

PROMISING PRACTICES AND REPLICABLE INTERCULTURAL MODELS TO PREVENT AND RESPOND TO VIOLENCES AGAINST INDIGENOUS WOMEN, YOUNG WOMEN AND GIRLS IN LATIN AMERICA AND THE CARIBBEAN

EXECUTIVE SUMMARY



LEAVE NO ONE
BEHIND

CREDITS

This publication has been made under the joint program of Spotlight, with the technical support from CHIRAPAQ Centro de Culturas Indígenas del Perú (CHIRAPAQ Centre for Indigenous Cultures of Peru) and the United Nations Population Fund (UNFPA) – Latin America and the Caribbean Regional Office.

Coordination and guidelines, research, review and writing: CHIRAPAQ Team - Raquel García Pinar and Tapio Keihäs.

Research and writing: Inclusión y Equidad – Alejandra Faúndez Meléndez, María Eugenia Bersezio, Laura García del Río.

Indigenous Advisors Committee: Fátima Gamboa Estrella, Ana López Sales, Mariel Bernal Vilte, Lejandrina Pastor Gil, Enma Catú Raxjal, Laura Hernández Pérez, Rodalina González Flores and Karem Escudero Letona/Melania Canales Poma.

UNFPA Team: Neus Bernabeu, gender and youth advisor, and Alejandra Alzérrecas, gender and gender-based violence specialist.

Proofreading: Metzi Rosales Martel and Nora Perotti.

Design and layout: Federico Gutiérrez and Ariel Aragües.

Front cover illustration: Dina Barrios and Juan del Prado.

Spotlight Initiative publication

Copyright © Spotlight Initiative, 2021
All rights reserved.

This publication must be quoted as: Spotlight Initiative, UNFPA and CHIRAPAQ. (2021). *Promising practices and replicable intercultural models to prevent and respond to violence against indigenous women, young women and girls in Latin America and the Caribbean. Executive summary.* 2021.

Member States of the United Nations and their government institutions may reproduce this publication without the need for previous authorization provided they quote the source: Spotlight Initiative, UNFPA and CHIRAPAQ. (2021). *Promising practices and replicable intercultural models to prevent and respond to violence against indigenous women, young women and girls in Latin America and the Caribbean.. Executive summary.* 2021.

The views, terminology and procedures described in this publication are the authors' and do not necessarily reflect those of the Spotlight Initiative.



INTRODUCTION

The United Nations Population Fund (UNFPA) and CHIRAPAQ Centre for Indigenous Cultures of Peru have joined their strengths and common interests to systematically develop: "**Promising practices and replicable intercultural models to prevent and respond to violences against indigenous women, young women and girls in Latin America and the Caribbean**".

This initiative is part of the **Spotlight Initiative**, a global, multi-year partnership between the European Union and the United Nations to eliminate all forms of violence against women and girls. In Latin America, the Regional Program is being implemented with a focus on reducing violence against women and girls and femicide/feminicide, through legislative reforms and the strengthening of public policies, the transformation of social norms of gender for the prevention of Gender-Based Violence (GBV) and the strengthening of quality statistical data that are comparable at the regional level.

UNFPA is an agency of the United Nations system, working to end preventable maternal mortality, unmet family planning needs, and gender-based violence and harmful practices. UNFPA is implementing, within the framework of the Spotlight initiative, the Essential Services Package for Women and Girls Subject to Violence, an initiative to strengthen the quality of essential services in response to Violence Against Women and Girls (VAWG). It does so through a human rights approach, focused on the needs of survivors of violence and based on intersectionality and interculturality.

CHIRAPAQ is an indigenous association, non-profit organization, holding consultative status before ECOSOC, which for 35 years has generated and accompanied initiatives for the recognition and exercise of indigenous rights and promotes the strengthening of indigenous identities and cultural diversity. As part of the global indigenous movement, it develops training processes, establishing and strengthening advocacy partnerships with indigenous

organizations at the local and international level, prioritizing the empowerment of indigenous women, youth and children. Its proposals are governed by cross-sectional approaches to gender equality, interculturality and intergenerational dialogue, which are developed within the framework of individual and collective human rights.

This joint proposal meets the objectives of promoting a better and greater understanding of the violence that affects indigenous women and girls. It seeks to provide inputs and practices that can serve as inspiration so that more countries can strengthen the response to gender-based violence from an intercultural perspective, in concert with human rights, gender, anti-racist, intersectional and intergenerational approaches.

All this with the ultimate aim of ensuring that indigenous women, in the course of their life cycle, may escape the spirals of violence and return to the harmony of their own and collective spaces, recovering their autonomy.

The study, of an exploratory nature, represents an important contribution from different spheres. On the one hand, it deepens and broadens conceptual reflection. On the other hand, it provides a matrix of criteria that can guide the design, implementation and evaluation of government initiatives to prevent and address violence against indigenous women, young women and girls with an intercultural approach, as long as it is adapted to the specific context to which the initiative is aimed.

Likewise, the more than fifty experiences collected invite greater horizontal dialogue and work articulated among governmental and intergovernmental instances and the main actors: indigenous women, young women and girls.



STATEMENT OF THE PROBLEM BEING ADDRESSED

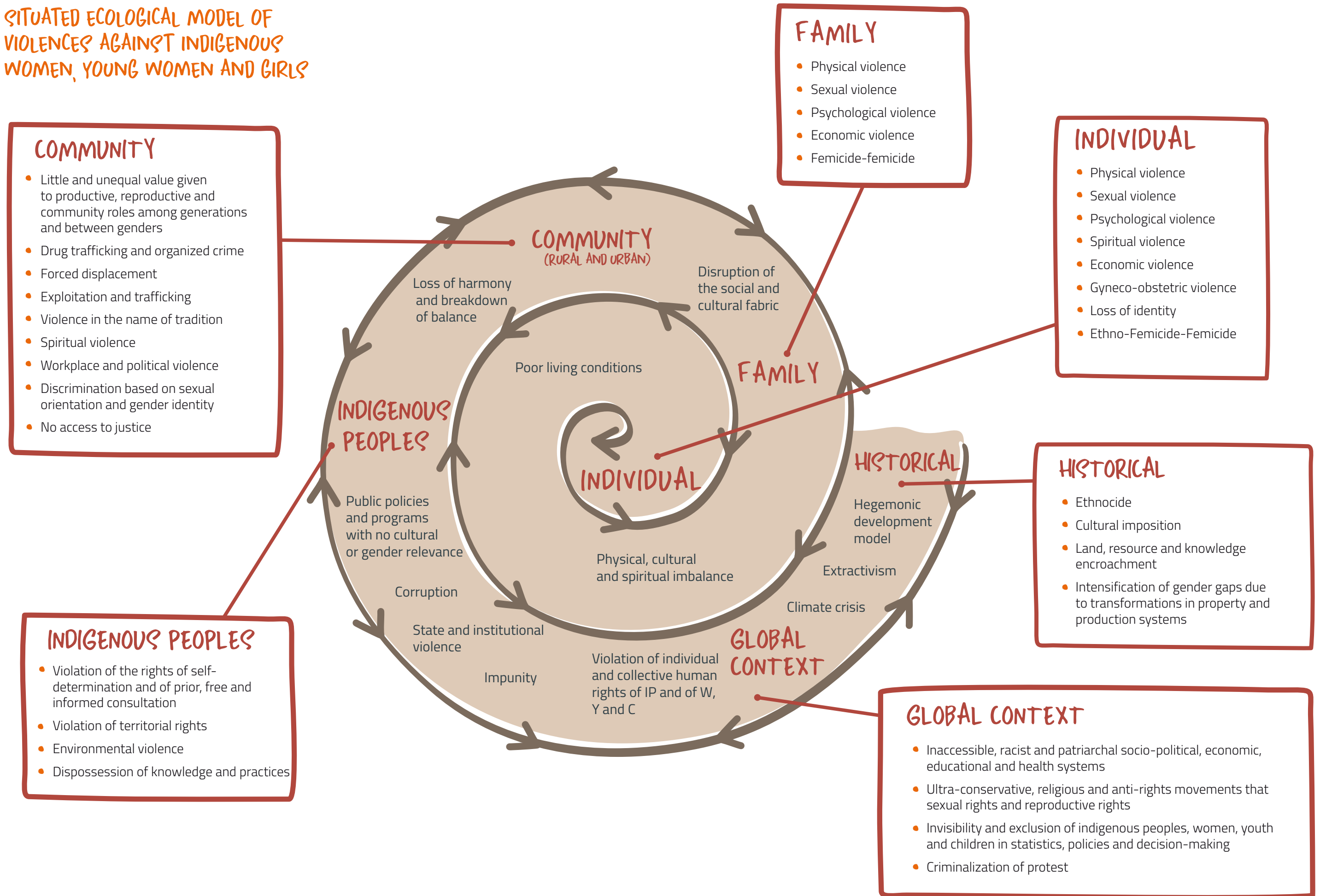
Indigenous peoples, particularly indigenous women, have historically been affected by different expressions of violence. These include -among many others- physical, psychological and sexual abuse. This occurs in contexts of extreme vulnerability and poverty derived from armed conflict, the militarization of their territories, forced displacement and migration, the prohibition of their own cultural practices, the criminalization of women defenders of the territory and the environment, racism and structural discrimination.

In order to face the multiple dimensions that the violence involves, for decades indigenous women's organizations have included, among their demands, the need to have up-to-date and periodic data on the population of indigenous peoples in the region and on the multidimensional magnitude of violence. This in order to be visible in national statistics, on which policies are based, to improve their living conditions.

The origin of the structural causes of discrimination and violence against indigenous women, young women and girls is related to the patriarchal system. It oppresses women just for being women, along with other systems of oppression such as structural racism and colonialism, permeating the cultural, ideological, economic, political, religious and spiritual spheres.

These structural causes are shown in the following situated ecological model:

FIGURE 1.
SITUATED ECOLOGICAL MODEL OF
VIOLENCES AGAINST INDIGENOUS
WOMEN, YOUNG WOMEN AND GIRLS



This proposed ecological model analyzes in a comprehensive way the relationship of causes-effects-causes, through six levels: the historical one; the current context; the indigenous people level; the community (understood both in its rural and urban location); the family level and the individual level. It is at this last level that indigenous women, young women and girls experience sexual, physical, psychological, gynecological-obstetric, spiritual, economic violence in their bodies and beings, and in the cruelest cases, ethno-femicide. All these experiences generate an internal imbalance that jeopardizes their own ability to live well and that of their communities and peoples.

Graph 1 establishes a visible link between the prevailing development model, the oppressive structures that support it at a cultural, economic and political level, and the violence suffered by indigenous women, young women and girls at each level.

In this sense, this model implies alternative ways of understanding and acting and has another development model as its aim. Likewise this diagram illustrates the fact that the confrontation of violence against indigenous women, young women and girls requires comprehensive strategies that incorporate all these dimensions, from human rights, gender, intercultural and anti-racist, intersectional and intergenerational approaches.

Thus, to prevent, eliminate and heal violence against indigenous women, it is necessary to work on strengthening indigenous institutions, communities and families. And, at the same time, take into account the aspects that promote discrimination against indigenous women or sexist practices, to gradually eliminate them from the daily lives of women, families and communities. On the other hand, it is necessary to recognize those practices, values and beliefs that contribute to a life free from violence and that support the welfare of women (FIMI and PATH/ Alianza InterCambios, 2013, p. 9) and good treatment.

Similarly, it must be noted that the visibility and problematization of the different types of violence that affect indigenous women, young women and girls have been the product of the action of indigenous women's organizations over time. These actions have gradually contributed to the visibility of its various manifestations.

Indigenous women, young women and girls should not be seen only as victims, as they have played a decisive role in the struggle for the self-determination of their peoples and their rights as women. They are known as guardians of culture and play an essential role in their families, communities and countries, as well as in the international arena (IACHR, 2017, p. 14).



METHODOLOGY

As part of the entire research process, a **Committee of Indigenous Advisors (CAI)**, by its acronym in Spanish was formed, made up of eight indigenous women experts committed personally and organizationally to the fight to prevent and eradicate gender violence. This committee had, among other responsibilities, to provide feedback on the criteria matrix and conceptual aspects of the research, suggest promising indigenous practices, as well as contribute relevant documentary information.

The **validation process of the criteria matrix developed to map, design, implement and evaluate initiatives** was carried out virtually through an anonymous questionnaire. In it, the degree of importance of the sub-criteria corresponding to each of the criteria presented in the matrix was consulted.

In the **mapping of the initiatives**, three procedures were used to collect experiences from the States, indigenous organizations and other actors. The first step was to collect information through online questionnaires. Two were designed: one aimed at government institutions dealing with addressing gender-based violence and the other intended for indigenous organizations. The second was conducting interviews with professionals from international organizations (UNFPA, UNDP and UN Women) and indigenous organizations to collect, validate and/or expand the information. The third was the document review.

In the case of initiatives led by indigenous, mixed and women's organizations, it was also relevant to collect experiences in the framework of the 8th Continental Meeting of Indigenous Women of the Americas, which took place in February 2020 in Mexico City. Subsequently, an **analysis of the collected practices** was carried out taking into consideration the criteria and sub-criteria established in the matrix.



COLLECTED PROMISING

The exploratory mapping contains **54** initiatives collected and analyzed from **13 countries of the Americas**. It includes proposals promoted by both government institutions and indigenous organizations, especially women and other actors, such as NGOs, intergovernmental bodies, foundations and international cooperation agencies. These practices have been classified according to their scope of intervention: prevention, care, protection, reparation, access to justice, healing, advocacy and generation of knowledge. However, some of them are more comprehensive in nature, covering several of these areas. These are presented in the table below.

Table 1. Promising Practices

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
Argentina	AIstitutionalization of Translate services, expertise and interpretation of indigenous languages in the Chaco Judicial Branch.	Governmental	Justice	Access to justice
	Warmis Protectors of Seeds	Indigenous women's organization	National Council of Indigenous Women -CONAMI Argentina	Visibility
	As a people, create an advocacy protocol within the internal justice bodies - Nor feleal ka pu kona by el kume felen	Mixed indigenous organization	Lafkenche Zonal Council. Mapuche Confederation of Neuquén - Newen Mapu Community	Prevention Attention Access to justice
	Economic violence against indigenous women	Indigenous women's organization	CONAMI Argentina	Prevention
Bolivia	Training for indigenous authorities of Indigenous Peasant Women (Jalja Mallkus) of the Marka Indígena Originaria Viacha for their involvement in the fight and "denaturalization" of the violence against women	Governmental	Municipality of Viacha	Prevention Access to justice

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
Brazil	Indigenous women in Brazil denounce genocidal practices	Indigenous women's organization		Advocacy Visibility Denunciations
	Consultation protocol Munduruku indigenous people.	Indigenous peoples	Munduruku peoples	Advocacy
Chile	Special Program Health and Indigenous Peoples (PESPI)	Governmental	Health Service/ MINSAL	Prevention Attention
Canadá	Wetsuweten (Wet'suwet'en)	Organization and indigenous peoples		Advocacy Denunciations
Colombia	Pedagogy of Mother Earth Education Program	Indigenous organization	Antioquia Indigenous Organization Antioquía University	Prevention Knowledge generation (training)
	Intercultural education system	Indigenous organization	Autonomous Intercultural Indigenous University (UAIIN).	Prevention
	Observatory of gender violence against indigenous women	Mixed Indigenous organization	(ONIC) Organización Nacional Indígena de Colombia	Advocacy Generation of evidence Denunciations Access to justice Punishment
	Attention and training for indigenous women in the North of Cauca, Colombia.	NGO	(CAPS) Corporación Centro de Atención Psicosocial	Attention
	Sowing a Dream in Caloto Cauca	NGO	<i>Triunfemos</i> Foundation	Prevention
	Emberá Wera Project / Genital Mutilation	Intergovernmental body	UNFPA	Advocacy
	Interinstitutional and Intercultural Strategy for a Comprehensive Approach to Gender Violence and Harmful Practices of Indigenous Peoples	Governmental	National Family Welfare System (SNBF)	Comprehensive care

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
Ecuador	Our voices like thunders !!!	Mixed indigenous organization	Sucumbios Kichwa Nationality Youth Association "Amawta Ñam" AJNAKISE - FONAKISE	Prevention
United States	Database women, girls and people dual spirit indigenous missing and murdered.	Indigenous organization	Sovereign Bodies Institute	Advocacy Generation of evidence
Guatemala	Dialogues between the indigenous people's authorities and indigenous women's organizations to systematize collective assessment and perception of violence against indigenous women, adolescents and girls.	Governmental	DEMI Ombudsman for Indigenous Women, Municipal Offices for Women, Office of the Attorney General of the Nation, Public Prosecutor	Prevention Access to justice
	Emergency hotline for indigenous women in Guatemala in 4 languages	Governmental	(DEMI) Defensoría de la Mujer Indígena	Protection
	School of empowerment and leadership	Indigenous women's organization	Young Mayan Movement MOJOMAYAS – CONAVIGUA	Prevention
	Strategic litigation	Indigenous women's organization	Indigenous Women-Lawyers Association CHOMIJA	Prevention Access to justice
	Reparations for survivors of the armed conflict	Indigenous women's organization	(CONAVIGUA) Movimiento de Jóvenes Mayas MOJOMAYAS	Advocacy Reparation
	Opening Opportunities Program	NGO	Population Council	Prevention Care

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
México	Indigenous women's rights workshop	Governmental	Poblano Institute of Indigenous Peoples	Prevention
	Study: Gender Violence Against Women in Indigenous Regions of Mexico	Governmental	Center Investigations and Higher education in Anthropology Social (CIESAS), National commission to prevent and Eradicate Violence against women (CONAVIM).	Advocacy Evidence generation
	Zapatista Autonomous Schools	Indigenous organization	EZLN	Prevention Advocacy
	Autonomous health care system	Indigenous organization	Autonomous network of doctors and traditional midwives of CDMX and the metropolitan area	Prevention Care Healing
	Workshop: Mapping sadness, healing together	Indigenous women's organization	Yehcoa Um Collective	Healing
	Self-managed Model of Attention to Gender Violence and Sexual and Reproductive Health through Indigenous Women's Houses (CAMI)	Indigenous women's organization	CAMI Network	Care Healing
	Community Gender Emergency	Indigenous women's organization	National Coordinator of Indigenous Women <i>CONAMI</i> Mexico	Advocacy Generation of evidence Visibility
	Updating guide for community authorities in cases of resolution of gender violence.	Indigenous women's organization	National Network of Indigenous Lawyers <i>RAI</i>	Prevention Access to justice
	Feminist Camps	NGO	Center for Studies and Community Strengthening <i>Mano Vuelta A. C</i>	Prevention Healing
	Mayan Justice Promoters: Building Paths for the Exercise of Our Rights (in Spanish: Construyendo Caminos para el Ejercicio de Nuestros Derechos	NGO	EQUIS: Justice for Women A.C.	Prevention Care Access to justice Healing Advocacy

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
Nicaragua	AMICA Organization	Indigenous women's organization	Association of Indigenous Women of the Atlantic Coast - AMICA	Prevention Care Protection Access to justice Healing Advocacy.
	<i>Nidia White</i> Movement for Women.	NGO/ Women's organization	Nidia White Movement for Women.	Prevention Care Access to justice Healing
Panamá	Respect My Being and Thus We Combat Sexual Abuse in Children and Adolescents of the Kuna Yala Region	Indigenous women's organization	National Union of Kuna Women	Prevention Access to justice Advocacy
	Empowering indigenous women to confront gender-based violence	NGO	Panamanian Center for Women (CEMP)	Prevention Healing
	Diagnosis on indigenous women of Panama	Intergovernmental body	UNDP	Generation of knowledge Advocacy
Paraguay	Empowerment and leadership for advocacy	Mixed indigenous organization	OPG - National Organization of the Western Guaraní People	Prevention
Perú	"Getting to the Bottom of Impunity" Study	Governmental.	Ministry of Education	Generation of knowledge Advocacy
	Safe and violence-free schools" Report, SiseVe Platform information analysis	Governmental	Ministry of Education	Generation of knowledge Advocacy
	Strategy for the Prevention, Attention and Protection Against Family and Sexual Violence in Rural Areas	Governmental	Ministry of Women and Vulnerable Populations	Prevention Care
	Strategy for strengthening the management of harmonious relations at school, the prevention and attention to violence in cases of decentralized educational management	Governmental.	Ministry of Education	Prevention Care

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
Perú	Support Strategy for Harmonious Relations in School to Prevent Sexual Violence Against Girls and Boys in Primary Education EIB	Governmental.	Ministry of Education	Prevention.
	Women's voice and leadership	Indigenous women's organization	(ONAMIAP) Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú	Prevention Advocacy Access to justice
	FEMAAM Community Ombudsman for children, adolescents and women	NGO – Indigenous organization	Flora Tristán Peruvian Women's Center Federation of Aguaruna Women of Alto Marañón (FEMAAM)	Prevention Care Access to justice Advocacy
	Exercise of the Rights of Older Adult Women Victims of Violence from a Gender Approach.	NGO.	National Network for the Promotion of Women - <i>RNPM</i>	Prevention
Venezuela	Learning through play	Indigenous women's organization	Wayuu Indigenous Women's Network.	Prevention.
The Americas	Cinema Forum "Our Lives in Images. Violence and Indigenous Women "	Indigenous women's organization	CHIRAPAQ Center for Indigenous Cultures of Peru - Latin American Coordinator of Cinema and Communication of Indigenous Peoples (CLACPI)	Prevention Advocacy
The Americas (Peru, Bolivia, Ecuador and Paraguay)	ComVoMujer Program	International Development Agency	GIZ.	Prevention Advocacy
International	FIMI Global Leadership School	Indigenous women's organization	International Indigenous Women's Forum (FIMI)	Prevention Advocacy
	Advocacy to have a CEDAW General Recommendation on the rights of indigenous women	ONG Indigenous women's organizations	Indigenous women's formations MADRE	Advocacy

Countries	Initiative	Type of Institution/ Organization	Main Organization/ Institution	Strategies for combating gender-based violence
International	Indigenous philanthropy and other sources of funding	Indigenous organizations Feminist women's organizations Foundations International Development Agencies Intergovernmental bodies	IFIP, FIMI, Pawanka Fund, Global Fund for Women, Mama Cash, Ford Foundation, Channel Foundation, UNFPA, UN Women, AECID, GIZ, CIDA	Financing



MAIN RESULTS AND FINDINGS

Criteria matrix

One of the main research results has been to develop a matrix to map, design, implement and evaluate initiatives to prevent and respond to violence against indigenous women, young women and girls

This matrix considers **nine criteria and 92 sub-criteria** and also establishes some **basic minimum criteria** for their eligibility. Each has a different percentage weight, as indicated in the table below.

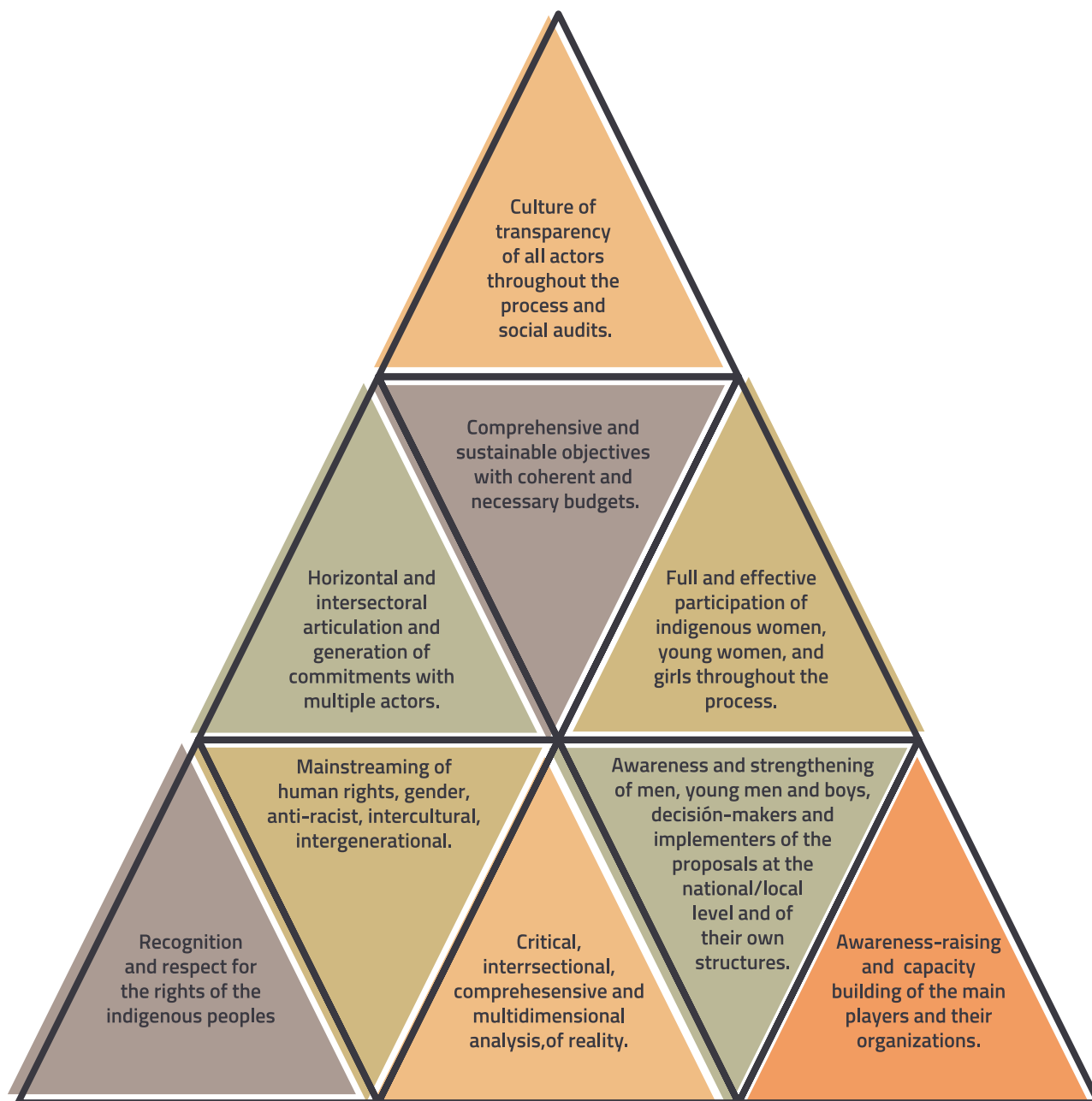
Table 2. Matrix criteria for the mapping, design, implementation and evaluation of initiatives

Nine matrix criteria	%
1. Recognition and guarantee of the human rights of indigenous women, young women and girls	15 %
2. Mainstreaming approaches	15 %
3. Cultural relevance	20 %
4. Consultative and participation procedures	10 %
5. Strengthening of leaderships, organizations and their own structures	10 %
6. Inclusive partnerships	5 %
7. Management oriented to processes and results	10 %
8. Sustainability	10 %
9. Transparency and accountability	5 %

For those initiatives that are being implemented or that have reached their final stage, a scoring system has also been established that classifies them as: **successful initiatives, promising practices or best practices**, according to the score obtained.

In a graphic way, a set of nine basic pillars could be highlighted, which illustrate the essence of the matrix.

FIGURE 2. NINE PILLARS BÁSIC



The nine matrix criteria indicated are essential and complementary. However, given the characteristics of this study, it is important to emphasize the components that have been included in the first five, through the five graphs presented below.

FIGURE 3.



FIGURE 4.



FIGURE 5.

CULTURAL RELEVANCE

(THESE CRITERIA ARE ESSENTIAL FOR THE SUSTAINABILITY OF THE INITIATIVES)

Promoting dialogue and exchange of experiences among communities and government.

Recognizing the worldviews of indigenous peoples, communities and women.

Commitment to eradicate practices in the name of tradition that reproduce or accentuate violence against W, Y and G.

Understanding the different forms of violence from the perspective of indigenous women, young women and girls.

Promoting awareness and capacity building in indigenous men, youth and children.

Involving indigenous peoples' and women's institutions and ways of organizing.

Developing capacities of governmental, intergovernmental and civil society key players through an intercultural approach.

Identifying, recognizing, and strengthening their own positive practices, values and beliefs.

Considering the spiritual dimension of indigenous peoples transversally.

Recognizing indigenous women as active connoisseurs of knowledge and practices to prevent, eradicate and heal.

Considering the relevance of indigenous translators, interpreters and experts.

Developing consultation and consensus mechanisms (direct and horizontal dialogues).

Analysing their own justice systems, recognizing strengths and weaknesses.

Involving indigenous leaders in an active way.

Recognizing and respecting linguistic diversity.



FIGURE 6.

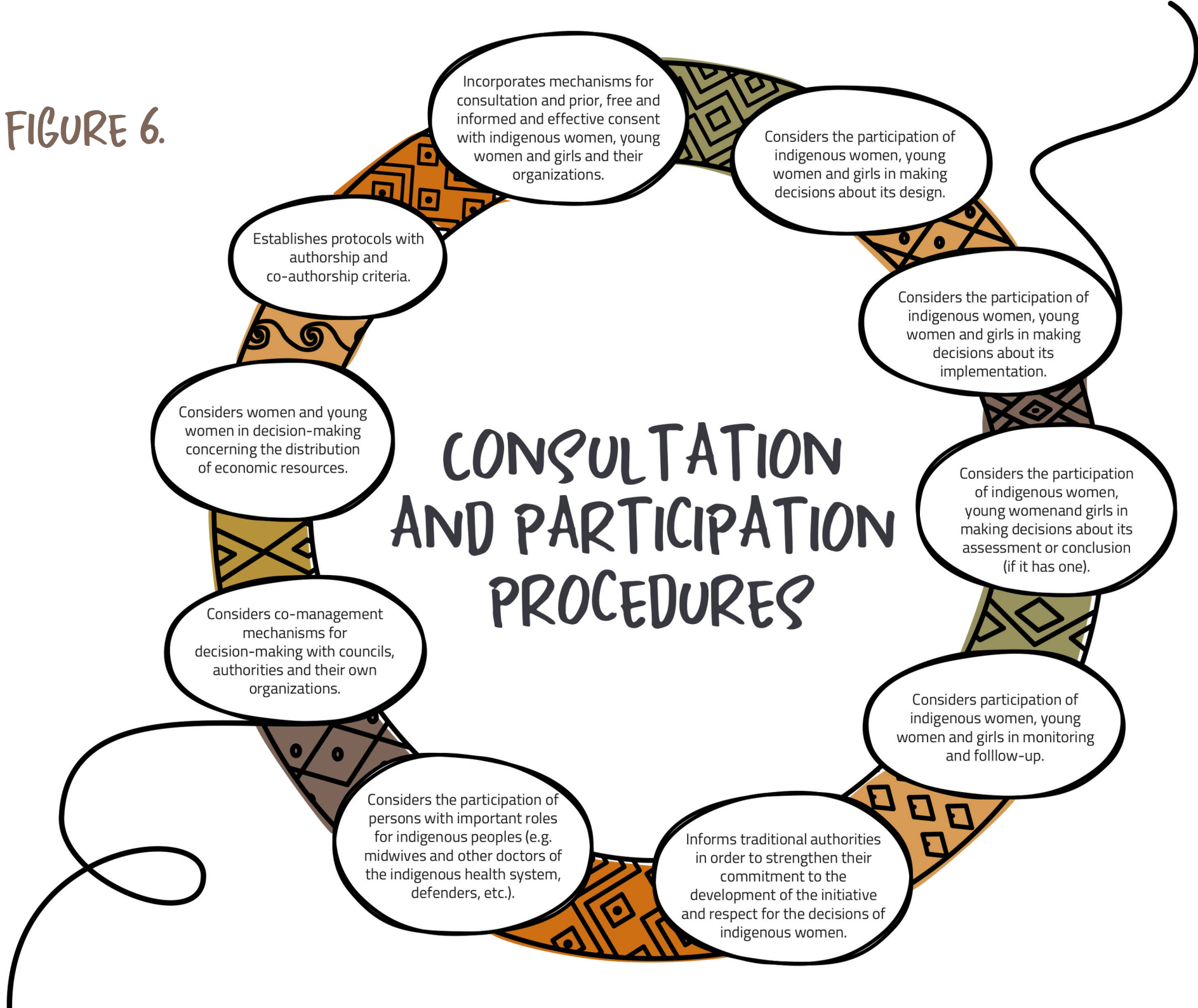


FIGURE 7.

STRENGTHENING LEADERSHIP, ORGANIZATIONS AND THEIR OWN STRUCTURES

Promoting processes of awareness and capacity building with indigenous and non-indigenous men, young men and boys.

Promoting the leadership and representation of indigenous women, young women, and girls.

Promoting capacity building of indigenous women, young women, and/or girls to manage and address the different forms of violence.

Promoting the strengthening of indigenous women and/or youth organizations to confront the different forms of violence.

Promoting the individual and collective autonomy and empowerment of women.

Promoting the strengthening of mixed organizations to confront the different forms of violence.

Promoting the generation of intimate circles of trust and sisterhood among indigenous women, young women and girls.

Promoting the implementation of actions by ancestral authorities to prevent and eradicate the different forms of violence.

Promoting hiring indigenous women and young women in the working teams.

Incorporating local inputs (their own resources, ancestral knowledge, spiritual, etc.).

Generating exchange of experiences among organizations of indigenous women promoting.

Supporting their own media, such as community radios, to promote the rights of indigenous women, young women and girls empowerment and capacity building.

Promoting the participation of indigenous women, young women and girls in decision-making spheres (governmental and civil society).





MAIN FINDINGS IN THE ANALYSIS OF PRACTICES

- While governments are currently promoting greater prevention of gender-based violence, which a few decades ago was non-existent, these efforts are insufficient. This is due, among other reasons, to the low budget allocation and the complexity of the violence suffered by indigenous women, youth and girls. Gender-based violence against indigenous women, young women and girls constitutes a structural juncture of inequalities.
- The context of the COVID-19 pandemic has highlighted the meager preparedness of governments to guarantee rights in times of crisis and the lack of contingency plans. In most Latin American countries, the low operability and provision of care services by states has been highlighted by the increase in cases of gender violence and the worsening of existing gaps among population groups such as indigenous women, young women people and girls.
- The implementation and mainstreaming of gender, anti-racist, intercultural, intersectional and intergenerational approaches continues to be a challenge at the governmental and intergovernmental level. In the experiences analyzed, intersectionality, cultural relevance, the development of consultative and participatory processes and the strengthening of leadership, organizations and their own structures are still weak criteria. In addition to this, the trend in the international arena of giving homogeneous directives has yet to be overcome, and it can be an obstacle at the national context when considering and incorporating cultural relevance. Similarly, there is a tendency to make a separate reading of the normative frameworks related to the rights of indigenous peoples and the frameworks related to women's rights and gender equality.
- The criterion of cultural relevance in the government initiatives presented is not significantly implemented. Making it complex to address violence where indigenous epistemes and cosmogony are unknown, including linguistic, spiritual, artistic and healing practices, which also constitutes a form of violence. One pursuit of interest is made up of the initiatives developed in local areas that involve training,

awareness-raising, dialogue and exchange processes with indigenous peoples' authorities and with indigenous women, among other actors.

- The government initiatives that stand out in the criteria of consultative processes and participation are those that are implemented in a decentralized manner. This is reflected in the definition of the general guidelines of the programs that are executed with territorial and cultural relevance.
- The valuable initiatives promoted by the organizations of indigenous women and peoples are not duly taken into consideration as a reference by government bodies. An obstacle may be the little systematization and dissemination, the lack of effective participation channels for the design of public policies and programs, stereotypes, discrimination and epistemic violence, which are still present in the institutions.
- In the approaches of the initiatives promoted by indigenous organizations, especially women's organizations, the loss of balance, extractive activities, pollution, sexual abuse, among other expressions of violence, are considered as a web of interrelations granting wealth and heterogeneity to the resources and strategies used. These include prevention, access to justice, care, generation of knowledge and healing, among others. These strategies lie in the realities lived by the communities, capturing and considering their own world views and knowledge, relevant to combatting the violence they face.
- The initiatives of indigenous organizations stand out for their great capacity to establish dialogues and achieve inclusive alliances with both local actors (municipalities, schools, health services) and international ones (international cooperation organizations). Also due to the incorporation of the intercultural approach, whose objective is to improve the quality of exchanges and symmetry in contacts, recognizing the diversity of cultures as a value. At the same time, the intergenerational approach grants value and recognition to ancestral knowledge, favoring intra and intergenerational learning and promoting the transfer of historical memory.
- Some of the initiatives collected have promoted the awareness and training of men of different age groups, highlighting the work with adolescents and young people in Guatemala and Ecuador, led respectively by the MOJOMAYAS-CONAVIGUA and AJNAKISE-FONAKISE

organizations. However, in a subsequent stage it would be necessary to broaden the collection of initiatives that include this component and to go deeper into the analysis of the effectiveness and relevance of working on a masculinities approach with an intercultural perspective.

- In the specific case of the initiatives of indigenous women focusing on access to justice, there is a double discrimination, both in the state and community systems. Experiences such as that of the CHOMIJA Indigenous Lawyers Association and the Mexican Indigenous Lawyers Network define key actions to promote a cultural change that ensures conditions of justice for indigenous women, young women and girls, regardless of the system one aims to access and/or can access.
- In the area of reparation, the aforementioned initiatives -resulting from joint effort of indigenous women's organizations and feminist organizations- still show a very high level of impunity; and the need to continue pressing for States to effectively comply with the sentences established by international human rights bodies. The advocacy actions led by organized indigenous women have demonstrated their effectiveness in terms of visibility and the generation of global solidarity, where all the previous work of organizational strengthening and articulation has been key.
- Among the experiences collected, we can highlight those that, after being promoted by indigenous organizations, were recognized by the State and institutionalized. Such is the case of the practice of access to justice in the Argentine Chaco, Indigenous Women's Houses (*Casas de la Mujer Indígena, CAMI*) in Mexico, or various proposals for academic training in Colombia.



RECOMMENDATIONS

Although **progress is recognized in the incorporation of the rights approach** in government interventions, this recognition still constitutes **a critical issue in the case of indigenous peoples**. This implies respecting the organizational structures of indigenous peoples and women, considering the importance of the cultural and spiritual dimension, eliminating the criminalization of human rights defenders, reducing levels of impunity, and generating effective reparation processes.

After decades, many governments have failed to make reparations to the victims in cases in countries such as Peru, Guatemala and Colombia. These elements give center stage to the duty of the State as guarantor of rights, whose responsibility is unavoidable and is demanded from international organizations.

In accordance with the established conclusions and this aforementioned consideration, a set of recommendations directed at States is established:

- 1 Strengthen the role of States as guarantors of rights.** This involves, among its multiple responsibilities, strengthening its justice systems, eradicating corruption and impunity, and periodically informing the different human rights instruments on the government's progress in complying with the international commitments assumed in relation to addressing violence against indigenous women, young women and girls.
- 2 Consider a complementary and indivisible analysis the rights instruments and development agendas that promote the exercise of the rights of women and indigenous peoples,** in the design and implementation of policies, programs and services to respond to gender-based violence against indigenous women, young women and girls. The following can be cited as priorities: the United Nations Declaration on the Rights of Indigenous Peoples, ILO Convention No. 169 on Indigenous and Tribal Peoples in independent countries, the Convention on the Elimination of All Forms of Racial Discrimination, the American Declaration on the Rights of Indigenous Peoples and the Final Document of the

World Conference on Indigenous Peoples, the Convention on All Forms of Discrimination against Women and the Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women "Convention of Belém do Pará".

- 3** Address violence against indigenous women, young women and girls. This, based on **a multidimensional and comprehensive understanding of violence, where the violation of collective rights exacerbates gender violence** at the individual level. This implies collecting and analyzing disaggregated **qualitative and quantitative information** on the situation and the different forms of violence that affect indigenous women, young women and girls in different territories, cultural contexts, etc. Also understanding that interculturality and cultural relevance apply, not only to indigenous women in rural contexts, but also in urban contexts and in context of forced migration. Currently, more than half of indigenous women live in urban contexts.
- 4** Invest more **human, time and economic resources to mainstreaming** human rights, gender, anti-racist, intercultural, intersectional and intergenerational approaches. That these be implemented effectively, at all levels and sectors of State institutions. **Give greater continuity and sustainability to innovative programs** to address violence against indigenous women, youth and girls and promote concrete strategies that emphasize protection, reparation, healing and access to justice.
- 5** **Give greater continuity and sustainability to innovative programs** to addressing violence against indigenous women, youth and girls and promote concrete strategies that emphasize protection, reparation, healing and access to justice.
- 6** **Make an equitable distribution in the allocation of funds** for each actor, allowing indigenous women's and youth organizations especially, but also local indigenous authorities and key referents in indigenous communities, to participate fully throughout the life cycle of the initiative and make it more sustainable.

- 7** **Develop strategies, infrastructure and capacities** to deal in a relevant way with violence against indigenous women, youth and girls in **social-health emergency contexts**, such as the one currently being experienced during the COVID-19 pandemic. In this sense, it is necessary in future scenarios to anticipate larger and more consistent contingency plans in crisis situations, for the prevention and attention of cases of gender violence against adult women, young women people and girls in general, and indigenous women, young women and girls in particular.
- 8** **Reinforce the incorporation of the intercultural and cultural relevance approach** to make its interventions with indigenous women, young women and girls more effective. This implies, not exclusively: promoting **an intercultural approach that transforms power relations**, eliminating discrimination which constitutes a form of violence; **greater horizontal dialogue between official and indigenous peoples' own health, education and justice systems** systems, and to recognize indigenous women as subjects of rights and repositories of wisdom. More specifically, to overcome access barriers to care services, among other relevant aspects, the responsible personnel must be trained and sensitized in each of the instances involved; decentralize initiatives; adapt services to each cultural and geographic context; consider indigenous translators, interpreters and experts, incorporate midwives and other indigenous health experts for prevention and care; design social services with cultural relevance and contemplate in a complementary way indigenous psychological care and healing processes.
- 9** **Promote alliances between multiple actors** to develop more comprehensive initiatives that favor the synergy of resources, knowledge and capacities. In these alliances it is important to consider the universities in their crucial role, not only in the generation of knowledge and information with cultural relevance, but also as educators of professionals who are sensitized and committed to human rights, non-racial ethnic discrimination, gender equality and intersectional analysis. This knowledge is essential for societies to advance in substantive equality.
- 10** Promote greater **exchange of best practices, knowledge and strategies** to address violence against indigenous women. This should be done from the generation of communities, practice banks,

systematization of experiences and their dissemination, which allow progress in the consolidation of intercultural models, from the recognition of practices that have already achieved successful results. This implies giving accessibility to this information to indigenous women's organizations that live in urban and rural locations. It involves promoting greater access and dissemination of information, making use of alternative means of communication belonging to indigenous peoples, such as community radios. It also implies investing more resources in digitizing information and in improving access to it by indigenous women, young women and girls, to overcome the enormous digital gaps current today.

11 **Recognize, support and replicate the indigenous initiatives developed** and take them as references in the design of public policies and programs, in order to obtain greater effectiveness in interventions combating violence against indigenous women, youth and girls, especially those that are linked to the areas of healing, reparation and access to justice.

12 Strengthen the institutional framework that currently exists to prevent and eradicate gender-based violence and promote a **specific institutional framework** with specialized services to address violence against indigenous women, youth and girls.

BIBLIOGRAPHIC REFERENCES

- Inter-American Commission on Human Rights. (2017). *Indigenous Women and Their Human Rights in the Americas*. Available in. Available in: <https://www.iwgia.org/images/documents/popular-publications/indigenous-women-americas.pdf>
- FIMI and PATH/Alianza InterCambios. (2013). *Knowledge dialogue on violence against indigenous women. Methodological approaches to intercultural research, Mexico*. Available in Spanish: <https://www.fimi-iiwf.org/wp-content/uploads/2020/07/Manual-sobre-investigacion-intercultural-de-violencia-contra-mujeres-indigenas.pdf>

PROMISING PRACTICES AND REPLICABLE INTERCULTURAL MODELS TO PREVENT AND RESPOND TO VIOLENCES AGAINST INDIGENOUS WOMEN, YOUNG WOMEN AND GIRLS IN LATIN AMERICA AND THE CARIBBEAN.

EXECUTIVE SUMMARY

One of the three transformative results of the United Nations Population Fund (UNFPA) is to end gender-based violence against women and harmful practices against girls and adolescents. To achieve this goal, UNFPA has promoted the implementation of the Essential Services Package for Women and Girls Subject to Violence in the Latin America and the Caribbean region.

As part of its regional actions, in 2018 it created the Essential Services Community of Practice with the objective of having a quality multisectoral response centered on the needs of survivors. This community is made up of 18 countries in the region and includes the participation of government agencies, civil society organizations, agencies of the UN System and international cooperation.

In 2020, the Spotlight Regional Programme, an initiative launched by the European Union and the UN System to end all forms of violence against women and girls and femicide/feminicide in Latin America, strengthened the Essential Services Community of Practice through the systematization of promising practices on challenging issues in the response to violence against women and girls, with the aim of developing technical guidelines countries can use to provide a differential and inclusive response with an intersectional approach.

In this context, UNFPA, in partnership with **CHIRAPAQ Centre for Indigenous Cultures of Peru** an indigenous non-profit organization that has a consultative status with ECOSOC, promoted the systematization entitled: **“Promising practices and replicable intercultural models to prevent and respond to violences against indigenous women, young women and girls in Latin America and the Caribbean”**.

📷 @SpotlightAmLat ✉️ lacro.portal@unfpa.org 🌐 <https://www.spotlightinitiative.org/>

Other published materials: <https://serviciosesencialesviolencia.org/>

Initiative Spotlight (2021). All rights reserved.

