoples, hidden from us in data, news coverage, and in life and death. It also draws attention to the fact that for so many residents of Southern California and the world at large, the mass death and disappearance of Indigenous people in the region remains hidden from sight.

As part of the commitment of Taaqtam Müüy'müy'k to bring attention to our hidden relatives, over the past year, SBI has compiled and analyzed the latest data on MMIP throughout Southern California. This analysis has enabled SBI to assess the current system landscape and explore possible ways that system response may be improved to bring cases to justice and protect our people. The goals of this project are:

- To provide comprehensive support services to Indigenous survivors of violence and those impacted by the crisis of MMIP in Southern California.
- Gather data on MMIP of Southern California as thoroughly as possible. This data includes the number of and dynamics of MMIP cases in Southern California, including current and historical cases as well as information on system response, capacities, and areas to improve.
- Encourage implementation of best practices, protocols, and raise awareness on California MMIP.

Judge Claudette White was a founding Board member of Sovereign Bodies Institute and a beloved leader in MMIP and tribal justice movements.

NOTE: According to information provided by the Tribe, the phrase taaqtam müüy'müy'k can mean "hidden people," or when Taaqtam is capitalized, more accurately refers to Native people. Further, the word müüy'müy'k is a verb meaning "to be hidden (in dispersed locations, or of multiple people/things on multiple occasions or instances."

NOTE: For the purposes of this report, Southern California is defined as all lands south of San Francisco and Sacramento, and north of the border with Mexico. This includes the following counties: Alpine, Calaveras, Fresno, Imperial, Inyo, Kern, Kings, Los Angeles, Madera, Mariposa, Merced, Mono, Monterey, Orange, Riverside, San Benito, San Bernardino, San Diego, San Luis Obispo, Santa Barbara, Santa Clara, Santa Cruz, Stanislaus, Tulare, Tuolumne, and Ventura.



METHODS

SBI is a non-profit research center that utilizes culturally grounded, survivor and family-centered practices to create, disseminate, and put into action research on gender and sexual violence against Indigenous people. SBI believes that accurate data is essential for empowering tribal nations and Indigenous communities, service providers, policymakers, and community members to address gender violence meaningfully. Indigenous and tribal communities have been systematically exploited, erased, and misrepresented through data since colonization, continuing to the present day, such as being categorized as “something else” (Zornosa 2020). Even when the issues we face are studied, outsiders often do it through incomplete research methods that do not promote the well-being of the communities being studied. As a result, these research projects’ recommendations are often out of touch with reality and unactionable. SBI seeks to shift this cycle of traumatic and unhelpful research by empowering the impacted communities to engage with the research and take ownership of the process. This strategy requires the researcher to be flexible and willing to make changes based on community feedback--to be humble and grounded in what is best for the community over self.

Most importantly, SBI practices research as a revitalized ancestral practice of knowledge gathering, storytelling, and system of care for the relationships that maintain our ways of life. Through data gathering, SBI aims to uplift and build a platform for the voices of those most directly impacted by the issues that SBI studies and addresses. This philosophy is inspired by Indigenous values of placing those who are most vulnerable at the center of circles of care and at the heart of decision-making.

Even within the MMIWG2 movement, survivors and family members often feel used for their story with little regard to the trauma they are navigating. There are many additional barriers that survivors and families face due not only to the traumatizing nature of the criminal justice system for Indigenous people but also to the severe lack of accessible long-term healing and support services. There is no advanced university degree or accolade that can match the level of expertise that families and survivors hold, yet, in Western society, those without degrees are not trusted with decision-making authority. SBI moves beyond these Western ideas of expertise and believes that survivors and family leadership are essential to accurate and actionable solutions. At SBI, we continuously aim to uplift families’ and survivors’ voices throughout the research process and take pride in having family members and survivors serve as most of our staff, board, and partners.

Our research methods' keystone is practicing cultural values of reciprocity by considering and protecting research participants' well-being in every step of our process. As such, we emphasize relationship building and providing support services to Indigenous survivors of violence, human trafficking, and impacted families of MMIWG2. Put simply, our research is stronger when our people are stronger and well cared for. There is a long history of exploitative, violent research on Indigenous peoples by outsiders. At SBI, we work to redefine our relationship with research as Indigenous peoples by viewing research as a traditional practice and part of a broader data-driven system of care for our peoples.

In addition to culturally-grounded survivor and family-based research, SBI also provides services specifically tailored to support each family and survivor that we serve. Many families and survivors have interfaced with agencies that do not respect their wishes nor truly listen to their story, but rather demand information without helping them in their healing process. SBI works diligently to ensure that the family and survivors we interact with feel safe and supported as they maneuver the grief and pain, as well as the complicated laws and systems that they face.

SBI has a short intake process to assess families and survivors' immediate needs. We first make sure basic needs are met. As we

build rapport and create a safe environment, we continue to work with the family or survivor to support them.

We connect families and survivors to culturally-relevant therapeutic services, maintain a help hotline, and our advocates are available to families and survivors when they need someone to talk to. SBI also offers a weekly virtual Beading Circle for MMIP family members and survivors which provides a safe place to share and gather as a community. In cases where a relative is missing, we help with printing posters or flyers, providing gas cards and food for search parties, contacting and connecting families with law enforcement for more information and to assist the family in communicating with them, and being available to the family for emotional support. In cases where a family member has been murdered, we often assist with food and flower arrangements for a funeral, coordinating vigils, and bringing awareness to that family member's case. In addition, SBI serves as a liaison between the family and law enforcement and provides advocacy throughout the investigation. Survivors of human trafficking and domestic violence also often need support with housing, food, clothing, job search, and other services. Often, low-income grandparents, aunts, and uncles take in children of their MMIP relatives and need extra support to take care of them. SBI provides food assistance, clothing assistance, occasional rent assistance, and other assistance as needed.

Our assistance is always driven by what the family and survivors consider their greatest needs. SBI staff is highly committed to making survivors and

family members of MMIWG2 relatives feel safe, understood, and supported. Our services vary depending on the individual families' or survivors' needs and SBI is continually expanding and improving these services based on survivor, family, and community feedback.

Study Instruments

Needs Assessment Interviews

Interviews made up our primary method of qualitative data collection for this report. In these interviews, we utilized the Needs Assessment template we created in partnership with the Yurok Tribe and published in our collaborative reports. As we shared in the 2020 report, this Needs Assessment was created to survey MMIP stakeholders, "including but not limited to: families and survivors of [MMIP], service providers (county, nonprofit, tribal), police (county, tribal, federal, etc.), CPS/youth services, DV/victim services, tribal court staff, policy advocates, and other community leaders...[and] was designed for use in one-on-one in-depth, semi-structured interviews, as well as with focus groups and in listening sessions for [MMIP] stakeholders" (19). The Needs Assessment was piloted in 2020, and refined in 2021. Additional minor changes were made to account for regional differences between

Northern and Central/Southern California, with particular reference to the vastly different histories of colonialism, differing urban Indigenous populations, and regional cultural differences.

Due to the COVID-19 pandemic, all interviews were conducted virtually. While there are limitations to conducting interviews virtually, it allowed us to expand our reach across California. Virtual communication also helped some respondents feel more comfortable and safe in sharing their experiences with us because they joined us from the comfort of their offices, homes, or other places that felt familiar and offered a sense of power over their surroundings.

All that said, our research team faced challenges in recruiting participants for interviews. Several families and survivors we connected with did not feel ready to share their experiences. Given the lack of engagement with families and survivors we were not able to gather as much information on case-specific challenges as we would like. However, our Services program was able to augment information gathered in Needs Assessment interviews by providing services to families in active crisis in Southern California, and our experience as their advocates greatly influenced this report and will be referenced in the Findings section.

Though families and survivors experienced challenges in participating in interviews, we did have success speaking with several service providers and district attorneys across Southern California. Riverside County, specifically

the Commercially Sexually Exploited Children (CSEC) department, was extremely engaged and aware of how community factors play a role in the disappearance and murder of Indigenous peoples. We are grateful to those District Attorneys who decided to speak with us. They provided valuable insight to the justice system and gave examples of different approaches and protocols they have in place to address related issues, while highlighting the areas they fail to address.

Anonymous Online Survey

To enrich the data we created two surveys. First, our CA MMIP Profession Stakeholder Assessment Survey was designed for those who currently work in a profession that deals with violence against Indigenous people in Southern California. Examples include but are not limited to tribal court staff, law enforcement, support service professionals, and social workers. Second, our CA MMIP Community Assessment Survey was designed for Indigenous people living in Southern California and those who are Indigenous to Southern California that currently live outside the region. These surveys were piloted in data gathering for our 2021 collaboration with the California Rural Indian Health Board (SBI & CRIHB).

In general, the questions asked were streamlined, modified versions of the Needs Assessment interview questions that provided more targeted responses and quantitative data on individual and community experiences of violence. The surveys provided a crucial anonymized option for MMIP stakeholders to share their experiences with a level of privacy that helped them feel comfortable to participate, and yielded powerful data we would not have had access to any other way (see Findings).

MMIP Data Collection

SBI is the caretaker of international databases on MMIWG (missing and murdered Indigenous women and girls), MMIMB (missing and murdered Indigenous men and boys), and MMI2SIQ (missing and murdered Indigenous Two-Spirit and Indigiqueer relatives), and we utilized these databases for a quantitative analysis of MMIP cases across Southern California and the state as a whole.

The MMIWG database began in 2015 and, at that time, extended through the United States and Canada. In 2019, the database was expanded to include our Indigenous relatives within Latin America. The database is the foundation upon which all of SBI's work grows, provides a safe home for the stories of MMIP, and addresses the gaps in data created by law enforcement and government agencies. SBI is committed to serving Indigenous people across the Americas and does not recognize colonial borders or concepts of Indigeneity. Thus, the database includes Indigenous peoples of Latin America,

from unrecognized tribes, and those who lack enrollment in a federally recognized tribe due to blood quantum. Similarly, SBI does not adhere to colonial ideas of gender and includes trans and LGBTQ2 people in the database.

The data collected also reflects the key issues and information that is requested by the community. For example, when a family member or survivor suggests a new data point, it is added to the system as a new data collection point. The database is continuously evolving, expanding, and reflects Indigenous communities' collective expertise. Current data points track details about the victims, perpetrators, types of violence, justice system response, and geographic information. This data is often missing from official records, and so SBI utilizes a multi-prong data collection approach. This can include (but is not limited to) Freedom of Information Requests (FOIA), social media posts, submissions from survivors and family members, archival sources, and missing persons databases. SBI recognizes the sacredness of this data and is honored to be its caretaker. In addition, SBI acknowledges that the data generated is not just numbers and statistics--they tell stories about our people. Every single case in the SBI database is a human being that lost their life to violence and deadly indifference. Our mission is to ensure their story is counted and brings forward change and healing to impacted families.

Healing looks different for every family. SBI honors this by refraining from publicly publishing the individuals' names in our database unless given explicit permission from the family to have the name known. For some families, seeing the name of their missing loved one in public can be incredibly powerful and healing. For others, especially when it is unknown to the family that their loved one's name has been disseminated, this same incident is triggering, damaging, and sometimes a violation of traditional cultural practices. Ultimately, families need to have complete control over their loved one's story and reserve the right to change their preferences as they move along their healing journey.

SBI knows that others share these sentiments, and trusts those individuals and organizations to access the data. In consultation with SBI's Board, families, and survivors, we have created a thoughtful data sharing protocol that designates two categories of allowable data requesters and prohibits sharing raw data with colonial governments, press, and media, non-Indigenous organizations, and Indigenous organizations with known abusers in leadership. Through the data sharing protocol, SBI is committed to upholding data sovereignty to ensure that the data is accessible to those who need it and protected from those who seek to abuse it. SBI draws on this data extensively in the Findings section of this report. We encourage others who seek to replicate this study in their area to contact SBI to request data from the database as well, provided they meet the standards of the data sharing protocol (Sovereign Bodies Institute 2020).

FINDINGS

Scope and Severity of the Violence

Domestic & Intimate Partner Violence

Domestic and intimate partner violence (DV/IPV) was the most prevalent form of violence experienced by survey participants, as well as the most prominent thematic issue among MMIP cases we studied in this report. Over half of all Indigenous survey participants said they had experienced DV at some point in their lives (56%), and 7% said they had experienced IPV.

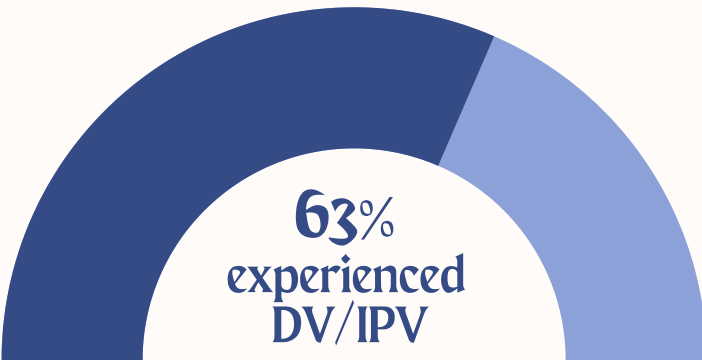
In the survey, we defined domestic violence as violence perpetrated by a person the respondent was living with, and intimate partner violence as violence perpetrated by an intimate partner (spouse, partner, dating partner, sexual partner).

However, we hypothesize that because the phrase 'domestic violence' is more commonly used

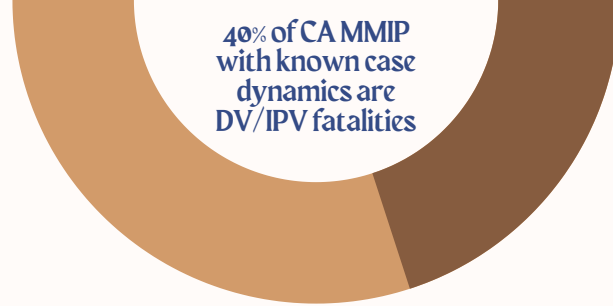
generally and in Indigenous communities specifically, it is likely the IPV rate reported here is an undercount due to survey participants more readily identifying with DV as a concept. For this reason, we refer to DV/IPV in tandem throughout this section.

The rate of DV/IPV among survey participants (Indigenous people living in California or from a California tribe) is 3.5 times higher than the national average (Truman & Morgan 2014). Women respondents experienced DV/IPV at a rate 3.1 times higher than women nationally, and 2SIQ respondents experienced DV/IPV at a rate 3.2 times higher than LGBTQ people nationally (Waters 2015).

Notably, no cis, straight men respondents reported experiencing DV or IPV. Based on our experiences as service providers, we know that Indigenous men do experience disproportionately high rates of DV/IPV as compared to the national average, but are reluctant to report it even when accessing confidential support services. Most frequently, Indigenous cis, straight men who access SBI's services as survivors will initially disclose mental, emotional, verbal, and financial abuse perpetrated by a partner, and over time, disclose experiences of physical abuse as trust is built. Even still, these men often do not identify themselves as DV/IPV survivors, and have at times made comments to distinguish between experiencing physical assault at the hands of a partner and being a DV/IPV survivor (the latter of which they associate with being un-masculine). This



63%
experienced
DV/IPV



points to a broader need to address DV/IPV among men and destigmatize victim services as 'women's programming.' It also points to the need for Indigenous cis, straight men to unpack their own stereotypes, assumptions and value systems around women, masculinity, and what it means to be a DV/IPV survivor.

The majority of survey respondents felt that the Covid-19 pandemic increased rates of DV/IPV in Indigenous communities in California (64%). Reasons for this may include shelter-in-place and quarantine orders, mental health impacts of quarantining and family deaths, financial impacts of the pandemic, and additional barriers to accessing DV/IPV services. Though these potential contributing factors affect non-Indigenous communities as well, they are profoundly felt within Indigenous communities due to the widespread and chronic lack of mental health resources, pre-existing high rates of violence and poverty, and lack of DV/IPV resources in Indigenous communities.

These higher rates of DV/IPV also figure into the dynamics of known MMIP cases throughout Southern California and the state as a whole. Across California, of the MMIP cases for which we have information on the dynamics of the violence, 40% involve DV/IPV. Within Southern California, approximately 1 in 3 of such cases involve DV/IPV. Fatalities involving DV/IPV were found to occur multiple times across

generations of a single family repeatedly, suggesting that we must address intergenerational family cycles of violence to truly respond to the MMIP crisis. For example, one survey respondent shared,

My little sister was killed by her boyfriend. She was finally leaving him and he shot her in the head, she has been gone for 21 years this year. She left behind a 1 year old son. My aunt was killed by her boyfriend many years ago. She left behind 3 babies.

Another interview similarly identified intergenerational cycles of violence as a contributing factor,

I think part of [the issue] could be the violence experienced, the violence inflicted on Indigenous communities throughout history and [that] being continued upon. And people thinking that Indigenous communities are vulnerable and trying to take advantage of that. I think sometimes, you know, we see the domestic violence cases as well, and it makes me think that it could be part of the intergenerational historical trauma from boarding schools and whatnot, then just passed down from generation to generation, and then from person to partner.

We highlighted an IPV homicide that occurred in Southern California in a previous publication (SBI & CRIHB 2021), as an example of the system failure to prevent and respond to DV/IPV deaths. This case is also an example of intergenerational impact within a family. The victim (whose identity remains anonymous here out of respect for her family's privacy) mother,

sister, and auntie who was attacked by her boyfriend in Imperial County and then died due to her injuries in San Diego County in 2019. She was not the only MMIW within her family; her niece was murdered in 2015, and both their deaths were classified as undetermined despite documented IPV shortly before their deaths.

She died due to a head injury, and her family had strong reason to believe her death was due to intimate partner violence perpetrated by the victim's boyfriend. There was a history of intimate partner violence well documented by law enforcement and the victim's family, and she told attending medical professionals that her boyfriend had hit her and pushed her down to make her head hit concrete shortly before her death.

Disturbingly, she was admitted for different head injuries due to intimate partner violence (which she reported to law enforcement) in the days prior. Multiple conflicting reports were given regarding how she ended up back in the hospital after being released the previous day. One report stated she had been driven back to the hospital by a private, unknown vehicle due to a fall and she claimed that her boyfriend had hit her head and pushed her down onto the concrete. A separate report said she slept in the grass outside the hospital doors overnight and was found soaking wet due to the sprinklers,

and that she claimed that her boyfriend had hit her in the head, made her fall, and stole her purse. A third report agreed that she was wet from the sprinklers and contrastingly said she had an unwitnessed fall outside the hospital that day. The victim's story remained consistent: her boyfriend hit her head and pushed her to the ground. Questions arise; what kind of hospital leaves a woman sleeping or unconscious in sprinklers outside their doors? Why are there conflicting notes in her medical file, including one that wholly dismisses the victim's story of abuse?

There were many subsequent issues with the investigation into this case. The sheriff's department tasked with the investigation did not take the family's calls nor return them. Her remains were sent to a medical examiner's office outside the county where the incident occurred with no explanation. The medical examiner logged her racial identity as a broad cultural group rather than AI/AN or her specific tribal nation/band--thus making documents on her case next to impossible to locate in future searches. The medical examiner's office declined to honor the directives of a tribal court order regarding what should be done with the her remains, the immediate family located out of state had no resources to travel to view their loved one's remains and were not given an opportunity to do so, and her remains were cremated before a full investigation was completed and before the family had access to an autopsy report.

Most egregiously, despite two notes from healthcare professionals in her medical file that attest to her story of abuse, documentation of prior abuse by law enforcement, and witness statements from family members who were aware of the abuse, her case was ruled undetermined, and her history of alcohol consumption was cited as the primary contributing factor to her death. The autopsy report reads,

Based on the autopsy findings and the circumstances of the death, as currently understood, the cause of death is complications of blunt head trauma, with alcoholism contributing. As the circumstances under which [the victim] sustained blunt head trauma are unclear, the manner of death is best certified as undetermined.

No inquiry was made into why she was left in the hospital sprinklers, and her deathbed testimony and documented history of victimization were completely discounted. Over one year later, there has been no justice for her or her family and no further information or evidence of an investigation provided. If one were to search for cases of AI/AN female homicide victims, her case would not be returned--she was not logged as AI/AN, and her case was not classified as a

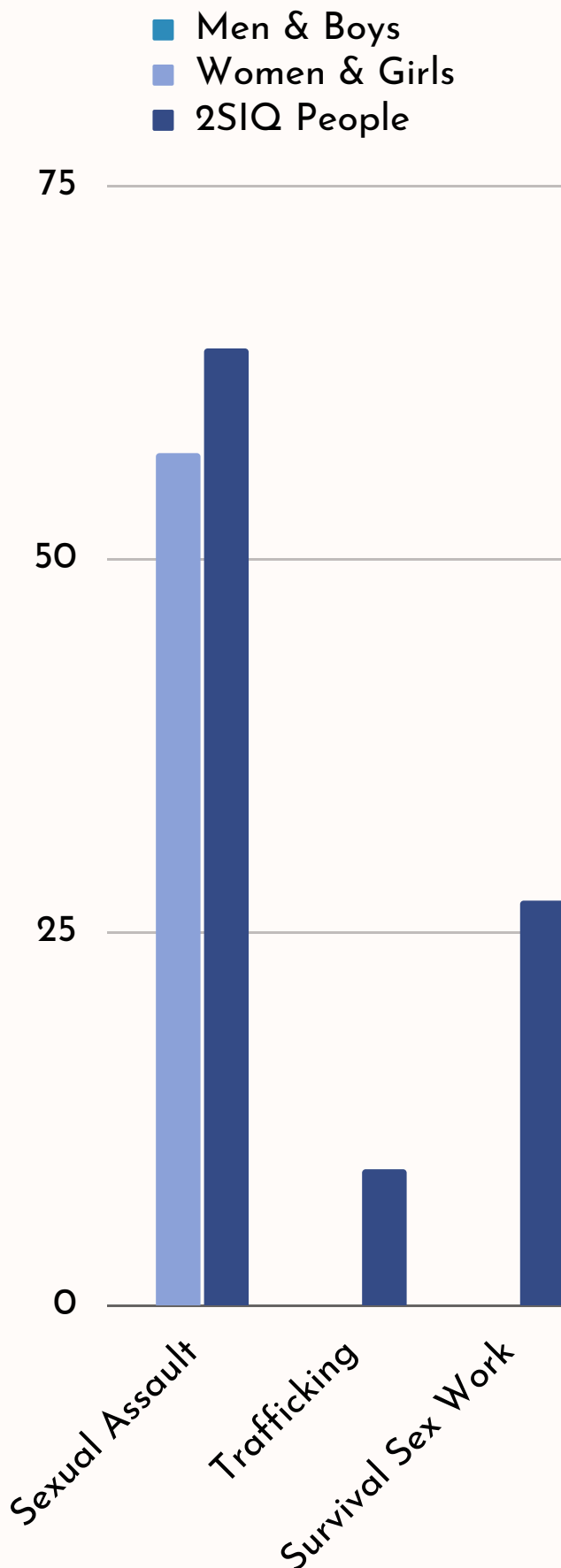
homicide. The level of neglect she and her family experienced by the hospital, medical examiner, and law enforcement is simply intolerable. She was a precious mother, sister, and aunt, with a large family and community who loved her. Falling back on one of the oldest racist stereotypes of Indigenous people imaginable--that of the drunk Indian--to blame an intimate partner violence victim for their own death is an unacceptable practice, and yet this happened in California very recently (the autopsy report was issued May 2020). These kinds of assumptions are not only victim-blaming and racist, they lead to poor data and ineffective, ill-informed public health and law enforcement interventions that fail to protect Indigenous people from violence.

Sexual Violence

Sexual assault is the second most prominent form of violence survey respondents reported experiencing, with over half having experienced some form of sexual assault (56%). 57% of cis, straight women respondents shared an experience of sexual violence, a rate significantly higher than the commonly cited national rate of sexual violence against Indigenous women, which is reported as 1 in 3 (Tjaden & Thonennes 2000).

NOTE: It was later determined that her remains were sent to the ME office in San Diego County due to her being sent to San Diego County for medical care that ultimately would not be successful in saving her life. However, this was not explained to her family or their advocate for over a year.

NOTE: In the course of this study, SBI researchers connected with San Diego County officials to follow up on the case, and they committed to following up on the issue of racial classification. At that time, SBI recommended having a drop-down menu of racial categories, with a subsequent box to write in tribal affiliation.



Notably, 2SIQ respondents reported the highest rates of all forms of sexual assault, with a rate of sexual assault 1.12 times higher than cis, straight women. Overall, approximately two thirds of 2SIQ respondents experienced sexual assault (64%). 2SIQ respondents were the only respondents who shared that they had experienced trafficking (9% of 2SIQ respondents) or survival sex work (27% of 2SIQ respondents). This points to a need for further study of trafficking and survival sex work among 2SIQ relatives, to better understand the dynamics of this disproportionate violence and the experiences of 2SIQ survivors. As it stands, nearly half of the members of SBI's Survivor Leadership Council (comprised entirely of Indigenous survivors of trafficking and survival sex work leading efforts to address trafficking and violence against sex workers) are 2SIQ, and SBI has created its Restoring All Relations program to both support 2SIQ survivors and MMIP family members, and conduct 2SIQ-led research.

Once again, no cis, straight man respondent shared an experience of sexual assault, trafficking, or survival sex work in their survey. This is not because Indigenous men and boys do not experience sexual violence; again, we hypothesize that due to colonial constructs of masculinity and stigma around sexual violence, cis, straight men and boys find it difficult to come forward with their experiences.

One third of respondents felt that sexual assault increased among Indigenous people in California during the Covid-19 pandemic, while 19% felt that trafficking and survival sex work increased.

Anecdotally, as a service provider we have seen an increase in survival sex work due to the pandemic, largely due to a chronic, nationwide shortage of shelter space, especially safe quarantine sites. For many unsheltered Indigenous people, survival sex work has been their only readily available means to secure shelter during the pandemic. This has been especially true for runaways and children in the foster care system, who already experience disproportionate rates of sexual violence. In the words of one interview respondent,

Foster care is trafficking, period. Anybody who says differently is, I mean, sure, you're going to get some kids that are going to get a nice home. They'll be okay. My experience, I was trafficked. I learned how to use that language because it's very intentional. Instead of them saying, oh, she was sexually abused in this home, in this home. No, you guys trafficked. You moved me from home to home to home. And you knew what you were doing. You were getting paid from it. It was abuse. It was human trafficking. It was sex trafficking. And they didn't give me any kind of counseling. It was just mostly drug me up on medication, like keep her drugged up, she's acting out. Not getting to the root of it or listening to me screaming that this foster parent or this foster mom's boyfriend is hurting me. And so I just kept running away and running away. I'm lucky. I lucked out each time I ran away. I mean, there were times I was harmed, but it wasn't as bad as in foster care. You're literally locked down and you can't leave. So, yeah, the foster care system needs a really good look at its legal trafficking.

Violence Against Children

Child abuse was the third most prominent form of violence among survey respondents, with 52% reporting having experienced it at some point in their childhood. This is more than 3.6 times higher than the national rate of child abuse and neglect (approximately 1 in 2, compared to 1 in 7 nationally; CDC 2020). Approximately two thirds of cis, straight women reported experiencing child abuse (64%), followed by half of cis, straight men (50%), and over one third of 2SIQ respondents (36%).



52%

14%

Percentage of Indigenous Californians that identified as survivors of child abuse (brown), compared to the national rate among all races (blue).

Teen dating violence was most prevalent among 2SIQ respondents, with 18% having experienced it. This is a rate more than double that of cis, straight women respondents (7%). No cis, straight man reported experiencing teen dating violence, but similar to DV/IPV, we hypothesize this may have more to do with internal feelings on the language used to describe the violence rather than incidents of violence themselves.

Family members were the most commonly identified perpetrators of violence against children, with 6% of survey respondents who experienced violence reporting having experienced violence at the hands of a parent, and 27% at the hands of extended family. As a service provider, we can also say that anecdotal evidence suggests the child welfare system and its multiple failures to protect Indigenous children is also a major contributor to the childhood violence Indigenous people experience. These failures include:

Simultaneous disproportionate removal of Indigenous children from their families and chronic lack of response to reports of neglect or abuse.

Nationally, AI/AN children are in foster care at a rate 2.7 times higher than the general population (NICWA 2017), and a study shows that this is largely due to systemic bias; reports of abuse against AI/AN children are twice as likely to be investigated and twice as likely to be substantiated, and AI/AN children are 4 times more likely to be placed in foster care than white children (Hill 2007). Despite Indigenous children being targeted for removal, in our experience, child welfare agencies repeatedly fail to meaningfully respond to actual incidents of child neglect and violence when it involves Indigenous children. For example, at the request of extended family members and after concentrated attempts to

support a family in caring for a child of an MMIP, SBI reported child neglect and potential child sexual abuse to authorities on four occasions over the course of 18 months, and an intervention has yet to take place. This is not an isolated example, but a common experience we have. Merced County District Attorney Kimberly Lewis echoed this experience in an interview, sharing,

When you're working with people who law enforcement may categorize as a negligent parent [there] are so many ways to be dismissive. And what happens is that we don't listen the first time and we don't react the first time, and it takes three or four times or five times before you can finally trigger the reaction that you need from the folks who are out there, who are supposed to be helping. And the only thing that I've seen that combats that is just being strong and being persistent.

Failure to adequately implement the Indian Child Welfare Act (ICWA), which upholds Indigenous children's right to grow up within their tribal communities, or at the very least, within Indigenous homes.

ICWA is meant to ensure that AI/AN children eligible for tribal enrollment are prioritized to be placed with biological family, and if none are available for placement, in AI/AN foster homes. However the reality is that failure to follow through on ICWA regulations occurs frequently, especially for children who are eligible for enrollment but not yet enrolled, and for children living outside the state in which their tribal nation is located. In two situations, SBI staff have advocated for Indigenous children in non-Native foster

homes outside the state their tribes were located in, only to have both the state child welfare system and their respective tribes fail to take meaningful action to restore those children to their tribal communities. At best, failure to implement an Indigenous child's rights under ICWA results in loss of culture, language, community, and sense of identity; at worst, it exposes Indigenous children to abusive environments that lack cultural sensitivity and fail to value Indigenous children.

Failure to protect Indigenous children from violence while under state care.

In our experience as a service provider, Indigenous children in foster care are more likely to experience physical, mental, and emotional violence in and outside their placement due to the compounded trauma of removal from their families and communities. For example, multiple interview subjects referenced stories of Indigenous children being trafficked from their non-Native foster homes as a result of craving connection and belonging, and seeking survival outside of a less than nurturing home environment. Aleyah Toscano is another example of an Indigenous child neglected under state care in Southern California; she was living in a state facility due to being a victim of a crime when she was found deceased on a Whittier, CA lawn in 2019, after being removed from the facility by a friend and subsequently

dumped on the lawn. Says Aleyah's mother Bertha, "I'm always going to suffer a loss of my Native American princess, Aleyah Elaine Toscano...This is the hardest thing for me to figure out. And even identify her body. I didn't have the courage to see her dead...I want justice for my daughter" (Los Angeles CBS Local 2019).

These issues have been exacerbated by the Covid-19 pandemic; 44% of survey respondents said they felt child abuse increased during the pandemic, while 52% felt incidents of missing and runaway youth increased, and 15% felt teen dating violence increased. Further, during the pandemic, we have observed child welfare agencies force children who run away from their placements to quarantine in detention centers, discouraging children from returning to care and thus maintaining a higher risk of violence while surviving on the streets.

Ultimately, all of these factors come together to produce a disturbingly high level of children among MMIP victims. Though the statewide average victim age is 32, 1 in 5 victims were age 18 or younger at the time of death or disappearance. Within Southern California, the average victim age is slightly lower at 31, and the proportion of child victims is slightly higher (22%).



Aleyah Toscano was a Cherokee girl whose life was tragically ended while under state care in Southern California.

Missing & Murdered Indigenous People

SBI has documented 259 MMIP cases statewide, ranging from 1900 to present. We are confident that this is a significant undercount, considering the majority of these documented cases occurred after 1980 and thus the total number reported here is reflective of what data is recorded and available, rather than what violence has occurred. Though numbers can be compelling and we will share statistical data on the dynamics of these cases in this and subsequent sections, we feel it important to ground this section in the voices of families impacted by this crisis, as shared with us in the survey and in interviews:

"It is sad and horrible to think a family member went missing and no one will say anything to bring him back home."

"Two female cousins went missing on our tribe's reservation at different times. The most recent was in 2019; I had a cousin who was missing and later they found her murdered. No one has been found guilty of the crime because there was not enough evidence. Before, in 2016, I had a distant relative who disappeared and to this day no one can locate her or find her."

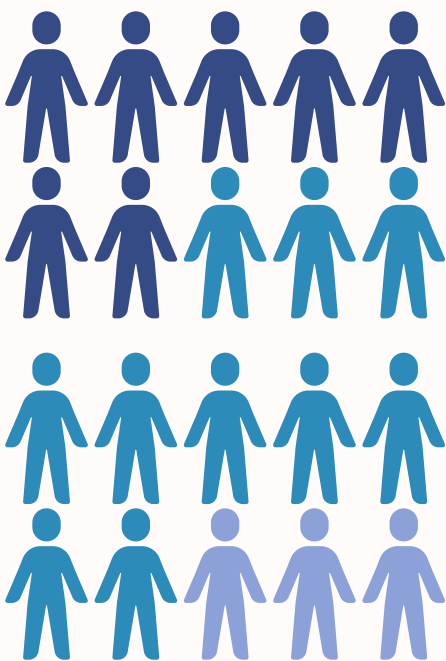
"My childhood best friend got killed about 3 years ago and her death affects me to this day. My older cousin had a mysterious death about 10 years ago. It affects me to not know exactly what happened to her."

"My cousin was found dead on a trail half naked, and was basically dismissed as an overdose due to her mental health and health conditions. We feel her death was foul play and the investigators did not do an extensive investigation."

"We had a family member go missing and we were one of the fortunate ones-[we] were able to locate him. Not in the way that we would have liked, but we were [able] to bring him home and give him a proper burial and send him on his way. And we know that he didn't come back alive, but we knew we were able to locate him. We're not out there wondering, so that's been very important or that was something that we consider ourselves blessed for."

Stories like these are the reality of this violence among Indigenous communities—nearly every person has a missing or murdered family member, friend, or community member they carry in their heart. The majority of these stories have no conclusion—no charges, no prosecution, no answers, no justice. For the few cases that have been brought to justice, the grief and the absence of the stolen loved one remains. One survey respondent expressed feeling “sadness, depression, and fear” due to the high numbers of MMIP cases in their community, and another shared,

It's unfortunate. It's also hard to articulate exactly how it makes me feel because it has been going on for so long now. It's a mix of frustration, sadness, hopelessness, helplessness, but also a bit of hope because of these kinds of assessments addressing the issues.



missing

murdered

unknown

SBI has documented 259 MMIP cases in 42 of California's 58 counties, spanning nearly three quarters of the state

The community-wide ripple effect of this violence is far reaching; we documented MMIP cases in 42 of California's 58 counties, nearly three quarters of the state (72.4%). Further, we documented California MMIP victims from 60 different tribes. Of the 259 cases we documented, approximately one third were missing persons cases (32%), over half were murders and suspicious deaths (141 cases, or 54%), and 35 cases (14%) were considered 'status unknown.' These status unknown cases are typically cases in which a person has been listed as a missing person and subsequently removed from a missing persons database, but SBI staff could not verify if that person was found safe or deceased. Statewide, there is an average of approximately 18 new MMIP cases per year since 2015.

NOTE: A full breakdown of victim tribal affiliations is available in the Geography subsection in the Dynamics of Violence section.

NOTE: In order to classify a case as status unknown, we search for obituaries, news articles, and active social media pages.

Dynamics of the Violence

Geography

California has a unique and varied geography, with vast urban areas as well as extremely remote regions, as well as diverse intertribal communities of Indigenous people from both California and out-of-state peoples, and the highest number of tribal nations of any state nationwide. If we are to truly understand the dynamics of the crises of MMIP and violence against Indigenous Californians, we must give close attention to regional variation in scope and dynamics.

Of the Indigenous Californians who participated in our survey, 78% were either residents of Southern California or belonged to a Southern California tribe. Approximately one quarter of survey respondents were living on tribal lands, with the remaining three quarters living off tribal lands in either rural or urban areas. Of the participants that were living on tribal lands, 100% had experienced at least one form of violence, whereas 70% of those living off tribal lands experienced violence.

Of those who experienced violence, respondents living on tribal lands were more likely to have been assaulted by an Indigenous person (86% of self-identified victims), whereas

approximately half of respondents off tribal lands experienced violence perpetrated by an Indigenous person (55%). Respondents living off tribal lands were more likely to be assaulted by a Latinx person (55%) or a white person (27%) than those living on tribal lands (33% of which experienced violence perpetrated by a Latinx person, and 17% experienced violence perpetrated by a white person).

All residents of tribal lands knew an MMIP personally and knew other Indigenous people who experienced violence

In addition to being more likely to have experienced violence themselves, survey respondents living on tribal lands were more likely to know an MMIP personally, be an MMIP family member, and know other Indigenous people who experienced violence, than those living off tribal lands. All surveyed residents of tribal lands knew an MMIP personally and knew other Indigenous people who experienced violence, compared to approximately two thirds (67%) and three quarters (74%) of rural and urban off-reservation respondents, respectively. Over two thirds of residents of tribal lands identified as MMIP family members (67%), whereas approximately one third of off-reservation respondents identified as MMIP family members (30%). This means that respondents living in tribal lands in California are 1.4 times more likely to experience violence, 1.5 times more likely

to know an MMIP personally, 1.4 times more likely to know another Indigenous survivor of violence, and more than twice as likely to be an MMIP family member than Indigenous people living off tribal lands. However, rates of violence among Indigenous people living off tribal lands were still reported as extremely high, and importantly, off-reservation respondents were more likely to be targeted for violence by non-Indigenous perpetrators.

This reservation-rural-urban differentiation was also present among MMIP cases. Of the 101 MMIP cases we identified in Southern California (45% murdered, 38% missing, and 17% status unknown), 2SIQ relatives and women and girls were more likely to go missing or be killed in an urban area (100% and 76%, respectively), compared to a lower rate of 66% of men and boys. However, urban areas were by far the most highly represented among all groups. Rural off-reservation areas came second (15% of women and girls, 24% of men and boys), with reservation-based crimes placing last (9% of women and girls, 10% of men and boys).

Southern California counties represent slightly under half of the counties represented (45%), and Southern California cases represent 40% of all cases statewide. See the table here for a breakdown of cases by county. Across California, 61% of all identified MMIP cases occurred in urban areas, 20% in rural areas, and 19% on tribal lands.

approximately half of respondents off tribal lands experienced violence perpetrated by an Indigenous person (55%). Respondents living off tribal lands were more likely to be assaulted by a Latinx person (55%) or a white person (27%) than those living on tribal lands (33% of which experienced violence perpetrated by a Latinx person, and 17% experienced violence perpetrated by a white person).

California MMIP Cases by County

(counties considered Southern California within this study highlighted in blue)

Humboldt	47
Sacramento, San Diego	20
Los Angeles , Mendocino	18
Riverside	13
Shasta	11
San Bernadino	10
Del Norte, Kern	8
Alameda, San Francisco	7
Fresno , Imperial	6
Contra Costa, Tulare	4
Butte, Lake, Madera , Monterey , Nevada, Orange	3
Amador, Inyo , Mono , Placer, Santa Clara , Solano, Sonoma, Tehama	2
Marin, Merced , Modoc, Plumas, San Luis Obispo , San Mateo, Santa Cruz , Siskiyou, Stanislaus , Trinity, Tuolumne , Yolo	1

NOTE: SBI is aware of 6 MMIP cases that occurred in California but the county where the incident occurred is unclear.

There is also a high level of diversity of tribes represented among both survey respondents and documented MMIP cases in the state. Overall, 29% of tribes represented among survey participants are from Southern California, 17% are from Northern California, and 54% are from outside California. Among MMIP victims of Southern California whose tribal affiliation is known, 44% came from California tribes, and 93% of those from California tribes were from Southern California tribes (41% of total). See here for tables on tribal affiliations of survey respondents and MMIP victims.

It is important to note that a significant portion of survey respondents and MMIP victims throughout the region belong to Indigenous peoples located outside the state. This could be in part due to large metropolitan areas such as Los Angeles and San Diego, where midcentury relocation programs sent large numbers of Indigenous people from other states to build new lives, and younger generations have moved to to pursue educational and professional opportunities. However, as service providers, we have also observed multiple incidents of Indigenous young women trafficked from other states to Southern California (especially the greater Los Angeles area). In all three incidents, the victims were from Montana, and taken from Billings by 'boyfriends' to

Indigenous Survey Respondent Tribe(s)

Southern California	Kumeyaay (4), Cahuilla (2), Luiseño (2), Mojave (2), Bishop Paiute (1), Tachi Yokut (1), North Fork Mono (1)
Northern California	North Sierra Miwok (1), Yurok (1), Hupa (1), Amah Mutsun (1)
Outside California	Navajo (4), Pueblo of Laguna (2), Kanaka Maoli (1), Muscogee Creek (1), Choctaw (1), Blackfoot (1), Duckwater Shoshone (1), Tlingit (1), Shoshone-Paiute (1), Crow (1)
Outside the US	Nahua (1), Mexica (1), Wixárika (1)

Southern California and the surrounding region. One remains a missing person, and two others were safely returned home with the help of SBI's Services program. Of the two that returned home, both continue to struggle with the mental health impacts of the violence they experienced, as well as basic needs such as housing, food, and clothing. Both survivors continued to access SBI support services for such items over a year after the initial violence occurred. Further, immediate family members of those survivors also continued to access support services from SBI for similar resources. This highlights the need for long-term support services for victims of violence, as well as support services that have the agility to assist victims and their families across state lines and tribal communities.

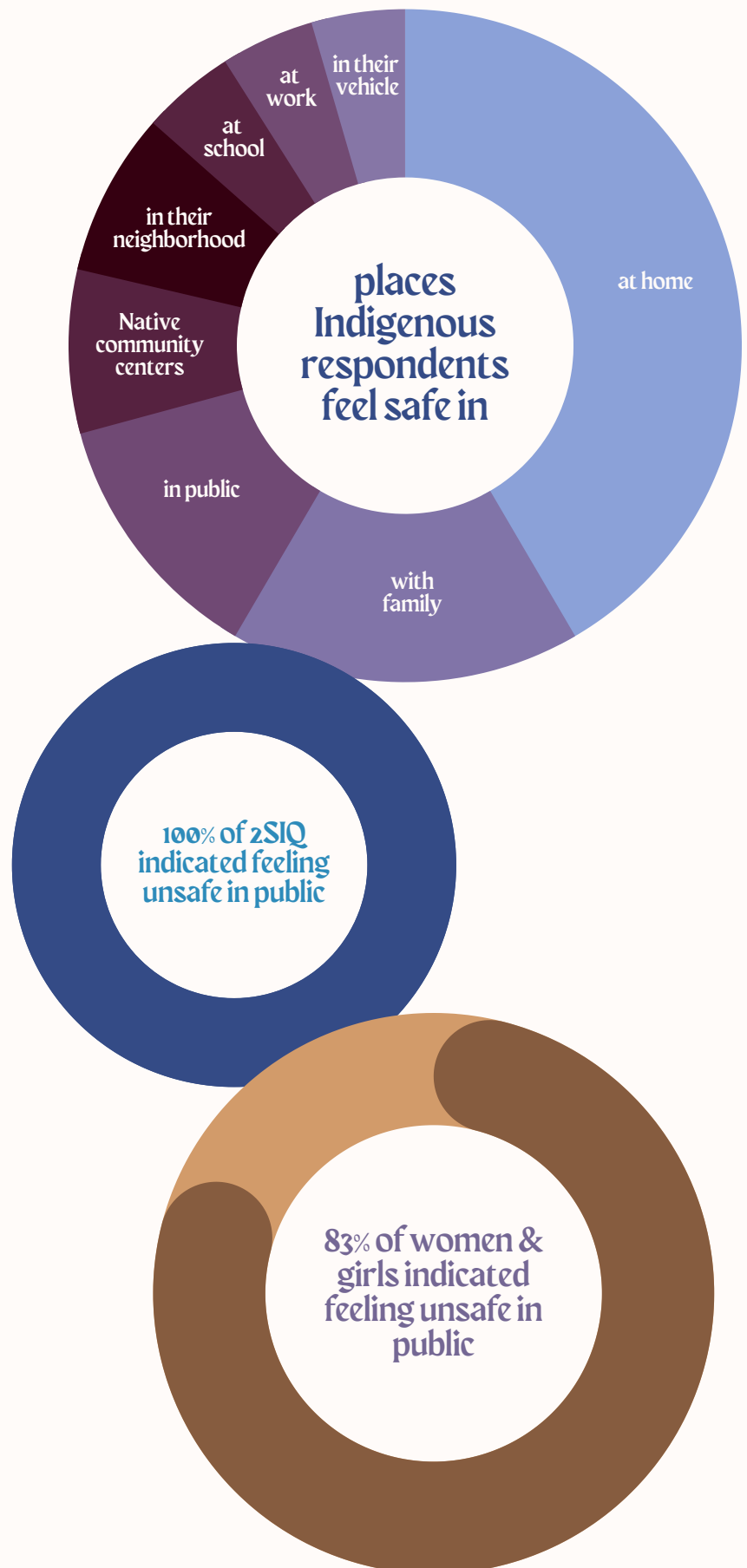
Tribes Represented Among Documented MMIP Cases in California

Note: these numbers reflect the number of victims affiliated with these tribes; many victims come from multiple tribes or do not have tribal affiliation available, so these numbers do not reflect the total number of cases; further, some victims have been publicly described as belonging to certain bands while others have been described as belonging to broad cultural groups—we honor how their families or communities described them here, not necessarily consistent with federally recognized tribal nations

Southern California	Barona (2), Kumeyaay (2), Luiseño (2), Soboba (2), Tejon (2), Tule River (2), Big Sandy (1), Bishop Paiute (1), Quechan (1)
Northern California	Hupa (16), Yurok (14), Pit River (5), Round Valley (5), Bear River (4), Hopland (2), Karuk (2), Manchester (2), Wappo (2), Wintu (2), Tolowa (2), Wiyot (2), Berry Creek (1), Cedarville (1), Dry Creek (1), Greenville (1), Habematolel (1), Lytton (1), Miwok (1), Shasta (1), Maidu (1)
Outside California	Lakota (6), Kanaka Maoli (3), Yaqui (3), Apache (2), Cherokee (2), Muscogee Creek (2), Navajo (2), Athabascan (1), Blackfeet (1), Caddo (1), Choctaw (1), Comanche (1), Grand Ronde (1), Fond du Lac (1), Gila River (1), Mohave (1), Nez Perce (1), Northern Cheyenne (1), Paiute (1), Penobscot (1), Puyallup (1), Rocky Boy (1), Shawnee (1), Shoshone (1), Winnebago (1), Wyandot (1)
Outside the US	Zapotec (3), Aztec (1), Tarahumara (1)

Lastly, we discovered some important trends among survey respondents in determining perceived geographies of safety and danger. When asked to identify which places they feel safe, Indigenous Californians shared the following: at home (37%), with family (15%), in public spaces (11%), in their home neighborhood (7%), at Native community centers (7%), at school (4%), at work (4%), in their personal vehicle (4%). Conversely, when asked to identify places where they felt unsafe, respondents shared: community events/places with known abusers (15%), large gatherings (15%), off their reservation (8%), partying atmospheres (8%).

Disturbingly, 46% of respondents said they felt unsafe everywhere, and 11% answered with “none” when asked what places they felt safe in. No 2SIQ respondents identified a public space as a safe space (except for known 2SIQ community spaces), and 83% of women respondents indicated feeling unsafe in public. In contrast, cis, straight men were the only group in which 100% of respondents felt safe in public space. This is a powerful reminder that while people of all genders are impacted by the disproportionate rates of violence against Indigenous people, 2SIQ relatives and women and girls are uniquely targeted and made to feel unsafe due to a compounding of racial, colonial, and heteropatriarchal violence.

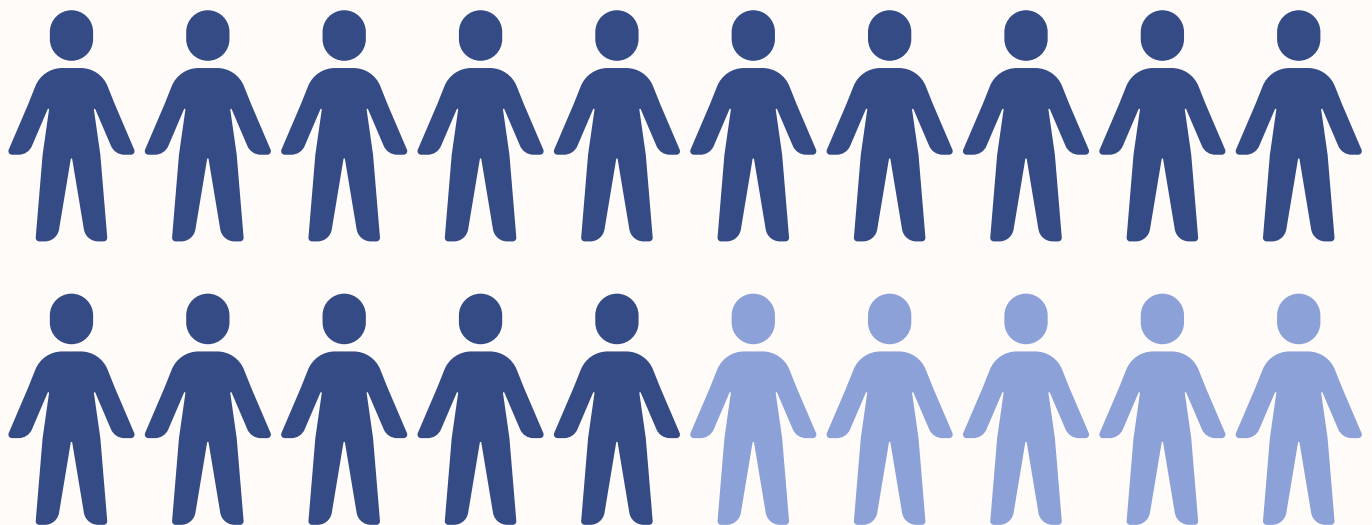


Gender

Heteropatriarchy—the colonial value system that devalues and dehumanizes 2SIQ relatives and women and girls through misogyny, homophobia, and transphobia—has a significant impact on the dynamics of violence against Indigenous people in Southern California, as well as in the state as a whole. Approximately three quarters of all MMIP victims statewide are women and girls (73%), with an additional 1% identified as 2SIQ. These numbers remain similar in Southern California, with 68% of victims identified as women or girls, and 2% identified as 2SIQ. It is likely that 2SIQ victims represent a much larger number of cases, however it is extremely challenging to gather data on 2SIQ MMIP due to misgendering

2SIQ victims were more than two times more likely to be murdered than women and girls or men and boys

of victims in official data sources, lack of media coverage of cases, and internalized heteropatriarchy within Indigenous communities that leads to exclusion of 2SIQ leadership from MMIP organizing and failure to advocate for 2SIQ victims. These unique experiences of compounded violence also shaped the dynamics of MMIP cases we identified; 2SIQ victims were more than two times more likely to be murdered than women and girls or men and boys. 100% of identified 2SIQ victims were murdered, whereas 44% of women and girls and 47% of men and boys were murdered.



missing & murdered CA
women, girls, & 2SIQ relatives

missing & murdered CA men
& boys

Women, girls, and 2SIQ relatives are more likely to be victims of death or disappearance at a younger age; in Southern California, the average age of 2SIQ victims was 27.5, the average age of women and girl victims was 29.5, and the average age of men and boy victims was 36. Tragically, 91% of missing and murdered Indigenous children (age 18 or under) in Southern California are girls. There are no statistically significant thematic issues among cases of missing and murdered Indigenous girls in the region, suggesting the primary reasons for their overrepresentation in the data is because they are Indigenous and because they are girls.

Women and girls were the only population that had cases we classified as status unknown due to lack of publicly available information.

91% of missing and murdered Indigenous children in Southern California are girls; there are no common thematic issues among cases, suggesting they are targeted because they are Indigenous and because they are girls.



Of the cases we have information on dynamics of the violence, 50% of 2SIQ victims and 50% of men and boy victims had health issues pertaining to their cases, such as mental health issues or physical impairments. Another 50% of men and boy victims experienced drug-related violence at time of death or disappearance. In contrast, the most prominent thematic contributing factors among women and girls were DV/IPV (40%), deaths in custody (16%), sexual assault (12%), pregnancy (8%), and police violence (8%).

Women, girls, and 2SIQ survey respondents were also more likely to experience violence on all levels. Indeed, no man respondent indicated they had experienced more than one form of violence, whereas some 2SIQ and women respondents identified experiencing up to five or more forms of violence throughout their lives. The graph above illustrates the gendered differences in compounded experiences of violence.

Further, the ways in which MMIP violence is gendered are also demonstrated in study of perpetrators. Statewide, of the MMIP perpetrators we have been able to identify, 96% are male. In Southern California, 100% of the MMIP perpetrators we have been able to identify are male. Among our survey respondents who identified as survivors, 68% were harmed by a man or boy, compared to 32% harmed by a woman or girl. These stark statistics demonstrate how critical it is to design interventions that account for the fact that the majority of this violence is perpetrated by men.

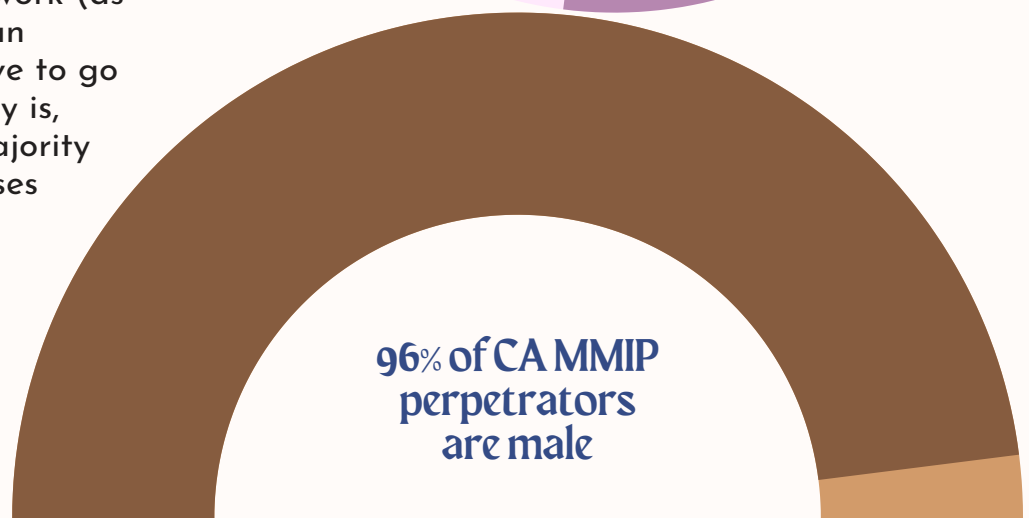
Relationships

Indigenous survivors of violence and MMIP are often blamed for the violence perpetrated against them, especially by law enforcement, the justice system, and media. For example, it is often presumed that the majority of victims are abuse victims that refuse to leave their abusers (despite the very real and lethal challenges in leaving abusers), using substances (reflective of a centuries old racist stereotype about Indigenous people), or engaging in survival sex work (as if sex workers are less than human beings and deserve to go missing or die). The reality is, however, that the vast majority of documented MMIP cases do not have any of these factors at play.

Statewide, of the cases we have information on

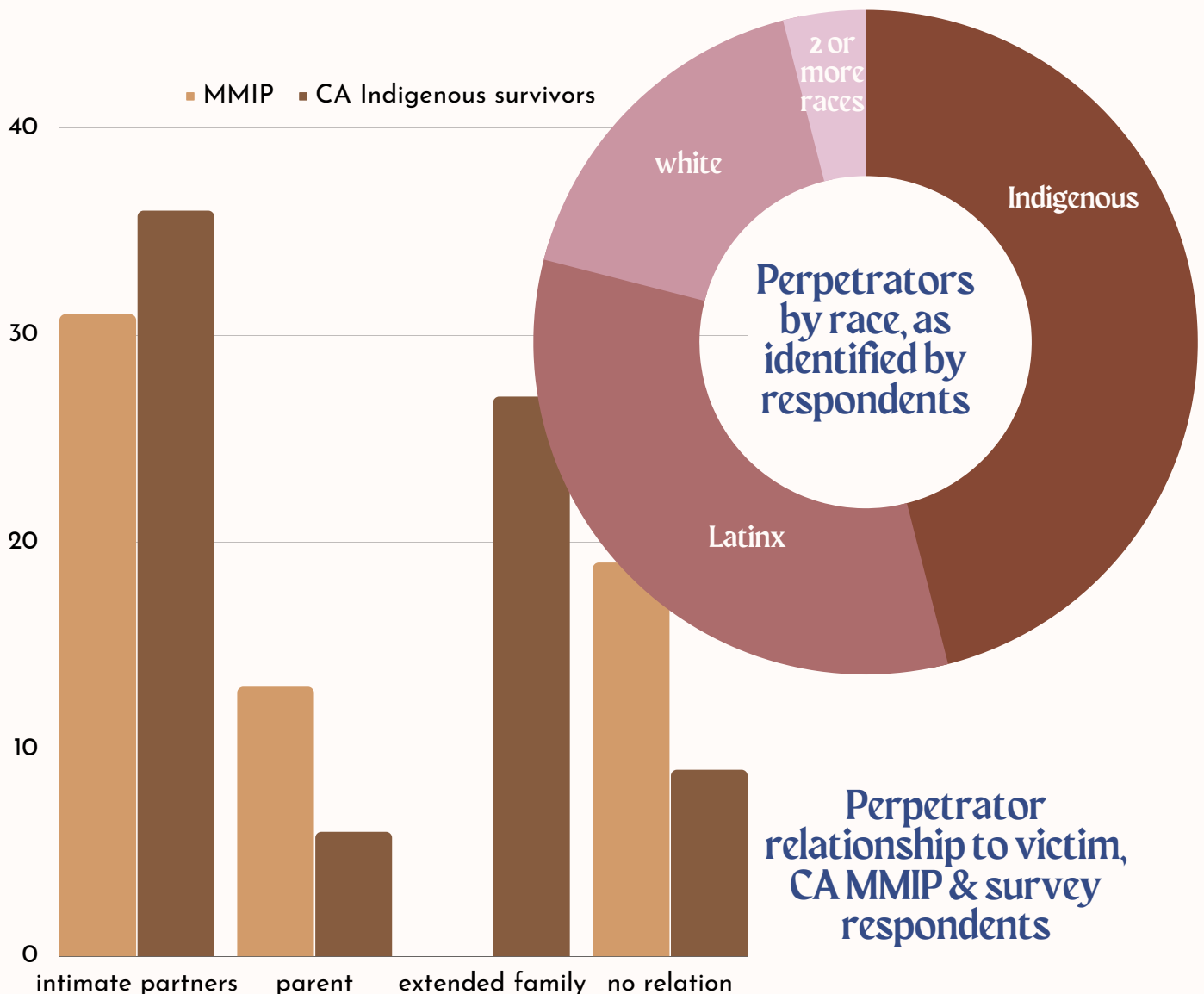
dynamics of violence, 40% involved DV/IPV, 11% of victims were unsheltered, 11% of victims had health issues pertaining to their case, 9% experienced police violence, 9% are drug related, 5% of victims were pregnant, 4% involve sexual assault, 2% of victims were in foster care, and 2% involved gang violence. These numbers slightly shift in Southern California, where DV/IPV and violence against unsheltered people is lower (34% and 6%, respectively), but sexual assaults are higher (9%), and deaths in custody (13%) and survival sex work (3%) figure more prominently.

Indigenous Californians statewide and in Southern California in specific were highly likely to experience interracial violence. Among identified perpetrators in MMIP cases, more than half of perpetrators statewide are non-Native (54%), and in Southern California, perpetrators are evenly split Native and non-Native.



This number is consistent with information on perpetrators provided by survivors in our survey-54% of identified perpetrators were non-Native (33% Latinx, 17% white, 4% racially mixed). However, due to systemic bias, Indigenous perpetrators are more likely to be investigated, arrested, and prosecuted; it is thus likely that the rate of interracial murders is higher than what is documented here.

We were able to locate victim relationship to perpetrator in only 28% of women/girls' MMIP cases statewide, and none at all in 2SIQ or men/boys' cases. Of those we were able to locate in women/girls' cases, 31% were intimate partners, 13% were fathers/stepfathers, and 19% were serial killers. In total, nearly half (44%) of all identified perpetrators had no relation to the victim. Among survey respondents, over one third said they had been harmed by a partner (36%), and over one quarter said they had been harmed by extended family (27%). Other perpetrators identified by respondents include an acquaintance or stranger (9%), a coworker or classmate (9%), a friend (9%), a parent (6%), or a child (3%).



MAPPING ECOSYSTEM FAILURE

In this section, we map ‘ecosystem failure,’ which we define as the failure of all aspects of the ecosystem in which Indigenous survivors and MMIP families find themselves in due to the violence they experience. We describe the complex relationships between law enforcement, justice systems, service providers, tribal governments, media, and community members as an ecosystem because together they form an interconnected network that families and survivors are bound up in. In other words, the entities responsible for preventing and addressing the crisis form a web of mutually reinforcing relationships that shape the neglect and abuse that families and survivors experience while striving towards safety or justice.

Law Enforcement

We identified three primary ways in which law enforcement contributes to ecosystem failure: (1) failure to create an environment in which victims of violence feel safe to report or access law enforcement assistance (2) failure to meaningfully investigate MMIP cases (3) complicity and participation in violence against Indigenous people. All three of these issues are further compounded by the heteropatriarchy we have discussed throughout the Findings section of the report, and 2SIQ relatives and women and girls bear the brunt of law enforcement neglect and violence.

The vast majority of survey respondents who identified as a survivor of violence did not report the violence they experienced to

law enforcement. This was true both on and off tribal lands—86% of survivors on tribal lands and 90% of survivors off tribal lands did not report. This suggests that the failure to cultivate a victim-centered environment among law enforcement is consistent among both tribal and non-tribal law enforcement. Of the 13% of survey participant survivors who did report the violence they experienced to law enforcement, all reported to local (non tribal) law enforcement, and all rated their experiences as below average, saying their cases were “dismissed” and “nothing happened.” As one interview participant shared,

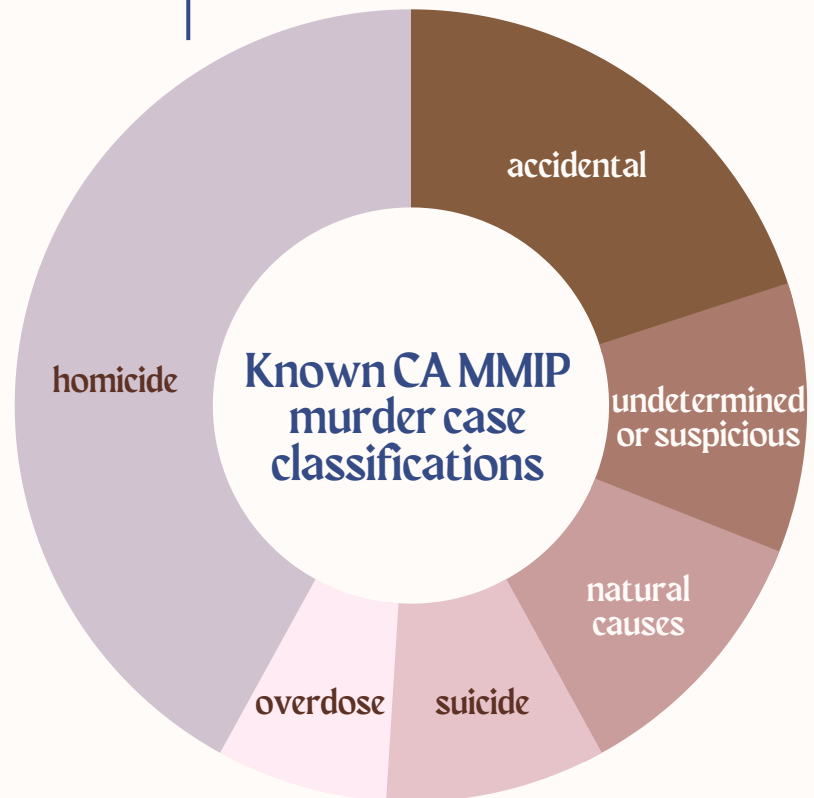
I don't engage with police. I don't call them. When I was raped [I] didn't call them, I don't believe in those systems. [And] a lot of the people in the community I deal with don't either.

Further, nearly half (45%) respondents said they felt uncomfortable or unsafe calling 911 for help. Cis, straight males were the only group that fully felt comfortable calling 911 (100%), and 2SIQ respondents indicated the highest level of discomfort calling 911 (71%). When asked who they would call for help, respondents identified family (71%) and friends (17%) as the most likely people to turn to. However, a small number (4% each) said they would turn to a partner, help line, health center, or police. An equal number (4%) said they had no one to call for help, or were not sure who they would call. This distrust in law enforcement to meaningfully respond to violence was summarized by an interview respondent:

Our kids deserve as much protection. Our women deserve as much protection as anybody else. And the police, they don't want to deal with it. They just don't want to, cause what did they still say? Oh, she's just going to go back to him.

Chronic failure to adequately respond to incidents of violence is also evident in response to MMIP cases. Of the California MMIP deaths we were able to identify official case classifications for (18% of all cases), 1 in 5 were classified as accidental. Another 11% were classified as natural causes, 11% as undetermined or suspicious, 9% as suicide, and 7% as overdose. This means that over half (58%) of MMIP deaths in the state were not classified or investigated as a homicide.

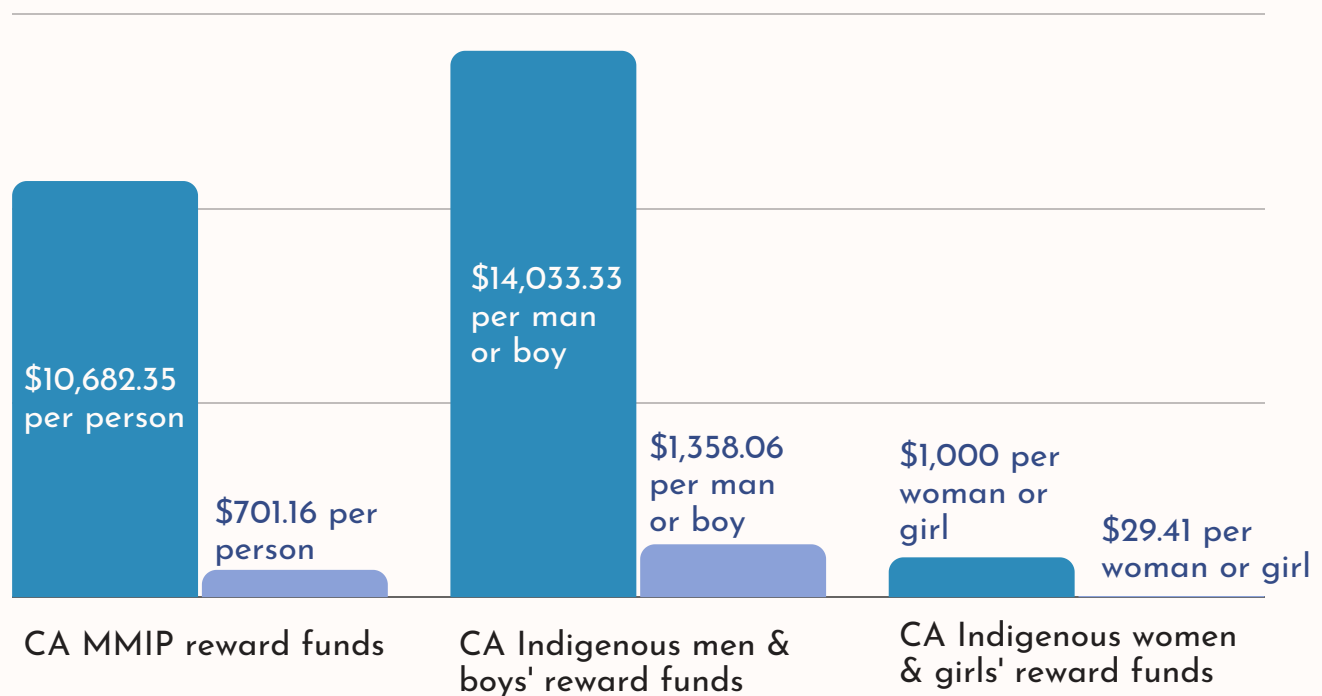
Only 18% of CA MMIP murder cases have publicly available classifications



This number is the same in Southern California (58%), with 21% classified as natural causes, 13% classified as suspicious or undetermined, 8% as accidental, 8% as overdose, and 8% as suicide. One interview participant identified this failure to investigate as rooted in racism:

Our police officers and our law enforcement, they're not respectful of Indians. They're not respectful of Indian women. And so like when [our relative] was missing, the police didn't do anything. 'Well,

- Average (among cases with rewards assigned)
- Per Capita (among all MMIP cases)



we can't, we can't,' but you know what, if [our relative] was a blonde haired, blue eyed person, they could have. Girl or boy, they would have found something they could do. They would have at least tried. And if the perpetrator was believed to be an Indian, oh hell yes, they would have gone out there.

Moreover, though rewards for information rarely are effective, they demonstrate broader issues in how lives of missing and murdered Indigenous people are valued by investigating authorities tasked with locating them or solving their cases. There is a total of \$181,600 in reward funds available as rewards for information on California MMIP cases; of those cases with rewards, the average is \$10,682.35, however if those funds were split

equally among all MMIP statewide, the average drops to \$701.16 per person. These funds are not equitably distributed; despite representing nearly half of all cases in the state, approximately one quarter (24%) of reward funds for MMIP statewide are dedicated to cases that occurred in Southern California. Among those cases with rewards, the average is \$8,820. If those funds were split equally among all MMIP in the region, it would be \$420 per person (approximately 40% less than the statewide average). Reward fund allocations are also highly gendered-statewide, there are no rewards for information on any 2SIQ victims' cases. Men and boys had the highest reward amounts, with a total of \$42,100-averaging \$14,033.33 among victims with rewards and \$1,358.06 if divided evenly among all men and boys. There is a total of \$2,000 in reward funds for women and

girls' cases—\$1,000 per the two victims with rewards, or \$29.41 per woman and girl (96% less than the statewide average for all genders). The total men and boys' reward funds are 21 times higher than women and girls', and over 46 times higher per capita. It is clear in these numbers that 2SIQ relatives and women and girls are literally worth less than men and boys to responding agencies.

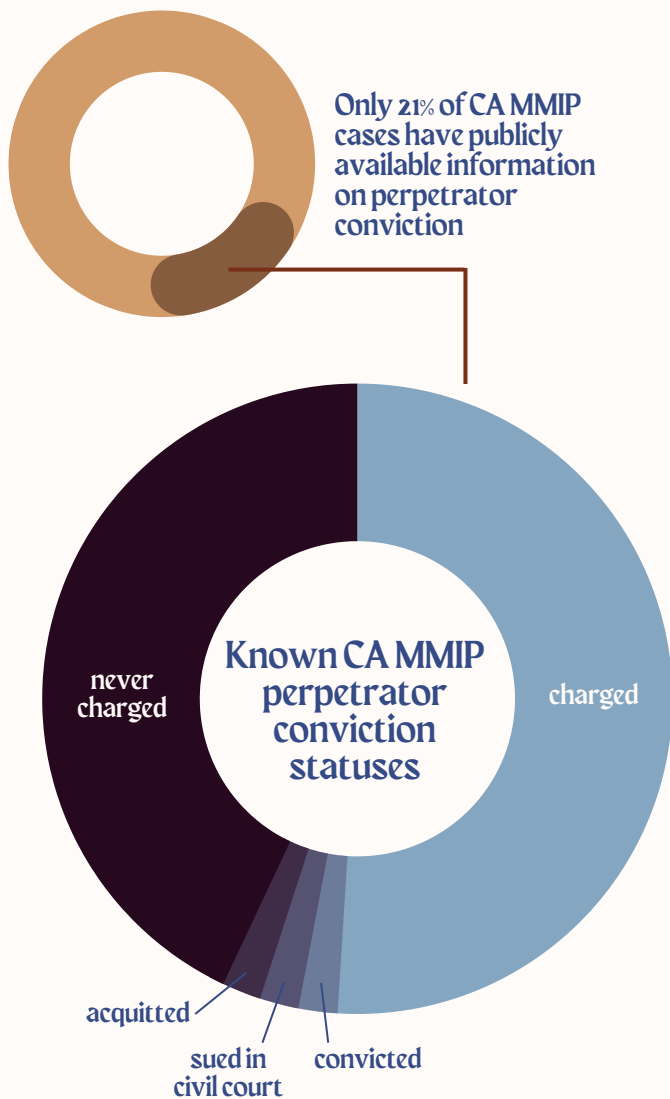
Lastly, lack of trust in law enforcement agencies and the failure to respond to the crises of MMIP and violence against Indigenous people is also reflective of law enforcement complicity and participation in the violence itself. Arguably, widespread neglect of cases and failure to create supportive environments that encourage survivors to come forward is complicity in itself. However, we also documented 11 cases in which law enforcement brutality or negligence led to victim death statewide, and none of those cases led to criminal charges. Interview participants also shared experiences and knowledge of police violence:

"What our young women are seeing is that police can't be trusted, that police don't like minorities. And there was another young man who got shot and killed and he was just going to visit a friend, but he had an outstanding warrant for a ticket—for just a ticket! And the police went to the wrong apartment and he saw them and ran because he knew he had this warrant, but it wasn't for anything violent and they shot and killed him. And he was 23. So yeah, I don't trust the police here and I wouldn't call them."

The total men and boys' reward funds are 21 times higher than women and girls', and over 46 times higher per capita. Women and girls are literally worth less than men and boys to responding agencies.

"My own brothers growing up in Stanton, and also extended family in Anaheim, they will get pulled over, or even if they're riding a bicycle, I remember they would tell me stories of being pulled over and being beaten [by police] with their batons. And they would just come home all beaten up and bruised up. And they didn't know, my family didn't know, who, who do you go to? What do you do with this situation? Can't go to the police because it was a police officer that beat him up and you can't go to an attorney because, you know, you don't really have access to attorneys. And so sometimes you just have to learn to just live with it."

"There definitely is police brutality where I live; against mentally ill people, unhoused people, against people who are victims of human trafficking. [This is in] Tulare County, Fresno County, probably Bakersfield."



Justice Systems

Justice systems are also plagued by chronic failure to respond to violent crime against Indigenous people, and a resulting complicity in ongoing violence. As one survey respondent shared, "No accountability or jail time for perpetrators has made more Indigenous women vulnerable."

This lack of accountability is pronounced in the justice system response (or lack thereof) to MMIP cases in California. Of all California MMIP cases we identified, we were able to locate justice system response information for 55 cases (21%)--it is difficult to imagine that the general public, much less families and survivors, could have trust in a system that has no response to 4 in 5 deaths and disappearances of Indigenous people. Of the cases for which we have information, 51% of perpetrators were charged, 2% were convicted, 2% were sued in civil court, 2% were acquitted, and 43% were never charged.

We were not able to find any publicly available information on perpetrators or on justice system response in 251Q MMIP cases. Among men and boys, all identified perpetrators were male, but there was likewise no information available on perpetrator race or conviction status. Among women and girls, all identified perpetrators were male, half were Native and half non-Native, and over half (53%) were never charged. These numbers are even worse in Southern California: of all Southern California MMIP cases, we were not able to find documentation of a single conviction.

Of all Southern California MMIP cases, we were not able to find documentation of a single conviction. Only half of identified perpetrators had pending charges.

Of the Southern California cases we were able to find justice system response information for (16%), half of the perpetrators were charged and half were never charged.

Though this is in part due to law enforcement failure to investigate and thus provide the justice system with a case to prosecute, we as service providers have repeatedly observed district attorneys' offices refusing to attempt to prosecute altogether. This refusal is usually couched in an argument that law enforcement have not provided enough evidence to prove a case beyond reasonable doubt, which sounds reasonable in theory; however in aforementioned cases like the woman killed in Imperial County, it seems that there is an abundance of medical evidence, documentation of abuse, surveillance footage, and witness testimony that would support a prosecution.

One survey respondent tied the failures of justice systems to broader structures of colonialism: "Assimilation, genocide, rape, trafficking-the court system continues to uphold it. [They're] going to continue to uphold white supremacy and their systems." Another interview participant, in contrast, shared they felt it was an ignorance of Native people, the issues they experience, and the laws in place to protect them among justice system professionals that leads to failures to respond to violence,

I believe that the justice system is barely learning about the Indian Child Welfare Act, and they have no idea about MMIWP. There's a lack of training in that, and we need to move forward and train the justice system. Along with that, it's just barely enough that, you know, the Indian Child Welfare Act began in the 1970s and we're now in 2021. And the courts are barely learning how important ICWA is. So we're very behind.,

Another respondent shared that they felt the justice system simply does not care:

I think that the fact that the justice system doesn't care when human beings go missing, especially women, women of color, Indigenous women, and peoples, I think that it just shows that they just need to do better.

Service Providers

Service providers are a critical, life-saving aspect of the ecosystem when they function properly and adequately meet the needs of families and survivors. However, in our experience, that is rarely the case. Two thirds of survey respondents said that service providers have provided an inadequate or extremely inadequate response to Indigenous victims of violence during the pandemic, and only 10% said the response has been adequate. Further, 63% of survey participants who experienced violence did not seek help. Of the respondents who experienced violence, one quarter (25%) said they did not know how to access services; 13% felt fear or distrust of services; 13% felt shame, embarrassment, or low self worth that prevented them from seeking out services; and 6% could not access

services due to being active in addiction.

The failure to provide services that feel safe and supportive to survivors and families is compounded by significant barriers to accessing services at all. In the words of one interview participant,

And just to add to that, you know, regarding the gap between the services and our community, like I said, there's these hurdles that people have to get through that are near impossible. The qualifications that either include or exclude you are so skewed that they exclude most of our community that really truly need it. The lack of accessibility to medical, dental, and just the basic needs, you know, to cover a family's basic needs, there is not a straight, there's not a streamlined process where you can go to apply for social services and get your doctors lined up and your dentist and your annual physical. There's no straight line of accessibility, [you have to] go through fire hoops to access anything. And a lot of these people, they have to work to do, [to] just simply apply for a service. It takes a whole day out of their week. That means one of their bills isn't going to get paid.

These words ring true and are consistent with the experiences of the clients utilizing SBI's Services program as well. We do our best to refer clients to additional outside resources such as SNAP, WIC, low income housing, transitional shelters, treatment programs, rental assistance programming, disability services, and other relevant support services at outside agencies, but it is often extremely challenging for our clients to enroll in these services. Typically, it can take

months or even years, and the assistance of an advocate to enroll in these programs. Further, during the pandemic, resources like transitional housing and shelter space have been even harder to access due to a general increased need, Covid-19 outbreaks in shelters, and quarantining requirements for new clients (which can be highly triggering to survivors of DV/IPV and trafficking).

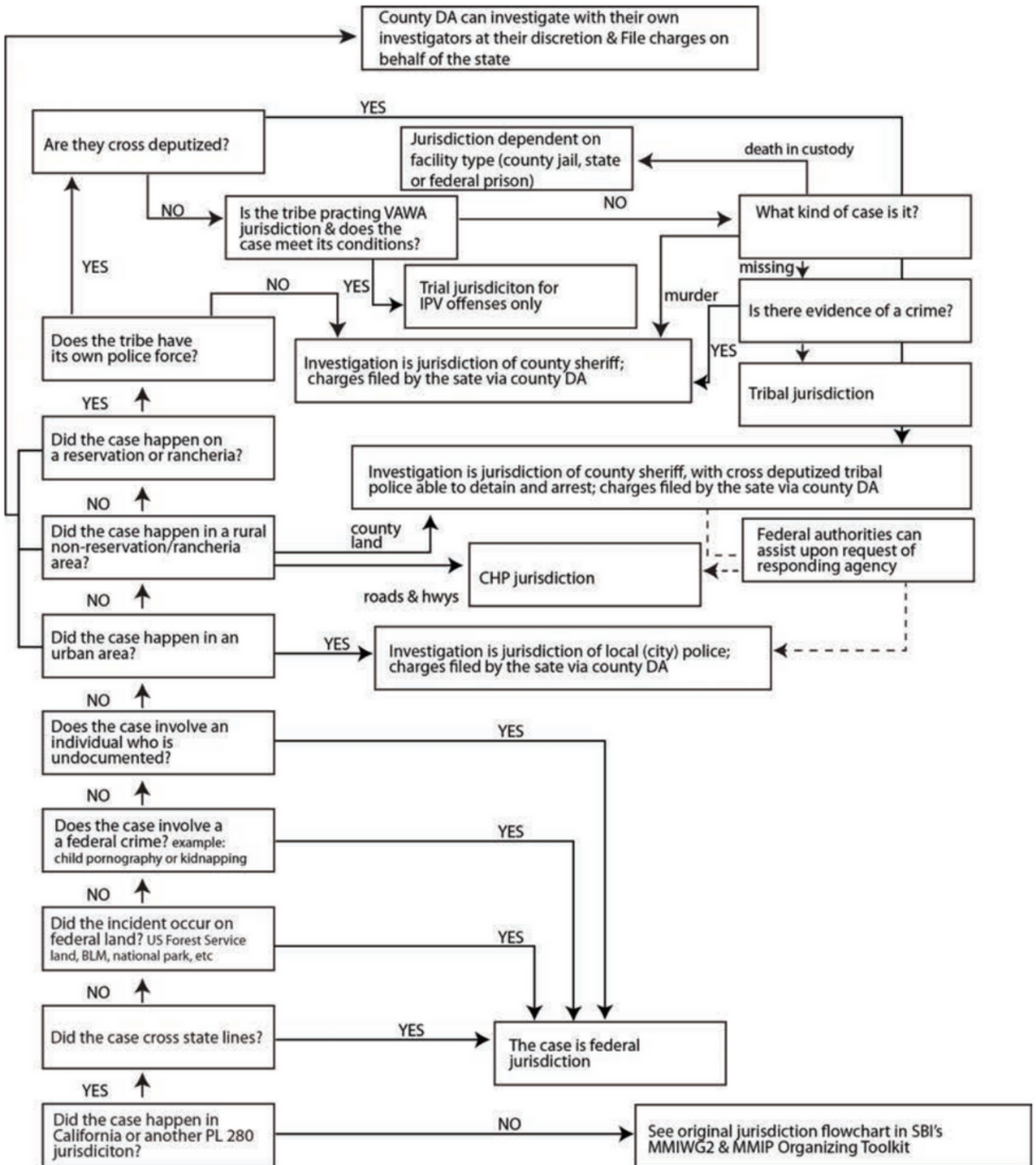
Further, there is an overall lack of needed services. In the words of one interview participant,

We try [and do] the best that we can to meet people's emotional needs in that way. But no matter what, we're always going to be incomplete. And yeah, I don't think that there are really sufficient services available.

Tribes

Tribal governments suffer from three primary issues in responding to MMIP and violence against their people: (1) lack of jurisdiction (2) lack of sustainable resources (3) lack of action.

California, as a Public Law 280 state, has a somewhat less complex jurisdictional system than non-PL 280 states, but nevertheless is still ineffective. It is a common misconception that tribal police are responsible for the failure to address MMIP and violence against Indigenous people; in California, it is largely the state who is responsible for this failure. We published a jurisdiction flowchart in our collaborative reports with the Yurok Tribe, and reprint it here to provide an understanding of the ways in which jurisdiction functions.



All that said, tribes do have jurisdiction in some capacities, and tribal law enforcement, prosecutors, and other agencies must step up to exercise the jurisdiction they do have. This can include civil jurisdiction over abusers and sexual offenders, VAWA jurisdiction over tribal members who commit violence on the reservation, and ICWA jurisdiction over children eligible for enrollment in the tribe. Unfortunately, as a service provider, we frequently see Indigenous victims of violence struggle to have their needs met by tribal courts and law enforcement. For example, we have repeatedly seen that victims who are eligible for a protection order from their tribal court have been functionally denied the order because of barriers in filing for one, refusal or inability to serve the papers to the abuser, or refusal by law enforcement to uphold it. We have also repeatedly seen youth trafficking victims missing for months at a time with no advocacy, and upon being found, left in non-Native foster homes by tribal ICWA programs, who seemingly refuse to advocate for the children they are responsible for despite pleas for help returning to a safe Native home.

There also remains a critical lack of sustainable, long term services available on tribal lands. Services are often described as intermittently available, unreliable, dependent on relatively short-term grants, unsafe due to lack of training and

confidentiality among staff, and subject to change or closure due to high rates of staff turnover. This has certainly been the case for SBI's clients seeking tribally-run services; the majority of our clients come to us as a last resort after trying and being failed by their tribe's service programs. In the words of one interview participant,

We see the Cadillac model out there in the [urban] communities, but on the reservations we're driving the Pinto. And a lot of the services that we need on the reservations may be for a time, because there happens to be a political initiative that allows for some grant funding to support that kind of work. But when that grant runs out, there's no sustainability. Yet a lot of the non-profit community-based organizations in the urban areas have more ongoing funding and have humanitarian and philanthropic supports that allow for those services to be ongoing.

For all the reasons outlined above, it is imperative that tribal nations step up to address these crises from within their own governments as sovereign nations. We can criticize and demand change from outside agencies (and we should), but we must also look inward and take accountability for how we fail each other internally. Though some tribes have created MMIW/MMIP programs, contributed to reward funds on specific cases, or supported awareness campaigns, it is simply not enough. Efforts like those will always be hollow and ineffective if we do not couple them with structural changes in how we respond to MMIP cases as they occur, and provide services to support victims of violence.

Media

Our collective response to the MMIP crisis and related forms of violence is a direct result of narratives and awareness (or lack thereof) of the issue. MMIP as an issue has become more prominent in news coverage than it has ever been nationally, and that is entirely due to the efforts of affected families and communities, and grassroots organizers, who have and continue to work tirelessly to have their voices heard. For example, we were encouraged to see a major outlet like National Geographic cover MMIWG2 in the United States for the first time this spring, and that article featured several family stories and voices (Morin 2021).

Indigenous people have also been part of a larger national discussion in the wake of Gabby Petito's 2021 disappearance and murder, on "missing white woman syndrome." This term has been used to describe the disproportionate media coverage and public dialogue on cases of missing white women and girls, compared to women and girls of color, especially Indigenous and Black women and girls. While Gabby's case was an important and tragic reminder of the lethal outcomes of intimate partner violence, it received an unprecedented avalanche of attention from media outlets for a lengthy period of time—a luxury that meant

increased public pressure and search resources. This is a luxury women and girls of color simply do not get. One interview participant discussed this in their interview, citing Gabby's case—

Do we feel, or are we made to feel, that we can go to [the] government and trust that if we make a police report, that [it] would be taken seriously? Will our missing daughters, sisters, granddaughters, nieces, [and] cousins make national news in the same way that we've seen recently on the disappearance of that Anglo female, who I'm sad to hear went missing? But by the same token, we just see inconsistencies, we see issues around fairness. We see issues around what's important to the mainstream media, what seems to be important to the interests of corporations, in this capitalist society. And so I don't know that we are valued. It's one thing to say that we are, and to talk about equity and inclusion and diversity, but it's another thing to see the same level of resources and support and services being poured into those communities who are underrepresented.

Despite increased national dialogues, the media continues to overlook this crisis in California. We attribute this to a combined lack of awareness of or interest in Indigenous communities and tribal nations in California, lack of adequate Indigenous representation among journalists and media-makers as a whole, and significant gaps in media's relationship building and outreach with California Indigenous people. Among the 259 California MMIP cases we studied in this report, only one third (36%) had news coverage pertaining to their case. We searched for up to three news articles per case, and over half (51%) only had one article, while one third (34%) had two articles, and only 15% had three or more articles available. Among Southern California cases that received coverage, nearly

two thirds (63%) only had one article published, and only 27% of all cases in the region had any media coverage. This is significantly lower than the statewide rate, and Northern California cases made up 71% of all coverage identified statewide.

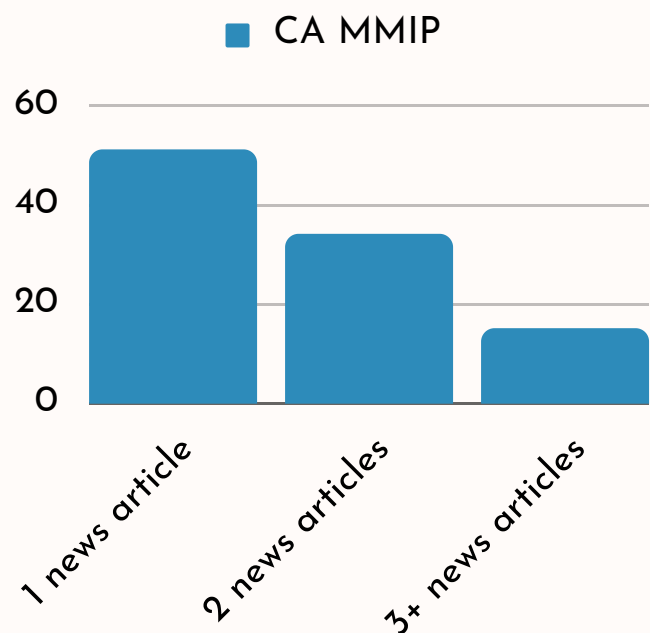
One participant tied lack of media coverage to broader legacies of colonialism in the state-

And in my experience in dealing with the issue, as it relates to missing and murdered indigenous peoples, [it] begins with the historical traumas that we know about. In particular, in California, we have an opportunity, like in New Mexico, to talk about the impacts of the mission system and how a lot of this isn't necessarily isolated to the United States of America, but also the nation of Mexico before that and the nation of Spain or the kingdom of Spain, prior to that. And what that looks like in terms of Indigenous Americans being undervalued and underappreciated and taken for granted, and being really objectified at every level. Whether it be spiritually, becoming sort of a mythical figure with a mythical way of being or thinking, or being objectified sexually—through movies or cartoons like Pocahontas. All of those kinds of things really over-represent us in the wrong ways and underrepresent us in all the right ways that really matter to people who feel they're not being heard.

In this understanding, the collective historical amnesia regarding colonial histories in places like California give way to ongoing erasure and amnesia regarding contemporary violence. Further, these practices also can entrench colonial narratives around Indigenous peoples, such as the Pocahontas or Indian

princess stereotype, which has been used to legitimize sexual violence against Indigenous women and girls. If we are to truly confront the crisis of MMIP, the media must be willing to hold these difficult conversations, uplift Indigenous voices and media-makers, and hold themselves accountable for their complicity in the harmful dialogues and erasures affecting Indigenous people.

Southern California MMIP cases make up less than one third (29%) of all CA MMIP press coverage



The Public

Ultimately, the crisis of MMIP and violence against Indigenous peoples is one that we are all collectively responsible to address. As a matter of justice, public safety, law, trust and treaty responsibility, and good conscience, these are issues that demand attention from all of us. And while increased media coverage and public awareness has led to greater involvement of community members and allies, we have much more distance to go in building public outcry and action.

Similarly to the concerns around the media's historical amnesia, one interview participant cited lack of public knowledge of the historical violence against Indigenous peoples of California as part of system failure to protect Indigenous people-

I would start off with the mission system, [where] California Indians in particular, were under three different rules. And what I mean by that is the ruling of different nations. And one was first the Spanish, and then the Mexican ruling, and then the white ruling. So American Indians, especially California Indians, have been under a colonization under three rulerships. And the fact that California Indians were forcefully enslaved to build missions—there was spiritual abuse, there was physical abuse, sexual abuse, and the forcing them off the land, [and the] boarding schools that we had here. We still have, the missions are still here. And it's a constant reminder of, you know, what has happened to California Indians.

[And] a lot of Indians came to California due to the Indian relocation, as you know, and a lot of them stayed because they came to Riverside to Sherman Indian high school. and a lot of them stayed here. And so that's where you have a lot of intertribal families, that just stayed in generations. But the trauma stands from the fact that many of them here in Orange County, they had to intermingle with gang violence in order to survive. They had to adapt to white ways because there wasn't anything for them to connect to. The trauma that they had to go through was the fact that people didn't include them in two different areas of projects, or, you know, they were becoming invisible, they were ignored. They were marginalized Indian people. That's trauma when you're not being acknowledged as a human being. You're not being acknowledged for who you really are.

And I think the fact that as an American Indian growing up in Orange County, you never really had an American Indian teacher. And I would say that American Indians in Orange County are the lowest to graduate in high school. And they are the lowest in post high school, meaning that they're not enrolling into college. So we're lacking, you know, education for our American Indian children. And the fact that only now superior courts of Orange County are now questioning if you are an American Indian child—we've never had that...But that was because of our work. And that was because we had to showcase visibility. We had to show visibility and voice.

In this narrative, we hear the speaker powerfully connect multiple iterations of colonization and historical waves of violence, displacement, erasure, and genocide, revealing how justice and educational systems continue to fail Indigenous people as legacies of unresolved, unaddressed violence. Another participant also highlighted the importance of addressing historical trauma and public acknowledgement of historic and ongoing wrongdoings-

end up in treatment or need treatment for substance abuse or mental health treatment is really this whole idea of epigenetics. And the fact that we have been done the way that we've been done over time and it's carried in the DNA. And so we all need that level of support. So first and foremost, that service being made available. I think what the federal government could do, which would be my second thing, is to reconcile with Native America. I don't think that there's been the appropriate level of reconciliation to me, with Native America as a whole. I was hoping that I would see a little bit more than I am seeing in the Biden administration, [I'm] seeing something, but I still see a lot of room for improvement in this way. And there needs to be some concrete assurances to Native America, that some things are called out and recognized.

This lack of public and governmental recognition of the violence Indigenous peoples continue to endure not only allows it to continue, but can have detrimental mental health impacts on Indigenous people and communities. In the words of one participant, "It's a sad fact to know that we are the only socially acceptable genocide."

"Reconcile with Native America...I was hoping that I would see a little bit more than I am seeing in the Biden administration."

"It's a sad fact to know that we are the only socially acceptable genocide."

When authorities fail to hold perpetrators accountable, governments fail to condemn widespread racialized and gendered killings, and the public turns a blind eye to mass death, it is easy to see how Indigenous people would feel similar to that participant. From this perspective, public ignorance and silence actively inflicts further harm, and makes us all complicit in the violence and its impacts.

However, there are always opportunities for the public to get involved. One participant shared their advice for both Indigenous and non-Indigenous people wanting to help address the crisis-

[Listen. Listen to the people, listen to the families, and go into the community. Like, don't just be like, "oh, okay, that was a sad story," and then forget all about it. Actually go out to the community, meet the people, look at the work that's being done. Immerse yourself into it, see the success, see the strength, see the tears, see it all.

IMAGINING ECOSYSTEM SUCCESS

Self-determined Resources

At SBI, we pride ourselves on a “families and survivors first” philosophy and practice. The majority of our staff are Indigenous survivors of violence and/or MMIP family members, and all of our programming (both services and research) is designed with input and leadership from families and survivors. As we have stated elsewhere in this report, those impacted by the violence and living it firsthand truly are the experts.

In our Services program, we work in partnership with the clients we serve and the families and survivors we are accountable to. Client plans for services are made through consultation with that client, and shaped by their needs, priorities, and concerns. We operate with the flexibility to provide culturally relevant support that meets clients where they are at, and provide services that our clients would not be able to access nearly anywhere else. Some of the services we offer that our clients have not been able to access elsewhere include funding to cover search costs, funeral

assistance funds, counseling with an Indigenous therapist, and culturally relevant healing groups and arts based activities.

This kind of client self-determination, coupled with a culturally relevant perspective and staff our clients can feel safe and identify with, truly makes SBI unique. However, our practices are a model that other agencies and service providers can adapt and utilize as well. In fact, that is exactly what is needed. Two thirds of respondents said they would like more Indigenous clinicians, practitioners, and healers available, and identified cultural competency as a high need. One participant identified family and survivor-led resources as the solution to this crisis-

The solution should be developed in cooperation with those voices of those folks who are going through this, and who have gone through this, about what they need in terms of support.

However, self-determined resources are not limited to support services. Tribal courts must have the authority to prosecute all offenders, and tribal law enforcement agencies must have jurisdiction to investigate all cases impacting their tribal citizens. Indigenous communities must have the resources to develop their own alert systems, awareness programming, and media coverage. Families and survivors should have accessible pathways to request, write, shape, and define policy initiatives

addressing MMIP and violence against Indigenous people. Research should be led by families and survivors. In short, every resource designed to address this crisis must be self-determined by families and survivors, and centered on tribal sovereignty and self-governance.

Sovereign Alliances

One interview participant highlighted the importance of tribal sovereignty in addressing MMIP in the following way-

Improve a response to MMIW? Let us try them, let us actually hold these people accountable. Like do something, you're not doing anything right now. If anything, you're allowing the system to continue and you're making money off of it for them to sit there and act like they're not making money off of this. They are, they really are.

However, sovereignty is more than the right to prosecute offenders—it is the right to act as a self-determining, self-governing nation in all aspects. This includes other means of addressing MMIP and violence against Indigenous people.

Tribal nations must be empowered to work with one another in alliances, and must actively choose to do so. Examples of what this might look like in addressing MMIP and gender violence includes the following:

Every resource designed to address this crisis must be self-determined by families and survivors, and centered on tribal sovereignty and self-governance

- **Data sharing agreements and/or intertribal alert protocols or systems.** For example, if a citizen of Tribe A goes missing on Tribe B's reservation, there should be a protocol in place that recognizes the right of Tribe A to be notified they have a citizen missing and in potential danger.
- **Intertribal law enforcement collaboration and cooperation.** In the scenario described above, for example, Tribe A should collaborate with Tribe B in system response (missing person flyer distribution, reward fund allocation, support services to impacted family members, search resources allocation, etc.).
- **Regional intertribal coalitions that can work together to address regional issues,** such as extractive industries, close proximity to large urban areas, resource scarcity, shipping routes leading to frequent high presence of long-distance truck drivers, serial rapists/killers, etc.
- **Intertribal collaboration in policy development and advocacy** at statewide and federal levels, as well as potential uniform tribal resolutions that commit to a unified response across tribes and their communities.
- **Capacity building assistance via grant-making tribal nations,** to support other tribal nations in building their ability to respond to and prevent violence.

RECOMMENDATIONS

Though there are a seemingly infinite number of recommendations that could be made to enhance or shift how we respond to the crises of MMIP and violence against Indigenous people in Southern California, we focus on three broad areas in this section. Instead of attempting to provide an exhaustive list of recommendations ranging from minute details to complete system overhauls, we offer three areas we recommend to focus our attention on in addressing the issues outlined in this report. Broadly, these areas are (1) Investing in Two Spirit and Indigiqueer Leadership and Community (2) Centering and Uplifting Indigenous Girls (3) Dismantling Heteropatriarchy in Indigenous Communities. These focus areas target three primary contributing factors to the crises that became clear in our research for this report: (1) lack of 2SIQ resources, data, voices, & advocacy despite disproportionately high rates of violence (2) overrepresentation of teen girls and young women in the data and no programming to address it (3) ways that heteropatriarchy shapes both the dynamics of the issue and our response to it. It is our intent that by focusing on these three areas as tribal nations and Indigenous communities, we will collectively be better positioned to tackle the 'nuts and bolts' issues like case investigation and prosecution, media coverage, disproportionate allocation of resources, and law enforcement prejudice. In this way, we argue that focusing on these three key areas will facilitate greater possibility of 'ecosystem success' as we defined it in the Findings section.

Investing in Two Spirit & Indigiqueer Leadership & Community

Our findings indicate that two spirit and Indigiqueer (2SIQ) relatives are at a disproportionate risk of violence. Given the context of historic internal displacement and rejection from their own communities, 2SIQ relatives are in deep need of communal welcome and protection.

The historical marks of colonial erasure and rejection of 2SIQ relatives is seen in

disproportionate rates of violence. However, there is a tapestry of research across multiple fields indicating that 2SIQ relatives face other (related) heightened risks due to racial, capitalist, and social inequality within the colonial society- that of houselessness, exclusion, insecurity of food, and criminalization by the state. For our 2SIQ relatives to resume their places as leaders, protectors, and cultural and religious stewards, they must have their other basic needs met.

The authors of this report also note that many Indigiqueer relatives shape their identity and social roles in relationship to both Indigenous and colonial society. Thus those serving 2SIQ relatives should be themselves individuals who have lived or contain deep understanding and knowledge of the complex needs and experiences of 2SIQ survival.

Taken together with the history of exclusion of 2SIQ relatives, we argue that the lack of data on 2SIQ victims of other forms of violence does not reflect material safety- particularly when the living respondents of our survey indicate disproportionately high rates of violence in their daily lives. We believe this gap between record and living experience reflects not only the historical exclusion and erasure of 2SIQ relatives, but also the very real fear and mistrust 2SIQ relatives have of police and the carceral system.

Across the MMIP movement, survivor and MMIP family visions of justice, safety and healing are complex and heterogeneous. An MMIP movement inclusive of all relatives will need to address these contradictions. In specific regard to the needs of 2SIQ relations, we recommend finding and creating alternative spaces and pathways to healing. Spaces and processes which feature or rely on police, the criminal justice system, or general surveillance are unlikely to be welcoming to or utilized by 2SIQ relatives.

While much legal and financial policy is developed in response to criminal, prosecutorial, and legal records, the path forward may seem impossible. If policy and fiscal development relies on certain surveillance and systems which are unusable/rejected by 2SIQ relatives, gathering pertinent information and developing actionable policy must be reimagined.

Advocates and community leaders who are themselves 2SIQ should be cultivated culturally, financially, socially, and politically. This necessitates relearning and revitalization of the traditional roles and places of these relatives. Memory, archive, oral history, and other Indigenous pathways of record which celebrate and honor the roles of such relatives serve as powerful guides in this process.

Development of 2SIQ community gathering and cultural learning spaces which also provide access to material resources (food, shelter, legal, medical, and gender-affirming care) could serve as access points for these relatives and further community-led research. We further recommend that such spaces should be designed by 2SIQ individuals with the explicit intention of building community relationships, trust, and developing new movement and cultural leadership over multiple generations. Community research developed and executed by the 2SIQ leaders of these community spaces will produce vital information and pathways toward 2SIQ safety, social integration, and futurity. A center (or network of centers) that can be welcoming to many ages of 2SIQ relatives could facilitate cultural mentoring, social integration, trust, and safety between multiple generations of 2SIQ relatives.

The center(s) would serve a synthesis of functions:

- Meeting emergency and other vital, material needs for marginalized community members.
- Provide a safe haven for 2SIQ survivors.
- Provide trusted advocates with multiple avenues of healing and justice for 2SIQ survivors.
- Produce new research/data safeguarded by the storytellers themselves.
- Create intergenerational cultural connections for social roles honoring gender/sexual diversity by honoring and connecting 2SIQ elders and youth across generations.
- Mitigate vulnerabilizing risks to future instances of violence by reducing precarity and increasing social cohesion.

Finally, targeted research, particularly a combination of surveys and interviews with 2SIQ survivors exploring their current needs, experiences, and social supports would be critical to establish baseline design of the centers. Developing an understanding of what 2SIQ relatives define as “safe” or “nourishing” should occur prior to project development.

Centering & Uplifting Indigenous Girls

Our children are upheld as one of our most precious resources belonging to our communities as Indigenous peoples. Our cultures hold our young people as sacred, and as the living embodiment of our future and the survival of our lifeways and all that we are responsible for caring for. For that reason, Indigenous children have consistently been targeted by colonial entities as a means to harm Indigenous peoples as a whole. Historic examples of this include California’s legal slave trade (which prioritized children and young adults), and over a century of forced removal and ‘education’ in government sanctioned boarding schools, where Indigenous children were stripped of their cultures, physically and sexually abused, and violated spiritually and emotionally.

This pattern of concentrated violence against Indigenous youth continues in the MMIP crisis, particularly in disproportionate violence against girls and young women. As we shared in the Findings section, 1 in 5 MMIP cases statewide are age 18 or younger, and 91% of missing and murdered Indigenous children (age 18 or younger) in Southern California are girls. Further, among those cases of missing and murdered Indigenous girls, we found no significant thematic factors contributing to their deaths and disappearances. In other words, the only common factor among such cases was that they are Indigenous and they are girls.

This level of violence against Indigenous girls must be seen as unacceptable, intolerable, and an affront to our collective human rights as peoples. The targeted violence against Indigenous girls is not just 'an MMIP issue;' it is an issue of gender violence and reproductive injustice. Indigenous girls deserve to see a future where they and their peers thrive in their childhood and survive to adulthood. Indigenous parents and extended families deserve to see their girls grow into self-determining women in safety. We are failing to make that a reality.

For these reasons, we urge those working to address the MMIP crisis to center and uplift Indigenous girls in their efforts. Taaqtam Müüy'mü'y'k is an example of what that can look like and a testament to its power; inspired by the activism of teen girls Raven, Destiny, Annabella, and Presley, this project may have never come to fruition in the way it has without their leadership. In general, centering and uplifting Indigenous girls includes but is not limited to:

- **Dedicated study of dynamics of violence against Indigenous girls, including MMIG cases.** At this time, no comprehensive study has been done on missing, runaway, and murdered Indigenous girls, or Indigenous youth. We cannot hope to address this crisis without further study, including both careful study of individual case studies and statewide and national quantitative analysis.

- **Addressing pervasive system failure to protect Indigenous girls.** This includes working at tribal, local, state, and federal levels to address the chronic failure to appropriately implement ICWA protections for Indigenous girls in the foster care system; putting an end to widespread criminalization of Indigenous girl runaways and victims of trafficking; adequately funding and making more widely available Indigenous education institutions and programming that both empowers Indigenous girl students and prevents the ongoing disproportionate criminalization of Indigenous girl students (particularly those diagnosed with a disability); and shifting public safety models to account for pervasive neglect of cases of violence against Indigenous girls (including MMIG cases).
- **Creating holistic programming that meets the unique, specific basic and material needs of Indigenous girls.** This includes community and individual safety planning and harm reduction initiatives, healthy relationships and teen dating violence education, safe transportation, safe youth shelters and family housing, and crisis response teams to respond to incidents of violence or disappearance targeting an Indigenous girl. This also includes ensuring access to basic survival needs such as consistent access to food, shelter, clothing, emergency assistance, and family and community care.

- **Measures to guarantee the health and wellness of Indigenous girls**, including increasing availability of youth-oriented reproductive and sexual health care and hygiene products, adequate access to culturally relevant counseling, traditional healing programs, cultural mentorship and skills building programs, safe locations to participate in community activities and recreation, and inpatient and outpatient culturally relevant youth treatment centers and mental health facilities.
- **Nurturing and encouraging Indigenous girl development** through mentorship, youth programming, educational curriculum shifts, cultural activities, professional development, and financial investment in Indigenous girl-led initiatives.
- **Creating Indigenous girl-centered policy** (including at the tribal level) by empowering Indigenous girls to provide ideas and feedback on policy, to actively participate in the policy development and implementation process, and to be in decision making spaces as leaders not merely observers.

No one knows better the realities of Indigenous girls, their experiences of violence, and the dynamics of MMIG cases better than Indigenous girls themselves. Further, as we have argued in the introductory paragraph to our Recommendations section, we

believe that by centering and uplifting a targeted population like Indigenous girls, other impacted populations and the community at large will benefit. As the future leaders of our families, communities, and nations, we owe it to Indigenous girls to step up and center their experiences and give them the support and resources they need to lead our efforts to address the violence they continue to fight to survive.

Dismantling Heteropatriarchy in Indigenous Communities

In nearly every section of this report, we have shared findings that highlight the disproportionate effect MMIP and related forms of violence have on 2SIQ people and Indigenous women and girls. While no Indigenous person of any gender should experience violence, our response to this crisis must take into account the ways in which 2SIQ people and women and girls are disproportionately targeted, violated, and stolen from us.

Women and girls account for nearly three quarters of all MMIP victims statewide, and in Southern California. 91% of missing and murdered Indigenous children (age 18 or under) in Southern California are girls. The total reward funds for information on MMIWG cases statewide are 21 times less than men and boys', and over 46 times less per capita. Women survey respondents experienced at least one form of violence at a rate 1.6 times higher than men and boys, and

women, girls, and 2SIQ respondents were the only ones who experienced more than one form of violence.

2SIQ victims were more than two times more likely to be murdered than women and girls or men and boys, and statewide, there are no rewards for information on any 2SIQ MMIP victims' cases. 2SIQ survey respondents indicated the highest level of discomfort calling 911 for help (71%), and experienced five or more forms of violence at a rate over seven times higher than cis, straight women respondents.

Statewide, of the MMIP perpetrators we have been able to identify, 96% are male. In Southern California, 100% of the MMIP perpetrators we have been able to identify are male. Among our survey respondents who identified as survivors, 68% were harmed by a man or boy, compared to 32% harmed by a woman or girl.

All of these findings point to an urgent need to address how the colonial imposition of heteropatriarchy (a value system uncommon, and potentially non-existent, among Indigenous peoples prior to colonization) has created highly gendered patterns of violence. Beyond the violence itself, we must also reflect upon and analyze the ways heteropatriarchy has shaped our collective response to this crisis (e.g. lack of coverage of 2SIQ MMIP cases, disproportionate reward funds, lack of programming to address gender

differences in comfort level seeking law enforcement assistance). Further, these findings also require us as Indigenous peoples to look inward and remove and heal from the heteropatriarchy that has been forced upon us and internalized; in the words of anticolonial scholar Frantz Fanon: "Imperialism leaves behind germs of rot which we must clinically detect and remove from our land but from our minds as well" (Fanon 2005). One Native man participant discussed this in the following manner-

There cannot be a role of a male without that consideration and high regard for the role of the female. We are a matrilineal society, historically. And so we highly value the importance, the role, and the leadership of women within our community. And so the role of the male should be standing right there at the women's marches, at the MMIW2+ marches, at the school board meetings, the city council meetings, the county board of supervisor meetings, at the state legislative sessions. Whatever it is, the men should be right there. This is not a women's thing, from a Native American perspective, because we don't think like that. We don't think in terms of gender being isolated from another. We don't think in terms of an individual, we think in terms of a collective, in terms of a community. And if one part of the community is not at peace, we cannot be at peace.

Though there are a seemingly infinite number of ways to work to dismantle heteropatriarchy in Indigenous communities, and in the MMIP movement, we want to offer a few concrete recommendations here. The following list should be understood as examples and potential first steps, not an exhaustive list.

Steps Towards Dismantling Heteropatriarchy in Indigenous Community Response to MMIP

- Create comprehensive programming for Indigenous men's healing. This may include batterer's intervention programming, easier pathways for tribal courts to exercise jurisdiction over DV/IPV cases so that they may implement traditional cultural forms of accountability, talking circles, treatment programs, anger management programs, victims' services programming tailored to Indigenous men, and healthy masculinity awareness and programming for youth.
- Community-based, culturally specific programming that celebrates and builds 2SIQ and women and girls' leadership and roles among their peoples.
- Thorough review of existing community and system response to MMIP cases and instances of gender based violence to self-audit for bias and create community and agency specific solutions to those biases.
- Commit justice systems to take gender-based violence more seriously by adding additional accountability measures for femicide and 2SIQ killings.
- Training, programming, and required steps to make tribal justice and law enforcement agencies more accessible and safe to 2SIQ relatives and Indigenous women and girls, and more in line with Indigenous values and practices.

MOVING FORWARD: A CALL TO ACTION

At times, this report likely reads as though in argument with itself. We examined the conflicting needs of survivors and families, risks and possibilities of data and the involvement of law enforcement, and critiqued the violence of the imperial state while noting the vast resources at the state's hand, which could save lives immediately. This report reads as a winding and shifting argument because it is. This report represents the complexity of the crisis we face as colonized and occupied peoples, and the equal complexity and contradiction we face in finding solutions.

As scholars in admiration of each other and as survivors in shared struggle we argue in our fight to save each other's lives, spirits, and peoples. Our work is better for it.

It may be much the same in your own community. Good social research raises far more questions than it answers. Great social research inspires and nourishes difficult conversations about needs, possibilities, and visions of futurity.

The critical next step is to act on these complex visions you co-create in your struggle to do right by your nation and relatives, to take what is learned through this report and begin to mobilize resources, culture, and relationships to care for and protect each relative.

We must act immediately and boldly to materialize our visions of restored relations. No longer hidden by secrecy or shame, kidnapped by violent grasps and entangling risks, but instead protected, swaddled tightly so that our bodies are shielded by the warmth of kinship and culture, one day hidden away from violence and risk, safe and seen in the footsteps and gazes of our ancestors.

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APPENDIX

- Case File Cover Sheet
- Contact Log Template
- Research Log Template
- Survey - California Indigenous Community Members
- Survey - California Professional Stakeholders
- Needs Assessment Template
- Sample Codebook

NOTE: These materials were developed and piloted through previous SBI partnerships with the Yurok Tribe and the California Rural Indian Health Board. We want to acknowledge Dr. Blythe George (Yurok) as a co-author of many of the materials in this section. See References for previous publication details.

Case File Cover Sheet

Identifying Characteristics:

Name:

Indian Name: (Leave blank if n/a)

Tribe:

Area of Residence:

Area Last Seen if missing:

Incident Location:

Incident Area Classification (Reservation/Rural/Urban):

Agency with Jurisdiction:

Assigned Detective:

DOB:

Age At Time of Incident:

Age Now (if missing):

Date Reported Missing:

In case of status change, date of change:

Status:

Customary designation for those passed on?:

Example: Yurok: A:wok First Name-Last Name

Hupa: E:wak First Name-Last Name

Ojibwe: First Name-Last Name-iban

Case Status (open/closed/pending):

Contact Notes (see Contact Log for full details):

Contact Person:

Relationship to Individual:

Contact Information & Preference:

SBI Assigned to Contact:

Contact Log Template

Contact Details:

Date of Visit	Purpose of Visit	Contact Person	Relationship to Case	Contact Details
<Date of Visit>	<Describe purpose of visit, such as establishing first contact, following up on previous visit, etc.>	<Whom are you meeting with?>	<How do they know the individual?>	<Contact details including phone, address, email and note their preference for future contacts if known.>

SBI Contact Assigned:

<ID who has been assigned to steward this case and any subsequent follow-up.>

Projected Date of Next Contact:

<Identify timeline for completion of next steps and establish when you next plan to be in touch regarding this case.>

Action Steps:

<Outline takeaways from visit and follow-up/action steps going forward based on day's visit.>

Notes on Visit:

<Describe qualitatively the visit, from the drive there to the drive back. Think about what you observed with all five senses and note that here. Prioritize details on tasks accomplished as overarching narrative, but do not hold back on descriptive details about all parts of the interaction(s). Note those in attendance, environment/location, time spent together and action steps going forward, etc. This will serve as a fieldnote observation for this visit and therefore our primary record of this encounter. We want to be able to recall it for years after the initial event and interpretable by those beyond the author/attendees.>

Any Last Thoughts?:

<Add anything not covered in previous categories, last thoughts, or thoughts that occur after the fact.>

Research Log Template

Search Details

Date of Search: <Date of search>

Entered By: <Who is entering this search?>

Database(s) Searched: <What database do these search results come from?>

Search Keywords: <What search keywords were used in this query?>

Notes on Search Results: <Any notes on the search in general or about particular results/links. If search needs to be conducted on an on-going basis or if certain links no longer work, note these details here. Download media links upon accessing them on a rolling basis to ensure we have a copy even if online archives change/links are no longer active.>

Search Results

Include links to online resources here and save a version to the case file as 1) a hard copy and 2) a .pdf and/or Word document.

Memorials & Obituaries	Missing Persons Data/Postings	Newspaper articles and/or blog posts	Social media posts/real-time data	Videos/multi-media
<Sort information and/or links here on obituaries, memorials, tributes, remembrances, etc.>	<Sort information and/or links here on official entries for Missing Persons' databases, NAMUS, etc.>	<Sort information and/or links here on newspaper articles, blog posts, online profiles, etc.>	<Sort information and/or links here on social media posts or event data, realtime case updates, police and other LEA announcements [screenshots as best practice for LEA data like Tweets or Facebook posts]. This does not include screenshots of personal family information posts, etc. without consent.>	<Sort information and/or links here on relevant videos, news coverage and other multimedia case data and/or representations, etc.>

Survey - California Indigenous Community Members

Welcome to the research study!

We are interested in understanding the impact of the COVID-19 pandemic on rates of violence against Indigenous people and how support services can be improved in California. This survey will help us get a better sense of the violence that California Indigenous communities experiences. You will be asked to answer questions about your experience with this issue. Your safety is of the utmost importance to us, and your responses will be kept completely confidential.

This survey will take approximately 15 minutes to complete.

Your participation in this research is voluntary. You have the right to withdraw at any point during the study. You will not be required to answer any question you are uncomfortable discussing and have the right to skip any question.

You will not be compensated for participation, however, all Indigenous survivors of violence are eligible for all free support services offered by Sovereign Bodies Institute. The Principal Investigator of this study, Annita Lucchesi, can be contacted at mmiwdatabase@sovereign-bodies.org.

By clicking the button below, you acknowledge

- Your participation in the study is voluntary.
- You are 18 years of age. If you are not 18 years of age, you have consent from your legal guardian.
- You are aware that you may choose to terminate your participation at any time for any reason.
- You currently live in California or descend from a California tribe.
- You are an Indigenous person (You do not need to be enrolled/descendent of a California-based tribe; we include all recognized and unrecognized tribes, and those from Indigenous peoples in Central & South America)
 - I consent, continue with survey
 - I do not consent, I do not wish to participate
 - I am under the age of 18 and have permission to participate from my legal guardian.

What is your age?

- Under 12 years old
- 12-17 years old
- 18-24 years old
- 25-34 years old
- 35-44 years old
- 45-54 years old
- 55-64 years old
- 65-74 years old
- 75 years or older

What is your Gender Identity?

What is your sexual identity?

Which county do you reside in?

- [drop down menu with California counties]

Do you live on Tribal land? Ex: Reservation or Rancheria

- Yes
- No

What Indigenous people(s) do you descend from? We are inclusive of Indigenous peoples globally (including those from Central and South America), and tribal enrollment is not required.

Have you experienced abuse or violence?

- Yes
- No
- Unsure

If yes, what form of abuse or violence have you experienced? Check all that apply.

- Domestic Violence (harm between romantic partners or person living within the home)
- Child Abuse (harm directed towards a child (under 18) in or outside of the home)
- Intimate Partner Violence (harm from a romantic partner who lives in or outside of the home)
- Teen Dating Violence (harm between two teens in a romantic relationship)

- Elder Abuse (harm directed towards an older adult (approx. 60 or older))
- Sexual Assault (non-consensual sexual activity)
- Sex Trafficking (sexual exploitation of a person by another person for money or goods)
- Survival Sex Work (exchanging sexual services for basic survival needs (shelter, food, etc.))

If you aren't sure if one of these categories applies to you, please share what you are comfortable sharing with us in the box below.

What years did you experience some form of violence? Check all that apply.

- 2014 and any years before 2014
- 2015
- 2016
- 2017
- 2018
- 2019
- 2020
- 2021

What was/is your relationship(s) to the person or people who hurt you?

What was/is the gender(s) of the person or people who hurt you?

What was/is the race of the person or people who hurt you?

If you experienced any form of violence, did you report to law enforcement?

- Yes
- No
- I did not experience any form of violence

What agency did you report to?

- Tribal police
- County police
- Local police
- California Highway Patrol

How would you rate your experience with law enforcement?

- Excellent
- Above Average
- Average
- Below Average
- Poor

What was the outcome of the case you reported to law enforcement?

Did you seek help or access any resources or support services?

- Yes
- No

If you did seek help or access any resources, were Indigenous-specific services available?

- Always
- Most of the time
- About half the time
- Sometimes
- Never

If you accessed services, how could they have been improved?

If you did not seek help or access any resources, why not?

Do you know what support services or resources are offered in your local area?

- [Rated from 1 to 10, with 1 defined as "I don't know any resources" and 10 defined as "I am very confident about what resources are available and know how to contact them."]

When accessing resources or support services, would you feel more comfortable with a tribal provider/organization?

- Yes
- No
- No preference

Who would you call if you were ever in a situation where you need help?

Do you feel safe calling 911?

- Extremely
- Somewhat comfortable
- Neither comfortable nor uncomfortable
- Somewhat uncomfortable
- Not at all

Have any of your family members or close friends experienced violence? Check all that apply.

- Domestic Violence (harm between romantic partners or person living within the home)
- Child Abuse (harm directed towards a child (under 18) in or outside of the home)
- Intimate Partner Violence (harm from a romantic partner who lives in or outside of the home)
- Teen Dating Violence (harm between two teens in a romantic relationship)
- Elder Abuse (harm directed towards an older adult (approx. 60 or older))
- Sexual Assault (non-consensual sexual activity)
- Sex Trafficking (sexual exploitation of a person by another person for money or goods)
- Survival Sex Work (exchanging sexual services for basic survival needs (shelter, food, etc.))

If you aren't sure if one of these categories applies to someone you know, please share what you are comfortable sharing with us in the box below.

Please check boxes for years someone close to you experienced some form of violence. Check all that apply.

- 2014 and any years before 2014
- 2015
- 2016
- 2017
- 2018
- 2019
- 2020
- 2021

What has the presence of violence been like in your community?

- [Rated from 1 to 10, with 1 defined as "peaceful" and 10 as "violent," and with options for 5 years ago, 1 year ago, and now.]

Do you feel like rates of domestic or sexual violence against Indigenous people in your community have increased in the last 5 years?

- Yes
- No

Do you feel like MMIWG (missing and murdered Indigenous women and girls) has increased in your community in the last 5 years?

- Yes
- No

Do you think COVID-19 has led to an increase in violence in your community? Please check the box for each form of violence you feel has increased in your community during the pandemic.

- Domestic Violence (harm between romantic partners or person living within the home)
- Child Abuse (harm directed towards a child (under 18) in or outside of the home)
- Intimate Partner Violence (harm from a romantic partner who lives in or outside of the home)
- Teen Dating Violence (harm between two teens in a romantic relationship)
- Elder Abuse (harm directed towards an older adult (approx. 60 or older))
- Sexual Assault (non-consensual sexual activity)
- Sex Trafficking (sexual exploitation of a person by another person for money or goods)
- Survival Sex Work (exchanging sexual services for basic survival needs (shelter, food, etc.))

If you aren't sure if one of these categories applies to you, please share what you are comfortable sharing with us in the box below.

Do you feel like rates of missing and runaway youth have increased due to COVID-19?

- Yes
- Unsure
- No

Where are the places in your community where you feel safe?

Where are the places in your community where you feel unsafe?

Have the places where you feel safe or unsafe changed during COVID?

- Yes
- Unsure
- No

Do you think service providers have adequately met the needs of Indigenous victims of violence during COVID-19?

- Extremely adequate
- Somewhat adequate
- Neither adequate nor inadequate
- Somewhat inadequate
- Extremely inadequate

Has COVID-19 had an effect on the ability to access resources in your local area?

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

If you currently need help accessing services, provide your contact information (name, email and/or phone number) and we will help you. All information you share with us will remain confidential.

If you prefer to give us a pseudonym (fake name) to verify your identity when we follow up with you, please leave that here. If you don't feel safe giving us your phone number or email, you can make a free alternate email or phone line through Gmail and Google Voice, or give us the contact information to a relative or friend. We will not tell that person who we are or why we are calling, we will just ask to speak with you.

This topic can be difficult for those who have experienced violence. Please reach out to the following hotlines if you are in need of support:

- SBI Support Line: (707) 335-6263
- National Suicide Prevention Lifeline: (800)-273-8255
- National Domestic Violence Hotline: 1-800-799-7233 or text LOVEIS 2252
- StrongHearts Native Helpline: 1-844-7NATIVE (1-844-762-8483)
- RAINN Hotline: 1-800-656-HOPE (1-800-656-4673)
- Northern California Tribal Court Coalition App-
<https://nctcc.org/nctcc-app/>

Survey - California Professional Stakeholders

Welcome to the research study!

The purpose of this research is to generate tangible recommendations for law enforcement and justice agencies in addressing issues of missing and murdered Indigenous people (MMIP) and violence against Indigenous women more generally based on existing local knowledge bases. These recommendations will focus on improving gaps in services, addressing intersectional and/or interagency concerns, identifying the scope of family and survivor needs, updating existing training resources on MMIP, and identifying areas for improvement. We are interested in understanding the rates of violence against Indigenous people and how support services can be improved in California. This survey will help us get a better sense of professional stakeholders' perspective on the violence that California Indigenous communities experience. You will be asked to answer questions about your experience with this issue in your professional role. Your safety is of the utmost importance to us, and your responses will be kept completely confidential.

This survey will take approximately 8 minutes to complete.

Your participation in this research is voluntary. You have the right to withdraw at any point during the study. You will not be required to answer any question you are uncomfortable discussing and have the right to skip any question.

You will not be compensated for participation, however, all Indigenous survivors of violence are eligible for all free support services offered by Sovereign Bodies Institute. The Principal Investigator of this study is Annita Lucchesi; she can be contacted at mmiwdatabase@sovereign-bodies.org.

By clicking the button below, you acknowledge

- Your participation in the study is voluntary.
- You are 18 years of age.
- You are aware that you may choose to terminate your participation at any time for any reason.
- You currently work in California.
- You are employed as law enforcement, health care, direct service, or justice system professional that works with Indigenous people in California
 - I consent, continue with survey
 - I do not consent, I do not wish to participate

Which county do you work in?

- [drop down menu with California counties]

Are you Indigenous? We are inclusive of Indigenous peoples globally (including those from Central and South America), and tribal enrollment is not required.

- Yes
- No

What Indigenous people(s) do you descend from? We are inclusive of Indigenous peoples globally (including those from Central and South America), and tribal enrollment is not required.

What is your profession? Select all that apply.

- Law enforcement
- Direct service provision
- Justice system
- Health care
- Tribal government
- Tribal Leader
- Other [please elaborate in box below]

If you are law enforcement, what agency do you work for?

- Tribal police
- County police
- Local police
- California Highway Patrol
- Federal

Is your organization an Indigenous/Tribal organization?

- Yes
- No

How often do you work with Indigenous communities and people in your profession? By Indigenous, we are inclusive of Indigenous peoples globally (including those from Central and South America), and tribal enrollment is not required.

- Daily
- Most days (4-6 times a week)
- Some days (2-3 times a week)
- Rarely (once a week)
- Never

Where are the places in your community that are safe for Indigenous people?

Where are the places in your community that are unsafe for Indigenous people?

Have the places that are safe or unsafe for Indigenous people changed during COVID?

- Yes
- Unsure
- No

Have you seen an increase in violence against Indigenous people during COVID?

- Yes
- Unsure
- No

Please share any additional information about trends of violence against Indigenous people during COVID.

Please check the box for each form of violence you feel has increased in your community during the pandemic.

- Domestic Violence (harm between romantic partners or person living within the home)
- Child Abuse (harm directed towards a child (under 18) in or outside of the home)
- Intimate Partner Violence (harm from a romantic partner who lives in or outside of the home)
- Teen Dating Violence (harm between two teens in a romantic relationship)
- Elder Abuse (harm directed towards an older adult (approx. 60 or older))
- Sexual Assault (non-consensual sexual activity)
- Sex Trafficking (sexual exploitation of a person by another person for money or goods)
- Survival Sex Work (exchanging sexual services for basic survival needs (shelter, food, etc.))

Have you seen an increase in MMIWG (missing and murdered Indigenous women and girls) in your community in the last 5 years?

- Yes
- Unsure
- No

Have you seen an increase in missing and runaway Indigenous youth have increased due to COVID-19?

- Yes
- Unsure
- No

Do you personally know an Indigenous person who has gone missing or been murdered?

- Yes
- No

If yes, please provide as much information as you are comfortable sharing about how this has impacted you. We are not asking for specific names or details, rather, we are looking to make an assessment on how deeply MMIP impacts survey participants.

What is your perception of rates of violence among the Indigenous communities and people you serve?

- [Rated from 1 to 10, with 1 defined as "peaceful" and 10 as "violent," and with options for 5 years ago, 1 year ago, and now.]

Please describe why you chose these numbers.

Do you think service providers have adequately met the needs of Indigenous victims of violence during COVID-19?

- Extremely adequate
- Somewhat adequate
- Neither adequate nor inadequate
- Somewhat inadequate
- Extremely inadequate

Do you think law enforcement has adequately met the needs of Indigenous victims of violence during COVID-19?

- Extremely adequate
- Somewhat adequate
- Neither adequate nor inadequate
- Somewhat inadequate
- Extremely inadequate

Do you think the justice system has adequately met the needs of Indigenous victims of violence during COVID-19?

Do you think the justice system has adequately met the needs of Indigenous victims of violence during COVID-19?

- Extremely adequate
- Somewhat adequate
- Neither adequate nor inadequate
- Somewhat inadequate
- Extremely inadequate

Has COVID-19 had an effect on the ability to access resources in your local area?

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Are there any specific barriers that have made it harder for you to do your work during the COVID-19 pandemic?

Can you give us an example of how you have overcome barriers caused by the COVID-19 pandemic?

Are there resources that would help you rise above the barriers to serving Indigenous victims during the COVID-19 pandemic?

Needs Assessment Template

Section 1. Lead-In & Knowledge Base

This interview is about me getting to know you, your connections to missing and murdered Indigenous women, girls and two spirit peoples, your needs as part of this community and your recommendations to relevant stakeholders like yourselves, the justice system and law enforcement agencies.

As a participant, you were invited to speak with me today because you are a stakeholder in the missing and murdered Indigenous women, girls and two spirit community. I have a list of questions to guide you, but a lot of what you will tell me will depend on your experience and/or expertise.

For all:

- Tell me more about yourself—where you're from, who's your family, how you spend your time most days, anything else I should know to get a sense of who you are.
 - Data point: Building rapport and providing glimpse of worldview
- What do you know personally about MMIWG2?
 - Data point: Knowledge base family/individual level
- What do you think are the contributing factors or intersecting issues that lead to MMIWG2 cases?
 - Data point: Knowledge base risk factors for MMIWG2
- What do you wish people knew about MMIWG2 based on your experiences?
 - Data point: Knowledge base community level
- What is your understanding of violence against Indigenous women?
 - Data point: Knowledge base risk factors for MMIWG2
- Are there any gaps in your knowledge of MMIWG2? About violence against AI/AN women? What are they?
 - Data point: Knowledge base identifying gaps in knowledge on MMIWG2
- Why do you think Indigenous women experience higher rates of violence than non-Indigenous women? Do you think these issues receive the same level of attention by police, the media, the justice system, etc?
 - Data point: Knowledge base Understanding of colonial origins of violence and/or interpretation of violence through Indigenous worldviews

For non-family stakeholders:

- What is your perception of Indigenous women, girls, and two spirit people? How often do you engage with them in your work?
 - Data point: Knowledge base MMIWG2

- How do issues of MMIWG2 intersect with your work/job responsibilities?
 - Data point: Knowledge base stakeholder expertise
- Do you feel like you have been trained for MMIWG2? What are other topics you think you may need training on for MMIWG2? On violence against AI/AN women?
 - Data point: Knowledge base stakeholder expertise and/or gaps therein
- Are there any things that you feel you, other people in your position, or the organization you work for need in order to better respond to MMIWG2 cases, or the contributing factors you identified?
 - Data point: Knowledge base stakeholder expertise
- What is your perception of MMIWG2 families? What do you think their needs and priorities are?
 - Data point: Knowledge base non-family stakeholder perceptions

Section 2. Needs Assessment

The following questions can be personal and I want to remind you that you do not have to tell me anything that you do not want to, or that you think may risk your safety or the safety of a loved one. As a reminder, you have consented to share only that information which you are comfortable being included in a publicly accessible written report on MMIWG2.

You have the right to skip any questions you do not want to answer, to end the interview at any time, or to retract your comments after today's interview if you decide for any reason at all that you would no longer like to participate.

For all:

- Are there any gaps in service provision for families and survivors of MMIWG2? What are they?
 - Data point: establishing gaps in service provision
- What else can service providers do to support families and survivors of MMIWG2? Tribal bodies?
 - Data point: establishing gaps in service provision
- Are there any gaps in service provision for those at risk of MMIWG2, like those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work? What are they?
 - Data point: establishing gaps in service provision
- What else can service providers do to support those at risk of MMIWG2? Tribal bodies?
 - Data point: establishing gaps in service provision
- What are the community conditions that contribute to MMIWG2? If they need further prompting: What about things like poverty, lack of affordable housing, unemployment or school conditions?
 - Data point: describing factors that impact MMIWG2

- Where are the places here where you think Native women and children are safe? Where are the places where they are unsafe?
 - Data point: Describing factors that impact MMIWG2
- How does mental health factor into MMIWG2 and violence against Indigenous women? What about things like the lack of access to mental health services in most communities, the absence of drug and alcohol treatment and rehabilitation facilities in rural areas, or any unique local factors?
 - Data point: describing factors that impact MMIWG2
- What is your knowledge of historical trauma in Indigenous communities, nationally and locally? How does historical trauma factor into MMIWG2 and violence against Indigenous women?
 - Data point: Knowledge base & describing factors that impact MMIWG2
- What healing resources are available? What more is needed?
 - Data point: establishing scope of and gaps in service provision
- How do we support those at an increased risk of being taken, like those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work?
 - Data point: establishing gaps in service provision
- Do you think schools can be doing more for children related to MMIW?
 - Data point: establishing gaps in service provision as they relate to schools
- What are the limitations on the justice system and/or local law enforcement's abilities to address issues of MMIWG2? To violence against AI/AN women?
 - Data point: establishing limitations in addressing MMIWG2
- How do the different jurisdictions and/or the different geographies at play impact the ability of law enforcement agencies and the justice system-at-large to address MMIWG2? Violence against AI/AN women?
 - Data point: establishing complexities of multiple jurisdictions
- What recommendations do you have for policy makers in designing legislation to address MMIWG2? What would your dream legislation include?
 - Data point: establishing policy recommendations for MMIWG2

For non-family stakeholders:

- What do you need to better support families and survivors of MMIWG2?
 - Data point: establishing stakeholder needs for service provision
- What do you need to better support those at risk of MMIWG2, like those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work?
 - Data point: establishing stakeholder needs for service provision
- What does "trauma-informed services provision" mean to you in your work? Do you feel you have the resources to provide trauma-informed services?
 - Data point: establishing stakeholder expertise and needs for service provision
- What do you need to better support families and survivors of MMIWG2?
 - Data point: establishing stakeholder needs for service provision

- What do you need to better support those at risk of MMIWG2, like those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work?
 - Data point: establishing stakeholder needs for service provision
- What does “trauma-informed services provision” mean to you in your work? Do you feel you have the resources to provide trauma-informed services?
 - Data point: establishing stakeholder expertise and needs for service provision

Section 3. Recommendations for Justice System

For all:

- What is the role of the justice system in supporting families and survivors?
 - Data point: establishing recommendations for justice system
- What can the justice system do to support families and survivors?
 - Data point: establishing recommendations for justice system
- What is the role of the justice system in supporting those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work?
 - Data point: establishing recommendations for justice system
- What can the justice system do to support those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work?
 - Data point: establishing recommendations for justice system
- What could the justice system do to improve their response to issues of MMIWG2? To violence against AI/AN women?
 - Data point: establishing recommendations for justice system
- What do those working in the justice system need to know to improve their response to issues of MMIWG2? About violence against AI/AN women?
 - Data point: establishing recommendations for justice system

Section 4. Recommendations for Law Enforcement

For all:

- What is the role of local law enforcement agencies in supporting families and survivors of MMIWG2? Federal or state agencies? Have they been meeting their responsibilities in that role?
 - Data point: establishing recommendations for LEAs
- What can local law enforcement agencies do to support families and survivors of MMIWG2? Federal or state agencies?
 - Data point: establishing recommendations for LEAs

- What is the role of local law enforcement agencies in supporting those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work? Federal or state agencies? Have they been meeting their responsibilities in that role?
 - Data point: establishing recommendations for LEAs
- Do you feel that law enforcement brutality, negligence, or corruption exist in the local region? If so, do you think that contributes to MMIWG2, and are there specific agencies, officers, or other examples you feel comfortable sharing?
 - Data point: establishing scope of police violence as factor for MMIWG2
- What do those working in local law enforcement agencies need to know to improve their response to issues of MMIWG2? About violence against AI/AN women? How does this extend to federal or state agencies?
 - Data point: establishing recommendations for LEAs
- What can local law enforcement agencies do to support those in foster care, juvenile detention, runaways, those experiencing human trafficking and/or survival sex work? Federal or state agencies?
 - Data point: establishing recommendations for LEAs
- What can local law enforcement agencies do to improve their response to issues of MMIWG2? To violence against AI/AN women? How does this extend to federal or state agencies?
 - Data point: establishing recommendations for LEAs

Section 5. Personal Expertise

For all:

- How many MMIWG2S do you know of in the region? How many did you know personally?
 - Data point: establishing knowledge base of regional MMIWG2
- How many Native women do you know that are victims of violence?
 - Data point: establishing knowledge base of regional violence against Indigenous women
- Are you aware of any people who abuse their power to hurt Native women or children? I.e. law enforcement, healthcare, educators, tribal admin, etc.
 - Data point: establishing knowledge base of regional violence against Indigenous women
- Please tell me more about your ties to MMIWG2S and violence against Native women. For example, how it has impacted you, your loved ones? Whatever you are comfortable sharing in this regard.
 - Data point: establishing scope and severity of regional MMIWG2
- What do you wish people knew about MMIWG2S based on your experiences?
 - Data point: establishing recommendations for stakeholders

Section 6. Conclusion

For all:

- Do you have any questions for me as we wrap up? Anything you'd like to add
- I am also looking for others to talk with as part of this project. Is there anyone you can think of? If so, would you be willing to share their contact info, please?

CA MMIWG2 Codebook

List of Code Abbreviations = Code Color = Code Name

Law Enforcement Agency (LEA) Codes: Blues

1. LEAD = Light Blue = LEA Development
 - a. LEAD-C = LEAD County
 - b. LEAD-T = LEAD Tribal
 - c. LEAD-S = LEAD State
 - d. LEAD-F = LEAD Federal
2. LEAI = Sky Blue = LEA Inaction
3. LEAV = Medium Blue = LEA Violence
4. MUJ = Medium Dark Blue = Multiple Jurisdictions
5. COR = Teal Blue = Court Ruling
6. DAH = Dark Blue = Data Hole
 - a. INC = Inaccuracy

Contextual & Individual Codes: Oranges/Yellows

7. SC = Light Orange = Structural Constraint
8. MHC = Medium Orange = Mental Health Consideration
 - a. HT/IGT = Historical/Intergenerational Trauma
9. SUB = Dark Orange = Substances
 - a. SUB-M = Methamphetamine
 - b. SUB-H = Heroin (also use for morphine)
 - c. SUB-O = Opioids (Oxycodone, methadone, etc.)
 - d. SUB-A = Alcohol
10. ULF = Light Brown = Unique Local Factor
 - a. ULF-MI = Marijuana Industry
11. TRF = Dark Brown = Trafficking
12. SSW = Mustard Yellow = Survival Sex Work
13. CPS = Light Pink = CPS Involvement and/or Foster Care System
 - a. CPS-R = CPS Removal
14. YTH = Dark Pink = Youth
 - a. YTH-R = Runaway

Survivance Codes: Reds

15. IW = Light Red = Indigenous Worldview
 - a. TAF = Tribal Affiliation
16. EKE = Medium Red = Extended Kin Efforts
17. AOM = Medium Dark Red = Absence of MMIWG2
18. RAR = Dark Red = Resilience & Remembrance
 - a. REC = Recommendations

Perpetrator Pattern Codes: Greens

19. VFP = Light Green = Violence Family/Partner
 - a. IPV = Intimate Partner Violence
 - b. FV = Family Violence

- 20. VST = Lime Green = Violence Stranger
- 21. VIN = Medium Green = Violence Indigenous
- 22. VNI = Forest Green = Violence Non-Indigenous
- 23. VUK = Dark Green = Violence Unknown

List of Code Descriptions

Law Enforcement Agency (LEA) Codes: Blues

1. LEAD = LEA Development = Light Blue

This code will be applied to any case developments on the part of law enforcement agencies (LEAs), including filing a report, assigning a detective, evidence gathering, searches, witness questioning, etc.

- a. LEAD-C = LEAD County: Apply this code to any case developments on the part of county law enforcement agencies (Sheriff, Coroner, etc.)
- b. LEAD-T = LEAD Tribal: Apply this code to any case developments on the part of tribal law enforcement agencies
- c. LEAD-S = LEAD State: Apply this code to any case developments on the part of state law enforcement agencies (both state-level (like CHP) and non-county i.e. city law enforcement)
- d. LEAD-F = LEAD Federal: Apply this code to any case developments on the part of federal law enforcement agencies (FBI, DOJ, AG, etc)

2. LEAI = LEA Inaction = Sky Blue

This code will be applied to the lack of action and/or slow movement on the part of an LEA, whether on a particular case or on the issues affecting MMIWG2 in general.

3. LEAV = LEA Violence = Medium Blue

This code will be applied to instances where an LEA, either as an institution or as an individual, commits violence against an individual or community. This can include direct and indirect acts, failure to provide protection, as well as discursive or verbal acts of violence.

4. MUJ = Multiple Jurisdictions = Medium Dark Blue

This code will be applied to issues where a case file, individual characteristics, or contextual factors interact with multiple LEAs and/or legal jurisdictions.

5. COR = Court Ruling = Teal Blue

This code will be applied to formal court rulings, including convictions, dropped cases, sentencing, etc.

6. DAH = Data Hole = Dark Blue

This code will be applied to instances where a gap in data exists, where a lack of data constrains research and/or interventions, and other examples of "data holes" affecting MMIWG2

- a. INC = Inaccuracy: Apply this code to any instances of factual inaccuracies in the coded data as verified and triangulated with another data source.

1. SC = Structural Constraint = Light Orange

This code will be applied to specific contextual factors in a given case file or other data point, including but not limited to poverty, crime, unemployment, lack of access to utilities like electricity and phone, environmental hazards, etc.

2. MHC = Mental Health Consideration = Medium Orange

This code will be applied to mental health considerations, including but not limited to addiction to substances, psychiatric conditions, trauma and trauma responses, historical trauma, family history, etc.

a. HT/IGT = Historical/Intergenerational Trauma: Apply this code to instances where historical trauma or intergenerational trauma is explicitly named, or in cases where an individual describes witnessing or experiencing violence in the home when growing up, family or ancestral experiences of violence, etc.

3. SUB = Substances = Dark Orange

This code will be applied to any mentions of the role of substances including drugs and alcohol. As possible, double code entries with relevant substance-specific sub-code:

- a. SUB-M = Methamphetamine
- b. SUB-H = Heroin (also use for morphine)
- c. SUB-O = Opioids (Oxycodone, methadone, etc.)
- d. SUB-A = Alcohol

4. ULF = Unique Local Factor = Light Brown

This code will be applied to unique contextual factors. For example, different locations have different climates and therefore different implications for sheltering outdoors or search efforts, etc. Another example includes local economic factors, both licit and illicit. For mentions of the marijuana industry, double code with sub-code ULF-MI.

- a. ULF-MI = Marijuana Industry

5. TRF = Trafficking = Dark Brown

This code will be applied to instances of human trafficking, either as direct experience or through social networks and/or extended kin. This code will be sub-coded as necessary.

6. SSW = Survival Sex Work = Mustard Yellow

This code will be applied to instances of survival sex work, either as direct experience or through social networks and/or extended kin. This code will be sub-coded as necessary.

7. CPS = CPS Involvement and/or Foster Care System = Light Pink

This code will be applied to instances of Child Protective Services (CPS) involvement and/or mentions of foster care placements, child removal, custody, etc.

- a. CPS-R = CPS Removal: Apply to any case where a victim's child(ren) was/were removed and/or their custodial rights were terminated, especially if this was a turning point for them.

8. YTH = Youth = Dark Pink

This code will be applied to case files involving MMIWG2 that are under the age of 18. This code also applies to descriptions and/or narratives of personal events before turning 18. As relevant, double code entries with the "runaway" sub-code.

a. YTH-R = Runaway

Survivance Codes: Reds

1. IW = Indigenous Worldview = Light Red

This code will be applied to manifestations of Indigenous worldviews, including but not limited to participation in ceremony, family and community beliefs and practices, self-presentation, spiritual considerations, etc. This code will be sub-coded as necessary.

a. TAF = Tribal Affiliation: Apply to instances where the tribal affiliation of a victim/survivor is stated

2. EKE = Extended Kin Efforts = Medium Red

This code will be applied to any efforts on the part of extended kin, either through searches, social media, LEA interactions, remembrance ceremonies and other forms of memorialization. This code will be sub-coded as necessary.

3. AOM = Absence of MMIWG2 = Medium Dark Red

This code will be applied to instances where the absence of an individual or individuals is tangibly and intangibly expressed. This can include but not limited to children being raised without mothers, aunts or grandmothers; families mourning loss; suicide; coping strategies; and the loss of knowledge and presence within a multigenerational framework. This code will be sub-coded as necessary.

4. RAR = Resilience & Remembrance = Dark Red

This code will be applied to instances of resilience and remembrance broadly defined. This can include but not limited to memorials, ongoing search efforts, vigils, fighting for visibility and police action, court attendance, personal narratives of resilience, sobriety, etc. This code will be sub-coded as necessary.

a. REC = Recommendations: Apply this code to any recommendations made for law enforcement, justice system, service providers, tribes, legislators and other stakeholders. This code will be sub-coded as necessary.

Perpetrator Pattern Codes: Greens

1. VFP = Violence Family/Partner = Light Green

This code will be applied to instances of violence where the perpetrator is a family member or current or former intimate partner, husband, boyfriend, etc. This code will be sub-coded as necessary.

a. IPV = Intimate Partner Violence: Apply this code to any instances of intimate partner violence experienced by the victim or survivor, including but not limited to physical, emotional, psychological, and financial abuse.

b. FV = Family Violence: Apply this code to any instances of family violence witnessed by the victim or survivor, including but not limited to physical, emotional, psychological, and financial abuse.

2. VST = Violence Stranger = Lime Green

This code will be applied to instances of violence where the perpetrator is not known to the victim and/or they have been targeted for violence by a non-acquaintance. This code will be sub-coded as necessary.

3. VIN = Violence Indigenous = Medium Green

This code will be applied to instances of violence where the perpetrator is Indigenous. This code will be sub-coded as necessary.

4. VNI = Violence Non-Indigenous = Forest Green

This code will be applied to instances of violence where the perpetrator is non-Indigenous. This code will be sub-coded as necessary.

5. VUK = Violence Unknown = Dark Green

This code will be applied to instances of violence where no details or identifying characteristics are known about the perpetrator.

AUTHOR BIOGRAPHY

Annita Lucchesi serves as the Founder and Director of Research and Outreach of Sovereign Bodies Institute. She is of Cheyenne descent and currently lives on her Cheyenne homelands in Montana. She is a survivor of intimate partner violence, sexual assault, and trafficking. Outside her role at SBI, Annita is pursuing a PhD at the University of Arizona's School of Geography, Development, & Environment, and is a Graduate Scholar at UA's Collaboratory for Indigenous Data Governance.

CONTRIBUTOR BIOGRAPHIES

Viridiana Preciado serves as an Advocate on Sovereign Bodies Institute's Services team. She previously served as SBI's Research Coordinator, where her work primarily revolved around researching and entering cases into our MMIP database, particularly for Latin America. She also assisted in any reports, publications, or projects when needed. She graduated with a bachelor's degree in International Studies from Humboldt State University.

Moxie Kalei Alvarnaz is a mahu Kanaka Maoli and a guest in Wiyot Homelands since their youth. Moxie holds a bachelor's degree in Sociology and focuses their scholarship on liberatory movements and the relationships between ecological extraction and state violence. They have been involved in a variety of environmental and social movements, mutual aid organizing, and direct action. Moxie connected to Sovereign Bodies Institute through the first Restoring All Relations Convening, a weekend long event centering the voices of Two-Spirit and IndigiQueer survivors. Moxie previously served as SBI's Outreach Coordinator.

Aryn Fisher (Northern Cheyenne) serves as Data Analyst for the Sovereign Bodies Institute. She holds a BS in Community Health from Montana State University. Aryn has served as a community-based tribal researcher and local evaluator on public health projects with Indigenous communities in Montana and she recently graduated from an accelerated nursing program at Montana State University.

Jessica Smith (Gidagaakoons) is a proud member of SBI's Survivor Leadership Council. She is a proud Two-Spirit member of the Bois Forte Band of The Minnesota Chippewa Tribe. Jessica received her Associates of Science degree in Law Enforcement from Fond du Lac Tribal and Community College in 2008. She is a member of the criminal justice honor society and graduated with her BS in Legal Studies/ First Nations Studies in December 2021. She is now studying for her masters program in Tribal Administration and Governance at the University of Minnesota Duluth. She is a dedicated activist and advocate for social and systemic change and is committed to helping her people by using her experiences and trauma to fight for justice, the safety, wellbeing, and equality of Indigenous people. Jessica is passionate about raising survivor voices and Two-Spirit voices. She believes survivors and families should always come first. All the work Jessica does is for her people.

Michaela Madrid is a member of the Lower Brule Lakota Sioux Tribe who was born and raised in South Dakota. She has a bachelor's in Political Science and Sociology from Black Hills State University. She has a Master's in Public Policy, specializing in intergovernmental relations with Tribal Governments from Portland State University. Michaela previously served as Operations Manager for SBI, and prior to that, worked for the Institute for Tribal Government, Affiliated Tribes of Northwest Indians, and U.S. Department of Interior - Indian Affairs, Office of Self Governance. She is a passionate advocate interested in combining traditional cultural values and governance strategies to shape policy that will improve the everyday lives of Indigenous people.

Trish Martinez is a Diegueño and Yaqui Native American and is a citizen of the Mesa Grande Band of Mission Indians of San Diego County in California. As a Native American, she is considered a trailblazer both within tribal communities and beyond. She serves as her Tribal Indian Child Welfare Act (ICWA) Representative and was a Court Appointed Special Advocate (CASA) for Native children and survivors of Human Trafficking in the Foster Care system. Trish is a member of Women of AT&T, a network of more than 90,000 promoting community awareness of Human Trafficking and Child Sex Trafficking and Exploitation. In this capacity she was appointed as Native Liaison to the San Diego Human Trafficking Advisory Council.

Translation by Nefertari

Nefertari is a non-passing, crippled tranny becoming siqĩñiq rechivuelta surviving alongside her 90-year-old grandmother and 54-year-old mother somewhere in the margins of the third world rural ghetto of Nicaragua and takes part in a cross-border network of cares and affection with other old, disabled, and precarised female and sissy bodies. She is a self-taught English, Spanish, and French translator and interpreter interested in cooking and self-defense. Outside of her work with SBI, Nefertari is on an autodidact voyage to learning lñupiatun (aarigaa!) and writing her own book (she's accepting donations for the research and writing process). She wishes you to stay safe with COVID 19 and the many other perils. x bendiciones x

Cover Art by Jennafer Viera

Jennafer Viera is a Diné and Salvadorian artist who has been practicing for over 13 years. From showcasing in smaller exhibits across Tongva Territory (Los Angeles, CA) Jennafer's work is heavily influenced by urban native and latinx culture. By working with various mediums, Jennafer utilizes these skills to capture the perfect image for each project. Jennafer looks forward to using her work to connect and inspire other Indigenous and Queer people in finding the right resources and aid.