

Contributions for a General Recommendation on the Rights of Indigenous Women by the CEDAW Committee

Continental Network of Indigenous Women of the
Americas – ECMIA

February 16th, 2020

I. Introduction

The Continental Network of Indigenous Women of the Americas – ECMIA is a network that, through our member organizations, we are present in Argentina, Belize, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Ecuador, El Salvador, the United States, Guatemala, Guyana, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Surinam, Uruguay and Venezuela, a total of 23 countries where we work autonomously, independently and sustainably.

For the last 25 years, ECMIA has promoted the exercise of the individual and collective rights of indigenous women, young women and girls and their empowerment through capacity-building and strengthening processes, advocacy in international spaces relevant to indigenous women's rights and articulation with other movements and State and UN system's organism.

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As a network that represents the indigenous women of the Americas, our goal is to achieve the full recognition and respect for the rights of indigenous women, young women and girls at the international level, which is our main field of action, and the national and local levels.

According to what is established in our Strategic Plan for the period 2012-2022, ECMIA orients its actions at achieving this strategic goal: “Indigenous women of all indigenous cultures, peoples and territories have extended the recognition and exercise of their political, economic, social and cultural rights, at individual and collective levels and within their indigenous communities and peoples, enjoying the same conditions as non-indigenous women.”

Due to its mandate and the political will of its members, ECMIA is committed to contributing to promoting the elaboration of a General Recommendation on the rights of indigenous women. That is why ECMIA is part of the process led by the International Indigenous Women’s Forum (IIWF) and MADRE, and supported by indigenous organizations from the world’s socio-cultural regions: Africa; the Arctic; Asia; Central and South America and the Caribbean; Eastern Europe, Russian Federation, Central Asia and Transcaucasia; North America; and the Pacific. Its aim is to foster the elaboration and adoption of said General Recommendation.

ECMIA is at a central position to contribute to processes that further international law on indigenous women, young women and girls’ rights because we have the experience of participating and contributing to different international and regional processes and spaces on development and human rights, from the Fourth World Conference on Women, which provided the context to our foundation, to the United Nations Permanent Forum on Indigenous Issues. We have promoted and achieved the incorporation of measures, recommendations and text on official documents addressing the most pressing issues for indigenous women, young women and girls and our peoples.

Thus, we seek to put our expertise and experience to the service of the Committee on the Elimination of Discrimination against Women to argue on favor of indigenous women’s demand that a process is initiated as soon as possible to adopt a General Recommendation (GR) on indigenous women, young women and girls, and to contribute with information that could enrich the debate. Above all, we want to make sure indigenous women’s concerns

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reach the Committee, so that our situation could be properly understood in all its complexity and diversity, and that this is reflected in the GR's text.

In this document, ECMIA presents this process' background, stressing indigenous women's initiative to promote and inform a potential General Recommendation. Secondly, we explain why we believe a General Recommendation is needed for, focusing on the analysis of two aspects that define the actual implementation of the Convention in indigenous women's lives: the intersecting discriminations we experience and its relation to the violences that affect us; and the interdependence of our individual and collective rights. In the end, we present a series of recommendations that we have collected from the consultations and the work we have done so far, so as to inform the Committee what our aspirations are and what we would like to be included in the Recommendation itself.

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II. Background

As early as 2004, the United Nations Permanent Forum on Indigenous Issues (UNPFII) recommended the CEDAW Committee (recommendation 6, 3rd session) to issue a General Recommendation on indigenous women, pointing out that the Convention does not mention indigenous women and that does not take into account the “specific nature of the gender dimension of racial discrimination.” It has, later on, reiterated the recommendation (recommendation 53, 18th session) to adopt a GR on indigenous women no later than 2020.

However, the demand for the adoption of a GR on indigenous women is not recent and does not stem only from the Permanent Forum. We were present at the 2004 Permanent Forum, pointing out that CEDAW did not mention indigenous women and asking for a recommendation to the Committee to adopt a General Recommendation¹. Indigenous women in the Americas have been leading processes to achieve this goal for several years, at different moments.

More organizations have joined the process and have been key to advocate for a GR. It is important to note the work of the Indigenous Women’s Alliance for CEDAW – conformed by Movimiento de Mujeres Indígenas Tz’ununija’, Tik Na’oj, Asociación Maya Uk ’ux B’e, Sinergia No’j, Equipo de Estudios Comunitarios y Acción Psicosocial (ECAP), JASS (Asociadas por lo Justo) and the Women’s Human Rights Institute (WHRI) since 2009. They have promoted indigenous women’s capacity-building programs and consultations on the importance of CEDAW for indigenous women’s rights. They have mobilized different regions of the Americas and contribute to the dissemination and visibility of this demand among indigenous women and key allies at the international arena.

In 2017, they presented a petition to the CEDAW Committee with specific recommendations that States should follow so that we do not experience discrimination for being indigenous women. It addressed basic issues such as

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¹ “Declaración del Cónclave Internacional de Mujeres Indígenas de Latinoamérica y el Caribe sobre Recomendaciones Generales” (2004). In: http://cendoc.docip.org/collect/cendocdo/index/assoc/HASH31c3/21091635.dir/132_es.pdf



racism and structural discrimination, violence, access to justice, visibility in data, among others.²

Following on this process, indigenous women also met in Ecuador in 2019 to reflect on the importance of the Convention through a series of capacity-building workshops and hosted a Regional Consultation where many indigenous women from different countries of the Americas participated. They issued a series of recommendations for the Committee to take into account at the moment of writing a GR.

ECMIA has also contributed to the movement in the region and globally since 2004. ECMIA has engaged in gathering information to support the demand for a GR as well as to inform on the most important aspects it should address and how.

We consulted indigenous women leaders of the Americas during the VIII Continental Meeting of Indigenous Women of the Americas that took place from February 26 to 29 of 2020, asking for their greatest concerns regarding discrimination as indigenous women and how it affects their rights. Moreover, in order to extend the scope and ensure that it represents the greater range possible of indigenous women in the Americas, virtual regional consultations were organized this same year, under the leadership of ECMIA's South Coordinator and the support of the Continental Coordinator. Female leaders from different member and allied organizations of North, Central and South America were present and expressed their concerns and recommendations.

Based on the information collected in these consultations and what the network has been working during its 25 years of existence, ECMIA presents its contributions to argue in favor of the adoption of a General Recommendation on Indigenous Women and to convey the issues that indigenous women consider important and that should be included in the drafting process.

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² Ixpop (2017). "Petición al Comité de la Cedaw: emisión de una recomendación general para garantizar el respeto y la aplicación de los derechos individuales y colectivos de las mujeres indígenas/originarias" In: <https://ixpop.gt/wp-content/uploads/2018/06/RG-CEDAW-ESPA%C3%91OL.pdf>



III. Rationale and considerations for a General Recommendation

The Convention on the Elimination of All Forms of Discrimination against Women is the most important binding international instrument for the advance of women’s right in the world and sets a path to achieve gender equality. For Indigenous women the Convention is relevant in conjunction with other relevant commitments such as the Beijing Platform for Action, the ICPD Programme of Action, the 2030 Agenda on Sustainable Development, the International Convention on the Elimination of Racial Discrimination, the Permanent Forum recommendations, the UN Declaration on the Rights of Indigenous Peoples and the ILO Indigenous and Tribal Peoples Convention No. 169 at the international level, and the Convention of Belem do Pará and the Montevideo Consensus, at the regional level. In the Americas, almost every country has ratified the CEDAW Convention, except for the United States, which is a signatory State. At the global level, it is one of the two most broadly endorsed human rights treaties, apart from being ratified by more than 90% of the UN membership³; making it a strong instrument for upholding women’s rights.

Indigenous women of the Americas have experienced the relevance of Human Rights treaty bodies when we have engaged in shadow reporting on States’ official reports at the CEDAW and CERD. CERD was instrumental, for instance, to indigenous women in Peru since a recommendation it issued to this country ousted “La Paisana Jacinta” from TV (this was a TV show that portrayed indigenous women in a discriminatory way and made fun of us). The CEDAW Committee has also issued specific recommendations on our situation to different governments in the region, which we can now use as a precedent to demand the enforcement of our rights. However, we do not have an overarching text that responds effectively to the specificity of our situation and experience.

Additionally, through relevant General Recommendations, the Committee has extended the vision on the rights embedded in the Convention. In particular,

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³ UNIFEM (2007) “CEDAW and the Human Rights Based Approach to Programming” In:
[https://www.un.org/ruleoflaw/files/CEDAW_HRBA_guide_pt1_eng\[1\].pdf](https://www.un.org/ruleoflaw/files/CEDAW_HRBA_guide_pt1_eng[1].pdf)



we consider that the adoption of General Recommendation N°34 on rural women is a step forward toward the exercise of our rights since it acknowledges that “rural women are not a homogenous group and often face intersecting discrimination.”⁴ Nonetheless, although many rural women are indigenous, especially in Latin America, not all of them are and increasingly more indigenous women, young women and girls move to and are born in urban and peri-urban areas, where they are exposed to more acute forms of abuse and discrimination due to their indigenous identity and gender. They do not find decent works, are victims of violences, are abandoned with their children and do not have safety networks.

As indigenous women, we experience specific forms of discrimination and violences for belonging to indigenous peoples. Despite the progress of women’s rights worldwide, the situation of indigenous women, young women and girls has not improved at the same pace. We have even denounced a rollback on the exercise of our rights due to current issues that are changing our world order: the COVID-19 global pandemic, the economic crisis fueled by the pandemic, climate crisis, the advance of extractive industries, the thrust of the extreme right, etc. For instance, indigenous women, due to their role in agriculture, food production, caring of the territory and biodiversity, including seeds, are in the front line to suffer the adverse effects of the climate crises.

On the other hand, our indigenous identities encompass a series of internationally recognized collective rights and a differentiated category as legal subjects. The United Nations (UN) has acknowledged this distinctiveness through mechanisms that specifically address indigenous peoples’ rights and development, such as the United Nations Permanent Forum on Indigenous Issues, the Expert Mechanism on the Rights of Indigenous Peoples and the Special Rapporteur on the Rights of Indigenous Peoples. The UN system has also issued binding and non-binding instruments that have been approved and ratified, such as the ILO Indigenous and Tribal Peoples Convention No. 169 and the United Nations Declaration on the Rights of Indigenous Peoples.

As indigenous women, we think that including us under the denomination of only “women” or “rural women” is ignoring the particular situations in which

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⁴ CEDAW (2016) “CEDAW/C/GC/34 General recommendation No. 34 (2016) on the rights of rural women”. In:
https://tbinternet.ohchr.org/_layouts/15/treatybodyexternal/Download.aspx?symbolno=CEDAW/C/GC/34&Lang=en



we experiment discrimination and the collective rights we are entitled to, as well as the specific and multiple forms of violences that we have to face as a consequence.

That is why we, indigenous women, believe that a General Recommendation (GR) issued by the CEDAW Committee on indigenous women should be an international law instrument that states and clarifies how to interpret the principles of the Convention taking into account the specificity of our experience as women who are part of indigenous peoples. The GR would contribute to defining the intersectionality of the discriminations we face as indigenous women, the specific ways in which it affects us and the relation between our individual rights as women and our collective rights as peoples, setting a pathway to ensure the application of the Convention's basic principles in our lives.

The GR should take into consideration these two overarching aspects that define the Convention's implementation in our lives:

1. Intersectional discrimination experimented by indigenous women, young women and girls and their relation to violences

Different forms of discrimination overlap in the lives of the Americas' and the world's indigenous women. We have continuously stated that our futures are defined, at the very least, by these three factors: gender, socio-economic situation and indigenous identity. In the States we inhabit, discrimination for being women, impoverished and indigenous is an ever-present legacy from colonialism and the imposition of a Christian-Western culture in our societies, that has ingrained in our societies and even ourselves the idea that indigenous women are backwards, ignorant, less-than-human, incapable and worthless.

Discrimination is entrenched in the very fibers of our countries' social tissue as a way of subjugation to our peoples. It is structural and systemic because the current world order dominated by nation-states would not be possible without it. The different forms of discrimination that overlap in our lives constitute the foundation of an anti-indigenous system that seeks to suppress our cultures and is contrary to our collective rights, which are intrinsically linked to our individuality. In that sense, indigenous women are exposed to greater violences as traditional transmitters and guardians of our cultures,

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practices, knowledge, worldviews, institutions and values. We represent the continuity of our peoples.

The multiple forms of discrimination that we experience are a key factor that defines the lives of women, young indigenous women and girls. They have a direct impact on our possibilities of getting access to education, justice, healthcare, employment, social protection, political participation, among others. It takes opportunities away from us and creates a context that is disadvantageous to our sustainable development and the exercise of our rights. It prevents us from realizing our aspirations of Living Well⁵ as peoples, communities, families and individuals.

Apart from the three main factors mentioned before, it is necessary to take into consideration other intersectionalities that create greater vulnerability for indigenous women: disability, sexual orientation and gender identity, migrant condition, geographic location, among others. On the other hand, indigenous women suffer two-way discrimination: that coming from mainstream society in our countries and that coming from our own organizations, communities and families, where patriarchal values have permeated.

Racism in particular has historically been detrimental to our rights and currently articulates power relations. It is entrenched in the structures of our societies, and it permeates every sector, field and context where we move, especially in the State apparatus. Dominant groups get hold of indigenous knowledge, resources and cultural expression to accumulate power.

For us, indigenous traits, cultural practices and traditional knowledge are a cause for exclusion, derision, contempt, lack of respect and neglect; and become barriers to get access to culturally-relevant services, justice, education, healthcare, among others.

The media plays a particularly important role to reproduce negative stereotypes on indigenous peoples and women. This is accepted and reproduced by society in general and is a manifestation of reject to us and

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⁵ Living Well of Buen Vivir in Spanish is an indigenous concept and proposal opposed to the capitalist model, where equilibrium, plenitude and harmony prevail over other interests. It seeks to revalue and resignify what is traditional of indigenous peoples to build equal societies. For more information go to: Caudillo (2012). "El buen vivir: un diálogo intercultural." In: <https://www.redalyc.org/pdf/461/46123366015.pdf>



what we represent: the other. The enormous influence of racism also has an impact on indigenous self-identification.

It is important to highlight that racism and other forms of discrimination that indigenous women, young women and girls face are closely related to the violences that we experience in our bodies and territories. For instance, many of us who chose to give birth in States' healthcare centers, have suffered from obstetric violence because of the medical personnel's racist and discriminatory views.

Indigenous knowledge and practices are not acknowledged and are even criminalized, for instance, by healthcare systems, leading to the criminalization of indigenous midwives who work to ensure our maternal health. They are fined, arrested and threatened. In the same token, when our spiritual beliefs are trivialized for being deemed pagan or less important than predominant religions and we are banned from our sacred grounds or sites, we suffer spiritual violence.

When we experience gender-based or sexual violence and find ourselves in a police station where we are treated in an abusive way by the personnel that does not speak our language and refuse to make a report telling us that our issue must be solved at home, their discrimination has a direct impact on our right to a life free from violence.

Indigenous women use the word violence in the plural to emphasize the multiple forms of violences that we experience as collective and individual beings⁶. Violences crosscut every aspect of our lives: our mental health, our self-esteem, our bodily integrity, our freedom, our sexual freedom, our reproductive health, etc. We cannot imagine non-discrimination against indigenous women without eradicating violences against us.

2. Collective and individual rights

The situation of vulnerability of our rights as indigenous women is intrinsically linked to violations of our collective rights. Individual and collective rights are

⁶ ECMIA, CHIRAPAQ (2013). "Violence and Indigenous women: Document presented to the CSW67" In: <http://chirapaq.org.pe/en/wp-content/uploads/sites/2/2018/04/Violence-and-Indigenous-Women.pdf>

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complementary and indivisible for us. One is not possible without the other. As part of indigenous peoples, we have internationally-recognized rights as stated by the UNDRIP: self-determination, free, prior and informed consent, due representation in the media, to maintain our institutions, to not be assimilated, to keep our traditions and religious practices, to use and preserve our languages and be understood in legal, political and administrative proceedings, to participate in decision-making matters affecting our lives, among others.

When our collective rights are violated, our individual rights as women are as well. For instance, when extractive industries come to our territories and force us to migrate, we end up in poverty, living in marginal urban areas where we do not have safety networks. Thus we become more prone to sex trafficking or informal and abusive work; and less likely to have access to quality healthcare, proper nourishment, dignified housing, etc.

Another issue where we can see this intersection is how pollution and contamination affecting the forests, rivers and animals in our territories and ancestral lands impact our reproductive rights. The heavy metals in our blood prevent us from having healthy children, force us to experience several miscarriages and condemn our children to a short unhealthy life. Environmental violence also prevents us from carrying out our health practices, endangering our communities, since medicinal plants are becoming scarce and are moving to other places. It also kills our sisters who stand up against extractive industries.

That is why we, as indigenous women, we strongly believe that our rights to self-determination and free, prior and informed consent are the basis for ensuring a life free from discrimination and violences. We need to be present in decision-making that affects our bodies and territories and we have the power to decide in our own territories to ensure that no harmful policies, programs and practices perpetrate the cycle of discrimination and violence that we are trapped into.

On the other hand, there are some intersections between our collective and individual rights that should be clarified and further regulated so as to prevent that a wrongful interpretation of our collective rights undermines indigenous women's rights. For instance, communal justice is very important for indigenous women because it could help us access a faster resolution, in our

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Indígenas Wayuu, CONIVE



own language and without leaving our communities. However, in some cases, we have to face indigenous authorities that are not favorable to indigenous women's rights, especially when it is them or other men who commit violence.

Additionally, as indigenous women of the Americas, we have continuously expressed in consensus that no practice carried out "on behalf of tradition" should go against human rights. This means that we do not accept forced unions, girl and teenage pregnancy, FGM, etc.

These are only a few examples that show how interlinked our collective and individual rights are. That is why we believe that for the Convention to have a real impact on our lives, and really oust the multiple forms of discrimination and violences that we experience and their impact on our lives, a General Recommendation would have to acknowledge that our collectivity is as important as our individuality and that preserving one means preserving the other.

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Bolivia: CIDOB, CNMCIOB -
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Brasil: CONAMI,
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Estados Unidos: Red
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Guyana Francesa: FOAG
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CONAMINH
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Nicaragua: AMICA
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Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



III. Proposals on how to implement the Convention for indigenous women, young women and girls

In this section, we suggest recommendations for States in different priority issues based on the consultations we have made and the work we have been doing as a network. This is a way to inform the Committee of what we want as indigenous women from the General Recommendation.

We are not explaining indigenous women situation in each of the priority issues since that is subject of deeper research and analysis⁷. Also, when we mention indigenous women in the recommendations we include elderly, adult, young women and girls in all their diversities.

There are 53 million peoples⁸ that identify as indigenous in Latin America and 8,2 million in North America⁹. 48% of indigenous peoples in Latin America and 31 % of indigenous peoples in North America live in rural areas¹⁰. This means that for the Americas, the majority of the people, and therefore, women, that identify as indigenous live in urban areas. This poses additional challenges for States to ensure that their rights are upheld in these contexts.

When considering this diversity, we have to take into consideration that the continent's geography determines the realities of indigenous women and the specificity of the challenges they have to face. We live in the Andes, the Amazon, the desert, the plains, the lowlands and highlands, the mountains and the coastal regions, the Northern forests and the tundra.

⁷ For a context on what we experience as indigenous women regarding the exercise of our rights, we invite you to read FIMI's global study on Beijing +25: "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 (BDPfA): Our voices and actions for our rights after 25 years of Beijing Platform for Action." In: https://fimi-iiwf.org/wp-content/uploads/2020/09/GlobalStudyFIMI_20-englishRGB-2.pdf

⁸ CEPAL (2020). "Los pueblos indígenas de América Latina – Abya Yala y la Agenda 2030 para el Desarrollo Sostenible Tensiones y desafíos desde una perspectiva territorial". In: https://repositorio.cepal.org/bitstream/handle/11362/45664/51/S2000125_es.pdf

⁹ IWGIA (2020). "The indigenous World". In: https://iwgia.org/images/yearbook/2020/IWGIA_The_Indigenous_World_2020.pdf

¹⁰ ILO (2019). "Implementing the ILO Indigenous and Tribal Peoples Convention No. 169: Towards an inclusive, sustainable and just future". In: https://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/---publ/documents/publication/wcms_735607.pdf

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Confederación Mapuche de Neuquén
Belice: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIQB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVAA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



For instance, indigenous women in the Amazon are completely forgotten. They are excluded from public policy and access to rights. Due to the remoteness of their communities and longstanding exclusions, many of our women have died in our communities without proper diagnosis or treatment during the COVID pandemic. They also face the advancement of legal and illegal extractive projects (mining, logging, oil exploitation, etc.) that destroy and pollute their territories and bodies, threatening their food sovereignty and health. The looming threat of human trafficking and organized crime endanger the futures of our young women and girls. Mafias and organized crime are killing us with impunity to profit from our territories and resources.

1. Intersecting forms of discrimination

- States should update and strengthen their legal frameworks and public policies to respond to indigenous women, young women and girls' experience in their diversity, in urban and rural settings, taking into account the respect of their individual and collective rights.
- States should acknowledge the intersecting forms of discrimination that we face due to our gender, ethnic-racial identity, class, gender identity, spirituality, geographic location, etc., and accordingly design policies, programs and services relevant to our development and rights in a participative way.
- States should create and strengthen specific institutions for indigenous peoples, especially for indigenous women, young women and girls, and provide them with executive decision-making power, technical capacity and sufficient budget. These institutions should respect indigenous women' right to self-determination and free, prior and informed consent; ensuring that they have a voice in decision-making.
- States should take measures to promote equality not only among indigenous women and men but also between indigenous and non-indigenous women and between indigenous women and non-indigenous men, where the greater gaps exist.
- States should take specific measures to ensure the rights of indigenous women with a disability, who are sometimes victims of violence and neglect in our own communities.
- States should promote the implementation of the UNDRIP, the UN Permanent Forum recommendations and the UNESCO Declaration on

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Women's Council
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Brasil: CONAMI,
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Colombia: ONIC
Costa Rica: IXACAVAA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
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Guyana: APA
Guyana Francesa: FOAG
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CONAMINH
México: CONAMI
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Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



Cultural Diversity as a way to ensure their compliance with the CEDAW and they should ratify and enforce the ILO 169 Convention, as well as the International Convention on the Elimination of Racial Discriminations (CERD) or at least recognize these instruments as a benchmark to guarantee the rights of indigenous women.

- States should take effective measures to ensure that indigenous languages do not become a barrier to have access to rights, education, job opportunities, justice and to develop our full potential, as it happens today.

2. Territory and the environment

- States should acknowledge that failing to preserve Mother Nature and take measures to mitigate and adapt to climate change is a way to violate indigenous women and peoples' human rights.
- States should ensure that indigenous women, young women and girls live in healthy environments, free from pollution through every mean possible, starting by strong environmental regulations to effective monitoring and control at the national and international level. These regulations should have strong accountability and compliance mechanisms.
- States should ensure that not another indigenous woman, young woman or girl suffers from contamination by heavy metals coming from extractive industries; and should ensure that the ones who are already contaminated receive adequate treatment, as well as proper and timely reparation.
- States should hold accountable companies that have contaminated indigenous peoples' lands and waters, causing devastating effects on indigenous women, young women and girls' health, especially their capacity to have healthy children.
- States should establish adequate environmental protection regulations to extractive industries that operate in or around indigenous territories considering the gender and intercultural variables.
- States should implement specific measures that ensure indigenous women's rights and development in their lands and territories so that they are not forced to migrate to cities; especially preventing the negative impact of extractive industries and agribusiness in community

Argentina: CONAMI,
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Women's Council
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Bartolina Sisa
Brasil: CONAMI,
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Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVALA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
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Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



life. These measures should respect the rights to free, prior and informed consent and self-determination.

- States should acknowledge the special cultural, spiritual, physical relation that indigenous women have to their lands and territories, that for us is not a property that can be exploited, traded or sold. They should respect indigenous peoples' collective rights to own, care and preserve our traditional lands with autonomy, as a way to ensure indigenous women's rights and development.
- States should pass national legislation that guarantees the right to free, prior and informed consent to indigenous peoples, including special considerations to ensure indigenous women's participation, on decisions that affect their rights.
- States should respect and promote our traditional forms of agriculture and implement programs to support indigenous women-led agro-ecological initiatives that contribute to our food sovereignty and the preservation of our lands and biodiversity.
- States should return water sovereignty to indigenous communities to ensure that they carry out agricultural and pastoral activities which contribute to their own and the States' food security.

3. Traditional knowledge, culture, religion and language

- Indigenous cultural expressions, languages, traditional knowledge, such as medicine and the care and management of biodiversity, among others, should be considered as valuable contributions that can be shared and replicated in favor of our societies, to ensure food sovereignty, preserve non-renewable resources, face the climate crisis, among others.
- States should value and respect indigenous' spirituality and religious tradition, including the spiritual connection indigenous women have to the land and territory. This also includes respecting indigenous wise men and women of indigenous health systems.
- Indigenous peoples' sacred places and sites should be respected, valued and protected, even if they are not in recognized indigenous land or territory. We should be allowed to carry out spiritual practices in those places without criminalization or discrimination.

Argentina: CONAMI,
Confederación Mapuche de Neuquén
Belize: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIQB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVALA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



- Access to medicinal plants should be guaranteed to our people, by taking measures to mitigate climate change and ruling out economic projects that endanger them.
- States should allow indigenous women to transport material and instruments for spiritual practices across borders.
- States should support the creation, dissemination and practice of traditional knowledge of all kinds – including medicine, midwifery, environmental conservation, artistic expressions, among others – and acknowledge indigenous women’s role as transmitters, preservers and creators of this knowledge. Criminalization to women practicing traditional medicine and midwifery should stop.
- States should ensure respect at the national and international levels of indigenous women’s collective intellectual property rights on traditional knowledge and cultural expressions – including genetic resources, iconography, designs –, which they have created, preserved and improved; helping them to effectively fight against cultural appropriation.
- States should ensure indigenous women’s rights to revitalize, use, develop and transmit our languages to future generations as a way to preserve our cultures and identities.
- States should guarantee that indigenous women can access public services, regulations and relevant information in their own languages, especially in healthcare, justice, and education.

3. Indigenous women in public life

- States should review normative frameworks, including electoral laws, so as to ensure representative and effective participation of indigenous women in decision-making at all levels, be it in the State or in their communities, and eradicate political violence towards them.
- States should promote affirmative action measures with a gender-sensitive and intercultural approach to ensure indigenous women’s representation in the State’s politics and administration at all levels, including specific quotas for indigenous women and the creation of indigenous electoral districts.
- States should promote and strengthen autonomous spaces for political and leadership training for indigenous women and young women, so as to increase their opportunities to participate in political debates and

Argentina: CONAMI,
Confederación Mapuche de Neuquén
Belize: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIQB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVAA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



decision-making within their own communities and organizations and the different government levels, be it local, national and international.

- States should guarantee spaces of articulation and consultation with indigenous women organizations where they can contribute to policy-making regarding their own development and enforcement of their rights.
- States should guarantee the adequate and responsible representation of indigenous women in the media and should condemn discriminatory comments or representations by the media and any means to communicate.
- States should promote specific spaces in the media and social networks for indigenous women where they have decision-making power and they can choose the content they want to broadcast, how they want to do it and to whom.
- States should allocate specific budgets to support the work of indigenous women content creators, such as filmmakers, photographers, radio presenters, among others, so that they can freely develop their creative and artistic capacities in every area of knowledge and science.
- States should refrain from manipulating indigenous women's image for commercial purpose as folklore and fantastic products, especially for tourism. Instead, States should involve indigenous women in these activities so that they can define how they want to be represented and effectively contribute to them.

5. Gender-based violences

- States should register disaggregated data by gender, ethnicity, age and geographic location on the survivors, victims and perpetrators of gender-based violence.
- States should fund protection mechanisms for indigenous women, especially for girls, that experience violence in the communities, such as shelters, with multidisciplinary personnel that are knowledgeable in cultures and languages.
- States should allocate sufficient budget to provide their arm forces, police and justice officials with an intercultural and gender-sensitive training and capacity-building that help them be more aware of our cultures, realities and rights.

Argentina: CONAMI,
Confederación Mapuche de Neuquén
Belize: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIOB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVAA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



- States should promote reporting and visibility of violences committed against indigenous women. Indigenous women must feel safe to report cases of violence and have the confidence that authorities will help them make justice.
- States should take effective measures to stop indigenous women trafficking and sexual slavery, focusing on the monitoring of extractive industries and illegal economic activities in or around our territories – such as drug trafficking, illegal mining and logging –, since many indigenous young women and girls are vulnerable to being coopted or forced into prostitution.
- States should protect indigenous human rights and environmental defenders by enacting and implementing specific legislation and measures. Moreover, they should stop their criminalization and recognize their right to freedom of expression and assembly.
- States should combat every kind of violence against indigenous elderly, adult and young women and girls. We do not accept the continuation of harmful practices in our bodies, even when they are done in the name of “tradition”.

6. Access to justice

- States should recognize legal pluralism and give communal authorities a status akin to a government judge in the matters it has competence over, that should include internal conflict’s resolution and regulation. This competence matter should be resolved clearly between the State and indigenous peoples, to promote access to justice.
- States should promote the participation of indigenous women as justice providers in our communal justice systems, by allocating budget and giving technical assistance for the capacity-building and empowerment of women in the communities, in processes led by the community itself.
- States should ensure that justice mechanisms that specifically address indigenous women are led by indigenous women themselves.
- States should be informed with disaggregated data to design, implement and assess specific policies to promote access to justice by indigenous women.

Argentina: CONAMI,
Confederación Mapuche de Neuquén
Belize: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIQB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVAA
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



- States should guarantee indigenous women access to justice without any kind of discrimination, with cultural relevance and in our indigenous languages.

7. Education

- States should guarantee that indigenous women, young women and girls have access to a non-colonizing high-quality public education that is gender-sensitive and intercultural, and aims at closing the gap not only between men and women but also between indigenous and non-indigenous people.
- States should ensure that all of their population have access to intercultural, anti-patriarchal and antiracist education, as a way to change longstanding ideas on indigenous women, young women and girls and truly revert the historical discrimination they suffer.
- An adequate budget should be allocated to provide indigenous women with an education that adapts to their contexts and that considers the use and learning of indigenous languages to avoid losing them.
- States should take effective measures to ensure that indigenous young women and girls finish at least secondary education, taking into account the specific challenges they face, for instance, teenage pregnancy, early marriages, remoteness, etc.
- States should ensure that mainstream basic education curricula include our peoples' history and contributions to society, as well as the abuses that we suffered.
- Education at all levels should address intersecting discrimination against indigenous women and promote the revaluing of our cultures and respect for our rights.
- States should incorporate wise men and women of our peoples in the education system so that they can teach traditional knowledge, culture and language to our children.
- States should promote a horizontal articulation between mainstream and indigenous education systems, respecting the right to self-determination and free, prior and informed consent. States should promote a horizontal articulation between mainstream and indigenous education systems, respecting the right to self-determination and free, prior and informed consent.

Argentina: CONAMI,
Confederación Mapuche de Neuquén
Belize: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIOB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVAL
Chile: Consejo de Todas las
Tierras, Aukiñko Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE



- States should ensure indigenous women's access to communication and information technologies, taking into account our geographical locations and economic situations. They should also contribute to strengthening our capacities to use ITC tools to have access to adequate educations, professional and economic opportunities, information, healthcare and States' services; as well as to engage in organizations, advocacy and political participation.

8. Employment, social protection and health

- States should design and implement specific programs to promote indigenous women and young women's access to economic opportunities and the formal labor market, addressing the intersecting factors that prevent it, starting from discrimination.
- States should provide financial and technical support to indigenous women-led economic initiatives, especially in the context of deep economic crisis. This support should respond to their reality and take into account their difficulties to access information, credit, markets and trading.
- States should take measures to close the salary gap between indigenous women and non-indigenous men, among others, through affirmative action.
- States should ensure social protection for indigenous women, taking into account their labor is often non-remunerated but crucial to the preservation of the environment and biodiversity, for instance.
- States should stop criminalizing indigenous midwives and should ensure that they continue to contribute to our maternal health, by acknowledging their value, funding research on their practice, and working with them.
- States should incorporate indigenous healers of the indigenous health systems in the mainstream healthcare system, ensuring respect for them and their practices.
- States should promote a horizontal articulation between mainstream and indigenous healthcare systems, respecting the right to self-determination and free, prior and informed consent.
- States should put in place programs that address indigenous women's mental health, especially young women and girls, engaging indigenous women and men in the design and implementation.

Argentina: CONAMI,
Confederación Mapuche de Neuquén
Belize: Toledo Maya
Women's Council
Bolivia: CIDOB, CNMCIOB -
Bartolina Sisa
Brasil: CONAMI,
Red GRUMIN, COIAB
Canadá: FAQ, Pauktuutit
Colombia: ONIC
Costa Rica: IXACAVAA
Chile: Consejo de Todas las
Tierras, Aukiño Zomo
Ecuador: CONAIE
El Salvador: CCNIS
Estados Unidos: Red
Xicana Indígena
Guatemala: CONAVIGUA,
COMAM
Guyana: APA
Guyana Francesa: FOAG
Honduras: CONPAH,
CONAMINH
México: CONAMI
Nicaragua: AMICA
Panamá: CONAMUIP,
Nis Bundor
Paraguay: OPG, FAPI
Perú: CHIRAPAQ,
ONAMIAP
Surinam: OIS
Uruguay: CONACHA
Venezuela: Red de Mujeres
Indígenas Wayuu, CONIVE