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ANIVERSARIO
FIMI



Global Study on the Situation of Indigenous Women and Girls



Global Study on the Situation of
 **Women**  **and**
Indigenous Girls

On the 25th Anniversary of the Beijing
Declaration and Platform for Action

OUR VOICES AND ACTIONS
FOR OUR RIGHTS AFTER
25 YEARS OF THE BEIJING ACTION PLATFORM





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This publication was funded by the **Foundation for a Just Society** and the **Swift Foundation**. The contents of this publication and the opinions expressed herein are the responsibility of FIMI, which has the permission of the aforementioned members and communities.

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FOREWORD

The voices of Indigenous women of all ages must be heard in decision-making at all levels if we are to find solutions anchored in sustainable development practices. COVID-19 has had unprecedented and profound impacts on women of many ethnic backgrounds, and they must be represented in solutions.

UN Women is proud of its long-standing partnership with the International Indigenous Women's Forum (FIMI). Through this relationship, we celebrate their achievements as agents of change and highlight the challenges faced by Indigenous Women and Girls in their quest for equality and dignity. This collaboration and partnership will be strengthened through the participation of Indigenous Women in Equality Generation activities, including those of the Coalitions for Action.

The context of Indigenous women and girls has been adequately reflected in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which are converging frameworks for change. Achieving this change requires a consensus on the importance of protecting ancestral lands and territories.

The following are some of the main issues that we are concerned about: the protection of indigenous peoples from the harmful effects of extractive industries and climate change; full recognition of traditional knowledge and sustainable development practices; respect for indigenous justice systems; protection against violence; as well as meaningful participation in conflict prevention, peace, security and humanitarian action.

This global survey complements the **Report of the Secretary-General** entitled Review and Appraisal of the Implementation of the Beijing Declaration and Platform for Action and the outcome of the twenty-third special session of the General Assembly. The light that the report sheds on levels of progress, good practices and other structural challenges is an encouragement for all of us to rethink our strategies and sharpen our approach to inclusive development.

We hope that this study will become a reference tool for the design of public policies, budgets and programs that are relevant for and with Indigenous women and girls. Their inclusion is vital to reach those who are being left behind and to respond to the devastating effects of the pandemic by building a better future.


Phumzile *a*
Executive Director
UN Women

Our voices, our way!

The Fourth Conference on Women in Beijing marked a milestone in the articulation of the world's indigenous women. With the will to overcome language barriers and recognizing our diversity, the 150 indigenous women present in the "indigenous tent" built a common position¹ to make our priorities and proposals as indigenous women and peoples visible.

Since the adoption of the Beijing Declaration and Platform for Action, we have been strengthening our organizations and influencing international mechanisms with our own voice and carrying proposals based on our realities, experiences and cultures, achieving significant progress in the formal recognition of our rights and our contributions to sustainable development. However, the Political Declaration adopted by the governments at the 64th session of the Commission on the Status of Women² shows that the more than 25 years of struggle for our inclusion and visibility are not enough and are reduced to a single reference to indigenous women as an example of women who "suffer multiple forms of intersectional discrimination, vulnerability and marginalization". Invisible in the declaration are the multiple exclusions, racism and the expropriation of our lands and resources that put us in this situation.

¹ Declaration of Indigenous Women in Beijing 1995. Available at: <http://www.fimi-iiwf.org/wp-content/uploads/2020/07/Declaracion-de-las-Mujeres-Indigenas-en-Beijing1.pdf>

² Political declaration on the occasion of the 25th anniversary of the Fourth World Conference on Women (2020). Available at: <https://www.unwomen.org/-/media/headquarters/attachments/sections/csw/64/csw64-declaration-sp-fin-web.pdf?la=en&vs=3739>

Despite our active and pro-active participation in the last 50 years since the First World Conference on Women in Mexico in 1975, where we were represented only by Domitila Chungara, we still have a long way to go to be truly visible and an even longer way to go to get the States to consider us as protagonists of change and subjects of rights, with decision-making power in international, national and local agendas. In the Beijing+25 context that coincided with the outbreak of the COVID-19 pandemic and the health, social and economic crisis, the full exercise of our collective and individual rights seems an increasingly distant dream and, rather, we are witnessing the worsening of inequalities and multiple forms of violence that affect our peoples, territories, bodies and spirit.

The path initiated by Domitila brings us the formation of regional networks led by indigenous women in the world, each with their own faces, their own voices and their own ways of expressing themselves, giving life to the global articulation exemplified in FIMI, which is celebrating its 20th anniversary.

This study shows the current situation of indigenous women in different regions of the world, their efforts and active resistance, allowing us to identify the main gaps that require greater attention from the States so that we cease to be a pending agenda. Furthermore, being the only global study on Beijing+25 from the perspective of the indigenous women's movement, in its pages we recognize and make visible the good practices of indigenous women themselves in the face of State inaction.

Over the years, new forms of violence have emerged and we have continued to develop and complete our political agenda as indigenous women responding to changing contexts. We affirm the validity of the Indigenous Women's Declaration presented 25 years ago in Beijing and deliver this study and advocacy tool into the hands of indigenous women and allies who in different parts of the world struggle tirelessly to achieve the full exercise of their rights.

We remain hopeful that the invisibility and complementarity of the individual and collective rights of us, the subjects of rights, will be fully understood! May the new generations join this path and may our voices be included in all spaces where decisions affecting our lives are made.

A handwritten signature in black ink, appearing to read 'T. Rivera Zea', with a long horizontal flourish extending to the right.

Tarcila Rivera Zea
President of FIMI

ACKNOWLEDGMENTS

Even before the adoption of the Beijing Declaration and Platform for Action (BDPfA) in 1995, Indigenous women defended our individual and collective rights and were at the forefront of the struggle against all forms of violence and exclusion in the face of structural challenges and injustices. However, it is important to note that the Fourth World Conference on Women in Beijing was a strategic arena that influenced Indigenous women's movements.

Therefore, FIMI recognized the importance of jointly developing a global study to showcase some of the good practices promoted by Indigenous Women and how we are addressing the remaining challenges around the world. Critically, we have undertaken a participatory process that incorporates a wide diversity of knowledge from Indigenous sisters in Africa, the Americas, the Arctic, Asia and the Pacific.

We are especially grateful to the Enlace Continental de Mujeres Indígenas de las Américas (ECMIA), the African Indigenous Women's Organization (AIWO), the Asian Indigenous Women's Network (AIWN), the National Alliance of Aboriginal and Torres Strait Islander Women and the Saami Women's Forum (SNF) for their continued support in coordinating the regional reports that resulted in the Global Study. Their networking, participation and strong engagement were essential in the inclusion of voices at local, national and regional levels.

We would also like to express our gratitude to all our indigenous sisters who took the time to respond to interviews and share their wisdom, their experiences, and their


knowledge. Many thanks also to our sisters who had the opportunity to attend the Regional Preparatory Meetings in Asia (October 3-6, 2019, in Kathmandu, Nepal), in Africa (December 3-7, 2019, in Yaoundé, Cameroon) and in the Americas (February 26-29, 2020, in Mexico City, Mexico) who helped to analyze and reflect on the priorities and demands of Indian Women, thus enriching the global Study.

We appreciate the efforts of the *Inclusion and Equity* consulting team for their strong commitment, patience and dedication to fit all the pieces together. We would also like to thank our donor community for their confidence in Indigenous Women and for contributing to FIMI's technical and financial efforts.

Finally, this report would not have been possible without the support, participation and advice of our Assembly members: Tarcila Rivera Zea, Lucy Mullenkei, Victoria Tau-li-Corpuz, Joan Carling and Sandra Creamer.

This document is a symbol of gratitude, honor and remembrance to the Indigenous Elders, Youth and Women who have gone before us and have shown us the way. At the same time, it is a contribution to the new generations, whose objective is to maintain the thread of history and to preserve the fire of the strength of our peoples and our inalienable individual and collective right to well-being.

Greetings in solidarity,



Teresa Zapeta

Executive Director of FIMI

List of Acronyms

AIAN: American Indians and Alaska Natives AIPP: Asian Indigenous Peoples Pact
AIWN: Asia Indigenous Women's Network
AIWO: African Indigenous Women's Organization ASEAN: Association of Southeast Asian Nations BDIW: Beijing Declaration of Indigenous Women BDPfA: Beijing Declaration and Platform for Action CBD: Convention on Biological Diversity
CBO: Community-based organizations
CEDAW: Convention on the Elimination of All Forms of Discrimination against Women
ECLAC: Economic Commission for Latin America and the Caribbean
CERD: Committee on the Elimination of Racial Discrimination
CESCR: Committee on Economic, Social and Cultural Rights CHT: Chittagong Hill Tracts
UNFCCC: United Nations Framework Convention on Climate Change CSW: Commission on the Status of Women
ECMIA: Enlace Continental de Mujeres Indigenas de las Américas
EFM: Federated States of Micronesia
ELC: Economic land concession
ELCAC: Ending Local Communist Armed Conflict in the Philippines ESCAP: Economic and Social Commission for Asia and the Pacific STD: Sexually Transmitted Diseases
FIMI: International Indigenous Women's Forum
UNFPA: United Nations Fund for Population Activities GLS: Global Leadership School
WWII: World War II



IIN: Indigenous Information Network
IWGIA: International Work Group for Indigenous Affairs MDGs:
Millennium Development Goals
FGM: Female genital mutilation
FGM: Female genital mutilation IM:
Indigenous Women
MMIWG: Disappearance and murder of indigenous women and girls
MMIWG2: Disappearance and murder of women, indigenous girls and two-spirit
people
NMI: Indigenous Women and Girls
SDGs: Sustainable Development Goals
NGOs: Non-Governmental Organizations
IPs: Indigenous Peoples
PICT: Pacific Island Countries and Territories PIF:
Pacific Islands Forum PICT: Pacific Island
Countries and Territories PIF: Pacific Islands
Forum
PNG: Papua New Guinea
DRC: Democratic Republic of the Congo
SNF: Sámi Women's Forum (Sámi Nisson Forum)
SPC: Secretariat of the Pacific Community
UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples
UNPFII: United Nations Permanent Forum on Indigenous Issues UNSRIP: United
Nations Special Rapporteur on the Rights of Indigenous Peoples UNSRIP: United
Nations Special Rapporteur on the rights of indigenous peoples
VG: Gender violence
WCIP: World Conference on Indigenous Peoples WGIP: UN
Working Group on Indigenous Peoples WGIP: UN Working
Group on Indigenous Peoples



Summary Executive

The *Global Study on the Situation of Indigenous Women and Girls in the Framework of the 25th Anniversary of the Beijing Declaration and Platform for Action* describes the situation of Indigenous Women and Girls (IWG) in five regions of the world (the Americas, Asia, Africa, the Arctic and the Pacific) and outlines the progress achieved over the past 25 years, as well as current issues and challenges according to the 12 critical areas of concern identified in the Beijing Declaration and Platform for Action (BDPfA).

Since the 1995 Beijing Conference and inspired by this powerful process, various national and regional indigenous organizations have been consolidated or established around the world, and new alliances have been created between different regional organizations, giving rise to new international networks such as the International Indigenous Women's Forum (FIMI). Through advocacy strategies based on ancestral knowledge, cosmo- vision and experience in different spaces of action, Indigenous Women (IW) have contributed to the implementation of the Beijing Declaration and Platform for Action at the local, national and international levels, leading to the defense of their individual and collective rights. However, after 25 years and despite the significant progress achieved and the generalized recognition of IMs as agents of change, many challenges remain.

Worldwide, there are an estimated 476.6 million indigenous people, of whom 238.4 million are women and 238.2 million are men. Overall,

represent 6.2% of the world's population (ILO, 2019), but constitute 15% of the world's poorest people (UNPFII, 2020). In the training for all regions, poverty is identified as a multidimensional problem affecting the IMs, which represents a serious obstacle to equality and the full enjoyment of human rights. In addition, poverty is a consequence of persistent discriminatory policies and a development model of economic growth based on capitalism and new forms of colonialism. Poverty is also deeply related to land dispossession, loss of livelihoods, armed conflict and the effects of climate change. In all regions, migration of IMs in general, especially to urban areas, has been documented due to lack of economic opportunities, lack of basic social services, expropriation of land and food insecurity, among other factors.

While there has been an improvement in access to education for women and girls worldwide, NMIs continue to face challenges, particularly with regard to access to basic education in Africa and the Asia-Pacific region, as well as secondary and tertiary education in all regions. School drop-out rates of Indigenous Youth and Girls are often linked to child pregnancy, forced marriage or forced labor. Limited access to quality education that is culturally and linguistically relevant remains a crucial challenge in all regions, undermining the transmission and preservation of indigenous language and culture.

Regardless of their geographic location or socio-political situation, health indicators are consistently lower for Indigenous Peoples and IMs than for non-Indigenous people. The effects of colonization, loss of ancestral lands, environmental violence, exclusion, inequality, discriminatory cultural practices by health care providers, and discrimination with respect to traditional health-related practices are among the main factors in the health situation of IMs.

Gender-based violence (GBV) is also an alarming and pressing problem for NIMs worldwide. Although there is a general lack of data and research on this issue, available information shows that Indigenous women and girls are generally victims of more gender-based violence compared to non-Indigenous women, youth and girls, experience lower reporting rates, limited or no access to quality services that are culturally and linguistically relevant, racialized policing, limited or no access to justice, and an absence of relevant public policies to prevent and protect them from violence. During armed conflicts or militarization of indigenous territories, NIMs are also exposed to sexual violence and rape.

Indigenous women face specific problems in the world of work, which can exacerbate marginalization and poverty. Their heavy reliance on informal work and their concentration in areas threatened by climate change place Indigenous women at a disadvantage vis-à-vis their non-Indigenous counterparts and Indigenous men (ILO, 2019). In addition, they are likely to face many other problems: macroeconomic adjustment policies that disproportionately affect them; discriminatory laws related to land rights, natural resources, loans and credit; and aggressive development projects, such as mining and agro-industry in

indigenous lands, resulting in soil contamination, dispossession and loss of their traditional livelihoods. IM women also assume most of the responsibility for family care and unpaid domestic work in their communities.

Progress has been made in the political participation of IM women at the national and international levels thanks to the strengthening of Indigenous women's organizations and their capacity for political advocacy. However, Indigenous women continue to face strong barriers to effective and equal participation in local, national and international institutions, both Indigenous and non-Indigenous. IMs are less represented in and even excluded from important political decision-making at the national and local levels, due to lack of recognition of Indigenous Peoples in national constitutions and laws, discrimination and marginalization, low levels of education, domestic and family care responsibilities, and political violence.

Moreover, national and global statistics often lack disaggregated data that account for socio-economic and cultural inequalities, thus jeopardizing the visibility of Indigenous Peoples, including NIMs, in official data. This crucial issue cuts across all areas: education, health, economic empowerment, political participation and freedom from violence. In those countries where Indigenous Peoples (IPs) lack formal recognition (Africa, Asia and the Pacific), data collection and evidence-based policy-making represent an even greater challenge.

Twenty-five years after the Beijing Conference, the advancement of the situation of Indigenous Women is still limited by the major obstacle to the full and effective recognition, protection and respect of the rights of IPs enshrined in the UN Declaration on the Rights of Indigenous Peoples.

The absence of recognition of Indigenous Peoples in national legislation, as well as the dispossession of their lands and the lack of protection of their land rights, are the main human rights issues affecting their rights. The lack of recognition of Indigenous Peoples in national legislation, as well as the dispossession of their lands and the lack of protection of their land rights, are the main human rights issues affecting their individual and collective rights, with specific consequences for Indigenous women. Indigenous Peoples and Indigenous Women are also systematically criminalized, persecuted and killed for defending their land and rights.

Although the participation of indigenous women in the media has increased, they continue to face many obstacles to their participation in communication and information dissemination. These obstacles include poor communication infrastructures in indigenous territories, gender discrimination, legal obstacles to the establishment of community media, and the criminalization of journalists and reporters, among others. However, the media can also be used as a tool for the exercise of IMs' rights to self-determination and to enable their empowerment through the vindication of their narratives, which would allow them to become voices of social change.

Finally, Indigenous women live in some of the world's most fragile ecosystems and are being affected, to a greater extent than the rest of the world, by the effects of climate change.

climate change. In terms of their relationship to the land, Indigenous women are more likely to suffer the first and worst consequences of global climate change, including natural disasters and emergencies, food insecurity, forced migration, limited access to natural resources and other related problems. Although indigenous women possess important knowledge on mitigation and adaptation, they remain underrepresented in environmental policy-making at various levels. In addition, environmental violence caused by large development projects, extractive industries and agro-industry, as well as military contamination of IPs' territories, are having alarming consequences on the reproductive health and spiritual well-being of IPs.

To address these pressing challenges, Indigenous women have been building alliances among themselves and with other organizations and social movements. Around the world there are many positive examples of IM, especially Indigenous youth, who are spearheading innovative initiatives on many important issues, such as self-determination, combating violence, access to justice and sexual and reproductive rights, environmental justice and climate change, emergency responses to the HIV/AIDS pandemic, criticizing and challenging colonialism and capitalism, as well as promoting and protecting the individual and collective rights of IM.



Introduction

1. Introduction

Since the adoption of the Beijing Declaration and Platform for Action (BDPfA) in 1995, Indigenous Women (IW) have been defending their individual and collective rights and have been consciously taking action against their violation and against all forms of violence.

However, IMs continue to be under threat from complex and profound structural challenges and injustices. Exploitation and human trafficking, increasingly aggressive appropriation of their lands and resources, militarization of their territories, forced displacement and migration, repression of social protest, and criminalization of human rights and environmental defenders are just some of the human rights violations that continue to affect Indigenous Women and Girls (IWG). In addition, the recent pandemic of COVID-19 is spreading rapidly around the world and represents another serious ongoing challenge for Indigenous women.

In this context, the International Indigenous Women's Forum (FIMI), a global network representing Indigenous Women from the Americas, Asia, Africa, Arctic and Pacific regions, has identified the need for a global policy and strategy report to compile an overview of the situation of NMs in the framework of the 25th Anniversary of the BDPfA.³

³ The Beijing Declaration and Platform for Action, unanimously adopted by the 189 countries that participated in the 1995 Conference, is considered the most comprehensive global policy framework for women's rights. It recognizes women's rights as human rights and establishes a comprehensive roadmap for the achievement of equality between women and men. Since the Beijing Conference, the Commission on the Status of Women (CSW) has annually assessed the implementation of the Platform for Action.

To meet this need, this Global Report (GR) addresses the challenges faced by IMs, areas of progress and good practices implemented by IMs in five regions of the world (the Americas, Asia, Africa, the Arctic and the Pacific) with regard to the 12 BDPfA critical areas of concern.⁴ This document presents an important policy advocacy tool, as it provides relevant information to support FIMI's policy strategy through the voices, proposals and programs of Indigenous women. It emphasizes the issues and areas of special concern in the current context, as well as the important advances and contributions made by Indigenous women's organizations since the adoption of the BDPfA, thus demonstrating their ability to apply policy approaches based on ancestral knowledge, cosmovision and experience in different spaces of action, both locally and globally.

The information gathered and analyzed in the study will support the proposals and political position of Indigenous Women and Youth in their relations with the States, the UN system and the international community.

The Action Plan, which has also been the subject of a review process that takes place every five years and reaffirms the commitment of States to its full implementation.

⁴ The Beijing Platform for Action identifies 12 critical areas of concern. Each critical area of concern diagnoses the problem and proposes strategic objectives with specific actions to be taken by the various actors to achieve these objectives. The 12 critical areas of concern of the BDPfA are: A) Women and Poverty; B) Education and Training of Women; C) Women and Health; D) Violence against Women; E) Women and Armed Conflict; F) Women and the Economy; G) Women in Power and Decision-making; H) Institutional Mechanisms for the Advancement of Women; I) Women's Human Rights; J) Women and the Media; K) Women and the Environment; and L) The Girl Child.

The global report will also serve as an input for the Second Global Indigenous Women's Conference to be held in 2021, when the report will be presented to the United Nations, the women's rights movement in general and the indigenous movement. The global report (IG) will also serve as input for the Second Global Indigenous Women's Conference to be held in 2021, when the report will be presented.

The global report is divided into six sections. After this brief introduction, Chapter 2 describes the methodology used to compile the global report. Chapter 3 describes the

tells the story of the history of the Indigenous Women's movement since 1995 and the main achievements of Indigenous Women over the past 25 years, mainly at the international level. Chapter 4 analyzes the progress and challenges related to the situation of NMIs according to the 12 focus areas of the BDPfA, and includes examples of good practices from the five regions. Finally, chapters 5 and 6, respectively, present in detail the conclusions and recommendations made by the IFs.



Methodology

2. Methodology

This global study has been compiled by compiling information from five regional studies⁵ on the situation of NMI in the Americas, Africa, Asia, the Arctic and the Pacific and has been written with a common methodology to maximize consistency during the research process in the different regions. Regional studies have been developed with the participation of Indigenous and non-Indigenous women consultants, in close collaboration with FIMI Assembly members from each region, who also approved the final content, ensuring that the voices and experiences of Indigenous women are reflected at all levels.

The common methodology was defined and agreed upon in collaboration with the staff and members of the FIMI Assembly, and specific guidelines were shared with the consultant in charge of each regional study. These guidelines were designed to ensure consistency in the data collection phase and to avoid possible variations in the information collected, the techniques used, the regions covered and the timeframe considered.⁶

The research process lasted approximately four months⁷ and included an intensive consultation and analysis process with FIMI staff and Assembly members globally.

To ensure that all studies included references from different sources, the following data collection techniques were applied.

- **Literature review.** Information and documents from the following sources were analyzed: Indigenous women's organizations, national and international non-governmental organizations, international organizations, academic institutions, government agencies, FIMI policy statements and United Nations declarations, among others.⁸
- **Interviews.** Interviews were conducted with Indigenous women considered key informants and local, national and regional Indigenous women's organizations.⁹

In most regions, young Indigenous women participated in the research process. In addition, the regional consultants

⁵The situation of Indigenous Women in Asia: an overview, 2020; Indigenous Women and Beijing +25 Region Las Americas, May 2020; Pacific Regional Report, 2020; African Indigenous Women's Report on Progress in the Implementation of Beijing +25, 2020; Regional Study: the Status of Indigenous Women in the Arctic Region under the Beijing Declaration and Platform for Action, 2020.

⁶ The regional consultants were asked to map the most important developments in terms of the implementation of the Beijing Declaration and Platform for Action over the past 25 years in order to recognize and highlight regional achievements. However, it was recommended that they focus on data and events that have occurred in the last 5 to 6 years (since the last Global Indigenous Women's Conference, held in Lima in 2013).

⁷ The common methodology was shared with the regional consultancies at the end of November 2019 and the first drafts of the regional in- forms were delivered at the end of March 2020. For the Arctic region, the research process was initiated in January 2020.

⁸ Considering the five regional studies, more than 380 documents were reviewed. All documents have been included in the bibliography.

⁹ The number of interviews varies from one region to another: 11 interviews plus one focus group were conducted for Africa; six interviews were conducted for the Americas regional study, two for the Arctic, five for the Pacific and none for Asia.

In the cases of Africa and Asia, the results of the regional conferences were integrated into the analysis of the regional reports, while in the case of the Americas, the regional meeting was an opportunity for the analysis of the regional reports.¹⁰ In the cases of Africa and Asia, the results of the regional conferences were integrated into the analysis of the regional reports, while in the case of the Americas, the regional meeting was an opportunity to present the preliminary results of the study and discuss them with Indigenous Women's organizations. No regional preparatory meetings were held in the Arctic and Pacific regions during the period of this research.

To ensure that the regional and global studies included balanced information in terms of geographic representation, each regional study focused on selected subregions and countries.

The following table presents the subregions and countries considered in each regional report.

Finally, within the framework of the 12 critical areas of concern of the Beijing Declaration and Platform for Action (BDPfA), each regional consultant delved more deeply into the issues that are most relevant to the Beijing Declaration and Platform for Action (BDPfA) and the Beijing Declaration and Platform for Action (BPfA).

REGION	SUBREGIONS AND COUNTRIES COVERED
THE AMERICAS	North America: Canada, Mexico, USA ¹¹ , Central America: Belize, El Salvador, Guatemala, Honduras, Nicaragua, Panama South America: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, French Guiana, Guyana, Paraguay, Peru, Suriname, Uruguay, Venezuela, Mexico
AFRICA	Central Africa, East Africa, North Africa, Southern Africa, and South Africa. West Africa. Specific attention was given to Botswana, Burkina Faso, Burundi, Cameroon, Chad, Democratic Republic of Congo, Kenya, Mali, Nigeria, South Africa and Tanzania.
ASIA	Southeast Asia: Philippines and Timor-Leste Mekong Zone: Cambodia and Thailand East Asia: Japan and Taiwan South Asia: Bangladesh and India
PACIFIC	Aotearoa/New Zealand, Australia, Melanesia, Micronesia, Polynesia
ARCTIC	Canada, Finland, Greenland and the Faroe Islands, Norway, the Federation of Soviet Socialist Republics, and the United States of America. from Russia, Sweden and the U.S. ¹²

¹⁰ The 2019 Asia regional meeting of the AYNI-LDS Partners and the AYNI-LDS Indigenous Women's Network was held in Kathmandu, Nepal, for 4 days from October 3 to October 6. The Asia meeting was jointly organized by FIMI and the Nepal Indigenous Women's Federation (NIWF), an umbrella organization of 31 Indigenous Women's organizations from all over Nepal (Report of the Asia meeting, 2019); Africa Regional Preparatory Meeting on Beijing +25 and the Second Indigenous Women's Conference, Yaoundé, Cameroon, December 3-7, 2019; VIII Continental Meeting of Indigenous Women of the Americas, organized by ECMIA February 26-29, 2020.

¹¹ U.S. and Canada were analyzed in both the Americas and Arctic studies. In the Arctic regional study, specific attention was given to the State of Alaska in the United States and the Inuit Nunangat of Canada, which includes the Inuvialuit Settlement Region in the Northwest Territories, Nunavut, Nunavik in northern Quebec and Nunatsiavut in northern Labrador.

¹² The study focused especially on Sami Indigenous Women, Inuit Indigenous Women, American Indian and Alaska Native (AIAN) women, Alaskan women and, in much more limited terms, Nenets Indigenous Women in Russia.

The regional consultants were able to identify the particular relevance for the region according to the availability of existing information and the political priorities established by the Indigenous women's organizations at the regional level. Therefore, thanks to the methodological guidelines, all the regional consultants had a common structure, without affecting the value and respect for the differences of each regional context.

Thus, this global report reflects the diversity, richness and specificity of each of the regional research processes, which followed different paths, in line with the opportunities, possibilities, capacities and understanding of the BDPfA possessed by the IFs of each region.¹³

¹³ Different types and levels of information analysis were applied: descriptive analysis, to address the context and events that have characterized the situation of Indigenous women over the past 25 years, as well as the main advances and challenges related to the implementation of the Beijing Platform for Action; content analysis, to identify common trends, themes and patterns in each key unit of analysis; the comparative analysis, to analyze, contrast and compare the situation of IM in the five regions and in the different thematic areas; the integrated analysis, to have an overview of the situation of Indigenous women in the framework of the 25 years of the implementation of the Beijing Declaration and Platform for Action.



Indigenous Women and the Beijing Declaration and Platform for Action



3. Indigenous Women and the Beijing Declaration and Platform for Action

3.1 The Fourth World Conference on Women in Beijing (1995): an important milestone in the creation of the Indigenous Women's Movement

In 1995, during the Fourth World Conference on Women, many of the Indigenous Women's (IW) organizations from around the world adopted and signed the **Beijing Declaration of Indigenous Women (BDIW)**, which laid the foundation for IW's claims as Indigenous people and as women.¹⁴ More than 100 Indigenous Women from different regions of the world attended this meeting, which was the first United Nations international conference that had so far had a significant participation of IMs.¹⁵ In previous international conferences, IM attendance had been very limited: in Mexico City, at the first World Conference on Women in 1975, only one Bolivian indigenous woman participated, while in Nairobi in 1985, only 12 Indigenous women attended.¹⁶

The participation of IM women in Beijing in 1995 is also considered a milestone in the creation of the global Indigenous women's movement. In fact, it was not

It was not until that conference that IMs were able to establish their own political platform at the international level. Prior to Beijing, IMs had organized their own conferences and meetings, such as the first Indigenous Women's Conference in Australia in 1989,¹⁷ the International Indigenous Women's Conference in Karasjok, Norway, in 1990, and the International Indigenous Women's Conference in Aotearoa/New Zealand in 1993 (Dahl, 2009).¹⁸

Since the mid-1980s and early 1990s, regional networks of IW were also created. In the USA, a meeting of more than 200 Indigenous women in 1985 in Yelm, Washington, established the **Indigenous Women's Network (IWN)** as a grassroots initiative.¹⁹ In Asia, the First Asian Indigenous Women's Conference was held in the Philippines in 1993, with the theme *Sharing Similarities and Differences*.

¹⁴ During the Beijing Conference, Indigenous women felt that their interests and concerns were not clearly incorporated into the platform. This finding led the so-called "Indigenous Women's Tent" present at the Conference to draft the Beijing Declaration on Indigenous Women. This declaration was inspired by the Declaration elaborated by the Indigenous Women of the Americas at the First Continental Meeting of ECMIA (Declaration of the Sun).

¹⁵ The Beijing Conference registered 17,000 participants and 30,000 activities. However, IM attendance represented a small percentage of the total number of participants.

¹⁶ Interview with Tarcila Rivera Zea, 2019. FIMI internal document.

¹⁷ During the first Global Indigenous Women's Conference held in Australia in 1989, called "Let's Find Common Ground," the discussion focused particularly on issues of rights, education, employment, health, collaboration with governments, human rights, sexual harassment, domestic violence, women's shelters, resource centers, and incarceration of Aboriginal people, among others. The right to self-determination, the right to land and the need to ensure the participation of IPs in decisions on land and natural resource issues were the three key aspects of the Unity Declaration agreed upon during the Conference. Among the options for the future considered by the participants were also the creation of an Indigenous Women's political platform for decision-making and action, as well as the establishment of a forum on IM priorities.

¹⁸ In Australia in 1989 and Norway in 1990, participants came from different regions of the world. However, only two countries from the Asian region were represented at both conferences, namely Japan and the Philippines, while the attendance lists of these two conferences did not include representatives from Africa (Hodgson, 2011). Unfortunately, no records are available for the 1990 and 1993 conferences.

¹⁹ Indigenous Women's Network: <http://www.naotw.biz/directory/nonprofits/women/Indigenous-womens-network>

cies: forging unity towards the empowerment of Indigenous Women. This conference gave birth to the **Asian Indigenous Women's Network (AIWN)** as a collective response to common experiences of discrimination as women, as indigenous women and on socio-economic grounds.²⁰ The **Continental Network of Indigenous Women of the Americas (ECMIA)** was born in 1993, thanks to the collective effort of Indigenous women leaders who had been participating, since the 1980s, in various international conferences on women and human rights.²¹ ECMIA was officially established in 1995 in Quito during the First Continental Meeting of Indigenous Women and formulated proposals to communicate at the Beijing Conference of the same year. In the Scandinavian countries, the **Sámi Women's Forum (Sámi Nisson Forum, SNF)** was established in 1993 as a regional organization involving Sámi women from Norway, Sweden, Finland and Russia. The **Omo-mo Melen Pacific (Women, Lifeblood of the Pacific)** was established during a meeting in December 1994 as a network of Indigenous Women activists from Aotearoa/New Zealand, Australia, Bougainville, Timor-Leste, New Caledonia, Tahiti and West Papua.

The creation of regional networks of Indigenous women in different regions of the world reflects their capacity to organize and develop advocacy strategies. Approving and signing a common declaration in Beijing also meant that Indigenous women's organizations were able to organize and develop advocacy strategies.

²⁰ Issues of importance to Indigenous women in the region emerged during the conference, including land rights in the face of aggression from extractive industry and other development projects and initiatives, sustainable use and management of indigenous resources, human rights violations at various levels, health policies, globalization and political representation. Despite the diversity of approaches and priority areas, the Indigenous women of the region made it clear that they are not separate from the collective struggle of their communities and that the intersectionality of these issues is a key factor in the development of their communities.

their identities as Indigenous Peoples and as women, and as women, they are results in disproportionate discrimination that requires multidimensional approaches in the pursuit of development (Situation of Indigenous Women in Asia: an overview, 2020).

²¹ The process that led to the creation of ECMIA was initiated through the efforts and leadership of Indigenous women's organizations in the Americas, with the initial impetus of the Native Women's Association of Canada (NWAC), also known as Femmes Autochtones du Québec (FAQ), as well as the Inuit women's

were able to express themselves, define their priorities and build consensus at the international level.²²

The Declaration of Indigenous Women in Beijing (BDIW) was the result of a collective effort covering issues of concern to Indigenous Peoples and Indigenous Women worldwide: self-determination, land and territories, health, education, human rights violations, violence, intellectual property rights, biodiversity, the Human Genome Biodiversity Project and political participation (Sillet, 2009). **The Declaration recognized the many oppressions suffered by Indigenous women as indigenous people, as citizens of colonized and neocolonial countries, as women and as members of the poorest classes of society; However, the powerful role played by IWs was also strongly conveyed,** stating that *"in the past and also now we continue to protect, transmit and develop our worldviews, our sciences and technologies, our arts and cultures, and our indigenous economic and socio-political systems, which are in harmony with the natural laws of Mother Earth. We still conserve the ethical and aesthetic values, the knowledge and philosophy, the spirituality that preserves and nourishes Mother Earth. We are committed to our struggles for self-determination and rights to our territories. This has manifested itself in our tenacity and capacity to resist and survive the colonization that has occurred in our lands over the last 500 years.*

Finally, the Indigenous Women's Declaration in Beijing strongly criticized the Beijing Platform for Action for its overemphasis on gender discrimination and gender equality, which is the result of the Beijing Declaration and Platform for Action.

— organization Pauktuutit.

²² National organizations and regional networks of Indigenous women came to Beijing prepared to discuss clear policy proposals and statements previously agreed upon with Indigenous women at the local, national and sub-regional levels. ECMIA, for example, held three preparatory meetings in the three subregions (South America, Central America and North America) prior to 1995 to build consensus on a common platform for advocacy and action, which was subsequently shared in Beijing.

It leads to a depoliticization of the problems faced by Indigenous women and fails to recognize their special circumstances (Sillet, 2009). In particular, it was claimed that the BDPfA was "not critical at all of the New World Order", as it did not question either the basic framework of the global economy, the development paradigm based on capitalism and colonialism, or the "basic Western orientation of the current education and health care systems".

In short, the content of the BDIW included, for the first time, the political demands of IM women on a global scale, taking into account their particular circumstances and multifaceted identities. As Kuokkanen has stated: "For the international women's movement, the main concern in the human rights convention framework has been the dichotomy between the public and private spheres. For Indigenous women, the fundamental issue is to pursue a human rights framework that **not only simultaneously promotes individual and collective rights, but also explicitly addresses Indigenous women's gendered human rights violations in a way that does not neglect the continuing practices and effects of colonialism**" (Kuokkanen, 2012; p. 232).

3.2 Strengthening of Indigenous Women's organizations at the local, national, regional and international levels.

Since the 1995 Beijing Conference and spurred by this powerful process, a number of national and regional indigenous organizations have been established around the world. One example is the **African Indigenous Women's Organization (AIWO)**, a continent-wide non-governmental organization (NGO) made up of African Indigenous Women representatives from various NGOs and NGOs.

of community-based organizations from across the continent. AIWO was established on April 24, 1998, in Agadir, Morocco, by Indigenous Women who attended the first African Indigenous Conference held the same year, in response to the lack of recognition of the rights of IMs in Africa.²³ African IMs have had difficulty gaining recognition and, although some of them attended the Beijing Conference, they never had the opportunity to sign the Beijing Declaration of Indigenous Women (BDIW). Nevertheless, as a regional group, African IMs have continued to forge alliances with Indigenous Women's organizations around the world.

In addition, various regional organizations have consolidated strategic alliances, leading to the establishment of new international networks, such as the **Indigenous Women's International Forum (IWIF)**, which was established in 2000 during the session of the Commission on the Status of Women dedicated to the review of the implementation of the BDPFA five years later. Today, FIMI is a global network of local, regional and national Indigenous women's organizations from Asia, Africa, the Americas, the Arctic and the Pacific that advocate on issues of concern to Indigenous women at the international level. In these activities, FIMI stands at the intersection of three interrelated fields: Indigenous Peoples' rights, human rights and women's rights (Mairin Iwanka Raya, 2006).

Over the past 25 years, there has been a gradual political and institutional strengthening of the

²³ The main objectives of the organization are the following: promote and defend the rights and interests of Indigenous Women in Africa; provide assistance and support to NMIs who are victims of violence and female genital mutilation (FGM); support IMs in the preservation of indigenous knowledge and natural resources; strengthen efforts to secure the property rights of IMs; monitor the implementation of sustainable economic development projects in areas inhabited by Indigenous Peoples of Africa; organize training sessions for IMs in the field of human rights (AIWO Conference). Amplifying the Voices of Indigenous Women in Africa. Africa Regional Preparatory Meeting on Beijing +25 and Second Indigenous Women's Conference, Yaoundé, Cameroon, December 3-7, 2019.

organizations and regional networks of Indigenous women operating around the world. For example, since its first meeting in 1995, the **Continental Network of Indigenous Women of the Americas (ECMIA)** has held seven regional meetings²⁴, which have been very important for the coordination among the three sub-regions of the Americas and its consolidation as a continental network for the defense and promotion of the rights of Indigenous Women, Youth and Girls. Today, ECMIA brings together organizations from 23 countries throughout the Americas: Argentina, Belize, Bolivia, Brazil, Canada, Colombia, Costa Rica, Chile, Ecuador, El Salvador, Guatemala, Guyana, French Guiana, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, the United States, Uruguay, South America and Venezuela. Since 2011, it has had a commission dedicated to Indigenous Youth and Girls. Its main functions include representation, dialogue, knowledge creation, resource acquisition and distribution and, most importantly, international participation and advocacy. Several ECMIA delegates have participated in the elaboration of the Declaration on the Rights of Indigenous Peoples and in the development of the United Nations Permanent Forum on Indigenous Issues (UNPFII).²⁵

Since its inception in 1993, the **Asia Indigenous Women's Network (AIWN)** has worked to strengthen local and national IM organizations, including in conjunction with UN agencies and regional and global Indigenous Peoples' networks. It has contributed to the formation and strengthening of national Indigenous Women's networks in Thailand (Thailand Indigenous Women's Network, Thailand Indigenous Women's Network, Thailand Indigenous Women's Network, Thailand Indigenous Women's Network, Thailand Indigenous Women's Network, Thailand Indigenous Women's Network).

/ IWNT), Nepal (National Network of Indigenous Women / NNIW, National Indigenous Women's Federation / NIWF), North East India (North East India Indigenous Women's Federation / IWNT), Nepal (National Network of Indigenous Women / NNIW, National Indigenous Women's Federation / NIWF), North East India (North East India

Indigenous Women's Federation /

²⁴ In 1997 in Oaxaca; in 2000 in Panama; in 2004 in Lima; in 2007 in Quebec; in 2011 in Morelos; in 2015 in Guatemala City; in 2020 in Mexico.

²⁵ ECMIA and CHIRAPAQ, 2013. From silence to the word. Trajectory of the Continental Network of Indigenous Women of the Americas - ECMIA 1993 - 2013.

IWFNEI) and Bangladesh (Women's Resource Network / WRN). The network has also organized four regional conferences, in 1993, 2004, 2010 and 2018.²⁶ Currently, the AIWN brings together 11 Indigenous Women's organizations and 26 Indigenous Peoples' organizations with dedicated women's committees.

Since 1998, **AIWO** has supported Indigenous Women's organizations in Africa at the local level through community-based research and knowledge generation, as well as capacity building on issues related to education, policy change, environmental conservation, reproductive health, women's economic empowerment and cultural preservation. It has organized meetings in various sub-regions, as well as regional meetings in 2004 in Nairobi, Kenya, and in 2019 in Cameroon, with the support of FIMI.²⁷ In the 2019 Conference report, the founders and presenters of AIWO emphasized the challenges AIWO has faced in recent years due to funding shortages and lack of recognition of Indigenous Peoples by African governments and other partners in Africa. They acknowledged that FIMI's support has been crucial for AIWO members.²⁸

In the Pacific, Aboriginal women have been organizing since the 1980s. The first Global Indigenous Women's Conference was held in Australia, and a number of Australian organizations also participated in the conference.

²⁶ 1993: First Asian Indigenous Women's Conference. Theme: Sharing Similarities and Differences, Forging Unity towards the Empowerment of Indigenous Women; 2004: Second Conference. Theme: Strengthening the Empowerment and Solidarity of Indigenous Women in Asia; 2010: Third Conference. Theme: Indigenous Women and Climate Change: Securing Rights and Strengthening Adaptation and Mitigation Capacities; 2018: Fourth Conference. Theme: Indigenous Women Count: Resilience, Governance and Sustainable Development. For more information, please click on the following link: <https://asianindigenouswomen.org/index.php/activities/conferences>

²⁷ Seventeen (17) countries were represented at the 2019 Conference: Botswana, Burkina Faso, Cameroon, Chad, Democratic Republic of Congo, Ethiopia, Guatemala, Kenya, Mali, Mexico, Morocco, Nigeria, South Africa, Sudan, Tanzania, Gambia and Uganda.

²⁸ AIWO Conference. Amplifying the Voices of Africa's Indigenous Women. Africa Regional Preparatory Meeting on Beijing +25 and Second Indigenous Women's Conference, Yaoundé,

the Beijing Conference and signed the BDIW.²⁹ The **National Aboriginal and Torres Strait Islander Women's Alliance (NATSIWA)** was established in 2009 with the aim of empowering Aboriginal and Torres Strait Islander Women in that region to have a strong and effective voice in national and international policy processes. NATSI-WA represents over 180 IM organizations from across Australia. In addition, representatives of the **Pacific Indigenous Women's Human Rights Council** from Aotearoa/New Zealand, Australia, Hawai'i, Guam and Indonesia participated in the Global Indigenous Women's Conference held in Lima in 2013, while, in 2019, **The Pacific Indigenous Women's Network (PIWN)** was established in Guam.³⁰

In the Arctic region, every year since 1997, the **Saami Women's Forum (SNF)** has organized a meeting involving Saami women from Norway, Sweden, Finland and Russia. Founded in 1977, the **Inuit Circumpolar Council (ICC)** is an international non-governmental organization that represents approximately 180,000 Inuit from Alaska, Canada, Greenland, and Chuko-

tka (Russia). Although it is not a
In addition, many Indigenous women members of the ICC have held leadership positions and have actively participated in the organization's activities.

The first IM organization in Russia, the Cultural Heritage Research Center, was registered in December 2019. Russia's first IM organization, the **Centro for Cultural Heritage Research**, was registered in December 2019.

The gradual strengthening of Indigenous women's organizations over the past 20 years has also been driven by FIMI's active work as a coordinating mechanism for the local, regional and national programs and priorities of IF organizations in Africa, the Americas, Asia, the Middle East, Latin America and the Arctic and Pacific.

Metodologías de trabajo y enfoque del FIMI

El FIMI ha desarrollado un enfoque único y un conjunto de metodologías de trabajo, que reconocen los principios, los valores y la espiritualidad de los Pueblos Indígenas, reafirmando una visión construida alrededor de la comunidad, la reciprocidad, el "buen vivir", la consulta, el consentimiento y la territorialidad como elementos centrales. Las metodologías y propuestas de trabajo del FIMI hacen énfasis en la contribución de las Mujeres Indígenas y de sus organizaciones en el desarrollo de proyectos. Además, incorporan un esfuerzo para construir relaciones horizontales siguiendo el concepto de la coinversión, reconociendo la contribución de las múltiples competencias y conocimientos de las Mujeres Indígenas en diversos procesos (FIMI, 2020).

FIMI's work focuses on four main programs: i) policy advocacy; ii) training and capacity building; iii) research and issues impacting the lives of Indigenous women; and iv) the AYNi Fund. The **AYNi Fund** was established in 2008 as a unique and innovative international fund managed by Indigenous Women for Indigenous Women. Its mission is to support and co-invest in human, financial and material resources with women from indigenous organizations and communities in order to achieve the fulfillment of their individual and collective rights and contribute to the "good living" of Indigenous Peoples. (FIMI, 2013c).³¹

[com/story/41075374/the-pacific-Indigenous-womens-network-ari-ses-now](https://www.kuam.com/story/41075374/the-pacific-Indigenous-womens-network-ari-ses-now)

²⁹ 1995 Declaration of Indigenous Women in Beijing.

³⁰ Martinez L., September 20th 2019, Kuam News: <https://www.kuam.com>.

³¹ Since 2017, the AYNi Fund has been implementing the Leading from the South (LDS) Program, a four-year grant mechanism (2017-2020), initiated and funded by the Netherlands Ministry of Foreign Affairs. In 2017, the LDS Program supported 27 Indigenous Women's organizations and, in 2018, that number augmented to 45 (FIMI, 2020). For example, the AYNi-LDS fund launched three calls for proposals in Africa and supported 28 beneficiary organizations in Tanzania, Uganda, Democratic Republic of Congo, South Africa, Nigeria, Kenya, Burkina Faso, Cameroon, Madagascar, and Chad (Confe-

The **Research Program** enables IM organizations to conduct research in their communities, which strengthens the perspective of Indigenous women in the knowledge generation process. The program has produced reports on violence against IM, economic autonomy and environmental justice. FIMI has also provided technical assistance and financial resources for the publication of shadow reports by Indigenous Women's organizations as part of the reporting process of the Committee on the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 2018, among other support. Under this program, regional studies on the situation of Indigenous Women were produced in the context of the 25th anniversary of the BDPfA, which have resulted in this Global Report (FIMI, 2020).

Our **Advocacy Program** coordinates and facilitates the participation of the world's Indigenous Women in regional forums, conferences and events, as well as in international spaces such as the Commission on the Status of Women (CSW), the UN Permanent Forum on Indigenous Issues (UNPFII) and the High Level Political Forum (HLPF). At the same time, the **Training and Capacity Building Program**, through the **Global Leadership School (GLS)**, has promoted the training of Indigenous Women on how these spaces function, encouraging them to define and present demands and proposals related to their lives, territories and cultures (FIMI, 2020).³²

In 2013, the **first Global Indigenous Women's Conference** was held on the theme *"Advances and Challenges Facing the Future We Want"*, organized by the Continental Indigenous Women's Liaison of the Americas (Enlace Continental de Mujeres Indígenas de las Americas).

AIWO Conference, Amplifying the Voices of Indigenous Women in Africa). African Regional Preparatory Meeting on Beijing +25 and the Second Indigenous Women Conference Yaoundé - Cameroon, December 3 - 7, 2019).

³² Some 141 Indigenous women leaders from over 40 countries and over 40 countries and six indigenous regions of the world have participated in the GLS, resulting in a recognized high positive impact on the lives of the participating women and their organizations.

Americas (ECMIA), the Indigenous Women's Alliance of Central America and Mexico, the Center for Indigenous Cultures of Peru (CHIRAPAQ), the Indigenous Women's Organization of Africa, the Indigenous Information Network, the Asian Indigenous Women's Network, the Pacific Indigenous Women's Network and FIMI. In Lima, an advocacy plan, strategies for action and a political position were adopted as a framework for eradicating the violence, discrimination, racism and poverty faced by Indigenous women around the world, and a specific interest in and commitment to the design of advocacy strategies was demonstrated.³³

In conclusion, FIMI's support to Indigenous women's organizations has been crucial. Its strategic programs represent solid platforms for capacity building of IMs, as well as for ensuring that their voices, demands and proposals are heard at local, national, regional and global levels. Organizations and networks from all regions of the world have come to know and value their partnership with FIMI, as it has enabled them to strengthen their capacities to defend their individual and collective rights, as well as to consolidate their leadership and advocacy strategies, while building effective networks and alliances (FIMI, 2020).

3.3 The 25th Anniversary of the Beijing Declaration and Platform for Action: main achievements of Indigenous Women over the past 25 years

Since 1995, Indigenous women have been contributing to the implementation of the Beijing Declaration and Platform for Action (BDPfA) at the local, national and international levels. They have participated in follow-up meetings on the

³³ IIWF/FIMI, 2013c. Political position document and plan of action of the world's Indigenous Women adopted in the world conference of Indigenous women. E/C.19/2014/CRP.1

The participants have also participated in the implementation of the Beijing Platform for Action, as well as in the sessions of the Commission on the Status of Women (CSW)³⁴, and have taken part in numerous official and peripheral events, coordination meetings, press conferences and training sessions.³⁵

Thanks to the advocacy process of the IFs, the CSW has adopted two resolutions on Indigenous Women: Resolution 49/7 of March 11, 2005, entitled *Indigenous women beyond the 10-year review of the Beijing Declaration and Platform for Action*; and **Resolution 56/4 of March 9, 2012**, entitled *Indigenous women: key actors for the eradication of poverty and hunger*. Resolution 49/7 (E/CN.6/2005/11) was the first CSW resolution on Indigenous Women and addressed their specific needs and rights, including the issues of poverty and violence, while resolution 56/4 (E/CN.6/2012/16) recognized the role of Indigenous Women and their traditional knowledge in the eradication of poverty.³⁶ In addition, the Commission referred to the particular situation of IMs in its agreed conclusions in 2013, 2016, 2017, 2018, 2019.³⁷

At the 59th session of the CSW, held on March 13, 2015, the Secretariat of the Permanent Forum and FIMI organized a **panel discussion entitled *Beijing +20: Indigenous Women's Voices***, on the occasion of the review.

³⁴ In 1996, the Economic and Social Council (ECOSOC), in its resolution 1996/6, expanded the mandate of the Commission and decided that it should take a leading role in monitoring and reviewing progress and problems related to the implementation of the Beijing Declaration and Platform for Action. Source: <https://www.unwomen.org/en/csw>

³⁵ Statement submitted by Indigenous Information Network, a non-governmental organization in consultative status with the Economic and Social Council, November 2019. E/CN.6/2020/NGO/51

³⁶ It is worth mentioning that FIMI has played a key role in the adoption of CSW resolution 49/7 in 2005, and in the positioning of IM perspectives and priorities over the last 20 years in the CSW and in various international fora, including the United Nations Permanent Forum on Indigenous Issues (UNPFII) (FIMI, 2013b).

³⁷ For more information, visit the following UN link: <https://www.un.org/development/desa/indigenouspeoples/mandated-areas1/Indigenous-women.html>.

20 years after the Beijing Conference, to celebrate the achievements of NMIs and highlight the persistent obstacles to the full realization of their rights (UNPFII, 2015a).

In 2017, in commemoration of the 10th anniversary of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the CSW organized an interactive dialogue at its 61st^{er} session under the theme *Empowering Indigenous Women* (E/CN.6/2017/12).³⁸ The interactive dialogue marked the first time that IF priorities as a stand-alone item were considered as part of the official agenda of the Commission. In the discussion, participants emphasized that "*while indigenous women and girls faced particular challenges and discrimination, they should not present themselves as victims. Indigenous women were active agents of change. They played an essential role in transmitting indigenous cultures and languages to future generations. A significant proportion of the world's cultural and linguistic diversity rests with them; they are active contributors to international processes and champions of sustainability. Indigenous women were part of the solution to many of the challenges that societies, and women in those societies, faced around the world*", including climate change (E/CN.6/2017/12, para. 3).

Indigenous women also participated and provided input in the negotiations on the United Nations Declaration on the Rights of Indigenous Peoples, which was adopted by the General Assembly in 2007. The declaration affirms the civil, political and cultural rights of Indigenous Peoples and emphasizes that these rights apply equally to men and women in indigenous communities.

³⁸ The above was expressed in response to a call launched in 2014 in the outcome document of the World Conference on Indigenous Peoples (General Assembly resolution 69/2, para. 19), as well as to a recommendation of the Permanent Forum (E/C.19/2015/10, para. 43) to consider Indigenous Women as a priority theme. https://www.un.org/ga/search/view_doc.asp?symbol=E/CN.6/2017/12

The Declaration is also stated in Article 22 that *"In the implementation of the present Declaration, particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities"*.³⁹

Between 1995 and 2007, **Indigenous women's advocacy work influenced the establishment of the three UN mechanisms with specific mandates relating to Indigenous Peoples:** the United Nations Permanent Forum on Indigenous Issues (UNPFII) in 2000, the Special Rapporteur on the Rights of Indigenous Peoples in 2001, and the Expert Mechanism on the Rights of Indigenous Peoples in 2007. Each of these mechanisms has continuously addressed the concerns of IMs through special thematic sessions, international expert meetings, country visits and studies. IMs have also held leadership roles in each of these bodies (UNPFII, 2015a).

The Permanent Forum, in particular, since its first session, has paid special attention to Indigenous Women and has adopted numerous recommendations containing recommendations that contain recommendations on the direct effects on the situation of these companies in the

The Permanent Forum has a wide range of topics, including education, conflict, culture, health, human rights, development and the environment, as well as political participation.⁴⁰ In addition, each year, the Permanent Forum includes an agenda item dedicated to IF issues (UNPFII, 2020).

The IFs also participated in the process leading up to the High-Level Plenary Session of the General Assembly known as the World Conference on Indigenous Peoples (WCIP), which was held in 2014. In fact, the first

The Global Indigenous Women's Conference organized in Lima in 2013 was part of the preparatory process for the WCIP. As a result of Indigenous Women's advocacy, the WCIP Outcome Document includes important commitments related to the empowerment of IMs, the full and effective participation of Indigenous Women in decision-making processes, and the elimination of violence and discrimination against Indigenous Peoples and Indigenous Women (A/RES/69/2, para. 17-18).⁴¹

Indigenous Peoples, including IMs, and the Permanent Forum played an active role in the consultation and negotiation processes leading to the **adoption of the 2030 Agenda** (see General Assembly resolution 70/155).⁴² Recently, the IMs participated in the summit held in Nairobi to commemorate the 2030 Agenda.

25th anniversary of the International Conference on Population and Development, in the negotiations held in December 2019 prior to the 25th session of the Conference of the Parties to the United Nations Framework Convention on Climate Change, held in Madrid (UNP- FII, 2020).⁴³

⁴¹ Outcome document of the high-level plenary meeting of the General Assembly known as the World Conference on Indigenous Peoples, A/RES/69/2, paras. 17-18. Available at: <https://undocs.org/en/A/RES/69/2>

⁴² The 2030 Agenda contains six specific references to Indigenous Peoples: three in the political declaration, two relating to Sustainable Development Goals number two on zero hunger (goal 2.3) and number four on education (goal 4.5), and one in the follow-up and review section, in which States expressed their commitment to engage with Indigenous Peoples in the implementation of the Goals and were encouraged to undertake regular and inclusive reviews of progress in implementation, including at the national level, and to draw on the contributions of Indigenous Peoples in such reviews (Assembly resolution 70/1, para. 79) (UNPFII, 2020; para. 11).

⁴³ The decision adopted by the States recognized, among other things, that the impacts of climate change on women and men often differ due to historical and current gender inequalities and multidimensional factors, and may be more pronounced in developing countries and among local communities and Indigenous Peoples. The decision sets a landmark precedent for the inclusion of rights-based language in the framework of the policies and practices adopted by countries and will guide a gender-sensitive and action-oriented climate policy in the next five years (UNPFII, 2020, par. 16-17).

³⁹ United Nations Declaration on the Rights of Indigenous Peoples, 2017.

⁴⁰ According to Yanapaq.info, the UNPFII has submitted almost 200 recommendations concerning Indigenous Women. Source: Yanapaq.info <https://yanapaq.info/search/cluster.htm?type=topic&id=58> and <https://yanapaq.info/search/results.htm?search=women>

Thanks to Indigenous women's advocacy strategies, their rights have also been systematically addressed in the international human rights system. FIMI, from the outset, had affirmed the need to recognize the particular context of IM in CEDAW, while the Permanent Forum, in its 2004 Recommendation, called for CEDAW to adopt a General Recommendation on Indigenous Women (E/C.19/2004/23, para. 6). This recommendation was reiterated in 2019 thanks to the advocacy efforts of FIMI and the IMs who participated in the 18th session of the Permanent Forum.⁴⁴

In addition, during a seminar held in 2013 as part of the International Indigenous Women's Summit, the participating organizations, *Uk'ux B'e*, the Community Studies and Psychosocial Action Team (ECAP), *TikNaaj*, *SinergiaNo'j*, the T'zununija Indigenous Women's Movement, Just Associates Mesoamerica (JASS) and the Women's Human Rights Institute (WHRI), agreed to establish the CEDAW Indigenous Women's Alliance, with the purpose of petitioning the CEDAW Committee to develop and adopt a General Recommendation on the human rights of Indigenous Women that will contribute to the understanding and dissemination of these rights.⁴⁵

For the past 10 years, IFs have been persistently voicing their concerns about the

In addition, they have submitted shadow reports to relevant UN treaty bodies, including the CEDAW Committee and the Committee on the Elimination of Racial Discrimination (CERD), and have participated in the sessions of these bodies in the context of country-specific periodic reviews (UNPFII, 2015a).⁴⁶ As a result, the CEDAW Committee, CERD and other international human rights mechanisms have begun to systematically address issues related to the rights of WHRDs.

Kambell (2004) shows how, in the UN human rights system, IMs were invisible in the past. For example, a review of the annual reports of the UN Working Group on Indigenous Populations (WGIP) showed that, from its inception in 1983 until 2000, Indigenous women were only mentioned in 1991, at its ninth session. Since then, although indigenous representatives have referred to human rights violations committed against Indigenous women, there has been little discussion within the WGIP of the human rights problems faced by Indigenous women. The first UN Special Rapporteur on the rights of Indigenous Peoples was appointed in 2001 and submitted his first report in January 2003, which focused on the impact of certain large or large-scale development projects on the human rights and fundamental freedoms of Indigenous Peoples. Although the office was mandated to pay particular attention to discrimination against Indigenous women, it only referred to them once. In 2015, however, Victoria Tauli-Corpuz, former Special Rapporteur on the Rights of Indigenous Peoples, referred to them only once.

⁴⁴ Report of the eighteenth session of the Permanent Forum, para. 53: "The Permanent Forum reiterates its invitation to the Committee on the Elimination of Discrimination against Women to adopt a general recommendation on indigenous women no later than 2020, in accordance with the Declaration and other international instruments. The Forum recommends that such a general recommendation consider issues related to the rights of indigenous women.

individual and collective rights to equality, non-discrimination, equality and non-discrimination ____

and self-determination; social and economic rights, including the rights to decent work and to land, territory and resources; the right to water and food; cultural rights; civil and political rights; and the right to live free from all forms of violence". Source: https://yanapaq.info/search/recomm_detail.htm?rcm=1470

⁴⁵ Brief history of the movement for a CEDAW General Recommendation on Indigenous Women, 2019. Available at: <http://learnwhr.org/history-general-recommendation-on-Indigenous-women/>

⁴⁶ Many examples can be given: in 2009 the Tz'ununija' Indigenous Women's Movement of Guatemala produced its first shadow report to the CEDAW Committee on the situation of women in its territory, followed by Indigenous Women of Colombia (2013), Australia (2014), India (2014), the Philippines (2014) and the United States (2014).

(2016), Thailand (2016), Nepal (2018), Bolivia (2019), among other relevant examples. In 2019, Indigenous Women's groups in Guatemala produced a shadow report for CERD, as did Indigenous Women's groups in Mexico the same year.

The report, which was published by the UN Committee on the Rights of Indigenous Peoples (between 2014 and 2020), herself an Indigenous Woman, dedicated the annual report to the situation of Indigenous Women around the world (A/HRC/30/41).⁴⁷

At the national level, over the past 25 years, States have made progress in meeting the key goals of the BDPfA (UNPFII, 2015a; UNPFII, 2020). For example, the creation of institutional mechanisms for the advancement of women has been a milestone in many countries, as well as the repeated adoptions of laws to promote the advancement of women (UNPFII, 2015a; UNPFII, 2020).

and public policies that address violence against women. Likewise, IM have contributed to the development of laws and public policies with an intercultural and gender perspective, thus strengthening the visibility of IM in national political and economic agendas. However, the lack of implementation of international conventions and national laws and policies continues to represent a fundamental obstacle to the empowerment and full enjoyment of the human rights of IM women.

⁴⁷ Report of the Special Rapporteur on the rights of indigenous peoples, Victoria Tauli-Corpuz, 2015. A/HRC/30/41.



**Advances and challenges for
Indigenous Women in the
framework of the Declaration
and Platform for Action.
Beijing Action Plan**

4. Progress and Challenges for Indigenous Women in the Framework of the Beijing Declaration and Platform for Action

As described in chapter 3, the ability of IMs to plan issues critical to them, both at the national and international levels, on the development and human rights agendas has been remarkable. However, despite major advances and widespread recognition of IMs as agents of change, many challenges remain.

Looking at international and regional political declarations,⁴⁸ on the IF agenda since 1995, special attention has been given to key issues, including self-determination, land rights, violence, discrimination, access to fundamental rights, racism and poverty. Indigenous women have also denounced the effects of neoliberal economic policies, extractive industries, militarization and, recently, climate change on land and natural resources, which are deeply interconnected with the well-being and, ultimately, the survival of IM and their communities.

In 2013, in Lima, the participants in the World Conference of Indigenous Women conducted a first global assessment of the progress and challenges of IFs with regard to the BDPfA, the Program of Action adopted at the 1994 International Conference on Population and Development and the Post-2015 Development Agenda. The following key issues were addressed in this evaluation:

identity and relevant statistical information; sexual and reproductive rights; gender-based violence; political participation; a development agenda with an indigenous perspective; the digital divide; migration and increasing urbanization; and climate change.⁴⁹ During the conference, it was also emphasized that equity is the most important issue addressed in Beijing, along with the importance of protecting and caring for the environment. However, the assessment of progress related to the Beijing Declaration highlighted four areas of particular concern to Indigenous women: a) recognition of and respect for the right to self-determination; b) the right to territory, development, education and health; c) ending human rights violations and violence against Indigenous women; and d) recognition of and respect for intellectual property rights and cultural heritage.⁵⁰

This chapter will discuss the challenges that remain in the implementation of the BDPfA, with particular emphasis on issues that have arisen recently. Eleven of the twelve critical areas of concern of the BDPfA will be discussed: poverty, education, health, violence, armed conflict, economics, power and decision-making, institutional mechanisms, human rights, media and the environment. Instead of addressing the issue of the Indigenous Girls

⁴⁸ See ECMIA, AIWN and AIWO regional conference statements. See FIMI policy statements at the CSW. See the 1989 Declaration of Unity, the 1995 Beijing Declaration of Indigenous Women and the 2013 Lima Declaration.

⁴⁹ IIWF/FIMI, 2013c. Political position document and plan of action of the world's Indigenous Women adopted in the world conference of Indigenous women. E/C.19/2014/CRP.1

⁵⁰ FIMI, 2013b. Report, Global Indigenous Women's Conference. Advances and challenges facing the future we want, October 28-30. Lima, Peru; p. 27.

In order to maintain a historical perspective, specific quotations from the 1995 Beijing Declaration on Indigenous Women will be included throughout the chapter. In order to maintain a historical perspective, specific quotations from the 1995 Beijing Declaration of Indigenous Women will be included throughout the chapter. In addition, examples of good practices promoted by IF organizations will be presented at the end of each paragraph.⁵¹

The first paragraph of the analysis of each critical area of concern will summarize the main challenges facing Indigenous women and girls around the world. Subsequently, specific information will be presented for the five regions, in line with the critical issues emphasized in the five regional reports. It is worth clarifying that the information highlighted for a specific region is in many cases also relevant to the other regions, although there may be differences in regional priorities. Also, when certain countries are used as representative examples throughout the study, bear in mind that the situation may be similar in many other countries, even if this is not explicitly stated.

Finally, when reading the analysis presented in paragraphs 4.2 to 4.12, you should bear in mind the commitments made by States when signing the Beijing Declaration and Platform for Action, in order to contrast their obligations with the reality of the situation of NMs. By signing the BDPfA, States committed themselves to remove all obstacles to the active participation of women in all spheres of public and private life, thus ensuring the full and equal participation of women in economic, social and cultural affairs, as well as the full and equal participation of women in all spheres of public and private life, and to ensure the full and equal participation of women in all spheres of public and private life.

⁵¹ The examples of good practices compiled for this study were selected from those presented in the five regional reports. These good practices showcase the strong work of IF organizations in pursuit of self-determination, land rights, environmental protection, women's economic self-sufficiency and political empowerment, capacity building, violence prevention and care, access to education and health, climate change adaptation and mitigation, among others.

as well as in political decision-making. To this end, States and other actors are called upon to take action in the twelve critical areas of concern to address the main obstacles to gender equality and the achievement of the following strategic objectives (see p. 40).

4.1 Framework conceptual

Indigenous Peoples' ways of life, cultures and traditions have evolved over hundreds of years through a very close connection to nature and their lands. Access to land and natural resources is essential for Indigenous Peoples' ability to maintain and develop their own identities and cultures, as well as to develop economically.⁵² Accordingly, the focus of the analysis will be on **self-determination and the relationship to land**, as these encompass most of the BDPfA's areas of special concern and have an impact on Indigenous women's particular status as women and as Indigenous people, and address both individual and collective rights. Thus, access to land, land rights, and land dispossession are deeply interrelated with poverty, health, violence, armed conflict, economics, human rights, and the environment.

⁵² Indigenous Peoples, their lands, territories and resources are a source of livelihood, medicine, intellectual property, food security and spiritual well-being. Land is not only a factor of production. For Indigenous women, it also means Mother Earth, life, dignity, the basis of their culture, their spirituality and beliefs, their survival, their food production systems and their traditional medicine. Therefore, the loss of their lands, territories and resources results in the deterioration of their ability to survive and their resilience (UNPFII, 2020; para. 47). Kuokkanen (2019), in his research conducted in Canada, Scandinavia and Greenland, explains that Indigenous Peoples, regardless of region, often describe self-determination as a relationship to land. The collective integrity of Indigenous Peoples depends on the integrity of the land, and relationships with the land are considered essential to the survival and well-being of Indigenous Peoples. Inevitably, these relationships are gender sensitive and many Indigenous women assert that the role of women is to care for the land, the water and the medicines that the land provides.

SPHERES OF SPECIAL CONCERN	STRATEGIC OBJECTIVES
A. Women and poverty	<p>A.1. Review, adopt and maintain macroeconomic policies and development strategies that take into account the needs of women and support their efforts to overcome poverty.</p> <p>A.2. Review laws and administrative practices to ensure women's equal rights and access to economic resources.</p> <p>A.3. Give women access to savings and credit mechanisms and institutions.</p> <p>A.4. Formulate methodologies with a gender perspective and conduct research to address the problem of the feminization of poverty.</p>
B. Education and training of women	<p>B.1. Ensure equal access to education.</p> <p>B.2. Eliminate illiteracy among women.</p> <p>B.3. Increase women's access to vocational training, science and technology, and continuing education.</p> <p>B.4. Establish non-discriminatory education and training systems.</p> <p>B.5. Allocate sufficient resources for education reforms and monitor the implementation of these reforms.</p> <p>B.6. Promote continuing education and training for girls and women.</p> <p>C.1. Promote women's lifelong access to appropriate, low-cost, good-quality health care and related information and services.</p>
C. Women and health	<p>C.2. Strengthen prevention programs that promote women's health.</p> <p>C.3. Take gender-sensitive initiatives to address sexually transmitted diseases, HIV/AIDS and other sexual and reproductive health issues.</p> <p>C.4. Promote research and disseminate information on women's health.</p> <p>C.5. Increase resources and monitor women's health follow-up.</p>
D. Violence against women	<p>D.1. Adopt integrated measures to prevent and eliminate violence against women.</p> <p>D.2. To study the causes and consequences of violence against women and the effectiveness of prevention measures.</p>
E. Women and armed conflict	<p>D.3. Eliminate trafficking in women and provide assistance to victims of violence resulting from prostitution and trafficking in women.</p> <p>E.1. Increase women's participation in conflict resolution at the decision-making level and protect women living in situations of armed or other conflicts or under foreign occupation.</p>
	<p>E.2. Reduce excessive military spending and limit the availability of armaments.</p> <p>E.3. Promote non-violent forms of conflict resolution and reduce the incidence of human rights violations in conflict situations.</p> <p>E.4. Promote the contribution of women to the achievement of a culture of peace.</p> <p>E.5. Provide protection, assistance and training to refugee women, other displaced women in need of international protection and internally displaced women.</p> <p>E.6. Provide assistance to women in colonies and non-self-governing territories.</p>

F. Women and the economy	<p>F.1. Promote women's economic independence and rights, including access to employment, appropriate working conditions and control over economic resources.</p> <p>F.2. Facilitate women's equal access to resources, employment, markets and trade.</p> <p>F.3. Provide business services, training and access to markets, information and technology, particularly to low-income women.</p> <p>F.4. Strengthen women's economic capacity and business networks.</p> <p>F.5. Eliminate job segregation and all forms of discrimination in employment.</p> <p>F.6. Promote the harmonization of women's and men's work and family responsibilities.</p>
G. Women in power and decision-making.	<p>G.1. Adopt measures to ensure women's equal access to and full participation in power structures and decision-making.</p> <p>G.2. Increasing women's capacity to participate in decision-making and at management levels.</p>
H. Institutional mechanisms for the advancement of women	<p>H.1. Create or strengthen national mechanisms and other governmental bodies.</p> <p>H.2. Integrate gender perspectives in state legislation, policies, programs and projects.</p> <p>H.3. Prepare and disseminate gender-disaggregated data and information for planning and evaluation.</p>
I. Women's human rights	<p>I.1. Promote and protect the human rights of women, through the full implementation of all human rights instruments, especially the Convention on the Elimination of All Forms of Discrimination against Women.</p> <p>I.2. Guarantee equality and non-discrimination before the law and in practice.</p> <p>I.3. To promote the acquisition of basic legal knowledge.</p>
J. Women and the media	<p>J.1. Increase women's access to and participation in the expression of their ideas and decision-making in and through the media, as well as in new communication technologies.</p> <p>J.2. Promote a balanced and non-stereotyped image of women in the media.</p>
K. The woman and the environment	<p>K.1. To achieve the active participation of women in environmental decision-making at all levels.</p> <p>K.2. Integrate gender concerns and perspectives into policies and programs for sustainable development.</p> <p>K.3. Strengthen or establish mechanisms at the regional, national and international levels to assess the impact of development and environmental policies on women.</p>
L. The girl	<p>L.1. Eliminate all forms of discrimination against girls.</p> <p>L.2. Eliminate cultural attitudes and practices that are harmful to girls.</p> <p>L.3. Promote and protect the rights of girls and increase awareness of their needs and potential.</p> <p>L.4. Eliminate discrimination against girls in education, training and vocational training.</p>

- L.5. Eliminate discrimination against girls in the area of health and nutrition.
- L.6. Eliminate the economic exploitation of child labor and protect working girls.
- L.7. Eradicate violence against girls.
- L.8. To promote the awareness of girls and their participation in the social, economic and political spheres.
- L.9. Strengthen the role of the family in improving the status of girls.

The report will identify and describe **different forms of violence**. Some of these are gender-differentiated, implying that they are directed at Indigenous women as women (in society and within Indigenous communities) and others are not, implying that this form of violence is not specifically directed against IMs, but they may (and usually do) bear a disproportionate burden of the effects of these forms of violence because of their gender roles as primary caregivers of children and families and because of their particular relationship to the land. Therefore, individual integrity and freedom from violence is not limited to violence against women.

interpersonal physical and sexual violence; it also includes a life free from structural violence and dispossession related to land and natural resources (Kuokkanen, 2019).

In addition to the above, IM are victims of racism and discrimination due to their indigenous identity, which also explains their greater exposure to systemic violence and inequalities in societies. Since they cover almost all areas of special concern of the BDPfA, different forms of violence will be described in this chapter, particularly in paragraphs 4.4, 4.5, 4.6, 4.10 and 4.12.

In the analysis of areas of special concern, reference will be made to the issues of **internal and external migration and forced displacement**, as they are deeply linked to poverty, low employment rates, violence and armed conflict, human rights violations, lack of access to basic social and health services, limited education and training opportunities, land grabbing and dispossession, climate change and the impact of extractive industries, lack of access to basic health and social services, limited education and training opportunities, land appropriation and dispossession, climate change, and the impact of extractive industries and aaribusiness on indigenous territories.

“El “Nuevo Orden Mundial” que está manejado por los que han abusado y violado a la Madre Tierra, y por los que nos han colonizado, marginado y discriminado, se nos impone hoy agresivamente. Es la recolonización con el nombre de la globalización y el libre comercio. Las fuerzas detrás de ésto son los Estados-Nación ricos, sus empresas transnacionales y las instituciones financieras que ellos controlan como el Banco Mundial, el Fondo Monetario Internacional y la Organización Mundial del Comercio. Ellos colaborarán y competirán entre sí, hasta las últimas fronteras por los recursos naturales del mundo ubicados en nuestras tierras y aguas.”

Declaración de las Mujeres Indígenas en Beijing de 1995

As expressed in the 1995 Declaration of Indigenous Women in Beijing, any analysis of the situation and status of Indigenous Women and Girls cannot be carried out without considering the prevailing growth-oriented development model. prevailing and which is based on capitalism, and the current model of growth-oriented development based on capitalism. and globalization, which translates into new forms of **economic and political colonialism** by a few powerful nations. In addition,

the imposition of
a Western
orientation in all
disciplines has

The fact that the company's activities in the **fields of philosophy, politics, economics and science** undervalue and discriminate against different cultures, as well as the ancestral knowledge of Indigenous Peoples and Indigenous Women, results in various forms of discrimination and, ultimately, in racism.

These issues, particularly emphasized in the 1995 Declaration, remain relevant today. However, although they are better understood and taken into account in the 2030 Agenda, the global political and economic system has not yet made any deep and significant changes, and injustices and inequalities persist.

4.2 Indigenous Women and Poverty

Globally, there are an estimated 476.6 million indigenous people, of whom 238.4 million are women and 238.2 million are men. In total, they represent 6.2% of the world's population (ILO, 2019), but constitute 15% of the world's poorest people (UNP- FII, 2020). The most recent data from ILO (2019) show that systematically Indigenous Women (IM) are at the bottom of all the social and economic indicators. IMs are less likely to complete basic education and more likely to live in extreme poverty.⁵³

⁵³ It is important to note that statistical indicators of poverty do not always take into consideration the cultural knowledge and livelihoods of Indigenous women. Especially in the Americas region, the concept of impoverishment is preferred to that of poverty. The concept of poverty can lead to the adoption of public policies based on mere economic assistance, and the concept of poverty can lead to the adoption of public policies based on mere economic assistance.

without strengthening the effective empowerment of IMs (VIII. ECMIA Regional Conference, 2020). Furthermore, for Indigenous Peoples, the concept of "poverty and prosperity" is related to their situation of ownership, control and access to lands, territories and resources.

The information available in all regions shows that poverty is higher among **Indigenous Peoples and Indigenous Women compared to the non-indigenous population. It is described as a multidimensional problem affecting IM, which represents a serious obstacle to equality and the full enjoyment of human rights. It is a consequence of persistent discriminatory policies and a model for economic growth based on capitalism and new forms of colonialism. Poverty is also strongly related to land dispossession, migration, armed conflict, climate change, forced displacement and loss of livelihoods. Migration of IMs in general, and migration to urban areas in particular,**

This is due to the scarcity of economic opportunities, food insecurity, land dispossession and the absence of basic social services, among other factors.

In **Africa**, Indigenous Women representatives from Chad, Mali and Burkina Faso indicated that there is a high level of poverty in their communities and that this is attributable to a **lack of access to resources and the consequences of climate change.**

...re famine caused by drought. In the Republic of Congo (DRC), Cameroon, Uganda and Botswana, poverty is exacerbated by **internal displacement caused by armed conflict, deforestation and mining activities** that affect women the most, exacerbating poverty.

resources, along with the practice of their traditional occupations, sustainable resource management systems and self-governance (Indigenous Peoples Major Group for Sustainable Development, 2017).

poverty.⁵⁴ Across the **Pacific region**, nationally reported proportions of women living in poverty range from 1.7% to 70%. Rising food and fuel prices, weak formal social protection measures and **the erosion of traditional solidarity systems** exacerbate women's exposure to poverty. Population growth and limited employment and business opportunities have resulted in significant **migration from rural areas** (Erni, et al., 2016), leading to a **loss of traditional culture and authority**, which is linked to increases in alcohol abuse and suicide, especially among youth (Guampedia Foundation, 2019).

In Asia, the majority of Indigenous Peoples live in rural areas in low- and middle-income countries, and are **three times poorer than the Asian average**. Analysis of 2019 ILO data reveals that Indigenous Peoples in middle-income countries continue to lag behind in terms of poverty and employment.⁵⁵ In the **Arctic region**, the situation differs from country to country. While in Scandinavia there is no information indicating that poverty rates of Sámi women are higher than those of Sámi men or other Scandinavian women (Kuokkanen, 2015a), NIMs in Canada and the United States continue to face important social inequalities, economic and political inequalities and do not share the same standard of living and access to health and social services, food, housing, employment, education or socio-economic development as the majority of Canadians and Americans, which also results in **migration to urban areas**.⁵⁶

⁵⁴ Interviews with MY key informants, December 2019 and January 2020. African Indigenous Women's report on progress made in the implementation of Beijing +25.

⁵⁵ About 70.5% (corresponding to 335.8 million, of which 167.7 million are women) of the world's Indigenous Peoples live in Asia, making it the most culturally diverse region in the world; 72.8% of them, corresponding to 244.3 million people, live in rural areas.

⁵⁶ More recent research has emphasized the problems of the relative invisibility of the living conditions of indigenous people living in urban areas. Urban indigenous women are vulnerable to disproportionate violence, abuse and abuse.

In the **Americas**, available data show that, despite encouraging figures on poverty reduction in all countries up to 2015, the situation of IMs has remained fairly static. Poverty is structurally linked to low labor market participation by IMs and must be analyzed in conjunction with the **violation of their collective rights to their lands and territories** and with the **process of forced migration** (especially from rural to urban areas) that has been occurring for decades.

BEST PRACTICES



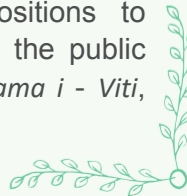
The **AIWO Central African Network** has been working in the areas of capacity building, skills empowerment and national and international lobbying in order to: train NIMs in garment making to help them generate income and become self-employed; develop projects aimed at combating climate change in the central and eastern regions of Cameroon through forest protection activities, solar energy, clean water and RED-D+ processes;⁵⁷ implement income-generating activities in Niger and Nigeria; training women to raise sheep and process milk into cheese and yogurt; construction projects in northern Cameroon, such as building a classroom and renovating an elementary school in the Adamawa region; building a residence for a doctor; renovating a hospital and providing it with clean water; and drilling a well equipped with a solar pump (Africa Regional Report, 2020).

In Fiji, the Soqosoqo Vakamarama I'Taukei is an Indigenous Women's organization founded in 1924 that is financed by

and human trafficking (Pauktuutit Inuit Women of Canada), da, 2017).

⁵⁷ REDD+: Acronym for Reducing Emissions from Deforestation and Forest Degradation in Developing Countries.

contributions of women from all provinces and villages (*Soqosoqo Vakamarama i Taukei - Viti*, 2019; Biuamaitotoya, 2020). The organization promotes the culture and traditions of indigenous Fijians and encourages women to apply their craft and other skills in income-generating projects in their communities. The leaders of this organization have worked together with policy makers in ministerial positions to promote women's participation in the public sphere (*Soqosoqo Taukei Vakamarama i - Viti*, 2019).



4.3 Education and training of indigenous women

Education is one of the most important determinants of health and economic and social well-being. Furthermore, in the case of Indigenous Peoples, education represents the principal means for achieving their individual and collective development, whether economic, social or cultural, and is a basic requirement for them to exercise their right to self-determination (UNPFII, 2020; par. 37).

While access to basic education has improved for women and girls around the world, NMIs continue to experience greater gender disparities and lower levels of schooling compared to non-indigenous women. NMIs continue to face challenges in basic education in Africa and Asia and the Pacific, as well as in secondary and tertiary education in all regions. Dropout rates are often linked to child pregnancy, forced marriage or certain forms of forced labor, among other factors.⁵⁸ In those

⁵⁸ In many indigenous societies, girls' education is not considered as high a priority as that of boys. This can be attributed to cultural and economic causes. Girls are often multitasking within their families and some of them will never enroll in school or will drop out at a young age, usually to get married. Others will migrate, even at a very young age, to urban centers to work as domestic servants.

in countries where IMs complete higher levels of education, they continue to face obstacles in finding employment. Limited access to quality education that is culturally and linguistically relevant remains a crucial challenge in all regions, undermining the transmission and preservation of indigenous language and culture.

In Africa, despite the progress made at the primary level, much remains to be done to increase the gender parity index, which remained between 0.90 and 0.96 from 2012 to 2018 in Central and West Africa (UNESCO, 2019).⁵⁹ In most African countries, indigenous communities prefer to prioritize the education of boys while girls stay at home doing household chores. In the case of Botswana and Namibia's NMIs, the ba-



En la Declaración de 1995, las Mujeres Indígenas reconocieron que “si bien [la BDPfA] identifica de manera correcta el acceso desigual a la educación y a la salud como áreas de preocupación, no cuestiona la orientación básica occidental de los sistemas educativos y de la salud prevaleciente. No refleja el hecho de que estos sistemas solo han servido para perpetuar la discriminación contra los pueblos indígenas. Tampoco reconoce que los medios de comunicación, la educación y la religión occidentales son factores que han contribuido a la erosión de la diversidad cultural que existe entre los pueblos indígenas. Estos sistemas occidentales aceleran el etnocidio”.

(ILO, 2006). In addition, there has been evidence of a high incidence of the worst forms of child labor among Indigenous Peoples in several countries (ILO, 2019).

⁵⁹ About 9 million girls between the ages of 6 and 11 are not enrolled in school, compared to 6 million boys; 23% of girls drop out of elementary school, versus 19% of boys, and exclusion of adolescent girls is 36% compared to 32% for boys (UNESCO 2019).

Language barrier is also an important aspect, as school curricula are designed without taking indigenous languages into account (United Nations, 2017). Finally, armed conflict in certain countries has a negative impact on school enrollment, with high dropout rates, increased gender disparity and low completion rates (World Development Report, 2018). In the **Arctic** region, although the indigenous Sámi peoples of Scandinavia enjoy almost full access to education, they have **limited access to culturally and linguistically relevant quality education**.⁶⁰ In Canada, despite the positive gains IPs have made in post-secondary education, significant gaps in educational outcomes persist. Inuit women have the lowest levels of schooling, with less than one-third of women over the age of 15 (29%) attaining a post-secondary diploma. The corresponding data for women are 39% for First Nations and 49% for Métis (Canadian Centre for Policy Alternatives, 2019). In the Russian Federation, one of the main problems around formal education is the **closure of kindergartens and schools in remote rural settlements** due to government budget optimization programs. IPs also have limited access to universities, due to their location in regional centers and large cities, coupled with high living and transportation costs (RAIPON, 2013).

In the **Pacific region**, gender parity in primary education is improving at the primary level.

⁶⁰In Finland, the CERD Committee notes that "75% of Sámi children under the age of 11 live outside Sámi territories and, despite an increase in the allocated budget, the number of teachers qualified in Sámi languages remains insufficient. The Committee on Economic, Social and Cultural Rights (CESCR) recommends that Sweden, as a State party, take immediate measures to provide indigenous and minority children with educational opportunities to develop their language skills in their mother tongue. Furthermore, the Committee recommends that the State party expand

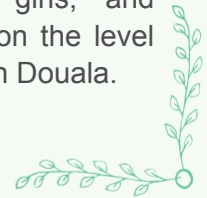
access to bilingual education in the areas inhabited by the Puebla people. The project is intended to improve the availability of teachers for indigenous peoples and minority groups, and to increase the availability of Sámi and minority language teachers.

In Australia, as of 2014, retention rates for girls between the ages of 7/8 and 12 were much lower for Indigenous girls - 58% - compared to 86% for non-Indigenous girls. In Australia, as of 2014, school retention rates for girls aged 7/8 to 12 years were much lower for Indigenous girls-58%-compared to 86% for non-Indigenous girls. In Aotearoa/New Zealand, educational disparities remain between female and male Maori or Pacific ethnic students (Pacific Islands Forum Secretariat, September 2015). Due to gender segregation in labor markets and the weight of traditional gender roles, **women's educational attainment does not necessarily translate into better labor market indicators** (Secretariat of the Pacific Community, February 2015). In **Asia**, access to reliable and adequate information, education and training remains a challenge for NIMs. In India, Adivasi women, youth and girls, especially those living in rural areas, have **limited or no access to schools**, as well as lack of information about their human rights as women. The **non-citizen status** of hundreds of IM in Thailand raises serious concerns about the enjoyment of their fundamental rights, including the right to education. Even in an industrialized country like Japan, as of 2015 the percentage of Ainu people in Hokkaido who attended high school was 92.6%, compared to the overall average of 98.6%, and only 25.8% proceeded to the university level, compared to the overall average of 42.0%. In **the Americas**, the gap between Indigenous and non-Indigenous women in formal education is very high in all Central and South American countries. In several of them, only a small percentage of Indigenous girls (less than 10%) complete secondary school: 6% in Panama, 7% in Colombia and Nicaragua, and 8% in Ecuador. In other countries, school conclusion rates are between 10% and 20% (IACHR, 2017).⁶¹ In addition, illiteracy is a

⁶¹13% in Mexico and 14% in Costa Rica, while in some countries the rates exceed 20%: 23% in Uruguay and 29% in Peru.

persistent problem among IM women. In Guatemala, for example, approximately 58% of all Indigenous Women are illiterate;⁶² in Paraguay, the figure rises to 43% and in Mexico, to 34%, four times higher than that of non-Indigenous women (IACHR, 2017). The educational trajectory of Indigenous Girls and Young Women is interrupted for various reasons, including, among others, limited access to schools and low coverage of educational centers due to the disparities that exist between urban and rural areas; indigenous child labor; forced labor to perform domestic chores or work in venture or agriculture; pregnancy; and early and forced marriages (United Nations, 2010c).

mitigating the consequences of climate change in Cameroon; providing cash to IMs to start income-generating enterprises in the urban areas of the cities of Bangangte in the West Region and Douala in the Littoral Region; training Mbororo Indigenous Girls on the risks of early marriage and pregnancy and the importance of educating girls; and conducting a household survey on the level of education of Mbororo women in Douala.



BEST PRACTICES



In Samoa, ***Brown Girl Woke (BGW)*** is an **NGO whose mission is to provide the next generation with resources to become confident and independent-minded leaders** (Tulifau, 2020). BGW recognizes gender intersectionality and racial equality, and provides opportunities for young women to discuss their opinions and share their perspectives of themselves, the world, and the future, emphasizing the importance of supporting each other. BGW girls work with their mentors to apply for tertiary education and jobs and organize service projects; they receive more than 100 hours of mentoring, improving their academic performance, self-confidence, and public speaking and leadership skills (Brown Girl Woke, 2020).

SURA-MAMA, together with IIN and AIWO-East Africa have been working to implement the following projects with a view to empowering Indigenous Mbororo Women: consultation with stakeholders on how they can be involved in the development of the Mbororo women's rights.

4.4 Indigenous women and health

Regardless of their geographic location or socio-political situation, health indicators are always lower among IPs and IMs than among non-indigenous people. IMs have lower life expectancy and higher rates of maternal morbidity and mortality. They have limited or no access to culturally and linguistically relevant quality health care services (including mental health care services) and suffer a high rate of suicide. Indigenous health knowledge and practices are not widely recognized. IMs lack sexual and reproductive health information and education, and have higher rates of sexually transmitted diseases, including HIV/AIDS, and higher rates of teenage pregnancy. The effects of colonization, environmental violence, exclusion, inequality, loss of ancestral lands, discriminatory cultural practices by official health care providers, as well as discrimination with respect to traditional health practices, are among the main causes of the health situation of IMs.⁶³

⁶³ The effect of environmental violence, extractive industries and climate change on the health of indigenous women will also be described in Chapter 4.12. Deforestation, extractive

⁶² A situation that tends to worsen in certain areas: 87% among Chuj women.

Women Indigenous of Africa

J |

77.9 38.7

Percentage
of Indigenous
Women

48%

Where Women Live
Indigenous people
in Africa*.

82%

82% of Indigenous Women live in rural areas

18%

18% of Indigenous Women live in urban areas

89%

Education

0.6%

61%

Job

97%



In some **African** countries, despite progress in the implementation of health policies, Indigenous women continue to face **persistent inequalities in access to health and health care services**. For example, in the Democratic Republic of Congo, only 37% of IM women have access to prenatal care compared to 94% of Congolese women overall (UNFPA, 2012). Some Women Indigenous women in Botswana report that San women face **discrimination**

in health care facilities because of their appearance, class, and gender, resulting in their avoidance of hospitals (Interview, 2019). In Cameroon, Mbororo and Pygmy women **do not have easy access to health services** as these are often located far from their homes and are not free of charge. The lack of primary health care experienced by Indigenous Women is one of the main causes of high mortality rates and preventable diseases in Chad (IGWIA, 2019). In countries affected by armed conflict, such as Mali, Sudan, Burkina Faso, and Cameroon, some IMs stated that pregnant women have to travel long distances to a hospital and sometimes face difficult travel conditions (Interview, 2019).

In the **Pacific region**, health services tend to be concentrated in the main islands and urban areas, resulting in **unequal access to health services** for people living in rural or urban areas.

En la **Declaración de 1995**, las Mujeres Indígenas instaron a los gobiernos y a la comunidad internacional a que implementen políticas de la salud humana que garanticen servicios accesibles, apropiados, costeables y de calidad para los Pueblos Indígenas y que respeten y promuevan la salud reproductiva de las MI. A los sistemas y prácticas de atención de la salud indígenas debe dárseles el debido reconocimiento y respeto, y los roles de los profesionales de la salud y curanderos indígenas deben intensificarse.

the ethnic groups of Hawai'i (Braun, Mokuau, Hunt, Ka'ano'I and Gotay, 2002). In **Asia**, seeking health services among Indigenous Women was relatively rare, mainly due to problems of access (such as distance or isolation, cost and adequacy of available services) and this trend is reinforced by the **discriminatory attitude of health service providers**. In India, the health and well-being of NMIs has worsened, especially among those living in rural areas. There is also a high rate of **chronic nutritional deficiency** associated with displacement. During the later phases of this study, the **COVID-19** global scale **pandemic** was presented. Reports from Indigenous Peoples and women's organizations in Asia indicate that there are serious concerns that Indigenous women in several countries will not have access to relief services because they do not have citizenship (Thailand and Nepal) or because they are not registered on official or census lists (Philippines).

motes (Secretariat of the Pacific Community, February 2015). The CHamoru of Guam suffer disproportionately high mortality and incidence rates compared to other ethnic groups on the island, and showed a **higher mortality rate for all types of cancer** between 1998 and 2002 compared to the U.S. rate. Similarly, the Kanaka Maoli Indian Village of Hawai'i had the highest age-adjusted cancer mortality rates, the lowest life expectancy, and the worst health indicators of all the ethnic groups on the island.


environmental violence and climate change are affecting Indigenous women's ability to access and use traditional medicinal plants. In addition, there is a link between the expansion of extractive industries and the return of migration and HIV/AIDS.

In the **Arctic region**, the Saami Peoples of Scandinavia face limited access to culturally and linguistically appropriate health services.

This translates into poorer health conditions for the Sámi people in general and for Sámi women in particular.⁶⁴ At

Russia, Many remote rural communities in Russia do not access to health care services, which poses specific and alarming challenges in the case of maternal care. (Cultural Survival, 2015);

In addition, the life expectancy of the sparsely populated Indigenous Peoples of the North, Siberia and the Russian Far East is much lower than that of the general population (Bogoyavlenskiy, 2010). Mental health problems and high suicide rates are worrisome challenges among Indigenous Peoples living in the Arctic region. A 2018 study on the assets of Arctic Indigenous Children and Youth states that compared to most of the Nordic population, Sámi and Inuit youth in Greenland suffer a higher degree of violence, abuse, suicidal thoughts and suicidality (Ingemann and Lytken, 2018). In the United States, suicide represents the second leading cause of death among American Indians and Alaska Natives (AIANs) aged 10-34 years.⁶⁵ In Canada, the suicide rate among First Nations girls and youth is seven times higher than the rate among non-Indian girls and youth: 35 deaths per 100,000 population versus 5 per 100,000. Sumarokov et al. (2014).

 **La Declaración de las Mujeres Indígenas en Beijing de 1995** reconoce que “el incremento en el número de suicidios entre las Mujeres Indígenas, particularmente por aquellas presentes en los países industrializados, tienen como causal la alienación cultural y las políticas de asimilación características de estos países”.

found that, according to the Russian Federal State Statistics Service, the Nenetsia Autonomous District (NAD), a region where the indigenous Nenets make up about one-sixth of the population, has one of the highest suicide rates in Russia. In the **Americas**, available data indicate the presence of inequalities related to adolescent pregnancy and maternal and infant mortality among indigenous and non-indigenous populations. Significant gaps in access to health services also persist; for example, an analysis of three indicators indicates that there are still significant gaps in access to health services between indigenous and non-indigenous populations.

The study shows that Indigenous women and adolescent girls are less likely to have access to maternal health services compared to non-Indigenous women in 16 countries in the region (UNFPA and CHI-RAPAQ, 2018). In addition to a higher infant mortality rate,⁶⁶ IMs also suffer higher maternal mortality rates. Although some countries show evidence of important progress, an Indigenous Woman in Bolivia is almost twice as likely to die during pregnancy, childbirth or puerperium than the non-indigenous Bolivian

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Inuulitsivik Midwifery Program in Nunavik. In Inuit Nunangat, several land and culturally sensitive programs have been developed and are being successfully implemented "by Inuit for Inuit". One of the promising Inuit-led community practices that has been very successful in overcoming the

⁶⁴ Sámi women in Finland, as in the rest of the Nordic countries, face cultural and linguistic barriers when seeking health and social services. In northern Norway, a woman interviewed for this study expressed concern about the Western approach to mental health by mental health professionals and services to Sámi women, as it does not take into account the cultural and linguistic barriers they face when seeking health and social services. cultural identity of the latter.

⁶⁵ Report of the Special Rapporteur on extreme poverty and human rights on his mission to the United States of America, 2018. A/HRC/38/33/Add.1. Paragraph 62.

⁶⁶ Among the main causes of infant mortality are acute respiratory infections, malnutrition and diarrhea, all of which are preventable diseases.

bridging the gap between Western and Inuit approaches is the Inuulitsivik Midwifery Program in Nunavik. In this program, teams of Inuit midwives provide prenatal, birth and postnatal care, allowing Nunavik communities to re-capture their experiences of pregnancy and childbirth. Instead of following a biomedical risk rating system to determine who needs to be evacuated for a birthing procedure, the Inuulitsivik Midwifery Program uses a peer system based on a community-centered risk rating process, thus prioritizing Inuit knowledge. Their system provides evidence that the reappropriation of Inuit traditional knowledge and communal authority regarding childbirth can meet, if not exceed, biomedical standards for maternal and child health, both before and after birth. Inuit are in a unique position in that they can adopt and combine the strengths of traditional and Western knowledge in their sexual health programs (Pauktuutit Inuit Women of Canada, 2007; p. 22).

In **Mexico**, a multisectoral working group was created a few years ago to address maternal mortality, traditional midwifery and other issues related to safe and violence-free motherhood. Through this initiative, donors strongly supported the acceleration of processes in this area and established national midwifery schools, care protocols for respected childbirth and discussions on legislative issues or on the eradication of forced and child marriage (*Red autónoma de médicos tradicionales y parteras de la CDMX y área metropolitana*).⁶⁷



4.5 Violence against Indigenous Women and Girls

Violence against women is a serious and widespread human rights problem that is related to certain cultural, economic, social and legal aspects of the hegemonic patriarchal system in which we live. It arises at the intersection of multiple systems of oppression that affect the lives of Indigenous women, particularly racism (Crenshaw, 1999; FIMI, 2006). Among the different forms of violence identified by FIMI (2006),⁶⁸ this chapter will focus specifically on gender-based violence (GBV).

GBV is an alarming and pressing problem among IM women globally and includes domestic violence, physical and sexual violence, disappearances, femicide, trafficking for sexual exploitation, forced surrogacy, and early marriages, among other factors. Although there is a generalized lack of data and research on this topic, the available information shows that IM women suffer higher rates of gender-based violence compared to non-indigenous women, lower rates of reporting, limited or no access to quality services that are culturally and linguistically relevant, police actions conditioned by race, limited or no access to justice, and the absence of relevant public policies to prevent and protect them from violence.

The UN has indicated that the **African region** pre-sents the **highest rate of gender-based violence**, estimated at 69% in 2017 (UNODC, 2018). Indigenous women's organizations indicated that **domestic violence** is pervasive in their communities and that the majority of IMs do not

⁶⁷ The information is available at: <https://www.facebook.com/Red-autonoma-m%C3%A9dicos-tradicionales-y-parteras-cdmx-%C3%A-1rea-metropolitana-112667363433612>.

⁶⁸ FIMI has adopted the concept of ecological violence to account for the ways in which Indigenous women's health, livelihoods, social status and cultural survival are threatened by policies and practices harmful to the Earth, its climatic stability and its various ecosystems. In addition, the category of spiritual violence has been developed to show the relationship between violence against women and the systematic attack on Indigenous spiritual practices (FIMI, 2006, p.12).

report such abuses due to their dependent status with respect to men (interview with Ogiek women, 2020). In countries such as Mali, Burkina Faso, the Democratic Republic of Congo and Cameroon, Indigenous girls are becoming targets and victims of sexual violence, early marriage and pregnancy, given the high levels of poverty in these countries.

and armed conflicts in their communities (Interview, 2019). The rate of female genital mutilation (FGM) in some Kenyan indigenous communities is very high: it is estimated at 94% among the Soma- li, 86% among the Sam- buru, 84% among the Kisii and 78% in the case of the Maasai (IGWIA, 2019).

In Asia, a 2016 study on gender-based violence in Timor-Leste conducted by The Asia Foundation found that 59% of girls and women of com- prehensive ages were underrepresented in the population.

In Thailand, 14% of women between the ages of 15 and 49 have been victims of physical and sexual violence by their intimate partner, while 14% have suffered violence inflicted by non- partners. Con- serving policies remain in place, such as Section 277 of Thailand's Penal Code, which gives alleged rapists the option of marrying their underage victims (ages 13 to 15) in lieu of a criminal sentence. Indigenous girls and young women throughout the Mekong region are particularly vulnerable to **trafficking for sexual exploitation**, while in Cambodia, China, Indonesia, Myanmar, Taiwan Province of China and Thailand, the sale of Indigenous girls for trafficking and prostitution has been reported.

La Declaración de las Mujeres Indígenas en Beijing de 1995 reconoce que “[l]a violencia contra las Mujeres Indígenas y la trata sexual de las mismas, además del mayor número de Mujeres Indígenas que se convierten en fuente de trabajo para la exportación, se han agrava- do debido a la perpetuación de un modelo de desarrollo econó- mico que está orientado hacia la exportación y que es dependiente de la importación, y atascado en la deuda externa. La evolución de la industria turística como medio para atraer divisas, también ha conllevado a que la Mujer Indígena se convierta en un activo o producto más, y como resultado se observa un dramático aumento de inciden- cia de VIH/SIDA”.

debt bondage.⁶⁹ In India, Cambodia, Thailand, Laos and Nepal, **forced surrogacy** has been documented as a new form of exploitation, while cases of "witch-hunting" have also been reported in India.⁷⁰ In the **Pacific region**, women and girls

are often victims of various forms of discrimination and are disproportionately

vulnerable to violence. In Aus- In Australia, prevalence studies show that one in three women

have experienced physical violence and one in five have experienced sexual violence; they also show that IM women

are much more likely to experience physical violence in their lifetime than non-indigenous

women. In Aotearoa/New Zealand, Maori women are twice

as likely to be victims of violence as other women.

of the country, and at least 50% of MI who experience sexual assaults are prone to being victimized again (Pacific Islands Forum Secre- tariat, September 2015). In Hawai'i, 32.3% of the documented reports of violence

by the partner were reported by Native Hawaiian women who self-identified as such in medical records (One- ha, Magnussen & Shoultz, 2010). **Access to services** remains a challenge for women in remote areas and outlying islands.

⁶⁹ Indigenous girls from the hill tribes of northern and northeastern Thailand, for example, constitute the majority of victims of internal trafficking, especially for sexual exploitation.

⁷⁰ In Rajasthan, India, government data records a total of 134 alleged witches killed by mobs in 2016, 123 of them in Jharkand. Justice for witch-hunting victims is governed by the Indian Penal Code of 1860 which provides for punishments for acts of rape, murder and torture against women. Nine people were sentenced to death penalty in 2018 for the murder of three members of a family who were accused of witchcraft. Critics believe that the Penal Code does not adequately take into account the full range of related crimes including defamation, public discredit and sexual assault, among others.

Violence is one of the most pressing problems affecting IM in all States in the **Arctic region**. However, the availability of data and research on violence varies considerably from country to country. In Scandinavia, with few exceptions in the case of Norway, there is a **lack of research on violence** against Sámi women.⁷¹ In Canada and the United States, on the other hand, it is widely recognized that American Indian and Alaska Native (AIAN) women suffer violence at much higher rates than non-indigenous women.⁷² Moreover, hundreds of Canadian IM and U.S. Native women have disappeared or been murdered over the past thirty years, as noted in numerous investigations.⁷³ It has also been documented that IMs have **difficulty finding safe havens when they are victims of violence**. Insufficient shelter availability has been reported in Sápmi (Scandinavia), as well as in Nunavut (Canada). In Canada, race-based policing also persists, reflecting the problem of discrimination.

embedded in institutional policies and practices (Pauktuutit Inuit Women of Canada, 2020). In **the Americas**, violence against women is a serious, pervasive and multidimensional human rights problem that takes various forms and affects all countries in the region. The three main limitations are: a) lack of data disaggregated by gender and ethnicity in the countries' statistics and administrative records; b) few studies on the various expressions and dimensions of GBV against Indigenous women; c) lack of public policies that are culturally relevant and adapted to the contexts where Indigenous women live. Another pressing problem is the violence derived from forced and early unions and marriages with Indigenous Girls and Young Women (FIMI, 2006; CHI- RAPAQ and UNFPA, 2018). Finally, access to justice in ordinary justice systems, as well as in indigenous systems, continues to be a major challenge and there are still many gaps and, in some countries, even setbacks have been recorded (VIII Continental Meeting of Indigenous Women of the Americas, Group on Violence, 2020).

⁷¹ Interviews conducted by Kuokkanen (2015a, p. 274) in several Sámi communities revealed that "various forms of gender-based violence, including physical, sexual, psychological and structural violence, are a pressing problem that is hidden and not adequately addressed by political institutions and public policies". The same situation was confirmed by the two informants interviewed for the regional study.

⁷² In Canada, according to the Canadian Centre for Policy Alternatives (2019), Indigenous women are 3 times more likely than non-Indigenous women to be victims of spousal violence (2014 General Social Survey), 12 times more likely to be murdered or go missing than other women of any other ethnicity in Canada, and 16 times more likely than Caucasian women. A quarter of all female homicide victims in Canada in 2015 were Indigenous. Levels of violence are also alarming among Indigenous girls and adolescents. A higher proportion of Indigenous individuals report being victims of physical or sexual assault before the age of 15 (40%) than non-Indigenous individuals (29%). Of this group, Indigenous Girls are more likely to indicate that they have experienced physical and sexual abuse compared to Indigenous boys (Boyce, 2016). Compared to non-Hispanic White women, AIAN women in the U.S. are 1.2 times more likely to experience violence in their lifetime, 1.7 times more likely to experience violence in the past year (Rosay, 2016), and 2.5 times more likely to be victims of rape or sexual assault compared to the rest of the country (Amnesty International, 2006).

⁷³ National Inquiry into Missing and Murdered Indigenous Women and Girls (2019), Final Report; Urban Indian Health Institute Report (UIHI, 2017).

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To address violence against Indigenous women in Asia, Indigenous women's organizations have implemented numerous initiatives, such as promoting the documentation and reporting of cases; supporting rehabilitation centers for survivors; working and lobbying with governments to set up services to care for victims of trafficking in women and girls (India, Bangladesh, Nepal); exposing their activities to members of the armed forces (Philippines); working and lobbying with governments to implement care services for victims of trafficking of women and girls (India, Bangladesh, Nepal); exposing their activities of members of the armed forces (Philippines); and organizing sessions with survivors and initiating referrals for survivors, among others (Report on Asia Regional Meeting of AYNI-LFS Partners and Indigenous Women's Networks, October 3-6, 2019).

In Canada, following pressure from Indigenous women's movements and the families of survivors, the federal government finally conducted an inquiry into missing and murdered Indigenous women and girls. The inquiry was launched in December 2015 and, in June 2019, the final report, *Reclaiming Power and Place*, was officially submitted to the government. The report, which was based on a wealth of evidence, testimony, independent research and legal analysis, concluded that Canada has committed genocide against Indigenous Women, Girls and Two-Spirit People. It was also noted that Canadian federal, provincial and municipal laws, policies and practices have shaped an infrastructure of violence that has resulted in thousands of murders and disappearances, as well as other serious human rights violations against NMI (Canadian Centre for Policy Alternatives, 2019; p. 12).



4.6 Indigenous Women and Armed Conflict

Armed conflicts affecting Indigenous Peoples and Indigenous Women are mainly related to their lands, territories and natural resources. In almost all regions of the world, IPs are being displaced and severely affected by violence on their lands and territories. The situation of Indigenous women is worse, as they are also exposed to sexual violence and rape. In addition, they suffer the consequences of the militarization of territories by national armies or organized crime engaged in drug trafficking, as well as the expansion of military bases on indigenous lands and territories.

However, Indigenous Women do not see themselves as passive victims, but have taken on roles as mediators and peace builders (UNPFII, 2020; par. 55).

UN Women (2015) recognizes that Indigenous Women have made notable contributions to the Women, Peace and Security Agenda in **Africa**.⁷⁴ However, **most armed conflicts on the continent occur in places with high levels of natural resources, which are home to the majority of Indigenous communities.** In these contexts, Indigenous Women suffer high rates of violence, rape and harassment by armed groups (Interview, 2019). In the Democratic Republic of Congo, Cameroon, Sudan, Mali and Burkina Faso, women and girls are exposed to multiple rapes, sexual slavery, killings and harassment by armed groups operating in the areas where they live (Jayakumar, 2016). In addition, armed conflicts have increased food insecurity and poverty among IMs, especially in cases where their husbands are killed in conflict and left with the responsibility of caring for children. In these cases, some of them resort to prostitution or suicide due to the unbearable conditions they face (Interview, 2019). In the **Americas**, the armed conflict in Colombia has been the main cause of forced displacement among IMs and has involved threats of sexual violence, sexual exploitation and abuse, in addition to the usurpation of IMs' land and rural properties (Fuentes López, 2010; 58). **Violence caused by armed groups** of different types in the Northern Triangle of Central America (Guatemala, El Salvador, Honduras and Mexico) **has also worsened**, and armed groups have transformed some areas into highly militarized zones, leaving Indigenous women in a condition of great vulnerability (UNHCR, 2015 and RAISG).

⁷⁴ For example, the Democratic Republic of Congo has launched the second generation action plan for the implementation of U N Security Council Resolution 1325 on Women, Peace and Security, whose operational plan had a budget of \$26 million in which Indigenous Women are included (UN Women, 2018).

La Declaración de las Mujeres Indígenas en Beijing de 1995 reconoce que “[s]i bien [la BDPfA] hace referencia a los efectos de la persecución y el conflicto armado, no reconoce que muchos de estos conflictos armados ocurren en las tierras de Pueblos Indígenas. Estos conflictos armados son el resultado de las acciones agresivas de las empresas transnacionales y de los gobiernos en su afán por apropiarse de los recursos remanentes que se encuentran en los territorios de los Pueblos Indígenas, a pesar del reclamo de los Pueblos Indígenas de su derecho al control de estos recursos. No tiene conciencia de que la resolución de los conflictos armados, particularmente aquellos que ocurren en las tierras de los Pueblos Indígenas, yace en el reconocimiento de nuestros derechos a la libre determinación y a nuestras tierras y recursos hídricos. Las operaciones militares que se efectúan en las tierras de los Pueblos Indígenas practican la violación sexual, la esclavitud sexual y la trata sexual de Mujeres Indígenas para subyugar aún más a los Pueblos Indígenas”.

In **Asia**, the **militarization of territories due to land and resource conflicts** has a profound impact on IM. For example, the Philippine government's declaration of all-out war and martial law in Mindanao forced Indigenous women to endure the worst conditions in temporary shelters and evacuation centers, exposing them to increased risk of disease. The **use of gender-based violence** as a strategy to weaken indigenous communities is also common, especially in militarized areas and in countries such as Bangladesh, the Philippines, India and Burma. Finally, in Japan, the Ryukyuan peoples of Okinawa have faced the constant **expansion of US military bases in the past few years**.

tion of the United States in their lands.⁷⁵ In the **Pacific region, colonization, militarization and nuclearization** are also issues of controversy and serious concern (Evans, 2014; UNRCPD, 2020). Centuries of colonization have impacted the lives of the CHamoru, including the survival of their native language, traditions, and identity (Natividad & Lizama, 2019). The presence of U.S. military forces in Guam has brought environmental contamination and dispossession of CHamoru ancestral lands and sacred sites, among other consequences. The colonization of the Hawai'i people has also severely affected their socio-economic situation: on O'ahu, the capital of Hawai'i, the U.S. military controls 25% of the land area and much of the land taken by the military is legally reserved for Hawai'i (Trask, 2004).



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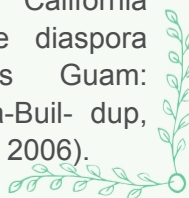
The **Sepur Zarco** case (2014) in Guatemala represents a **transitional justice** best practice, as it was a key part of addressing the systematic violence and sexual slavery perpetrated near the Sepur Zarco military base against 15 Q'eqchi' women during the armed conflict. This was the first case in world history to reach national courts, and marked a historic advance in international gender jurisprudence. A military commissioner and a military officer are remanded in custody. However, "the advances in transitional justice in Guatemala seem minimal compared to those in the rest of the world".

⁷⁵ Although U.S. bases cover only 0.6% of Japan's territory, 74% of them are located in Okinawa. Okinawan delegates participating in the 16th session (2017) of the UNPFII, discussed the situation of insecurity experienced by the local population due to the overwhelming presence of US military bases on their land and criticized Japan's indifference to their situation. Another airbase (Kadena) was built in caves and tombs that are sacred to the Ryukyuan.

the scale and gravity of human rights violations committed during the armed conflict." (Impunity Watch, 2019)

Long-standing community relations and **CHamoru cultural re-birth**, including efforts to reclaim history, language, literature and traditions, have laid the foundation for a movement **against militarization** (Natividad & Kirk, Fortress Guam: Resistance to US Military Mega-Buildup, 2010). The women leaders of Fuetsan Famalao'an and groups such as I Nasion CHamoru, Guahan Coalition for

The Guåhan Peace and Justice Coalition, Tao'tao'mona Native Rights, Guahan Indigenous Collective and We Are Guåhan have brought together people from diverse ethnic and occupational backgrounds to advocate for transparency and democratic participation in decision-making about the future of the island. The CHamoru activist network called Famoksaian conducts activities in urban centers in California among CHamoru youth in the diaspora (Natividad & Kirk, Fortress Guam: Resistance to US Military Mega-Buildup, 2010) (Cristobal, 2006) (Cristobal, 2006).



4.7 Indigenous women and the economy


Indigenous women face specific problems in the world of work, which can exacerbate marginalization and poverty. on. Its heavy dependence on informal labor and their concentration in areas threatened by climate change place Indigenous women at a disadvantage compared to their non-Indigenous counterparts and Indigenous men (ILO, 2019). Indigenous Women face many more economic challenges, namely, among others, macroeconomic adjustment policies that affect them in ways

The main challenges faced by IMs are: disproportionate discrimination; discriminatory laws related to land rights, natural resources, loans and credit; and aggressive development projects, such as mining and agribusiness on indigenous lands, which result in soil contamination, dispossession and loss of their traditional livelihoods. IM women also assume most of the responsibility for taking care of the family and performing un-removed domestic work in their communities.⁷⁶

Most **African countries** do not have programs to economically empower Indigenous Women, and Cameroon, Sudan, Uganda, Chad and the Democratic Republic of Congo **do not guarantee access to land and loans**. The inability of IM women to own land makes them dependent on men, and they often lack the essential skills for self-improvement. Land rights and access to land enable IMs to use land to obtain loans, start businesses, improve their lifestyle and develop their communities (Njieassam, 2018).

In **Asia**, the neo-liberal macroeconomic perspective of land as capital or as an economic good is totally incompatible with Indigenous Peoples' connection to land as central to their identity. It tramples on their collective history, knowledge and culture, as well as the systems and spirituality that sustain the land. It denies the existence of peoples whose lifestyles revolve around nurturing the land for future generations. This being the case, women's economic empowerment is di-

⁷⁶ At the XIV Regional Conference on Women in Latin America and the Caribbean (Santiago, January 27-31, 2020), the Indigenous Women's delegation of ECMIIA succeeded in including a mention of the care economy related to the traditional knowledge, art and culture of Indigenous Women in the Santiago Commitment: "To account for the multiplier effects of boosting the care economy in terms of women's labor participation - including jobs linked to traditional knowledge, art and culture of Indigenous, Afro-descendant, rural and grassroots women -, well-being, redistribution, growth of economies, and the macroeconomic impact of such care economy." (Santiago Commitment par. 25).


En la Declaración de las Mujeres Indígenas en Beijing de 1995, se señaló que “[e]l evidente sesgo del nuevo orden mundial en favor de las grandes empresas, las grandes agroindustrias, etc., ha significado la pérdida de gran parte de la subsistencia tradicional y de las actividades económicas de los Pueblos Indígenas como por ejemplo la caza, la recolección y cosecha, la crianza de renos, la agricultura de subsistencia, la pesca, los pequeños negocios artesanales, etc. Las actividades no económicas de las Mujeres Indígenas han sido ignoradas e invisibilizadas, a pesar de que son éstas las que sostienen la misma existencia de los Pueblos Indígenas. El desposeimiento de nuestras tierras ancestrales y base acuífera, de las que dependen nuestra existencia e identidad, es un tema que debería ser enfocado como tema fundamental”.

difficult to achieve in a situation where Indigenous Peoples **do not have the right to access, manage and control their lands and resources**.

In **the Americas**, IM women tend to have **higher unemployment rates and lower labor market participation rates** compared to non-indigenous women. They often work in precarious jobs, without contracts and without access to social benefits (ILO, 2019). While the percentage of women in the region who do not receive an independent income has decreased from 41% in 2002 to 28% in 2017. Data from surveys conducted among family units in 4 countries (Brazil, Ecuador, Peru and Uruguay) show that, taking into account income per hour of work, ethno-racial status and years of schooling, Indigenous Women, for structural and systemic reasons, continue to occupy positions at the bottom of the income scale, regardless of their educational level (ECLAC, 2019). On the other hand, according to FAO, the percentage of women landowners is

quite low in the region⁷⁷ and also **face barriers in accessing credit and technical assistance**, receiving only 10% of credit and 5% of technical assistance for the sector in the entire region (UN, 2015). Moving to the **Arctic region**, in Alaska the labor force participation rate of Native women is about 56%, the lowest in the state compared to other ethnic groups, while, in Canada, the employment rate of IM is 11 percentage points lower than that of non-Indigenous women and 6 percentage points lower than the rate for Indigenous men (Canadian Centre for Policy Alternatives, 2019).⁷⁸

The **informal economy is an important source of income and livelihood** for the majority of households in the **Pacific region**. It is estimated that 80% of households in Papua New Guinea and over 75% of the population in Vanuatu rely on the informal economy (Pacific Women Shaping Pacific Development, March 2017). The increased presence of women in the informal and subsistence sectors is compounded by slow progress in women's labor force participation and access to employment and decent work. In Australia, Indigenous women are 49% less likely to participate in the labor force than Indigenous men and 62% less likely than non-Indigenous women. In Aotearoa/New Zealand, Maori and Pacific women have the highest unemployment rate; for Maori men and Maori women in September 2014, it was 64.6% and 53.3%, respectively (Dhir, 2015).

⁷⁷ Approximately 32% of IM in Mexico are landowners, 27% in Paraguay, 20% in Nicaragua and 14% in Honduras (UN, 2015). In the case of Nicaragua, 23% of agricultural livelihoods are managed by women, which represents a much lower percentage than those managed by men (Latin American Summary, 2017).

⁷⁸ A 2016 study by Pauktuutit Inuit Women of Canada (2016) found that the most important barriers to Inuit women's economic participation included: limited education and skills, overcrowding and poor housing conditions, social issues (such as family violence, substance abuse and mental health), geographic isolation, scarcity of jobs, and lack of affordable and reliable child care, which is particularly pressing as single-parent households in Inuit Nunangat are overwhelmingly female.

Women

Indigenous people of the Americas

100%
100%
100%

How many Indigenous women live in the Americas?

2.10/

28

Where Women Live in the Americas

3100

48%

of Indigenous Women of LAC live in rural areas

in North America live in rural areas

53%

3.6%

Education

3.6%

35.0%

24%

Job

96%

In addition, women and girls assume most of the responsibility for domestic work and unpaid care, which are widely undervalued and unrecognized (Pacific Women Shaping Pacific Development, March 2017).⁷⁹

The main objective of this report is to provide a better understanding of the hierarchy in their communities, both in the public and private spheres, as well as in all aspects related to access to and care for natural resources and land (Padierna Jiménez, 2013).

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Indigenous Women's organizations in Africa have been instrumental in contributing to the participation of Indigenous Women in the economy through income diversification. In Chad, collaboration between the Association of Women and Indigenous Peoples of Chad (AFPAT) (an IF organization), the French Embassy and the Swiss Cooperation Office have facilitated investment in a women's cooperative in the millet processing sector and the transformation of groundnuts into paste and oil, helping them to generate income and combat the effects of climate change (IWGIA, 2019).

In Mexico, in lands recovered by the Zapatistas, women's participation in politics, social organizations and food production contribute to collective survival. In these spaces, women have occupied leadership positions in various projects, such as "*in regular militias, command positions and in positions in the Councils of Good Government, the various work councils [and] support bases, among others*". In the context of these experiences and this political advocacy, they have been the "spokespersons" of their own proposals to transform gender relations and have contributed to promoting the role of women in the political process.

4.8 Indigenous Women in the exercise of power and decisionmaking

While there has been progress in terms of Indigenous women's political participation at the national and international levels, thanks to the strengthening of IM organizations and their advocacy capacity, IM continue to face considerable obstacles to effective and equal participation in local, national and international Indigenous and non-Indigenous institutions. IMs are less represented and excluded from important political decision-making at the national and local levels, due to lack of recognition of IPs in national constitutions and laws, discrimination and marginalization, low levels of education, domestic and family care responsibilities, and political violence.

In African States, the lack of recognition of IPs in constitutional reforms makes it much more difficult to include Indigenous women's issues as part of the general discourse of women's empowerment. For example, in Cameroon, **IM women are victims of discrimination, stigmatization and marginalization**, as their level of participation in national decision-making processes is still very low. The traditional patriarchal aspects of Indigenous Peoples' cultural systems, as well as the lack of education and the high illiteracy rate among IM women, prevent them from participating in decision-making and power processes related to their situation (interview with Ogiek women, 2020).

⁷⁹ There is a correlation between greater control of financial resources by women and greater risk of domestic conflict and violence (Pacific Women Shaping Pacific Development, March 2017). In semi-subsistence communities in the Solomon Islands and Fiji, women's possession of cash can expose them to risk of violence from men (Pacific Women Shaping Pacific Development, March 2017).

In **Asia**, Indigenous women have also been involved in political participation as part of their political advocacy work in communities and in local organizations.⁸⁰ In Indonesia, Malaysia, Thailand, and the Philippines, there are many

In addition, they have been elected to local and national positions, as well as to policy-making bodies. Traditional interests and male privilege, however, continue to silence their voices. In communities where patriarchy exerts a strong influence, **women are forced to prove themselves as capable leaders**, having to confront the internalized patriarchy that hinders their full participation in public spaces. Having to play numerous roles, they cannot do so without the support of family and community. In the **Pacific region**, there has been some progress in participation and representation.

political tation of the IFs (Secretariat of the Pacific Community, February 2015; Pacific Islands Forum Secretariat, August 2016).⁸¹ However,

El reclamo principal de la BDIW resonó 18 años después en Lima: “Las Mujeres Indígenas hacemos valer nuestro derecho a la libre determinación, que comprende la **participación directa, plena y efectiva de los Pueblos Indígenas**, incluyendo el importante papel de la Mujer Indígena en todos los asuntos relacionados con nuestros derechos humanos, condición política, y bienestar. **Respaldamos el principio: ‘Nada sobre nosotras, sin nosotras’, y a la vez declaramos ‘Todo acerca de nosotras, con nosotras’**” . (Lima Declaration, 2013)

IW continue to be **underrepresented in managerial and decision-making positions in organizations, occupations and sectors.**

economic. There is also a lack of political will to implement measures to increase the participation of women in regional and national governments, as well as in management positions (Pacific Islands Forum, "The Pacific Islands Forum"). Secretariat, August 2016).⁸² During the first Global Indigenous Women's Conference held in Lima in 2013 (FIMI, 2013b), it was emphasized the increased political participation of Indigenous women **in the Arctic**. However, in Sweden and Finland, the CEDAW Committee has recognized an **under-representation** of Sámi women in Parliament.

In Canada, Indigenous women are underrepresented in democratic and political leadership positions, including in indigenous governments. In Canada, Indigenous women are underrepresented in democratic and political leadership positions, including Indigenous governments, where they account for only 94 of 545 chiefs (Canadian Centre for Policy Alternatives, 2019). In the U.S., according to Castro et al. (2016), data show that Native Americans are underrepresented in elected positions at all levels of government and that Native women's representation

⁸⁰ Indigenous Peoples' organizations in the region, including the Asia Indigenous Women's Network (AIWN), the Asia Indigenous Peoples Pact (AIPP), the Kapaeeng Foundation of Bangladesh, the Indigenous Women's Federation of Nepal, the Indigenous Women's Forum of Nepal, the Indigenous Peoples Organization of Cambodia, the Indigenous Women's Federation of the Philippines, the Aliansi Masyarakat Adat Nusa Tenggara and the Institut Dayakologi of Indonesia and Tebtebba, are raising the visibility of Indigenous Peoples and articulating their concerns and concerns, the Aliansi Masyarakat Adat Nusa Tenggara and the Institut Dayakologi of Indonesia and Tebtebba, are raising the visibility of Indigenous Peoples and articulating the situations and recommendations of Indigenous Women at different levels and advocacy spaces, including reporting to the various mechanisms of the UN system. human rights of the United Nations. This includes the presentation of shadow reports to CEDAW, CERD and proactive participation in UNPFII, UNFCCC, CBD, SDGs and other related processes.

⁸¹ In 2013, Samoa became the first Pacific Islands Forum (PIF) country to amend its constitution to introduce a quota system to reserve 10% of parliamentary seats for women. Australia, the Marshall Islands, Palau, Papua New Guinea, Tuvalu and Vanuatu adopted temporary special measures at the local level that resulted in an increase in the number of women in local governments or councils. The number of women candidates in elections increased in Tonga, Marshall Islands and Solomon Islands (Pacific Islands Forum Secretariat, September 2015).

⁸² Except in the cases of Samoa, Papua New Guinea, Vanuatu, the Solomon Islands and the French territories, most countries indicated that no national targets have been set to achieve equal representation between women and men in elected office and in the civil service (Secretariat of the Pacific Community, February 2015). In addition, electoral laws place limits on women's participation in formal politics: for example, in Tonga, new electoral laws adopted after a major constitutional reform process provide that candidates must resign from public service jobs, deterring older women in public office who do not wish to jeopardize their jobs if they are not elected (Pacific Women Shaping Development, March 2017).

Financiación de las organizaciones de Mujeres Indígenas

En África, durante la Conferencia de la AIWO de 2019, se determinó que hay muy pocos fondos destinados específicamente a las Mujeres Indígenas, y que las MI no pueden tener acceso a la mayor parte de estos debido a los criterios casi imposibles de alcanzar establecidos por los socios financieros. Otros problemas incluyen la falta de información sobre los fondos disponibles, ya que la mayoría de las MI viven lejos de las ciudades y la conectividad es deficiente. Asimismo, las organizaciones de MI son testigos de una competencia feroz y una discriminación vehemente debido a la falta de comprensión de la cosmovisión, los valores y la cultura de los PI (AIWO Conference, 2019).

En lo que respecta a la **región del Ártico**, en los países nórdicos el apoyo financiero para organizaciones de mujeres es generalmente escaso. Esto limita su capacidad para asistir a conferencias internacionales, defender los derechos de las MI o ejercer una influencia política en favor de las mujeres (Sámi Women's Forum's Note of February 14, 2020, presented to UNPFII members visiting the Sami Parliament of Norway in Karasjok).

En la **región del Pacífico**, ha sido difícil la búsqueda de apoyo para los grupos locales de mujeres, inclusive el acceso a las oportunidades de financiamiento y a los esfuerzos de planificación estratégica. Para apoyar el empoderamiento de las mujeres y contar con un mecanismo para que éstas expresen sus necesidades y opiniones, dotar de recursos a las organizaciones de mujeres locales es crucial (Pacific Islands Forum Secretariat, September 2015).

The situation is very different in the remote regions of the North and the Far East of Russia. The situation is quite different in the remote regions of the North and Far East of Russia (such as the Nenetsia Autonomous Region - NAO-), where women often manage community life, as they occupy important positions in the

politics, religion, the business sector and education (Cultural Survival, 2015).⁸³

In the **Americas**, Indigenous women continue to be **underrepresented in political power**, both in elected office and in public positions. Despite the increased representation of women in national parliaments (from 15% to 31% in the region between 2002 and 2019), female participation continues to be lower than that of men, and does not necessarily improve diversity or reach all areas of representation. In 2019, there were only 11 female IF participants in Latin America and in some countries, including Peru, Ecuador, Guatemala, Honduras and Brazil, there was only one.⁸⁴ Among the main obstacles to the participation of IMs in decision-making bodies are economic factors, double discrimination, stereotypes, racism, lack of experience in public affairs, the rigidity of political parties, exclusion from political participation at the community level linked to the lack of land ownership and the low priority that the spiritual dimension gives to the public apparatus in general. Cases of **political violence** have been documented as obstacles to Indigenous women's participation at all levels in many countries. In Canada, for example, various forms of gender-based violence and discrimination, such as misogynistic and hateful comments, have been documented as obstacles to Indigenous women's participation at all levels in many countries.

⁸³ In women's participation in regional and municipal elective bodies, the NAO ranks "medium", and "very/extremely high" in terms of Indigenous Women's representation in the self-governing institutions of indigenous municipalities. In these municipalities, where the Nenets and Komi represent more than 40% of the total population, in the 2016-2018 local elections elected women were in the majority in 8 of the 10 municipalities, and in 7 of them they constituted the absolute majority. Overall, as of January 1, 2020, elected women held 51 municipal seats (72.9%) and men only 19 (27.1%) (Rozenova and Mikheev, 2020).

⁸⁴ It is worth mentioning that in Peru IPs represent 12.5% (4 million) of the total population; in Guatemala they amount to 45% (8 million); in Ecuador they reach 6.9% (1.1 million) (IWGIA, 2019).

and sexual assault, affect young women and Indigenous Women in particular (Canadian Centre for Policy Alternatives, 2019).

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Despite the volatile situation of Indigenous Peoples and the incessant and intolerable rates of violence against Indian Women in Bangladesh, the **IMs of the Chittagong Hill Tracts of Bangladesh** are transforming local governance without invalidating their traditional systems of governance. To date, 385 *karbaris* (village headmen) out of more than 870 are reported to be women. While challenges remain, from the personal to the broader social level, these women, drawing on each other's strengths and networks and with the support of progressive traditional leaders, are gradually advancing the status of Indigenous women as they lead their communities toward gender empowerment.

The **National Organization of Andean and Amazonian Indigenous Women of Peru (ONAMIAP)** has been undertaking actions to ensure the effective participation of indigenous women in decision-making spaces in Andean and Amazonian communities. One of ONAMIAP's main struggles is women's access to land. In 2017, it worked to achieve the inclusion of Andean and Amazonian Indigenous Women in the governments of communal territories as part of the "Indigenous Women and Territorial Governance" project. One of the main achievements was the modification of the communal statutes to incorporate Indigenous Women as qualified women in the communities. It was also decided that 30% of the boards of directors must be made up of women.

4.9 Institutional mechanisms for the advancement of Indigenous Women

Despite the progress made in the area of policies and programs for gender equality, Indigenous women are often not involved in the design and formulation of national policies, and gender issues are not prioritized in indigenous self-governance institutions. Institutional mechanisms, when present, have limited capacity and financial resources to ensure the effective implementation of meaningful public policies that take IM women into account. Moreover, national and global statistics often lack disaggregated data that account for socio-economic and cultural inequalities, thus jeopardizing the visibility of Indigenous Peoples, including NMIs, in official data. This crucial deficiency cuts across all areas: education, health, economic empowerment, political participation and freedom from violence. In countries where IP lack formal recognition, data collection and the design of evidence-based public policies represent an even greater challenge.

● Institutional mechanisms and public policies

Many **African countries** do not have **strong laws and policies or strong institutional mechanisms** to coordinate actors and ensure that IM-related public policies are fruitful and effective. The appointment of incompetent gender representatives with limited gender expertise, the absence of political will to push for policies, and inadequate gender accountability systems are stumbling blocks for IM (Africa Review, 2015). In the **Americas**, despite the fact that 17 countries in the region have specialized institutions dedicated to the Peoples of the Americas (Africa Review, 2015).

Indigenous peoples, there are no specific mechanisms for IMs.⁸⁵ The institutions that do exist are still weak, mainly because the political participation of IPs is in most cases limited to them and because the latter are less visible in the design and implementation of public policies at the national level. There is **also a lack of funds for appropriate, sensitive and specific actions** and, on the other hand, access by IMs (especially in rural areas and migrants) to culturally relevant public programs and policies is limited and they are generally designed in a standardized manner. In the **Pacific**, almost all FIP countries⁸⁶ have gender policies and strategies that channel programs and legal reforms (Pacific Islands Forum Secretariat, August 2016). Despite these advances, gender mainstreaming in key sectors has been slow and insufficient resources are dedicated to promoting gender equality; less than 1% of most governments' national budgets are allocated to national women's machineries (Pacific Islands Forum Secretariat, September 2015). In the **Arctic region**, as Kuokkanen (2015a; 2015b; 2019) has noted, **issues of concern to Indigenous Women are often represented as opposed to self-determination**, and have not been part of the political agendas of indigenous self-governance institutions. For example, the Saami Parliamentary Council, which was established in 2000 by the three Saami parliaments of Norway, Finland and Sweden, has not established gender equality strategies and priorities. According to research by Eva-Maria Svensson (2017), the Sámi

⁸⁵ In Latin America, for example, there is only one institution with a mandate and focus on Indigenous women: the DEMI (Defensoría de la Mujer Indígena) in Guatemala. Created in the framework of the Peace Accords, it has undergone several substantial modifications since its creation in 2001. Other institutions, such as ombudsmen's offices or women's ministries have, in some cases, departments dedicated to the situation of Indigenous Peoples, with weak leadership from the responsible authorities.

⁸⁶ Australia, Cook Islands, French Polynesia, Kiribati, Marshall Islands, Nauru, New Caledonia, New Zealand, Niue, Palau, Papua New Guinea, Solomon Islands, Samoa, Tonga, Tuvalu, Vanuatu and Tokelau.

Arctic governance bodies, such as the Arctic Council, have so far paid little attention to gender equality and the implications for women in general and for IM women in particular in economics, policy and governance. As the Saami Women's Forum (SNF) rightly points out: "*[the] women's perspective is not visible when challenges and strategies are defined and processes are set in motion*".⁸⁷

● Data and statistics

In **Africa and Asia**, where IPs are not recognized as such, the **collection of disaggregated data** remains a challenge. In Asia, there are no comprehensive data on Indigenous Peoples in general and Indigenous Women in particular, due to the lack of data disaggregated by ethnicity and gender. Their invisibility is due to a combination of different factors, including limited resources for the inclusion of ethnic identification in data collection, lack of data processing and lack of political will. In **the Pacific**, while there has been some progress in the availability of gender-disaggregated statistics and data, the scope of data needs to be further expanded in order to improve understanding of issues relating to Indigenous women, including the gender pay gap, the role of gender in food security, the value of unpaid care, and the cost of domestic violence (Secretariat of the Pacific Community, February 2015). Some States also reported **shortcomings in their statistical systems** in terms of gender-disaggregated data and gender statistics, resulting in policies, plans and programs that do not adequately respond to the diverse needs and interests of women and girls (United Nations Economic and Social Council, Economic and Social Commission for Asia and the Pacific, 2014).

⁸⁷ Sámi Women's Forum SNF's Note Feb. 14th, 2020, presented to UNPFII members visiting Sami Parliament of Norway, Karasjok.

Women Indígenas Arctic



(Europe and Central Asia)

Where Women Live
Indigenous in the Arctic?

66%

of Indigenous Women
live in rural areas

34%

of Indigenous Women
live in urban areas



In the **Arctic region**, Finnish legislation prohibits the collection of data on ethnicity. However, data are available based on mother tongue: those who speak the official languages of Finland (Finnish, Swedish, Sami) as their mother tongue, and those who speak another language as their mother tongue.⁸⁸ In Sweden, due to the horrendous racial policy of the former European Nazi regime, after World War II the Swedish state prohibits the collection of data and statistics on ethnicity. In Norway, on the other hand, there is no Sámi, Norwegian or Nordic institution with a specific responsibility to collect and document materials on knowledge and sources about Sámi women's life, history and livelihoods.⁸⁹ According to the NGO Cultural Survival (2015), there is no disaggregated data on IMs in the Russian Federation and little research focused on their experiences. Indigenous Women have been neglected and overlooked by the media, academia and national politics. They are virtually ignored in human rights reporting and monitoring.⁹⁰

In the **Americas**, only 17 countries provide systematic information on the situation of Indigenous women from a statistical perspective; on the other hand, other detailed statistical analyses on IM have been developed through specific surveys that include the ethnic dimension (ECLAC, SCA and UNFPA, 2017). However, there is a lack of disaggregated data on many aspects of life, such as gender-based violence, femicides, political and social participation, and health status,

⁸⁸ Country Report by Finland. Implementation of the Beijing Platform for Action (1995) and the Outcome of the Twenty-Third Special Session of the General Assembly (2000) May 2014.

⁸⁹ SNF 2018 Project Report, "Gávavuohhta" (Women's Pride - Sami women's self-esteem) 2016-18, funded by the Barents Secretariat and the Sami Parliament in Norway.

⁹⁰ For example, the Report of the Special Rapporteur on the situation of the human rights of Indigenous Peoples makes no reference to Indigenous women; nor does the Russian Federation report on the status of implementation of the Beijing Declaration and Platform for Action (Beijing +25).

among others. **The scarcity of adequately disaggregated data can be explained, in part, by the sensitive nature of the issue.** Historically, governments have used census data (including data on ethnicity and religion) to target certain populations for assimilation or even persecution policies. However, in many cases, the lack of disaggregated data is due to the limited functioning of information systems, as well as the lack of political priority given to data collection.

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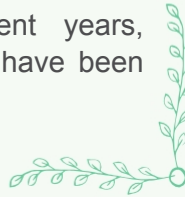


In the **United States**, the **MMIWG2 (Missing and Murdered Indigenous Women, Girls and Two-Spirit Persons) database**, managed by the Sovereign Bodies Institute, records cases of missing and murdered Indigenous Women, Girls and Two-Spirit Persons from 1900 to the present. This database is a comprehensive online resource and is constantly updated to support community members, lawyers, activists and researchers in their work for justice for missing and/or murdered NMI. Initially, the database included cases only from the U.S. and Canada, but, as of 2019, it has expanded its scope to include all Indigenous Women, Girls and People of Two-Spirit. This database is an expression of sovereignty in terms of Indigenous data collection, as Indigenous people themselves control how the data is collected and used.⁹¹

In the case of Mexico, the **National Institute of Statistics, Geography and Informatics (INEGI)**, in collaboration with the **National Commission for the Development of Indigenous Peoples (CDI)**, gathers information and develops indicators aimed at strengthening

⁹¹ MMIW database: <https://www.sovereign-bodies.org/mmiw-da-tabase>

the implementation of evidence-based public policies for indigenous populations. Currently, indicators show the magnitude and scope of the social exclusion of Mexico's Indigenous Peoples, Communities and Women, as well as the progress made thanks to the plans, programs and projects carried out by some public administration agencies and entities. In recent years, specific publications and studies have been produced.



● **Lack of recognition of Indigenous Peoples in national legislation**

Indigenous Peoples constitute the majority of the populations of the small island States of the **Pacific region**. Compared to other parts of the world, most Indigenous Peoples in the Pacific are independent island countries, rather than politically marginal territories or minority populations within larger States. The exceptions are the larger countries and islands, namely Aotearoa/New Zealand, Australia, Guam, Hawai'i and New Caledonia. However, **there remains opposition to legal recognition of indigenous sovereignty** in the Pacific, and independence movements continue to be active in Bougainville,

West Papua and Guam (Erni, et al., 2016).

The lack of recognition of IPs' collective rights also has specific consequences for the full enjoyment of IPs' human rights. For example, the recognition of IPs' collective rights is essential to combat violence against women and structural discrimination.

In **Africa**, many countries do not recognize Indigenous Peoples and their rights to self-determination, as pre-

sented in the UNDRIP.⁹² For example, according to IWGIA (2016), the government of Botswana does not grant any specific recognition to indigenous ethnic groups and rather claims that all citizens are indigenous, **thus violating their right to**

4.10 Human rights of Indigenous Women

Twenty-five years after Beijing, the advancement of the situation of Indigenous Women is still limited by the enormous obstacle of full and effective recognition, protection and respect for the rights of IPs enshrined in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The lack of recognition of Indigenous Peoples in national legislations, is

Africa, Asia and the Middle East. The Pacific, as well as the dispossession of their lands and the inadequate protection of IPs' land rights, are the main human rights issues affecting their collective and collective rights.

individual, with particular consequences for Indigenous Women. IPs and IMs are also systematically criminalized, persecuted and killed for defending their lands and rights.

La Declaración de las Mujeres Indígenas en Beijing recomendó que “todos los gobiernos y organizaciones no gubernamentales y gubernamentales internacionales reconozcan el derecho de los Pueblos Indígenas a la libre determinación, y consagren los derechos históricos, políticos, sociales, culturales, económicos y religiosos de los Pueblos Indígenas en sus constituciones y sistemas legales”.

sented in the UNDRIP.⁹²

⁹² According to the 2017 Report of the International Work Group for Indigenous Affairs (IWGIA), some African States recognize and are willing to redress the historical injustices and marginalization suffered by certain sectors of their national populations who self-identify as Indigenous Peoples, but remain uncomfortable with the term "Indigenous Peoples" and therefore prefer to use other concepts in their laws or policies.

self-determination and self-identification. For Indigenous Women in Botswana, therefore, it is very difficult to remain on their land, as they are under constant threat of relocation by the central government or district councils (IWGIA Report, 2019). In this situation, their right to maintain their traditional livelihoods is threatened, exacerbating their impoverishment. In **Asia, with** po- cas exceptions, such as the Philippines,⁹³ States grant only limited or par- cial recognition to Indigenous Peoples, who are generally referred to by terms such as "tribal peoples," "hill tribes," "scheduled tribes," "adiva- sis" or "janajatis," and "autonomous cultural communities," among others. For example, India's 1950 constitution provides for a classification of "Scheduled Tribes", which is the term used today to refer to Indigenous Peoples, while in Thailand, only 10 Indigenous Peoples are officially recognized and referred to as "hill tribes". In addition, to this day, **there are thousands of undocumented or unregistered Indigenous Peoples** in Thailand,⁹⁴ Indonesia, Nepal, Malaysia and the Philippines, many of whom **are women and girls**. This has a negative impact on the availability of disaggregated data, as well as in the capacity access of IPs to basic services, mobility, redress and protection by the State.

— Land dispossession and inadequate protection of land rights

In **Africa**, in recent decades, the indigenous communities that inhabit the equatorial forest in their various countries have been victims of **forced displacement due to** logging, mining, tourism activities and armed conflicts.

⁹³ The Philippines is the most advanced country in terms of a legal framework that establishes a state policy on IPs. The Indigenous Peoples' Rights Act of 1997 is a legal basis that enshrines the collective rights of Indigenous Peoples.

⁹⁴ In Thailand alone, it is reported that an estimated over 100,000 Indigenous Peoples lack citizenship.

in the Democratic Republic of Congo, Uganda and Kenya (Musafiri 2009). There **is no clear legal recognition of the land rights** of the Pygmies in the DRC, so they are being evicted from their forests and lands without receiving any financial compensation or arable land. This means that they are also exposed to food insecurity, health problems and deterioration of their cultural, physical, spiritual and economic integrity (Musafiri 2009). Furthermore, in most indigenous communities, women are not allowed to inherit land or property (AIWO Confe- rence, 2019). In **Asia**, displacement or relocation of IPs from their traditional territories and dispossession of their lands and resources for government and private sector extractive projects are common, and have been recorded in Cambodia,⁹⁵ Bangladesh, Japan, India, the Philippines and Thailand.⁹⁶ In the name of forest conservation, Indigenous Peoples and forest-dependent communities in India are being evicted from their lands.⁹⁷ In matters relating to women as landowners or property owners, Asian cultures are generally patriarchal and prevent women, including Indigenous women, from asserting their rights to land and property.

⁹⁵ In Cambodia, the 2001 Land Law explicitly defines Economic Land Concessions (ELCs). In 2016, Hengfu International Sugar, a company based in Guang- dong, China, was granted an ELC of 42,422 hectares of Kuy village forest and farmland in Preah Vihear province, Cambodia.

⁹⁶ In Thailand, indigenous communities are resisting the imposition of national parks on their territories. The application for a World Heritage Site for the Kaeng Krachan National Park, which currently covers 2,900 square kilometers, has already violently impacted the lives of the Karen people. The Karen Women, who have traditionally engaged in rotational farming, have been left with no choice but to use chemical fertilizers and herbicides to cope with the limited space and time for their farming activities. This has placed a greater burden on Indigenous women, who are expected to provide food for the family. As a result, gender-based violence is exacerbated in family units, and women are forced to migrate.

⁹⁷ Recent reforms (2019) seeking to roll back India's Forest Rights Act, championed by international conservation organizations, has led to the displacement and dispossession of 7.5 million indigenous and forest-dependent communities from their lands.

property rights.⁹⁸ Finally, **demographic engineering and state-sponsored relocations** of large numbers of non-indigenous people to IPs' territories are marginalizing IPs in their own territories.⁹⁹

In **the Americas**, despite the progress made over the last 25 years in the legal recognition of Indigenous Peoples' land rights,¹⁰⁰ countries show great disparity in their jurisprudence and often violate international treaties on the subject. In addition, Indigenous women are systematically dispossessed of their territories, as in the cases of Q'eqchi' women in Guatemala and Nasa women in Colombia.¹⁰¹ As far as the **Arctic region is** concerned, Article 31 of the Russian Land Code, which explicitly states that local governments must consult the local population through meetings and referendums before making any decisions that may result in land appropriations, has been removed from the code. However, after a series of protests, the provision was reappreciated in 2015 in a weakened form as Article 39, which does not specify who exactly must inform the population, organize the meetings and

⁹⁸ In Timor Leste, for example, the Land Law No. 13/2017, states that women and men have the same right to own land; however, women are less likely to claim ownership rights over land and property.

⁹⁹ In Bangladesh, violent displacement and land grabbing in the Chittagong Hill Tracts (CHT) is almost a norm. The United Nations estimates that around 9700 displaced families have to recover their land and houses occupied by Bengali settlers and members of the armed forces. Reports from AIWN partners in India cite the marginalization of Indigenous Peoples in northeastern India, particularly in Assam and Tripura, due to the influx of immigrants from neighboring Bangladesh. For Indigenous women, this means increased competition for scarce resources, services and opportunities reserved for them.

for women. In West Papua, the Indigenous Peoples of West Papua constituted 96% of the population in 1971. At the current rate of the government's transmigration program, however, the indigenous population could decline to 29% by 2020.

¹⁰⁰ The Americas is the region with the highest number of States that have ratified ILO Convention 169.

¹⁰¹ However, there have also been victorious struggles, such as that of the Waorani people of Pastaza who appealed to the courts after years of fighting to protect the Amazonian area where they live and succeeded in stopping the installation of 16 oil blocks on their land.

abide by the results. Because of this, companies often withhold information about their projects and refrain from conducting public consultations with Indigenous Peoples and their representative authorities (IWGIA, 2019).

— **Criminality and violence against human rights defenders of IPs and IMs**

Asia is the second most dangerous region for Indigenous Peoples' human rights activists. Front Line Defenders reported that, **in 2019, 304 human rights defenders (HRDs) were killed worldwide, of which 13% were women and 40% were advocating for land rights, Indigenous Peoples' rights and environmental rights.**¹⁰² In the Philippines, Indigenous women who are at the forefront of defending their ancestral lands were accused and labeled as "high commanders" of the New People's Army of the Communist Party of the Philippines.¹⁰³ These cases illustrate a systematic approach by the Philippine government, which uses its Inter-Agency Committee on Legal Action (IACLA) to handle cases against HRDs. In India, civil society organizations, including Indigenous Women's and Indigenous Peoples' organizations and communities, face restrictive laws such as the Financial Contributions Regulations Act (FCRA). In November, Amnesty International India was raided and its accounts frozen for allegedly violating FCRA provisions. There are also burdensome requirements for NGO registration in Bangladesh, Nepal, Cambodia and Pakistan. According to Front Line Defenders' 2019 report, more than 60% of NGOs in Bangladesh, Nepal, Cambodia and Pakistan have been registered. **murders of environmental defenders**

¹⁰² Front line defenders 2019 Report: https://www.frontlinedefenders.org/sites/default/files/global_analysis_2019_web.pdf.

¹⁰³ Among those included were Victoria Tauli-Corpuz, Special Rapporteur on the Rights of Indigenous Peoples; Joan Carling, expert member of the UN Permanent Forum on Indigenous Issues; Joanna Cariño, member of the Advisory Council of the Cordillera Peoples Alliance; and Beverly Longid, Global Coordinator of the Indigenous Peoples' Movement for Self-Determination and Liberation (IPMSDL).

that year occurred **in the Americas**, with Brazil (with 23 cases) ranking second only to Colombia (with 106 cases). The number of cases in Guatemala increased alarmingly from 3 cases in 2017 to 16 in 2018 and 15 in 2019, which, in per capita terms, makes the Central American country the most dangerous during the period analyzed. In 2019, Mexico had 23 HRD assassinations, Peru presented 3, Ecuador 2 and El Salvador, Costa Rica and Bolivia, 1 case each. However, it is believed that the true numbers could be higher, because cases generally go unrecorded and are rarely investigated.¹⁰⁴ Cases such as those of Máxima Acuña Atalaya, Berta Cáceres Flores, Macarena Valdés Muñoz and Cris- tiana Bautista Taquinás are reflections of the extreme forms of violence to which IM are victims when they lead struggles for the defense of water, land, territories, spiritual practices, traditional health care systems, food sovereignty and the rights to self-determination and self-government of Indigenous Peoples (IACHR, 2017).

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In **New Caledonia**, the French government, the pro-independence movement *Front de Libération National Kanak et Socialiste* (FLNKS) and leaders of anti-independence parties agreed on a second referendum on self-determination, which was held in September 2020, under the terms of the Nouméa Accord and following the November 2018 referendum, which saw an unprecedented 43% vote in favor of independence (Australian National University, Department of Pacific Affairs, 2020). **Canaco women had visibility as leaders in the independence movement, including *Femmes engagées pour le Oui* (Women committed to Yes), who organized several marches and demonstrations (Delrieu, 2020).**

In Ratanakiri, **Cambodia**, a Vietnam-based rubber company was granted an Economic Land Concession (ELC) for territories occupied by 17 indigenous communities, mainly the Tumpuan, Jarai, Kachok and Kreung. Various Indigenous Women's organizations and NGOs joined forces to take the case to the International Finance Corporation. This resulted in an agreement obliging the rubber company to facilitate the processing of communal land titles for 11 affected indigenous communities in 2015. In addition, the Ph- nom Prich, Srepok and Keo Seima wildlife sanctuaries in Cambodia's Mondulhiri province recognized the rights and role of indigenous communities in a shared sustainable management agreement in 2019. The agreement, which stipulates community property and resource management rights, is the result of a lobbying process organized by communities whose livelihoods depend directly on the forest. The area covered by the sanctuary is home to 12,804 people, 46% of whom are women and girls.

4.11 Indigenous Women and the media

Indigenous women are often underrepresented in the media. In addition, media coverage tends to reinforce negative stereotypes associated with Indigenous women and the use of language that can serve to perpetuate racism and racial discrimination. Although Indigenous women's participation in the media has increased, they continue to face many obstacles to their participation in communication and information dissemination, including poor communication infrastructure in indigenous territories and gender discrimination,

¹⁰⁴ Most of the activists killed are men. According to Front Line Defenders about 13% are women.

legal obstacles to the establishment of community media and the criminalization of journalists and reporters, among others. However, the media can also be used as tools for the exercise of the rights to self-determination of IMs, thus enabling them to empower themselves through the vindication of their stories and to be spokespersons for social change in the struggle against the social exclusion of their communities.

discrimination based on gender, as well as against racism and human rights violations (UNPFII, 2020, par. 73).

Indigenous Women in **Africa's** Access to the Media and the Media in Africa of

The access of Indigenous Women in Africa to the media has been instrumental in the establishment of community development radio stations in indigenous languages.

These These initiatives have helped Indigenous Women to discuss the issues that unite them (Interview, 2020).¹⁰⁵ For her

stereotypes linked to women in general and to women in particular.

with Indigenous Women in particular (BPFA 2010), as well as Indigenous Women's unequal access to and participation in communication channels, especially in the media, continue to pose major challenges (Interview, 2020). **Poor communication infrastructures** in Indigenous Peoples' territories further contribute to their lack of access to media. Likewise, in the **Pacific region**, women continue to face obstacles to their participation in the media, including unequal pay, unfair treatment, recklessness, and lack of access to the media (Interview, 2020).

Indigenous Peoples' organizations, including Indigenous Women's groups, have participated (Interview, 2019).



El acceso y el uso de tecnologías por las Mujeres Indígenas es un importante factor que ha de considerarse. Aunque no existen datos comparativos disponibles para las Américas, los datos del Perú pueden ser ilustrativos: en 2017, el 13,7% de las Mujeres Indígenas utilizaban Internet, en comparación con el 21,9% de los hombres indígenas, el 52,6% de las mujeres no indígenas y el 57,4% de los hombres no indígenas (Mujeres indígenas y Beijing+25, Región Las Américas, 2020).

¹⁰⁵ For example, Cameroon's national television has a slot on Mondays and Fridays to promote cultural groups in which

insufficient knowledge in the workplace, harassment and reconciliation of professional and personal responsibilities (United Nations Economic and Social Council, Economic and Social Commission for Asia and the Pacific, 2014).

In **the Americas**, the media has been a fundamental factor in reinforcing stereotypical images and narratives against Indigenous women in the region (CHIRAPAQ, 2019). The

pro-
The perspectives and practices of IMs are rarely included in programs on politics, government and economics, nor are they recognized as people with expertise in these areas.

Rather, they are often portrayed in the media as voices expressing personal experiences, testimonies or popular opinions. In Canada, the non-profit organization Women in View's 2019 Report (2019) on Women in Canada's Film and Television Industry revealed that Indigenous women continue to be the most visible and visible voices in the film and television industry.

being underrepresented as writers, directors, and filmmakers.¹⁰⁶ A study (2017) by the Urban Indian Health Institute (UIHI) on Missing and Murdered Indigenous Women and Girls (MMIWG), which was conducted in 71 cities in the United States, concludes that the vast majority of media coverage of MMIWG focused on violence present on reservations,

Indigenous woman on staff and, of the 1637 film contracts issued between 2015 and 2017, only 12 were awarded to Indigenous women (Women in View, 2019).

¹⁰⁶ After analyzing 90 television series funded by the Canadian Media Fund (CMF) between 2014 and 2017, as well as 267 film productions and 831 development projects between 2015 and 2017, the report finds that, between 2014 and 2017, only 22 television contracts were signed with Indigenous Women. Moreover, of 24 television series created in 2017, none had an

The study also concludes that media sources employ language that could be perceived as violent and victim-blaming in their coverage of MMIWG cases. The study also concludes that media sources employ language that could be perceived as violent and victim-blaming in their coverage of MMIWG cases.¹⁰⁷

against IMs in the region. **CHIRAPAQ** (*Centro de Culturas Indígenas del Perú*) organized the film festival *Nuestras Vidas en Imágenes: Violencia y Mujeres Indígenas*, in which all the productions were made by or starred Indigenous women.¹¹¹



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The **Sámi Women's Forum (SNF)**¹⁰⁸ promotes the magazine *Gába* ("qualified Sámi woman"). Written in Norwegian and Sámi, the magazine publishes articles, interviews, stories, poems and book reviews on Sámi culture, ethnicity and other women's issues.¹⁰⁹ The SNF has also produced audiovisual materials to raise the visibility of the situation of Sámi women in Russia, Finland, Sweden and Norway through the multimedia project *Gávavuohhta Time*.¹¹⁰

Women filmmakers and communicators in **Latin America** have made important advances in recent years. Meetings and screenings of films related to life and violence are held on a regular basis.

¹⁰⁷ Of the 931 articles examined, 31% of the media used violent language in their coverage and revealed racist or misogynistic attitudes in references to drugs, alcohol, sex work, gang violence, criminal history of victims, victim-blaming, racial misclassification, false information about cases, invisibility of victims, and publication of images or videos of victims' deaths. Twenty-five percent of the media studied used violent language in 50% or more of the cases they covered and 15% used it in 100% of the cases they covered.

¹⁰⁸ The SNF acts as a resource center for women, operating through volunteer work and project funding.

¹⁰⁹ Sámi Women's Forum: *Gába Magazine 1999: Voices of Sami Women. Special Issue 1999 en Español.*

¹¹⁰ Multimedia project "Gávavuohhta time": https://www.youtube.com/watch?v=MC_6VyMFtB4&feature=share&Aclid=IwAR-2jLicxMGf8bF_kkciPaxvRYoS2huz-MIE5DU76GWgpBYqgLGFLS-4HQd8

4.12 Indigenous women and the environment

Issues related to the environment, sustainable development, biodiversity and climate change involve various rights enshrined in the UNDRIP, including the fundamental right of Indigenous Peoples to self-determination (UNPFII, 2020; par. 46). Indigenous Peoples and Indigenous Women live in some of the most fragile ecosystems in the world, and the effects of climate change are affecting them more than others. In terms of their relationship to the land, Indigenous women are more likely to suffer the first and worst consequences of global climate change, including natural disasters and emergencies, food insecurity, forced migration, limited access to natural resources, and other related problems. Although Indigenous women possess significant knowledge on mitigation and adaptation, they remain underrepresented in environmental policy-making at various levels. In addition, environmental violence caused by large development projects, extractive industries and agro-industry, as well as military contamination of IPs' territories, are having an alarming impact on the health, including reproductive health, and spiritual well-being of IPs.¹¹²

¹¹¹ For more information, please visit the following website: <http://chirapaq.org.pe/es/cine-dirigido-por-mujeres-indigenas-se-proyectara-en-lima>

¹¹² The term "environmental violence" is the deliberate and lethal exposure to pesticides, mining wastes, and other environmental

● Climate change

According to the Arctic Centre,¹¹³ lands and natural resources in the **Arctic region** have been increasingly affected by climate change, with significant impacts on **the traditional livelihood activities of Indigenous Peoples**, threatening their survival. Indigenous women are particularly exposed to the effects of climate change due to geography, patriarchal structures, land rights and land ownership, among other factors. Climate change threatens their food security and traditional sources of subsistence food.¹¹⁴ In Canada, while women, especially Indigenous women, have significant knowledge about mitigation and adaptation, they remain underrepresented in environmental policy-making at various levels (Canadian Centre for Policy Alternatives, 2019). The lack of policy representation of IM at national and international levels on climate change has been recognized as one of the major challenges in the Arctic region (Prior and Heinämäki, 2017).

In **Africa**, Indigenous women are important guardians of environmental conservation and protection, as their livelihoods depend on the environment. Consequently, the consequences of climate change are disproportionately affecting Indigenous women. Climate change has influenced rainfall patterns over the years, causing floods or even droughts. This has resulted in **increased nomadism**, as IMs move from place to place in search of water and green pastures, which has sometimes led to **conflicts** due to both scarcity and the need to incursion into foreign lands (AIWO Newsletter, 2020).¹¹⁵ In the **Pacific region**, given the concentration of women in the agriculture and fisheries sectors, the increasing risk of climate change requires more attention to property insurance coverage against damage from natural disasters, as well as loss of income on Pacific farms and fisheries (Pacific Women Shaping Development, March 2017). The lack of gender- and age-disaggregated data in different areas makes it difficult to respond to crises, including humanitarian action and rehabilitation, and places women and girls at risk (Secretariat of the Pacific Community, February 2015).

sources of toxic contamination. It was identified and defined in the "Declaration for Health, Life, and the Defense of Our Territories, Rights, and Future Generations", adopted by concerned by the World Health Organization (WHO) and the World Health Organization (WHO).

by 52 Indigenous women and youths between 14 and 92 years of age from five regions at the 2nd International Indigenous Women's Symposium on Reproductive and Environmental Health, held in April 2012 in the village of Chickaloon, Alaska. This concept was formally recognized in the report of the 2012 UNPFII International Expert Group Meeting (EGM) at the 12th session of the UNPFII. It was also included in the Lima Declaration of the International Indigenous Women's Conference held in October 2013.

¹¹³ Arctic Center: <https://www.arcticcentre.org/EN/arcticregion/Arctic-Indigenous-Peoples>

¹¹⁴ In this regard, in its note presented to members of the United Nations Permanent Forum on Indigenous Issues (UNPFII) visiting the Saami Parliament of Norway, the Sámi Nisson Forum (SNF) recommends that knowledge about the impact of climate change on Indigenous Women be further disseminated to Saami communities and organizations.

years of age. _____

¹¹⁵ In Kenya, IFs face forced migration, droughts and floods, resulting in land degradation, landslides, locust invasion and food insecurity (Interview, 2020). Indigenous women from Cameroon, Mali and Burkina Faso indicated that resources are increasingly limited due to high temperatures, resulting in water scarcity, less rainfall, animal deaths due to lack of water and extreme weather events (Interview, 2019). Climate change has affected Indigenous Women living in the Lake Chad basin area, located in the center of the Sahel (Hindou Oumarou Ibrahim, 2017). The exposure of Indigenous Women to climate change affects the production of nomadic women in Chad, who depend on milk production for income (IWGIA, 2019). Burkina Faso, Mali, South Africa and Botswana are experiencing drought that has affected the livelihoods of Indigenous Peoples and Indigenous Women (Interview, 2019).

- **The environmental impact of large development projects, extractive industries and agro-industry**

Everywhere, but especially in the **Arctic**, extractive industries pose an imminent threat to Indigenous Peoples' lands and territories, ways of life and spiritual well-being. Large-scale development projects have **devastating impacts on the environment, health, food security, personal safety and the economy**, which greatly affect Indigenous women. In northern Siberia, an indigenous Chukchi woman reported that companies improperly dispose of many barrels of oil in Chukchi territories, resulting in soil contamination, thus affecting the livelihood of wildlife, including reindeer. The decline in the reindeer population has led to increased unemployment among indigenous people, resulting in precarious lives, poor food security and rates of violence against women.¹¹⁶ In Qamani'tua, Nunavut, Canada, community members discussed the loss of caribou directly linked to Meadowbank mine operations. They said that the pollution of the road leading to the mine had ruined the vegetation near the road, making it very difficult to fish and gather food near the mine. Women in the community had to spend money on food that would otherwise be hunted or harvested (Sweet, 2014). In **the Americas**, **environmental violence** resulting from extractive industries and agribusinesses operating in indigenous territories has been worsening and growing. This violence takes the form of resource appropriation and exploitation through illegal occupation of indigenous territories, as well as increasing levels of trafficking, disappearances and sexual abuse against NIMs.¹¹⁷ The Special Rapporteur on the Rights of Indigenous Peoples

¹¹⁶ FIMI: Draft Report on Sustainable Development Goals (SDGs) Goals 10 & 16 regarding the situation of Indigenous Women.

¹¹⁷ Currently, 19% of indigenous territories are located in areas that are used for legal or illegal mining activities; 94% of these areas are territories that are recognized as

of Indigenous Peoples (2014) noted that Indigenous women living in communities near oil, mining and gas extraction operations are vulnerable to sexually transmitted diseases, including HIV/AIDS, which are often introduced by outside workers who move into the area.¹¹⁸ Research by Victoria Sweet (2014) highlights how a growing interest in resource extraction can increase the risk of human trafficking in the northern region of Canada and the U.S. Indigenous women have also raised concerns about **food sovereignty**, which is constantly threatened by dispossession, agribusiness and the proliferation of monocultures and genetically modified crops (GMOs).

- **Military contamination**

In the **Arctic region**, military contamination has been documented, along **with adverse effects on the health of Indigenous women, especially reproductive health**. According to the 2012 UNPFII report, on St. Lawrence Island, Alaska, and in the Arctic in general, military waste pollution and the global transport of harmful chemicals has affected traditional foods, water sources, and medicinal and edible plants used by Yupik women, further harming their reproductive health and the right to survival of future generations. Because of the pollution, statistics on health problems in the Alaskan Arctic show no significant health problems.

The remaining 6% are indigenous lands without legal recognition (RAISG). More information on VAISG can be found in the reports of the three International Indigenous Women's Symposia on Reproductive and Environmental Health held in California in 2010, Alaska in 2012, and the U.S. in 2018, which presented participatory community-based research and studies.

¹¹⁸ Statement by the U.N. Special Rapporteur on the Rights of Indigenous Peoples, James Anaya, to the International Expert Group Meeting on the Theme: Sexual Health and Reproductive Rights (Jan. 15, 2014).

disproportionately high rates of birth defects and neonatal deaths among Alaska Native infants.¹¹⁹ In the **Pacific**, the presence of U.S. military forces in Guam has also brought environmental contamination. There is serious concern for the health of the CHamoru given their alarming rates of cancer, diabetes and childhood mental health conditions (Natividad & Kirk, Fortress Guam: Resistance to US Military Mega-Buildup, 2010). **The nuclearization and militarization associated with nuclear testing** in the Marshall Islands included the detonation of 66 bombs. The first hydrogen bomb was tested at Bikini Atoll. This weapon of mass destruction was 1000 times stronger than the Hiroshima bomb. Marshall Islanders have been used as guinea pigs to test the effects of contamination; they were never informed about the effects of the bomb and were not relocated before the test (Atomic Heritage Foundation, 2019; United Nations General Assembly, Human Rights Council, September 3, 2012) (Trask, 2004) (Trask, 2004).

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In 2014, the Women's Earth Alliance (WEA) and the Native Youth Sexual Health Network (NYSHN) launched a multiyear initiative to document the for-

¹¹⁹ Data from the Alaska Birth Defects Registry show that the prevalence of birth defects in Alaska is twice as high as that of the United States as a whole and that Alaska Native babies are twice as likely to have birth defects as white babies born in Alaska. Mothers residing in villages classified as high risk are 43% more likely to have a low birth weight baby, 45% more likely to give birth prematurely, and are more likely to have babies with intrauterine growth retardation. (Expert Group Meeting. Combating Violence Against Indigenous Women and Girls: "Indigenous Women and Environmental Violence. A Rights-based approach addressing impacts of Environmental Contamination on Indigenous Women, Girls and Future Generations. Submitted to the United Nations Permanent Forum on Indigenous Issues, January 18 - 20, 2012, United Nations Headquarters, New York).

The project, titled ***Violence on the Land, Violence on Our Bodies***, aims to address the ways in which North American Indigenous women, as well as the health and safety of young women, can be affected by extractive industries. The project also aims to help its women leaders resist environmental violence in their communities. WEA invests in training to support women in managing community solutions to the pressing ecological problems of water, food, land and climate. In order to support communities, a toolkit was developed, including workshops, resources on how to take care of our bodies while doing land defense activities, strategies to address rape culture and land trauma, and a tool to document environmental violence.

Kuokkanen (Knobblock, Kuokkanen; 2015) documents the presence of **several novel initiatives led by young Sámi activists**. According to the author, Sámi youth work diligently on grouping and strengthening the LGBT community in Sápmi, as well as addressing the issue of structural gender-based violence. There are also several organizations, such as Sáminuorra in Sweden, that are uniting young women who want a new kind of politics, one that is implemented through consensus and challenges the *status quo* and conventional politics. Young Sami women are also engaging in community activism work, forging alliances with other movements such as *Idle No More* and the global ecological movement *350.org*, to fight the threats of climate change and accelerated natural resource extraction in the Arctic (Knobblock, Kuokkanen; 2015).



Mujeres Indígenas de Asia y el Pacífico



335.8

millones
son personas indígenas

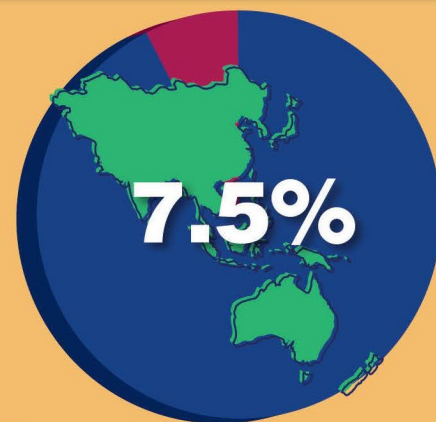


167.7

millones
son Mujeres Indígenas



¿Cuántas Mujeres Indígenas hay en Asia y el Pacífico?



¿Dónde viven las Mujeres Indígenas en Asia y el Pacífico?

27%

de las Mujeres Indígenas viven en áreas urbanas



73%

de las Mujeres Indígenas viven en áreas rurales

50%

50% de las Mujeres Indígenas tienen educación no formal

Educación



9%

9% de las Mujeres Indígenas tienen una educación formal avanzada

50%

50% de las Mujeres Indígenas forman parte de la fuerza laboral

Trabajo



21%

21% de las mujeres son trabajadoras asalariadas

87%

87% son trabajadoras en el sector informal





Conclusions

5. Conclusions

Over the past 25 years, the capacity of Indigenous women to promote crucial issues on their behalf on the international development and human rights agendas has been remarkable. Important advances have been made at the national level. Most countries in the Americas and the Arctic and some countries in Africa, Asia and the Pacific have encouraged women's participation in politics, promoted poverty reduction policies, increased access for women and girls to health services, education and training, and supported women's economic empowerment, as well as the fight against violence and human rights violations. These positive changes have been activated and driven by initiatives organized by Indigenous women at local and global levels, drawing on the resources and experience of a wide variety of capacities, interests, priorities and people, all united around the goal of promoting the human rights and fundamental freedoms of Indigenous women in all spheres.

However, profound challenges persist for Indigenous women around the world. Most of them are common to all regions: the five regional reports independently documented high levels of structural violence, discrimination and marginalization. Land dispossession, environmental violence, climate change and the imposition of large-scale development projects on indigenous territories are posing disturbing threats to the individual and collective rights of Indigenous women, especially in relation to the rights of indigenous women.

The main reason for this is for those living in rural areas where the integrity of the land is essential for their survival and wellbeing.

While most IPs in North America already generally live in urban settings, in the other regions they reside mainly in rural communities. However, it has been documented that they are increasingly moving to cities and, in doing so, face new forms of marginalization, violence, poverty, loss of cultural identity and erosion of traditional systems of solidarity.

On the other hand, the reluctance of States in Africa, Asia and the Pacific to recognize Indigenous Peoples as such continues to represent the fundamental problem for the protection and promotion of the human rights of IM in these regions. NMI are invisible in the development of public policies, and their access to fundamental rights such as education, health, land, political participation and justice, among others, is severely limited. The use of police and military forces and the criminalization of human rights and land defenders has been documented in Asia and Latin America, while some countries in Africa have been plunged into armed conflict, resulting in higher rates of violence and fewer resources and opportunities for Indigenous women.

Most governments have signed, ratified or approved the various conventions, declarations and commitments on human rights in general and women's rights in particular.

In particular, the Beijing Declaration and Platform for Action (BDPfA), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and other regional human rights instruments. However, there is still a lack of effective implementation of this legal framework, even in the most developed countries, such as the United States, Canada and the Scandinavian countries, resulting in numerous human rights violations against IPs and NIMs.

In describing the persistent challenges, this global report has also shown that the situation of IMs cannot be adequately described and understood without simultaneous reference to both individual and collective rights. The violation of collective rights to land and self-determination has concrete impacts on the individual rights of IM. For Indigenous women, most of the BDPfA spheres of special concern are deeply interrelated to their experience of self-determination and their relationship to land, which shapes the status of IM as women and as Indigenous. Thus, in the case of NIMs, issues such as poverty, education, health, violence, armed conflict, economics, political participation, autonomy and human rights must be analyzed with the relationship between IM and land, as well as in the context of land rights and dispossession.

At the same time, the violation of the individual rights of IM, the persistence of violence against NMI, the interrelation between the exploitation, dispossession and destruction of indigenous lands, as well as the exploitation and murder of indigenous bodies, especially those of women, show that self-determination must also be considered as a gender issue. If indigenous self-determination is

fundamentally a matter of survival as distinct peoples, this survival must necessarily include women, their lives free from violence and the full enjoyment of their human rights (Kuokkanen, 2012).

As stated in the 1995 Beijing Declaration of Indigenous Women, the situation and status of IPs and IMs must be analyzed within the current political and economic context, which continues to impose new forms of colonialism, exploitation, discrimination and cultural assimilation on them. Globalization, trade liberalization, competition for natural resources between countries and the expansion of extractive industries, agro-industry and large-scale development projects have serious consequences for the survival of IPs, as well as for their economic livelihoods and cultural knowledge.

The COVID-19 pandemic exposed a range of inequalities between and within countries based on gender, race, ethnicity, social class, religion, sexual orientation, age and geographic location, among other divisions. Indigenous Peoples, who suffered worse health conditions and greater deprivation than their non-indigenous counterparts even before the crisis, are now even more vulnerable. Unfortunately, the pandemic will not be overcome soon and its consequences will continue to affect us long into the future. Governments must take into account the voices of Indigenous Peoples and Indigenous women, their ancestral knowledge and good practices of resilience in developing comprehensive responses to this emergency and its aftermath.

Finally, we find many positive examples around the world of organized Indigenous Women and Youth who have led and are currently leading cutting-edge initiatives on important issues, such as freedom from violence and access to justice; sexual and reproductive rights; gender justice; and the rights of women and girls.

The challenge to environmental and climate change; emergency responses to COVID-19; and the challenge to colonialism, capitalism and male chauvinist power structures in states, institutions of governance and the environment.

The company has been able to demonstrate that it is a powerful agent of change by demonstrating that it is a powerful agent of change. 🌸







Toolbox for effective advocacy

6. Toolbox for Effective Advocacy




From the Ground to the Globe: *Recommendations for Effective and Sustainable Public and Advocacy Actions*

The following recommendations have been selected, summarized and condensed from those presented in the five regional reports. They represent, therefore, a compilation of recommendations made by Indigenous women's organizations that reflect their voices and priorities.

Human rights

- States must:
 -  Recognize Indigenous Peoples and specifically Indigenous Women as such.
 -  Ratify and effectively implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and other human rights instruments.
 -  Respect the customs and traditions of Indigenous women and take effective measures, in consultation and cooperation with them, to protect, promote and respect their human rights and fundamental freedoms.
 -  Remove obstacles to the full realization of the right to free determination of peoples living under colonial and foreign occupation.
 -  Support and vote for Indigenous Women to exercise their inalienable right to self-determination and decolonization.

Education and health

- States must:
 -  Remove barriers to sexual and reproductive health education and services for Indigenous women. These services should be designed with Indigenous women's perspectives in mind. Take decisive action on the critical issues of maternal mortality, teenage pregnancy, abortion, female genital mutilation, discrimination, and the prevention and treatment of sexually transmitted diseases, especially HIV/AIDS.
 -  Guarantee access to quality educational and health services that are culturally and linguistically appropriate and incorporate new technologies. Quality education implies a horizontal and complementary intersection between indigenous traditional and ancestral knowledge and universal learning strategies. States must also ensure inclusive education that takes into account the needs of Indigenous women, girls and youth with disabilities.
 -  Guarantee the right of Indigenous Peoples to revitalize, use, develop and transmit to future generations their stories, languages, oral traditions, philosophies, writing systems and literatures.

Lands, territories and natural resources

- State and non-state actors must:
 - 👤 Respect the rights of Indigenous Peoples to free, prior and informed consent.
 - 👤 Protect indigenous territories as essential areas for the resilience of the eco-logical, social and cultural life of humanity and nature.
 - 👤 Allocate investments focused on addressing the consequences of climate change in these lands, guaranteeing the participation of indigenous women and respect for their ancestral knowledge of ecological protection.

Violence

- States, the international community and indigenous organizations must:
 - 👤 Unify and consolidate its approaches to prevent, investigate and correct all forms of individual and collective violence against Indigenous women and girls, including those with disabilities.
 - 👤 Address all forms of violence committed in the name of tradition, such as female genital mutilation and forced child marriage; domestic, institutional and political violence; as well as acts of violence perpetrated during armed conflicts and the militarization of indigenous territories.
- States must create mechanisms to ensure access to justice for Indigenous women and girls, both State-run judicial institutions and those operating in Indigenous communities. These mechanisms must combat impunity in cases of violence and discrimination against Indigenous women through effective criminal investigations that result in bringing perpetrators to justice and ensure that crimes are duly punished.

Armed conflicts

- States must:
 - 👤 Stop the militarization of Indigenous Peoples' territories, as well as the attacks and denigration of Indigenous women leaders and their organizations.
 - 👤 Ensure that human rights standards are strictly respected during periods of conflict.
 - 👤 Fulfill its commitments made to Indigenous Peoples in the peace agreements.
 - 👤 Ensure that affected Indigenous Peoples, including Indigenous women, are sufficiently represented in the negotiation and implementation of peace agreements.

Economic empowerment

- States must:
 - 👤 Value and promote the work of indigenous women and guarantee their access to economic and financial resources, as well as to the possession of goods and land, intellectual property, traditional production practices and new technologies in the different sectors of the economy.
 - 👤 Create appropriate job opportunities for Indigenous Women that correspond to their skills and tra- ditional knowledge, facilitate business training and education, and support the creation of businesses and cooperatives run by Indigenous Women to boost local economies.

Participation in decision making

- Improving the political, social, economic and health circumstances of Indigenous women and their families requires parity for IFs in all policy discussions on issues that directly concern them. This is especially true when it comes to those issues that relate to food sovereignty, climate change, economic sustainability, the well-being and health of Indigenous women, children and communities, as well as major development projects that have a direct impact on land and territories.
- States must ensure the full and effective participation of Indigenous Women, Girls and Youth during national processes undertaken towards the implementation of the 2030 Agenda for Sustainable Development. This includes decision-making on mechanisms, action plans and budget allocations.
- States, Indigenous Peoples' self-governing institutions, regional intergovernmental bodies and the international community should provide technical assistance and funding to Indigenous women's organizations at the local, national and international levels, as well as promote their participation in important political decision-making processes.

Public policies

- States must:
 - 👩 Establish mechanisms to guarantee that Indigenous women can participate in political life, allowing them to exercise their leadership actively and freely in all areas of political representation and participation.
 - 👩 Adopt a human rights-based approach in all policies and laws relating to indigenous self-determination and the political, civil, economic and social rights of Indigenous women.
 - 👩 Improve participatory processes and consultation strategies with Indigenous Women in the design of indicators, public policies, mechanisms and instruments of transparency and accountability in data collection to include the perspective of Indigenous Peoples.
 - 👩 Broaden the participation of non-western cultures in the design and elaboration of policies in favor of gender equity and climate change adaptation that include women's traditional cultural roles and values of leadership .

Data and statistics

- States, the international community, indigenous organizations and academics must work together to provide data disaggregated by gender and cultural identity, as well as information on Indigenous Peoples in general and Indigenous women in particular. As part of the research process, innovative data collection, processing, and analysis techniques should be developed, along with socialization strategies that are designed with the specific worldview and occupations of Indigenous women in mind.

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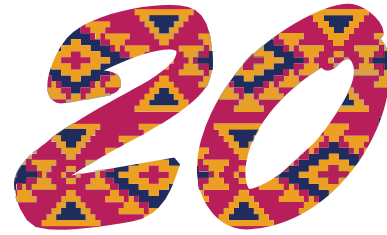
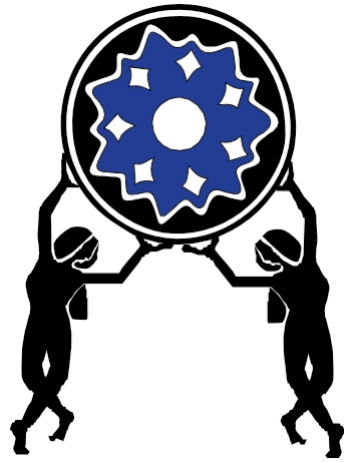
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