



2^й ВСЕМИРНОЙ КОНФЕРЕНЦИИ ЖЕНЩИН КОРЕННЫХ НАРДОВ

Вместе к процветанию Матери-Земли





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report also highlights that Indigenous Peoples' traditional systems and practices contribute to the preservation of biodiversity.

In addition, **CSW Resolution 56/4** recognizes that Indigenous Women are **key actors in poverty and hunger eradication**.

It is therefore necessary to treasure the knowledge and contribution of Indigenous Women to peoples' food sovereignty and biodiversity conservation, and rightly acknowledge the value of their traditional knowledge. It is necessary to empower them and provide them with adequate conditions to continue the transfer of their knowledge and practices, as well as of their culture and identity, to future generations.

Guiding questions:

- What are some concrete examples where food sovereignty has been maintained or recovered through traditional knowledge and/or intergenerational transmission? What are the lessons learned?
- What are some major challenges faced by Indigenous women with respect to food sovereignty? How are they addressing them in their communities?
- How does rural-urban migration affect traditional agricultural systems and food sovereignty?
- How does food sovereignty relate to traditional medicine or language?
- What is the relation between the food sovereignty and Mother Earth?
- How the Covid-19 crisis impacted the traditional knowledge related to food and/or traditional medicine practices? In particular, how did it affect the cultivation work and commercialization?





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- What were the effects of Covid-19 on your community and your country's food sovereignty?
- How does food sovereignty affect the sustainability of the women in your community?
- Which strategies could be implemented in order to strengthen sustainability and food sovereignty in your community or region?
- Does an intergenerational dialogue on seeds management and preservation exist in your community?
- What is the role of the elders in connection with food sovereignty?

Interactive Table 4: The power of Indigenous Women's resilience: standing up for a life free of violence

Background

Violence against Indigenous Women is **multifactorial and intersectional**. Indigenous Women suffer triple discrimination, comprising **poverty, gender and ethnicity**. **Racism, historical marginalization** and the **legacies of colonialism** have made them targets of hatred and violence at several levels. The **patriarchy** deeply rooted in society means that their rights are also violated within their own communities.

Despite gradual recognition of gender-based violence at international and national levels, and progress in the recognition by some States of the particular vulnerability faced by Indigenous Women, their rights are still violated at different levels. Although **gender violence** affects all women, it reaches alarming levels in the case of Indigenous Women .





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According to the United Nations Special Rapporteur on the Rights of Indigenous Peoples, Victoria Tauli-Corpuz, Indigenous Women in Canada are 4 times more likely to be murdered than non-Indigenous Women. In the United States, 84% of Native Women have experienced some form of violence, ranging from psychological to sexual and physical violence. Despite the gravity of the situation, 38% of them were unable to access legal, medical, and other services. Also, 86% of reported cases against Indigenous Women are perpetrated by non-Natives⁹.

Even in these countries of the Northern hemisphere, the **law implementation** that protects the rights of Indigenous Women and Girls remains a challenge, leaving many of these cases **unpunished**. In addition, United Nations Special Rapporteur on the Rights of Indigenous Peoples points out the **significant lack of disaggregated data** regarding violence against Indigenous Women and the weaknesses of legal proceedings for the crimes committed, all of them contributing to the **invisibility** of assaults and discrimination in the justice system, thus preventing the formulation and implementation of efficient policies and laws to ensure a live free of violence for them.

On the one hand, there is evidence that **sexual violence** during **war** or armed conflict is used **as a war weapon** and causes irreparable trauma to victims. By attacking women and what they represent, the agents of harm seek to annihilate the culture and community to which these women belong, and effectively destroy **social bonds**. FIMI's study "Mairin Bila Baikara: Voices of Indigenous Women" clearly demonstrates that violence against Indigenous Women not only affects their family and society, but also their **relationship with the environment and ancestral territories**. Finally, Indigenous Women are excluded from peace-making processes, conflict resolution and post-conflict programs. By undermining the dignity of Indigenous Women and preventing their participation in decision-making processes that affect them directly, their role and status in their community are undermined, together with their contributions in conservation and sustainable management of resources and territories.

On the other hand, **actions to defend land and territories** are being **criminalized** and all regions witness an alarming increase of verbal and physical attacks against Indigenous defenders, their families and communities.





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The emergence of Covid-19 and its consequent sanitary and economic crisis sharpened this threat on Indigenous Peoples and Women as the paralysis of all economic activities, such as informal business or farm products selling, meant higher levels of criminalization from the State. In some other cases, land defenders confined in their home without any safety device were brutally murdered.

The causes and impacts of criminalization and violence affecting Indigenous Peoples must be understood and addressed within the particular framework of the United Nations Declaration on the Rights of Indigenous Peoples and international and regional human rights instruments. These international legal sources recognize Indigenous Peoples' rights to **self-determination and to their traditional lands, territories and natural resources, self-government, cultures and ways of life**. In this vein, the UN Permanent Forum on Indigenous Issues recently reiterated its concern about ecological violence and its impacts on Indigenous Women and Girls.

Government institutions often provide limited access to **health, justice and education** to Indigenous women, either because services are not offered in their **native language** or services do not consider their **cultural specificities**, for example in the case of **sexual and reproductive health services**. Limited access is also due to a lack of resources or the insecurity involved in claiming these services, for example in the case of Indigenous girls who are victims of harassment or assault on their way to school. Another element of institutional violence relates to the services provided by **Civil Registry Offices**, such as birth registration or issuance of identity documents. Remote rural areas lack outreach programs to facilitate these services, so many births do not get registered. As a result, there are restrictions on mobility and on the access to general public services and financial services. In the Covid-19 crisis context, institutional violence levels increased.

⁹ *Indigenous women's rights are human rights, Cultural Survival Quarterly Magazine, February 2018.*

