

## **Global Indigenous Women's Caucus Report on the GCG**

The Global Indigenous Women's Caucus (GIWC) has been meeting for 12 years (convened consistently by the American Indian Law Alliance, Seventh Generation Fund and the Southern Diaspora Center, with other partners) and has been comprised of Indigenous women leaders, and Indigenous young women/emerging leaders.

\* The GIWC was established independently of regional caucuses, conducts its work as its own caucus and has maintained its autonomy over the years, while also working very well with the regional caucuses and also with the Global Indigenous Youth Caucus. All work is by consensus. The caucus has consistently been multi-generational.

\* Global Indigenous Women's Caucus (GIWC) hosted a Global Preparatory Meeting for Indigenous Women on March 27-29, 2013. Our meeting took place in traditional Haudenosaunee territory at the American Indian Community House.

\* There were Indigenous women leaders from all the regions, including but were not limited to Indigenous women selected by their regional caucuses to participate.

• Once the drafting committee has finalized a draft outcome document, it was decided that it must be sent out via the online listserv for its review and final approval. Final approval rests on the Caucus. Only after the Caucus has approved the draft, the GIWC Outcome Document can be delivered to the GCG and presented at the Madrid meeting of the GCG Drafting Committee (May 6-7, 2013).

### **Themes and issues to be proposed**

It was decided to organize all the issues recommended in thematic areas from Indigenous Women's perspectives. A second recommendation was made to tie the themes and issues below to specific articles of UNDRIP (except Art 3 or Art 46) since one of Indigenous Women's concerns is the lack or weak implementation of the Declaration. A third recommendation was to send suggested language on the themes below to the GIWC Drafting Committee.

#### **1. Right to Identity, Right to Culture**

- a. Right to culture - SUGGESTED TO BE PRIORITIZED
- b. Right to language
- c. Traditional, ancestral and sacred knowledge. Traditional knowledge across borders.
- d. Preservation of sacred sites
- e. Schooling with identity
- f. Interculturalism

#### **2. Rights of Mother Earth and Our Relationship to Mother Earth**

- a. Environmental racism and environmental justice
- b. Violence against Mother Earth

- i. Protection of and access to water. (Proposed language: The GIWC recommends that the Outcome Document take a position against Aquacide: the killing of the waters by dams, diversions, privatization, deprivations, extractive industrial and mega-agricultural developments, hydraulic-fracturing, toxins, and pollution, and other ways that inhibit or preclude Water's ability to nurture and support Life. This includes working to immediately halt Aquacide by all forms of exploitation, commodification, and other assaults that impede or destroy the life giving quality of Water.)
  - ii. Extractive Industries' impact on our access to genetic resources and benefit sharing
  - c. Food security and sovereignty
  - d. Sumak Kawsay (Ecuador's Constitution) and Suma Qamaña (Bolivia's Constitution)--which could be translated from Quichua and Aymara as Buen Vivir, Living Well--as a right and as an ethical and political principle guiding us to life plenitude
  - e. Implementation of the Convention on Biological Diversity. Nagoya Protocol should make reference to Indigenous Peoples not simply Indigenous communities
- \*Report to Reference: International Indigenous Women's Environmental and Reproductive Health Symposium - Declaration for Health, Life and Defense of our Lands, Rights and Future Generations.

### **3. Millennium Development Goals**

Proposed language: "Enabling Environments that are: Global in Nature, Sustainable in Value"

- a. Indigenous Women have the Right to Self-Development
- b. Linkage to Sustainable Development Goals (Rio +20) and how to define the paradigm shift as Indigenous Women
- c. Poverty eradication
- d. Sumak Kawsay and Suma Qamaña (Buen Vivir, Living Well) as a model for development with culture and identity

### **4. Autonomy and Integrity of Indigenous Women and their Bodies**

- a. Violence against women and girls. Need to define violence from the perspective of Indigenous Women. We also need to bring back the attention of UN agencies to the violence against Indigenous Women.

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- i. Issue of missing and murdered Indigenous Women and Girls
- ii. Women and children in conflict zones
- iii. Human trafficking
- iv. Police violence and brutality against Indigenous Women and Girls, including sexual assaults, beatings, etc.
- b. Apprehension of children in state custody
- c. Forced Displacement
- d. Culturally safe health care that takes that addresses our unique histories and cultures
- e. Reproductive justice

f. Violence against Human Rights defenders

\*Report to reference: Breaking the Silence on Violence against Indigenous Girls, Adolescents and Young Women: an overview of existing knowledge and a call to action. (<http://www.scribd.com/doc/129338019/Final-Executive-Summary-With-Logos>)

### **5. Indigenous Women's Leadership and Political Participation**

a. Indigenous Women have the Right to Self Representation

b. Full and effective participation of women on local, regional, national and international levels

c. Training women. Capacity building for Indigenous Peoples. Adequate methodology to incorporate this

d. Capacity building and skills development. Programs to empower women and develop own school programs. Lack of recognition

e. Interculturalism - infusing our doing politics with our own perspectives as Indigenous Women and demanding this is respected

6. Indigenous Economy

a. Trading

b. Commerce

c. Training Indigenous Women to manage finances

In closing,

May I respectfully bring to your attention, that the Global Indigenous Woman's Caucus, unfortunately will not have our full and effective participation in the Alta Conference as we earlier assured.

We have been advised that our participation will be through the various regional caucuses rather than through our own long established Global Indigenous Women's' Caucus

This process will marginalize Indigenous women's voices.

We, therefore kindly recommend the reconsideration of the regional caucuses process to assure the full and effective participation of Indigenous Women at the Alta Conference.

Thank you