

No More Stolen Sisters: Addressing Femicide Against Indigenous Women and Girls. The Americas Report

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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.

THE AMERICAS REPORT





Traditional Custodians

The Australian Research Council Centre of Excellence for the Elimination of Violence Against Women and UNFPA acknowledge 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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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 Americas regional roundtable on *No More Stolen Sisters. Addressing Femicide Against Indigenous Women and Girls*, hosted by CEVAW and UNFPA. In the Americas, femicide terminology is a form of resistance. In North America, 'Missing and Murdered' captures the reality of state neglect and erasure; while in Latin America, 'Feminicidio' is preferred to femicidio as it encompasses the State's complicity and the structural racism inherent in these killings. Participants identified racism, militarisation, and extractive industries as primary drivers of femicide. Femicide is a tool of 'territorial control' where women's bodies are treated as extensions of the land to be conquered and violated to displace entire communities. Culture provides a system of femicide prevention that must include the revitalisation of Indigenous languages, the protection of land rights, and the restoration of matrilineal governance (such as Clan Mothers).

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 (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 for 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. The Americas Context

- Across the Americas, femicide (or feminicidio) is not an isolated act of violence but a systemic phenomenon rooted in **colonial and post-colonial legacies**.
- **Territorial and land-related dynamics:** In Latin America, the intersection of **organised crime** and the forced displacement of women is a tactic to capture Indigenous lands. In North America, the **resource extraction** industry creates 'man camps'¹ that lead to a hyper-prevalence of the Missing and Murdered Indigenous Women and Girls (MMIWG) crisis.
- **Key forms of violence:** The region identifies a spectrum of violence ranging from intimate partner femicide to state-sponsored neglect and the 'missing and murdered' crisis (MMIWG) in North America.

4. Conceptualising Femicide in Indigenous Contexts

- **Terminology as Resistance:** North America: 'Missing and Murdered' captures the reality of state neglect and erasure.
- **Latin America:** 'Feminicidio' is preferred to femicidio as it encompasses the State's complicity and the structural racism inherent in these killings.
- **Structural and systemic drivers:** Participants identified racism, militarisation, and extractive industries as primary drivers. Femicide is understood as a tool of '**territorial control**' where women's bodies are treated as extensions of the land to be conquered and violated to displace entire communities.
- **Invisibility and hyper-visibility:** Indigenous women are often 'systemically invisible' in official crime statistics due to misclassification of race/ethnicity, yet they are 'hyper-visible' in sensationalised media that pathologises Indigenous men and erases the structural causes of violence.

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

Quantitative Data: Measuring the Invisible

- **Variable incorporation:** Official registration systems must prioritise the inclusion of ethnic-racial variables, specifically identifying Indigenous affiliation, community of origin, language, age, and territory in all records of violence and femicide. Without disaggregated data, there is no justice or reparation.
- **Strengthening official information:** There is a critical need to consolidate national registries with reliable, updated, and comparable data to overcome the current reliance on fragmented or isolated cases.

¹ These are temporary housing facilities built for thousands of mostly male workers in the resource extraction industry (such as oil, gas, and mining), often located near or on Indigenous territories. The sudden influx of a transient male workforce into isolated areas frequently leads to a "hyper-prevalence" of violence, including sexual assault, trafficking, and disappearance.

- **Validation of community data:** State systems must recognise and articulate community-led and Indigenous organisation registries as legitimate sources of information, establishing ethical protocols for their use.
- **Addressing geographic and digital gaps:** Data collection must expand to include underreported contexts, such as urban and peri-urban violence, the conditions of Indigenous women in mobility (migration), and emerging digital violences like 'indiporno'.
- **Eliminating barriers:** Systems must be adapted to diverse cultural contexts by ensuring the presence of interpreters and intercultural accompaniment in all administrative and judicial registration processes.
- **Data-Driven activation and depoliticisation of alerts:** Gender-based violence alerts² and prevention mechanisms must be mandated to trigger automatically based on standardised technical indicators and quantitative thresholds, removing political discretion from the activation process and ensuring state accountability is rooted in objective evidence.

Qualitative Data, Storytelling, and Indigenous Knowledge Systems

- **Documenting the 'unreported':** Participants emphasised that 'low reporting' is often a protective strategy. Communities intentionally avoid formal mechanisms (like protective orders) because those colonial systems frequently escalate danger. Qualitative data captures the safety decision-making of those who never enter official records.
- **Integrity of narrative:** Unlike quantitative data, which is filtered through institutional categories that decide what 'counts', testimony comes 'from the origin'. It provides cultural context and historical meaning in the speaker's own words, preventing the 'flattening' of lived realities.
- **Storytelling as accountability:** Lived memory is not just 'anecdotal'; it is a primary tool for documenting systemic failure and State impunity. It bridges the gap between a 'case number' and the human impact on the community.

Bridging Quantitative and Qualitative Data Systems

- **Counter-mapping:** The Americas session highlighted 'Counter-mapping', using interactive mapping and typography to challenge state-sanctioned statistics. This makes the human scale of systemic violence visible and places incidents within their territorial and colonial context.
- **Challenging the 'lens of risk':** Current ethical review processes and data systems often view Indigenous-led, ground-up data collection through a colonial 'lens of risk'. Bridging the gaps requires moving away from institutional 'red flags' (which often block research into GBV) toward a restorative data model.
- **From extraction to sovereignty:** To bridge data gaps effectively, participants called for an end to 'data hoarding' by universities. Instead, funding should go toward 'community-embedded bridges', Indigenous researchers and practitioners who lead the documentation and interpretation of their own stories and numbers.
- **Data sovereignty and safeguards:** Principles and practices to ensure community ownership, ethical use, and protection against data weaponisation (including AI-related risks).

² "Gender-based violence alerts" (often known as *Alerta de Violencia de Género* in Latin America) are emergency mechanisms where the state declares a "state of emergency" in a specific city or province due to high rates of femicide. This declaration is supposed to trigger immediate funding, police protection, and specialised legal resources. Currently, these alerts are often delayed or blocked by local or provincial governments who fear that declaring an alert will "look bad" for their political reputation or hurt tourism and investment.

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

The session explored how trauma is transmitted across generations through belief systems, emotional regulation, and normalised violence, often resulting in lateral violence and systemic impunity.

- **Navigating ‘two worlds’:** Young women and girls navigate a reality shaped by colonial structures and identity pressures, often carrying the ‘red rage’ and deep wounds of what has been taken from their ancestors.
- **The transmission of power:** Crucially, participants noted that intergenerational transmission is not only about harm. It also includes the transmission of **agency, power, and models of self-determination**. Reclaiming matrilineal governance and **clan mother structures** is a key way to restore this power.

Healing as a Structural Accountability Tool

Healing was redefined in this session not just as a personal journey, but as a mechanism for systemic change and prevention.

- **Bridging the generational void:** There is a recognised knowledge gap between generations regarding types of violence. Bridging this ‘void’ involves educating all generations on healthy vs. unhealthy relationships and communication, and the specific mechanics of **coercive control**.
- **Weaponisation of trauma in courts:** Participants flagged a dangerous trend where justice systems use a perpetrator’s intergenerational trauma as an ‘eraser’ or justification for violence. Courts often absorb ‘sob story’ narratives without ensuring free legal aid and accompaniment, survivor representative group testimony, or multi-sectoral accountability for preventing ongoing harm and protecting survivor safety.

Impunity, State Responsibility, and Systemic Accountability

- **Territorial access to justice:** States must decentralise judicial and protection services to ensure an effective institutional presence directly within rural and Indigenous communities.
- **Capacity building:** There is an urgent requirement to train judicial, fiscal, and police personnel in intercultural approaches, gender perspectives, and Indigenous rights to ensure correct legal classification of femicide.
- **Combatting systemic racism:** Mechanisms for supervision and accountability must be implemented to address institutional re-victimisation and discriminatory practices, promoting a broader process of institutional ‘decolonisation’.
- **Transforming masculinities:** Community-based programs should be implemented to work with Indigenous men and leaders on non-violent masculinities without pathologising Indigenous identities or providing ‘cultural justifications’ for violence.
- **Plural justice systems:** Global and national frameworks must formally recognise the authority of Indigenous justice systems, ensuring that Indigenous women participate effectively as decision-makers and that horizontal coordination exists between state and Indigenous law.

- **Holistic investment:** Prevention must be the central axis of public policy, backed by integrated responses that prioritise the protection and comprehensive reparation of Indigenous women survivors.

Prevention, Early Warning, and Survivor-centred Response Systems: 'Culture is Prevention. Language is Prevention. Land is Prevention.'

Prevention is not a 'soft' strategy; it is the fortification of Indigenous identity and governance.

- **Culture as a protective factor:** Cultural and traditional practices – from buffalo hunting and beadwork to community dinners and ceremonies are fundamental prevention tools that reduce the risk of sexual violence and femicide by strengthening social power.
- **Fortifying culture as strategy:** We must embolden and fortify culture as a prevention strategy. This includes recognising Culture as a prevention system and ensuring that traditional justice mechanisms reach women and girls safely.
- **Language and land-based interventions:**
 - **Language is prevention:** Revitalising Indigenous languages provides the vocabulary to name and address violence outside of colonial definitions. This process acts as a tool for safety, restoring the authority of matrilineal structures – such as Clan Mother systems – which serve as natural early-warning mechanisms.
 - **Land is prevention:** Reconnecting with the land is essential for collective healing and reparation that Western judicial systems cannot offer. Land-based programs, particularly for youth, bridge the 'intergenerational void' and create safe spaces for identifying risk early through community-led interventions.
 - **Radical ingenuity:** The use of TikTok, VR for language, and digital storytelling by young women bridges the 'generational void' and creates new pathways for early warning and protection.

Key Messages and Healing-oriented Recommendations:

- **Shift to system accountability:** Move prevention and response away from individual framing and toward State and systems accountability. Use trauma-informed, survivor-centred accountability approaches that improve service safety without reinforcing the stigma of the 'victim' or 'perpetrator'.
- **Resource Indigenous models:** Donors and States must fund Indigenous-led, culturally grounded prevention and healing models. This includes recognising women and girls' networks as natural early-warning and safety systems.
- **Strengthen justice capacity:** Invest in practical education for law enforcement and judicial actors to understand trauma bonding and coercive control, ensuring they can respond to intergenerational trauma without enabling impunity.

7. Conclusion and Regional Contributions to the Global Agenda

Priority Issues for Global Advocacy

- **The mandate for systemic visibility:** The most urgent regional priority is the immediate integration of an **ethnic-racial variable** in all state monitoring, judicial records, and administrative data related to femicide. Without this, the racialised nature of violence remains hidden, and state accountability is impossible.

- **Culture as the primary prevention infrastructure:** The global agenda must move away from seeing "culture" as a secondary or "soft" factor. In the Americas, **Culture is the system of prevention.** This includes the revitalisation of Indigenous languages, the protection of land rights, and the restoration of matrilineal governance (such as Clan Mothers) as the most effective early-warning mechanisms in existence.
- **Decolonising data and research:** There is a non-negotiable demand to end "extractive research." Future global frameworks must prioritise Indigenous Data Sovereignty, ensuring that communities own, interpret, and govern their own data—moving from being the "objects" of study to the "authors" of their own safety.
- **Addressing state and corporate complicity:** Femicide in the Americas is inextricably linked to territorial dispossession and the presence of extractive industries. The global agenda must address how state inaction and corporate interests create "sacrifice zones" where Indigenous women are targeted with impunity to facilitate land capture.

Next Steps for Collective Action

- **Cross-regional Knowledge exchange:** Establish a formal network for the exchange of technical and ancestral knowledge between North, Central, and South America. This network will focus on '**Counter-Mapping**' – using community-led data to challenge official narratives and map the human scale of the MMIWG crisis and feminicidio.
- **Institutionalising intercultural justice:** Work toward the formal recognition of **Plural Justice Systems.** This involves creating functional bridges between state law and Indigenous justice mechanisms to ensure that protection orders and safety protocols are culturally resonant and safe for women to use.
- **Youth-Led digital ingenuity:** Support the 'Radical Ingenuity' of Indigenous youth who are using digital platforms – from TikTok to VR – to preserve language and create new, safe spaces for documenting and preventing gender-based violence across the 'generational void'.
- **Community-authored reporting:** Ensure that the 'No More Stolen Sisters' movement remains community-led by transitioning from global oversight to a model where regional reports are authored, reviewed, and circulated by the Indigenous practitioners and leaders who live these realities.

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

Time	
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.

Time	
	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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