

No More Stolen Sisters: Addressing Femicide Against Indigenous Women and Girls. Asia and the Pacific Report

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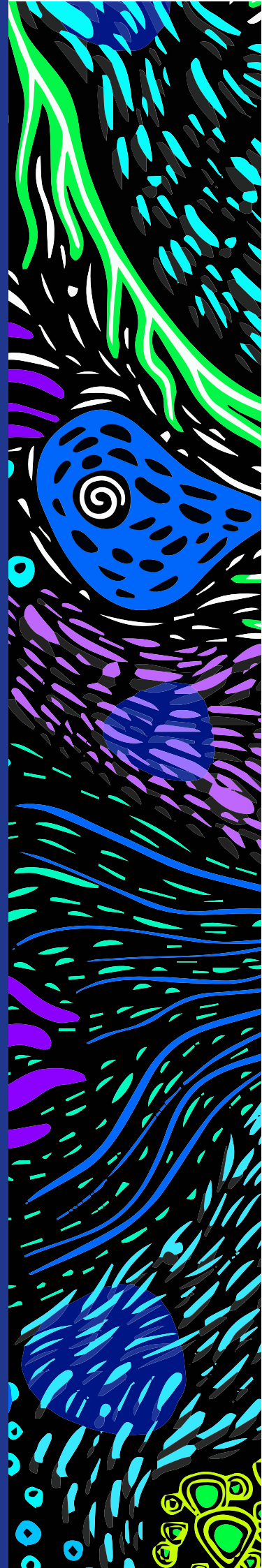
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ARC Centre of Excellence for the
Elimination of Violence Against Women



NO MORE STOLEN SISTERS: ADDRESSING FEMICIDE AGAINST INDIGENOUS WOMEN AND GIRLS.

ASIA AND THE PACIFIC REPORT





Traditional Custodians

The Australian Research Council Centre of Excellence for the Elimination of Violence Against Women acknowledges the Traditional Custodians of the lands on which our various nodes stand and whose cultures and customs have nurtured and continue to nurture these lands. We pay our respects to Elders past and present. We extend our respects to all Aboriginal, Torres Strait Islander, and other Indigenous peoples around the world.

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Elimination of Violence Against Women

The Australian Research Council Centre of Excellence for the Elimination of Violence Against Women (CEVAW) aims to transform our understanding of gender-based violence by examining the structural drivers that cause and compound violence, while pioneering evidence-based approaches to improve policy and practice across Australia and the Indo-Pacific. The Centre mobilises survivor-centric and Indigenous methodologies, interdisciplinary collaborations, and Indo-Pacific partnerships to deliver scalable solutions across legal, security, economic, health, and political systems.



UNFPA, the United Nations sexual and reproductive health agency, works to uphold the rights and choices of women, girls and young people across more than 150 countries. UNFPA strives to ensure that every pregnancy is wanted, every childbirth is safe, and every young person's potential is fulfilled.

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Abstract

This report presents a summary of the discussions, insights, and recommendations from the Asia and the Pacific regional roundtable on *No More Stolen Sisters. Addressing Femicide Against Indigenous Women and Girls*, hosted by CEVAW and UNFPA. In Asia and the Pacific, the term “femicide” is considered too narrow to capture the broader continuum of violence experienced by Indigenous women and girls. Deaths are misclassified as suicide, cases are under-reported due to families and communities choosing to keep the violence “private”. Harm is embedded within kinship and community structures that may remain invisible within conventional understandings of femicide. The risk to young girls and young women is particularly high. Disconnection from traditional land and kinship systems contributes to community fragmentation and heightened vulnerability across the region. Under-reporting continues due to racial/ethnic bias against Indigenous communities. Community-level data collection with embedded care practices must be prioritised in all institutional responses to allow victims/survivors and their family to tell their story.

1. Introduction

Femicide, the gender-related killing of women and girls, represents the most brutal form of gender-based violence. While it affects women and girls in all regions, Indigenous women and girls face a disproportionate and racialised burden of femicide, fuelled by the intersection of gender-based violence, systemic racism, colonial legacies, and State inaction or complicity.

From North to South America, from the Pacific to the Arctic Circle, Indigenous women and girls are at heightened risk of femicide, often at the hands of intimate partners or family members. However, they can also be victimised by actors outside their communities, including state agents, non-Indigenous individuals, and the broader impacts of industries such as resource extraction. These industries may not directly perpetrate violence but can contribute to increased risks of exploitation, displacement, and gender-based violence, creating conditions that heighten the vulnerability of Indigenous women and girls to femicide. This violence is not only personal but collective: it reverberates through families and communities, eroding cultural continuity, community resilience, and collective memory. Effective responses to femicide must therefore extend beyond individual cases to include culturally grounded, community-led strategies for healing and resilience, centred on justice, memory, and the restoration of dignity.

Violence against Indigenous women and girls often occurs in contexts of extreme vulnerability and poverty rooted in racism and structural discrimination, including those shaped by armed conflict, the militarisation of Indigenous territories, forced displacement and migration, the suppression of cultural practices, and the criminalisation of Indigenous women defenders of land and the environment. These conditions are reinforced by intersecting systems of patriarchy, racism, colonialism, and hegemonic economic models that disproportionately affect Indigenous women, their territories, and their peoples, and that constrain the full exercise of their participation, power, and rights.

Femicide against Indigenous women and girls remains inadequately addressed. In some cases, it is rendered invisible through misclassification, erasure in biased or incomplete data systems, or neglect by authorities. In other contexts, it is made hyper-visible in ways that pathologise Indigenous communities and justify punitive state responses, rather than fostering accountability or healing. The lack of disaggregated data, the invisibility of systemic drivers such as racism and colonialism in quantitative analysis, and the failure to centre Indigenous voices and knowledge in prevention strategies contribute to continued harm.

It is essential to recognise that intergenerational trauma, rooted in colonial violence and state marginalisation, contributes to the over-representation of Indigenous women and girls as victims, and men as perpetrators. These same historical forces have also shaped the conditions under which some Indigenous men may be both marginalised and criminalised, often without adequate support or access to healing. While men of all racial and cultural backgrounds commit violence, the pathologisation of Indigenous men must be understood within a broader context of state violence, racism, and structural neglect. Colonial histories profoundly impact the stories of communities and their relationships with state authorities, significantly eroding trust and engagement and affecting access to justice. Consequently, the issue of impunity must be understood as a state and systemic failure to protect and respond, not as an indictment of communities that have themselves endured structural violence, exclusion, and generations of harm. Therefore, these historical contexts are crucial for bridging perspectives, supporting robust risk mitigation and effective case management systems, and developing effective strategies to prevent femicide and address its underlying risk factors while holding all perpetrators accountable.

In December 2024, UNFPA, in partnership with UN Women and UNODC, and with support from the kNowVAWdata initiative and the Centre of Excellence for Civil Registration and Vital Statistics (CRVS) Systems, convened the first Global Expert Group Meeting on Addressing Femicide: Measurement and Accountability. This three-day roundtable brought together experts to advance a collective approach to understanding and preventing femicide, identifying key areas to strengthen data systems, case management, and prevention mechanisms.

In order to support an ongoing platform for convening to address femicide, UNFPA in partnership with the Australian Research Council Centre for Excellence for the Elimination of Violence Against Women (CEVAW), an interdisciplinary, Indigenous-centred research centre dedicated to addressing the full range of violence against women in the Indo-Pacific, convened regional dialogues (January and February 2026), followed by a Global Expert Group Meeting (April 2026), focused specifically on femicide against Indigenous women and girls, to amplify Indigenous voices, address the systemic drivers of this violence, and support the co-creation of data, justice, and prevention approaches rooted in Indigenous leadership, feminist decolonial frameworks, and the lived realities of victims' families (see Appendix 1).

2. Purpose and Method of a Regional Dialogue

The regional dialogues took place exclusively online and were structured around three regional sessions—covering the Americas; Asia and the Pacific; Africa and the Arab States—followed by a global merger session comprising those participants who wish to represent the region. This format was designed to provide a safe, accessible, and inclusive space for in-depth, regionally grounded dialogue on femicide against Indigenous women and girls.

We have attached the format that guided each dialogue (see Appendix 2). The first hour was dedicated to developing a shared understanding of femicide grounded in community contexts from representatives lived experience. The second and third hours were dedicated to breakout sessions where individuals self-selected the topics and conversations that they would like to contribute to, on issues such as data governance, data systems, data collection, intergenerational trauma, early warning, system level prevention and response. The dialogue then concluded with final reflections and recommendations. These dialogues were transcribed and then analysed for report compilation by a team from UNFPA and CEVAW. Each report seeks to capture, in participants' own words, as much as possible, their reflection and knowledge of definitions, experiences, actions, and recommendations. We have deidentified the data to ensure that individuals are protected from reprisals due to direct quotation and adhered to the data storage recommendations per the recommendations of the human ethics review board (Griffith University HREC/2026/0020).

Those who attended and participated in the dialogues applied, via an application form, in the final quarter of 2025. The application called for participants who could contribute to a regional and global dialogue on Indigenous experiences and knowledge of femicide. Selection prioritised those who are working with communities in a practitioner, research or advocacy role. There was a particular effort made to ensure that representation came from local, 'grassroots' representatives - that is, people who may not have had the opportunity to attend or present at the international level on this topic in forums such as the UN Human Rights Council and UN Permanent Forum on Indigenous Issues.

3. Asia and the Pacific Regional Context

- **Femicide is not a familiar term in Asia and the Pacific.** Many communities would not relate to that word. They will talk about murdered and missing women, murdered women, women who have been abused, bashed, or hurt. Femicide is not a term that the community may understand (in translation and meaning).
- **In the aftermath of colonisation, kinship structures and systems are being reconnected.** The tension is defining “ourselves”, identifying what is culturally appropriate, and working within our communities to be the response rather than experience something else external pushed upon us.
- **Outrage for victims of femicide is not equal.** The death of some women is reported in the media and addressed by politicians with more sympathy than minority and Indigenous women: “outrage is limited to women who fall under a certain category”.
- **Suicide.** There are two experiences of suicide in the region. One experience is that Indigenous communities will say a woman has died as a result of suicide, when there is clear evidence of homicide. These narratives are often promoted by the husband’s family and accepted by the police who are also located in the community. A second experience of suicide is that it is higher in Indigenous communities because of relationship and family breakdown. For example, Indigenous women who die by suicide subsequent to the experience of seeking help but not receiving a helpful response.
- **The relationship between the removal of people from their traditional lands as a driver of femicide.** There is a need to talk about the impact on Indigenous communities when they are removed from their connection to land and community. How forced removal and relocation drive people, whose livelihood has been connected to land, into poverty and increased rates of family breakdown.

4. Conceptualising Femicide in Indigenous Contexts

- **Femicide is an academic concept** that is not commonly known to the Indigenous communities in Asia and the Pacific. The discussion repeatedly highlights that the term femicide is less understood by Indigenous communities across Asia and the Pacific. Femicide could be viewed as “limiting” given the damage to Indigenous women’s bodies (suicide, unborn babies).
- **Femicide should not be understood as women against men.** This is a Western construct. In Indigenous communities, there are traditional understandings of roles, responsibilities and acknowledgment of each other that have been lost.
- **The racialised response to femicide and the downplaying of family violence as less criminal make identifying and reporting femicide difficult.** This reflects the racialised roots of what is identified as violence and the response to these types of violence. The identification and reporting of femicide are influenced by decisions about how it reflects the victim as a woman, her family, and her Indigenous identity.
- **Young women are especially vulnerable to femicide and other forms of violence that can lead to femicide.** Young women who experience trafficking, sexual relationships at a young age, child removal, state inaction, and systemic racism. Young women are at greater risk due to failure to provide a targeted response to young women’s vulnerability and lived experiences as they do not neatly fall within the categories of “adult women” and “children/girls”.

5. Indigenous-led Data Governance, Evidence, and Memory

Quantitative Data: the Visibility of Numbers

- **Quantitative data is valuable because it makes violence visible and legible to policymakers and the public**, particularly for grassroots women's organisations working on violence against women advocacy. As experts from Fiji explained, data enables them to identify the prevalence of violence against women and prompt immediate action.
- **Data on femicide exists, but it is fragmented.** It is collected across police, crisis centres, hospitals, and Indigenous women's organisations - but there are no linkages. There is no knowledge of "femicide monitoring", and it is uncertain who would be responsible for this.
- **Femicide of Indigenous women is structurally under-reported.** Many deaths may never enter official or public data systems unless they are sensationalised or considered particularly "heinous" in a community that is "used" to this violence. In some communities, murders are reported by the media, which could provide a "starting point" for data collection, but in some countries such as Pakistan, there is no media reporting of femicide cases from Indigenous communities.
- **Community-level data collection is critical.** In countries where women's experience of violence is now being formally documented through village, district, and regional meetings: women's organisations can/should bring the data to grassroots gatekeepers, including male community leaders, to alert them to patterns. In the Pacific, for example, religious and community leaders are key gatekeepers in Indigenous and rural communities. Thus, numbers matter in these conversations as they help women's organisations raise awareness and legitimise advocacy efforts.

Qualitative Data: Storytelling and Indigenous Knowledge Systems

- **Stories are a legitimate and powerful form of qualitative data.** Governments often prefer numbers over narratives. Indigenous knowledge prioritises lived experience as expertise, and this must guide change. Strength-based storytelling centres on the strength, resilience, resistance, survival, and wisdom of Indigenous women, girls, their families, and communities, rather than positioning them in deficit or pathological terms. These stories acknowledge the historical dehumanisation of Indigenous people and reintroduce humanity, care and dignity into how femicide and violence are understood. Story as data shows how we care for victims and family survivors, not by extracting information, but by holding truth safely, ethically and collectively. Stories allow complexity to be seen in ways numbers cannot, and support healing while also creating space toward accountability, learning and change.
- **Qualitative data must be recognised, prioritised and used across policy, legal and research spaces.** Need to challenge the evidence narrative. Stories are just as valid (if not more so) than statistics and should not require numerical data to legitimise lived experience. Numbers should not be the only measure of whether harm is real. Stories provide context, depth and understanding, enabling decision-makers to listen, learn and then act. When shared ethically, safely and in ways that centre cultural practices and protocols, qualitative data strengthens systems responses by grounding policy and practice in real experiences rather than abstraction.
- **Risk of sharing stories.** There are real risks in sharing stories, particularly when narratives are generalised, reduced into "case studies," or used to homogenise different experiences. Stories must be place-based, and shared alongside Indigenous methodologies, theories and cultural context to prevent misuse. Risk is heightened by histories of colonial violence, surveillance and punishment; particularly when navigating systems such as child protection, courts and the criminal legal system. These risks often silence voices and must be acknowledged honestly, not dismissed.

- **Holding stories carries responsibility.** Indigenous-led data governance requires centring self-determination, consent, safety, and collectiveness (community-led). This must include ensuring decisions about when, how, and at what stories are shared. This includes protecting identities, honouring boundaries, and recognising that not all stories are meant for all spaces; those sharing stories must be honoured and provided with informed consent about how this is done. Collective need for structural pushback, particularly in legal systems that privilege “evidence” over lived experiences and truth-telling.
- **Stories as data must be relational.** Trust, safety and connection must be foundational and come before collection or engagement. How are we engaging and why, with what purpose? Relationality requires time, time to build relationships, authentic connection, safety, and there is a deep responsibility for those engaging to understand and manage cultural protocols, honour place-based processes and understand positionality. Reciprocity must be the starting point of all research and engagement: stories should never be taken without giving back. Qualitative data must benefit community and contribute to the change identified by them, not simply inform institutions or better someone's career. This is how accountability, transparency and cultural strength are maintained.

Bridging Indigenous-Led Quantitative and Qualitative Data Systems

- **Numbers and stories must be used together to reflect lived realities.** Numbers can become harmful when detached from context, while stories grounded in lived experience give meaning, depth, and humanity to data. What numbers are prioritised shapes what becomes visible, especially in funding and policy decisions.
- **Qualitative data is not supplementary; it reveals what numbers cannot.** While quantitative data shows scale and trends, stories make experiences visible, capture care, and reveal pathways of violence, resilience, and healing that tick-box and risk-based approaches often miss. Solutions are often found in qualitative data.
- **Scientific limitations of quantitative data must be acknowledged.** What is recorded (such as hospitalisations) defines what is seen, often capturing only a single moment in time (for example, risk assessment tools). Different concepts of time and cumulative harm matter, particularly in understanding femicide and Indigenous experiences.
- **Indigenous-led, self-determined data governance is essential.** Indigenous communities must lead data collection, storytelling, and reporting through culturally grounded approaches, including diverse formats such as art, memory, and community narratives. State interpretation of data is political.
- **Community ownership of data supports justice, accountability, and healing.** Data should serve communities, not extract from them. Power shifts, joint analysis, careful reporting on families and children, and attention to healing processes are necessary to prevent harm, challenge political misuse, and support meaningful change. There is a need for guidelines on reporting involving families and children.

6. Intergenerational Trauma, Impunity, and the Need for Systemic Prevention and Response Mechanisms

Ending Intergenerational Trauma Starts with the Legacy of History

- **Intergenerational trauma is rooted in colonial violence, dispossession, and state marginalisation.** In Papua New Guinea, for example, intergenerational trauma disrupts women's authority, land ownership, and social power. Intergenerational trauma causes system entrapment and cycles of misidentification, silence, and violence. For Indigenous people, there is a lack of institutional understanding that trauma is and can be carried down to the next generations.
- **Trauma is socially reproduced, normalising gender-based violence.** Silencing, shaming, and weak community structures perpetuate cycles of violence. There is also the need to reflect on the immense knowledge gap between and among generations of Indigenous groups: "How do we heal intergenerational trauma when there is so much gap between generations? There is this void from generations not understanding each other." Elders must be included in the journey. Thus, there is a need to bridge that gap, educate all generations on types of violence, healthy and unhealthy relationships, and coercive control.
- **State and service systems often fail to recognise intergenerational trauma.** Western systems and institutions lack understanding, creating "system entrapment" and continued silence. Additionally, there remains a challenge to allow survivors to guide their own healing journey, including access to counselling, safe spaces, basic needs support (food, shelter), and education. There is a chronic lack of sustainable funding for the continuity of care. Especially in situations where populations are displaced due to this violence and cannot return "home".
- **Structural neglect and bias over-represent Indigenous women as victims and men as perpetrators.** Violence is individualised; colonial masculinity and gender stereotypes are reinforced. This creates further divisions rather than pathways for collective healing.
- **Racialised and gendered narratives in institutions undermine effective response.** In countries such as Australia and New Zealand, violence is seen as "only an Indigenous issue" limiting broader accountability. In the region, the focus for governments introducing VAW legislation and data collection systems has been on "perfecting" these processes, without sufficient focus on trauma-informed programming and culturally sensitive, community-led responses to sexual and gender-based violence.

Seeking Help and Justice Despite State and Systemic Failures

- **Deep reliance on the state to take the harm (early warning signs) seriously.** Death reviews reveal opportunities to support victims, but there was insufficient response; silencing, minimising, and reinterpreting her experience; and racism. How do we shift the dial on institutional neglect?
- **When pursuing justice, the days are long and years are even longer.** Police and court (judges) minimisation of the suffering experienced by victims-survivors can be intentional and unintentional. Families don't know these processes or how long everything is going to take. Families may pursue justice for ten years or more. This takes a toll on all generations. Pursuing justice can be divisive within communities. Indigenous-led support networks dedicated to supporting Indigenous families who pursue justice are vital.

- **The state doesn't listen, so why keep expecting a different response?** An alternate response might be turning to plural justice systems and Indigenous mechanisms for a woman and community to be supported more effectively. This may not work in every context, but there is a need to have the conversation.
- **Institutions can prevent it; but they can also escalate it with ineffective intervention.** It can place women at more risk of violence – because now the family is shamed. In situations where communities are marginalised, exposing “private” matters to authorities can lead to retaliation against the woman with tragic consequences. Training for authorities, especially health and police sectors, is vital.
- **Risk assessment is important. But trust is essential for risk assessment.** Recorded risk may grow as the trust deepens. More will be told when the person feels safe to disclose. In the moment, the response to the courageous woman who comes forward is vital. There needs to be the prioritisation of care with any response to women who come forward.

Strengthening Prevention, Early Warning, and Response Systems

- Indigenous culture is prevention, and when we invest in culture, we invest in prevention for all.
- Integrate psycho-social support and community-led peer-healing initiatives alongside legislative reforms.
- Recognise racialised and gendered narratives in responses to women who report violence; recognise the systems need to be trained to respond with care.
- Prioritise education on healthy relationships and coercive control for young women.
- Ensure long-term funding and support for community-led intergenerational healing as well as survivor-led trauma responses that are tailored to individual needs.
- Address the media and political culture to blame and shame.

7. Conclusion and Regional Contributions to the Global Agenda

Priority Issues for Global Advocacy

- **Safe and inclusive data collection.** Statistics are needed, for example, to help with influencing policies, advocacy pieces, and reporting to funding bodies. However, this data will be fragmented and piecemeal because these are marginalised populations.
- **Silence is not always for the same reasons.** Cases are under-reported due to families and communities choosing to keep the violence “private” and, in other situations, underreporting will be due to racial/ethnic bias against Indigenous communities.
- **Trust in the legal and judicial system** is a challenge for reporting and for protection.
- **The risk to young girls and young women** is neglected and should be prioritised.
- **Care must be present** in allowing victims/survivors and their family to tell their story. This requires relationality practices and place-based stories.
- **Addressing intergenerational trauma** requires sustainable funding towards community-led and culture-sensitive trauma healing initiatives.

Next steps for collective action

- **Inter-regional knowledge exchange.** Learn from and share with each other culturally appropriate language, knowledge and successful community-led initiatives. For example, the New Zealand Family Violence Death Review Committee recommended government agencies consider how to embody a duty to care that is more than advice about what people should be doing, but help people navigate structures and systems to get the support they need to attend to the challenges that people themselves have prioritised. Identify positive examples of governments focusing on wellbeing and care.
- **Community engagement and empowerment.** Consultations with Indigenous communities on femicide identification, reporting, and response processes.

Appendix 1: Dialogues

Objectives

1. Define the meaning and scope of femicide for Indigenous communities, including culturally grounded definitions of family, relationships, and violence.
2. Identify the diverse structural and systemic drivers of femicide against Indigenous women and girls, including colonialism, racism, patriarchy, and state inaction or impunity.
3. Address gaps, invisibility, and bias in data systems related to violence against Indigenous women and girls, ensuring that Indigenous realities are accurately reflected.
4. Promote Indigenous data governance and sovereignty by ensuring community ownership over how data is collected, interpreted, and shared.
5. Strengthen the link between data and lived experiences by using storytelling, narratives, and memory as tools to transform data into action, fostering greater community ownership and public awareness.
6. Ensure that all data collection, use, and storytelling approaches are grounded in ethical safeguards, cultural safety, and trauma-informed practices, recognising the intergenerational impacts of violence on Indigenous communities.
7. Facilitate dialogue on justice, truth, and memory by supporting community-led initiatives that honour victims, preserve collective memory, and reclaim spaces through actions such as storytelling, feminist cartography, and memorialisation.
8. Identify entry points to strengthen prevention, protection, and response systems, including culturally safe early warning mechanisms, risk mitigation, and survivor-centred case management.
9. Foster solidarity and alliance-building among Indigenous movements, civil society, and UN agencies, driving a collective global call to action and strengthening partnerships that align community needs with essential services.

Expected Outcomes

- A synthesis of challenges and opportunities to improve the documentation, data collection, and visibility of femicide against Indigenous women and girls. This includes strategies to centre Indigenous voices within politically sensitive or state-controlled systems, as well as creative, rights-based approaches to evidence-sharing that remain effective across shifting political and institutional landscapes.
- Identification and promotion of good practices and promising Indigenous-led and feminist methodologies for data generation, justice, prevention, and healing, with a focus on safeguarding community ownership, cultural safety, and ethical integrity.
- Establishment of a living digital repository of resources, methodologies, testimonies, and community practices that honour victims, support collective memory, and bolster Indigenous-led advocacy for justice and prevention.
- Strengthened, sustained partnerships between Indigenous women-led organisations, feminist movements, and international actors to amplify Indigenous leadership, promote accountability, and build a unified global response to femicide.

Guiding Principles

- Centring Indigenous leadership and knowledge.
- Grounding dialogue in justice, truth, dignity, and healing.
- Upholding intersectionality and feminist decolonial approaches.
- Respecting lived experience and collective memory as data and evidence.
- Promoting solidarity, empathy, and global accountability.

Appendix 2: Regional Dialogue Agenda

Time	
9:00 – 9:15	Welcome, Opening Remarks, Introductions and Process Overview Purpose: To set a shared understanding of the objectives, principles, and participatory process for the roundtable. • Ground Rules • Explanation of the regional breakout structure • Agreement on regional representation Each region will identify three representatives, with one representative linked to each thematic session, to moderate and report • Agreeing on the structure for reporting back to communities
9:15 – 10:00	Session 1: Defining Femicide and Understanding Diverse Community Realities [Plenary Session] Objectives: • Explore how different Indigenous communities understand and define femicide, acknowledging diverse terminologies and lived realities. • Recognise that, in many contexts, femicide often occurs within the framework of family violence. It is important to consider that the concept of 'family' may be understood differently across cultures. For example, some Indigenous communities may define family more broadly than nuclear family structures, which has implications for how femicide is recognised, measured, and addressed. Therefore, it is important to define the meaning of family territory and territorial rights through a decolonised lens as part of the collective rights recognised for Indigenous Peoples. • Examine what femicide means within each community, recognising that definitions and manifestations are contextual and shaped by specific cultural, social, and historical realities. • Understanding to what extent technology plays a part in femicide in your region (e.g.: social media, tracking devices...) Session 1: Guiding Questions • Cultural Definitions: How does your community define the gender-related killing of women and girls, and are there specific local terms or concepts that better capture this reality than the term "femicide"? • The Concept of Family: Given that femicide often occurs within domestic contexts, how does your community's definition of "family" (e.g., extended kinship vs. nuclear structures) influence how violence is identified and reported? • Territory and Rights: In what ways do the concepts of "territory" and "territorial rights" intersect with the safety of Indigenous women, and how should a decolonised definition of these rights be integrated into our understanding of femicide? • Structural Drivers: How do the legacies of colonialism, systemic racism, and state inaction specifically manifest as risk factors for femicide within your region?

Time	
	• Technological Impacts: To what extent are modern technologies—such as social media or tracking devices—being used to facilitate or exacerbate the risks of femicide in your community? • Invisible vs. Hyper-visible: How is femicide rendered "invisible" in your region (e.g., through misclassification), and conversely, in what ways is it made "hyper-visible" to pathologise Indigenous people rather than provide justice?
10:00 - 10:55	Session 2: Indigenous-led Data Governance and Control [Break out sessions] Objectives: • Introduce the concept of data governance, including its relevance in Indigenous contexts and its connection to self-determination, sovereignty, and justice. • Showcase Indigenous-led, feminist, and decolonial models of data governance that ensure community control over data collection, use, and sharing to establish a shared understanding among participants. • Examine how data has historically been used against Indigenous communities — including how institutions collect, frame, and use data in ways that perpetuate harm, erase lived realities, or reinforce dominant narratives, reaffirming the necessity of Indigenous data governance. • Share examples of successful initiatives that effectively depict lived memory and experiences through data-driven narratives. • Discuss the role of using data in storytelling in cultivating community ownership and enhancing understanding of distinct experiences. Breakout Discussions Participants will divide into three breakout groups to explore specific approaches to data: Group 1 - Quantitative Data: Reflect on the role of numbers in documenting femicide and gender-based violence against Indigenous women and girls. Participants will explore the strengths and limitations of quantitative data in telling the story of systemic violence and discuss how numbers can both reveal patterns and risk flattening lived experiences. The session will critically consider how statistical data is collected, interpreted, and communicated, and how it can be reclaimed to serve Indigenous advocacy and truth-telling. Guiding Questions: • In your experience, how has quantitative data (statistics, prevalence rates, administrative data) been used to document femicide and violence against Indigenous women and girls? What has this data helped make visible, and what has it failed to capture? • How can we leverage Indigenous community-led monitoring to counter systemic 'data silence' and the under-reporting of Indigenous femicide in mainstream media? Can emerging AI tools be effectively decolonised to support these efforts, or does their reliance on written media data sources risk further erasing femicide cases involving Indigenous women? • How have numbers and indicators sometimes been used in ways that harm Indigenous communities (e.g. misrepresentation, stigmatisation, erasure, or policy misuse)? • What would it look like for Indigenous communities to lead the collection, interpretation, and use of quantitative data on femicide and gender-based violence?

Time	
	• How can statistical data be framed and communicated in ways that support Indigenous advocacy and truth-telling, without flattening lived experiences or reinforcing harmful narratives? • What safeguards are needed to ensure that quantitative data is not weaponised against Indigenous women, families, or communities? Group 2 - Qualitative Data: Explore how stories, testimonies, oral histories, and other qualitative forms of knowledge are used to document and understand violence against Indigenous women and girls. Participants will discuss how qualitative data reflects lived realities, honours memory, and challenges dominant narratives. The discussion will highlight how narrative-based, oral history, and testimonial approaches to data preserve and communicate Indigenous knowledge systems and examine the opportunities and challenges of using these forms of data in policy, research, and advocacy spaces. Guiding Questions: • How do stories, testimonies, oral histories, and lived memory help document violence against Indigenous women and girls in ways that numbers alone cannot? • What makes qualitative data particularly important for honouring Indigenous knowledge systems, memory, and collective healing? • How can narrative-based and testimonial data challenge dominant or colonial narratives about violence, victimhood, and responsibility? • What are the main barriers to having qualitative and story-based data recognised and valued in policy, legal, and research spaces, and how can Indigenous-led approaches help overcome them? Group 3 - Bridging Quantitative and Qualitative Data Systems Discuss how the two forms of data can be combined to create holistic, community-rooted understandings of violence, healing, and resilience. Participants will examine integrated models that centre Indigenous voices. Guiding Questions: • What are examples, real or imagined, of ways quantitative and qualitative data can be combined to tell a fuller, more accurate story about violence, resilience, and healing in Indigenous communities? • How can integrated data approaches centre Indigenous voices and priorities, rather than treating qualitative data as “supplementary” to statistics? • What principles should guide Indigenous-led models that bring together numbers, stories, and lived memory? • How can combined data approaches support accountability and justice while avoiding harm, surveillance, or extractive research practices? • What roles can communities, survivors, advocates, and institutions each play in building ethical, community-rooted data ecosystems? • What does “community ownership of data” look like in practice? Cross-cutting theme: Across all breakout rooms, participants will also address how to protect data from being weaponised or misused. This includes discussions on strength-based and positive framing - approaches that emphasise resilience, agency, and community solutions - safeguarding sensitive information, and ensuring that data practices uphold the dignity, safety, and sovereignty of Indigenous communities.
10:55-11:00	Break

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11:00 - 12:00	Session 3: Intergenerational Trauma, Impunity, and the Need for Systemic Prevention and Response Mechanisms [Breakout sessions] Objectives: • Recognise how intergenerational trauma is rooted in colonial violence and state marginalisation. • Situate impunity within the context of state and systemic failure, not an indictment of communities. • Recognition of plural justice systems that allow for the accountability of perpetrators and the protection and care of survivors through Indigenous justice mechanisms • Reflect on the importance of historical contexts for bridging perspectives and developing effective strategies. • Identify entry points to strengthen prevention and response systems. • Present culturally safe early warning systems, risk mitigation, and survivor-centred case management models. • Sharing best practices: Examples of effective community-led prevention and response strategies. Breakout Discussions: Group 1 - Intergenerational Trauma: Focus on how the legacy of colonial violence and state marginalisation continues to shape community experiences and individual lives. Discussions will explore how intergenerational trauma contributes to the over-representation of Indigenous women and girls as victims, and Indigenous men as perpetrators — within a broader context of structural neglect, racism, and exclusion. Participants will consider the psychological, cultural, and relational dimensions of trauma across generations, and reflect on approaches to healing grounded in Indigenous knowledge, cultural continuity, and community-led practices. Guiding Questions: • How does intergenerational trauma, rooted in colonial violence, dispossession, and state marginalisation, continue to shape the experiences of Indigenous women, girls, families, and communities today? • In what ways does this trauma contribute to the over-representation of Indigenous women and girls as victims, and Indigenous men as perpetrators, within broader contexts of structural neglect, racism, and exclusion? • How are trauma and violence transmitted across generations at psychological, cultural, and relational levels? • What Indigenous-led, culturally grounded approaches to healing and prevention have proven effective in addressing intergenerational trauma? • How can prevention and response strategies acknowledge trauma without reinforcing harmful stereotypes or harmful narratives? Group 2 - Impunity, State, and Systemic Failures Examine the legal, political, and institutional structures that enable impunity in cases of femicide and violence against Indigenous women and girls. Reflect on the pathologisation of Indigenous men, situating it within the broader context of state violence, systemic racism, and structural neglect. Discuss how colonial histories continue to shape community relationships with state authorities, impacting trust, engagement, and access to justice. Participants will consider which accountability mechanisms could be strengthened or reimaged to address these systemic failures.

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	Guiding Questions: • What forms of impunity most commonly affect cases of femicide and violence against Indigenous women and girls (e.g. failures in investigation, prosecution, protection, or data)? • How do colonial legacies, systemic racism, and institutional neglect shape relationships between Indigenous communities and state authorities, including levels of trust and engagement? • How can the pathologisation of Indigenous men be challenged while still ensuring accountability for violence? • What role can plural justice systems, including Indigenous justice mechanisms, play in addressing impunity while protecting survivors and communities? • Which legal, policy, or institutional accountability mechanisms could be strengthened or reimagined to better respond to violence against Indigenous women and girls? Group 3 - Strengthening Prevention, Early Warning, and Response Systems Explore community-led strategies for preventing violence, identifying risk, and responding to cases in culturally safe and effective ways. Participants will discuss how early warning systems, survivor-centred case management, and other tools grounded in Indigenous realities can be developed, adapted, and scaled. Guiding Questions: • What community-led prevention strategies have been effective in identifying and addressing risks of violence against Indigenous women and girls at early stages? • How can early warning systems be designed in culturally safe ways that reflect Indigenous realities and avoid harm? • What does survivor-centred, culturally grounded case management look like in Indigenous contexts? • How can prevention and response mechanisms balance confidentiality, safety, and community accountability? • What conditions are needed to sustain, adapt, or scale effective Indigenous-led prevention and response models?
12:00 - 12:30	Regional Reflection: Input to Global Session [Plenary session] A facilitated discussion to identify key messages, priorities, and insights from the regions to help shape the agenda and focus of the merged global session. Output: Consensus on the definition and conceptualisation of femicide or a departure from a consensus with regional nuances.



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