

No More Stolen Sisters: Confronting Femicide Against Indigenous Women and Girls. Global Expert Meeting Report

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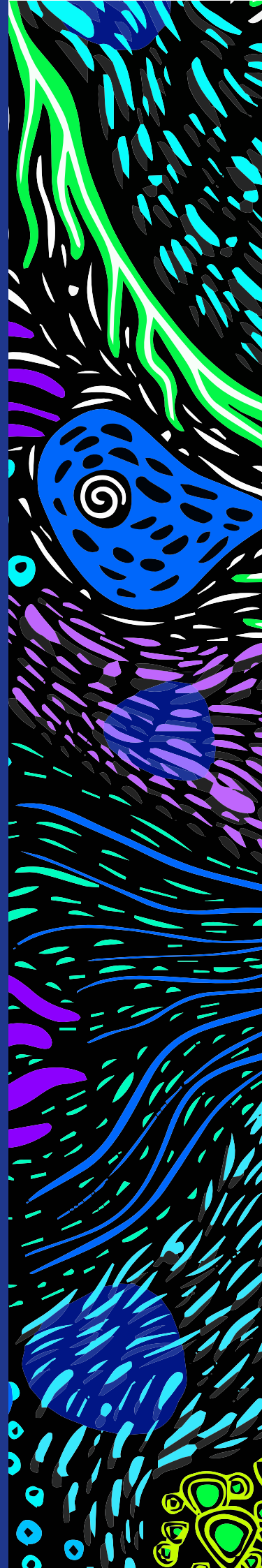
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ARC Centre of Excellence for the
Elimination of Violence Against Women



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

GLOBAL EXPERT MEETING 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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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.

Table of Contents

Abstract	4
1. Introduction	6
Background	6
2. Defining Femicide and Understanding Community Realities	8
Terminology, Cultural Meaning, and Language	8
Expanding the Scope: Beyond Intimate Partner Violence	8
Territory, Land, and Structural Violence	9
3. Indigenous-Led Data Governance and Knowledge Systems	10
Mistrust, Power, and the Politics of Data	10
Counter-Data and Community-Led Collection	10
Qualitative Knowledge as Data	10
4. Prevention, Impunity, and Response Systems	12
State Impunity and Systemic Failures	12
Indigenous-Led Prevention Already Exists	12
Funding and the Professionalisation Trap	12
Plural Justice Systems and Community-Based Approaches	13
5. Indigenous-led Data Governance, Evidence, and Memory	14
Intersectionality and Disability	14
Media Representation	14
Transnational Solidarity	14
6. Global Expert Group Key Recommendations	15
Definitions and Legal Recognition	15
Data Governance	15
Prevention and Response	15
Institutional Actions UNFPA and CEVAW	16
7. The Way Forward: Toward a Global Community of Practice	17
Appendix 1: Dialogues	18
Objectives	18
Expected Outcomes	18
Guiding Principles	18



Abstract

This report synthesises the discussions, insights, and recommendations that emerged from the Global Expert Group Meeting held on 21 April 2026, convened within the framework of the UN Permanent Forum on Indigenous Issues. The global dialogue brought together 85 Indigenous leaders, frontline practitioners, activists, researchers, and representatives from across Africa and the Arab States, Asia and the Pacific, and the Americas. At the global meeting, one overarching reality was reaffirmed: femicide against Indigenous women and girls cannot be understood in isolation. It is the most extreme manifestation of deeply rooted structural violence, shaped by colonial legacies, systemic racism, patriarchy, territorial dispossession, and state inaction or complicity. Ending it requires shifting power toward those already leading solutions; from invisibility to recognition, from extraction to partnership, and from commitments to accountability. Above all, there must be a shift from consultation to redistribution, ensuring that communities directly benefit from the knowledge they generate, and that power moves toward those who are already leading solutions. This report synthesises the discussions, insights, and recommendations that emerged from the Global Expert Group Meeting held on 21 April 2026, convened within the framework of the UN Permanent Forum on Indigenous Issues hosted jointly by CEVAW and UNFPA.

No More Stolen Sisters

*They call it femicide,
but even that word
Cannot hold the full weight
Of what we endure.*

*In our languages,
there are older names,
words that do not divide
A woman from her family,
A family from their community,
A community from Country.*

*Our knowledge
has never been individual.*

*We are shaped by relation:
by blood, by spirit,
by land, by responsibility,
by the truth
that none of us stands alone.*

*Prevention does not begin
in policy rooms
or government plans.*

*For us, prevention is Aunties watching,
Elders speaking,
communities recognising
when something was wrong.*

*It lives in kinship,
in obligation, and
in the understanding
that our children,
our women,
our girls
belong to all of us.*

*Violence is not only
the final act,
not only the bruised body,
the missing daughter,
the sister who does not come home.*

*It is also the path
that led her there.*

*The land taken.
The waters poisoned.
The forced leaving.
The militarised roads.
The organised harm.
The silence
made normal.*

*It is the state that is
looking away,
While we endure
The harm (anyway)*

*This too is femicide -
not only who killed her,
but who allowed it;
not only the hand,
but the system
that held the door open.*

*We are made invisible
when our Nations
are not recorded,
our names misspelled,
our stories reduced
to "domestic dispute,"
and silence.*

*Our sisters become statistics
stripped of spirit, kin
and truth.*

*Yet we are made hyper-visible
when blame is easier:
when our men are too easily shamed
and state failures go unnamed,
ignored.*

*As though violence
was born in our blood,
and not planted
by colonisation,
by policy,
by neglect.*

*Relationality means
your wound is mine too;
your daughter
is our daughter;
your grief
belongs to all of us.*

*Accountability means
the state must answer -
for every dismissal,
every misclassification,
every family
still chasing justice.*

*Here, through regional dialogues,
and through this global gathering—
we have come together.*

*Sisters across Countries,
across oceans,
across Nations and names,
meeting in shared truth,
meeting in shared pain.*

*We are a global community of practice—
our voices united,
sharing knowledge,
experience,
research, and
advocacy.*

*True to our storytelling ways,
where stories are data,
where memory is evidence,
where truth carries dignity.*

*And maybe that
is where hope lives.*

*Not in waiting
for systems to save us,
but in sisters standing together,
in our hands holding the fire,
in our voices refusing silence.*

*The community of practice
is not somewhere else.*

*It is here.
It is us.*

*And while the fire keeps burning,
while we keep speaking,
while we keep standing
for one another—
no sister stands alone.
No more stolen sisters.
No more silence.*

—Kyllie Cripps

1. Introduction

This report synthesises the discussions, insights, and recommendations that emerged from the Global Technical Meeting held on 21 April 2026, convened within the framework of the UN Permanent Forum on Indigenous Issues. The meeting was co-organised by UNFPA and the Australian Research Council Centre of Excellence for the Elimination of Violence Against Women (CEVAW).

The global dialogue brought together 85 Indigenous leaders, frontline practitioners, activists, researchers, and representatives from across Africa and the Arab States, Asia and the Pacific, and the Americas. It followed three regional virtual dialogues conducted in January and February 2026, through which more than 240 applications were received, and participants from diverse contexts were engaged. The global meeting was designed to synthesise and validate cross-regional learning, deepen understanding across three thematic areas, and identify concrete and actionable pathways forward.¹

Across all contributions, one overarching reality was reaffirmed: femicide against Indigenous women and girls cannot be understood in isolation. It is the most extreme manifestation of deeply rooted structural violence, shaped by colonial legacies, systemic racism, patriarchy, territorial dispossession, and state inaction or complicity. Ending it requires shifting power toward those already leading solutions, from invisibility to recognition, from extraction to partnership, and from commitments to accountability.

Background

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.

¹ For more detail on the regional reports and the roundtable methodology, see: Cripps K., Davies S.E., Jubero, M., Robinson, A., Conzemius, C. (2026). No More Stolen Sisters: Addressing Femicide Against Indigenous Women and Girls. Africa And Arab States Regional Report. CEVAW UNFPA: Melbourne. <https://doi.org/10.25904/1912/5941>; Cripps K., Davies S.E., Jubero, M., Robinson, A., Conzemius, C. (2026). No More Stolen Sisters: Addressing Femicide Against Indigenous Women and Girls. The Americas Report. CEVAW UNFPA: Melbourne. <https://doi.org/10.25904/1912/5940>; Cripps K., Davies S.E., Jubero, M., Robinson, A., Conzemius, C. (2026). No More Stolen Sisters: Addressing Femicide Against Indigenous Women and Girls. Asia and the Pacific Report. CEVAW UNFPA: Melbourne. <https://doi.org/10.25904/1912/5942>

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 (Appendix 1).

This report summarises the discussion and findings of the Global Expert Group Meeting.

2. Defining Femicide and Understanding Community Realities

Terminology, Cultural Meaning, and Language

A central tension across all contributions concerned the term 'femicide' itself. Across all regions, participants consistently noted that the term does not translate easily into Indigenous or local languages and can feel external, academic, or disconnected from the lived realities of communities experiencing violence.

In some contexts, young Indigenous women described 'femicide' as a 'fancy science word', one used by academics and institutions rather than one that resonates with those actually experiencing violence. The further from major urban centres, the less recognisable the term becomes. Similarly, in Benin and other parts of Africa, there is no equivalent term in French or in local languages that captures the specific gravity of femicide as distinct from gender-based violence more broadly. **Participants highlighted the urgent need to develop context-specific terminology in local and Indigenous languages.**

In the Arab States, similar linguistic and conceptual challenges arise around the translation of the term 'gender' into Arabic. In many contexts, the term is misunderstood, contested, or replaced with words referring to biological 'sex,' which can obscure the social and structural dimensions of gender-based violence. Participants noted that these linguistic limitations also affect how femicide is understood and discussed, making it more difficult to convey the specific, gendered nature of killings of women and girls.

In Asia-Pacific, participants similarly noted that the term "femicide" is often considered too narrow to capture the broader continuum of violence experienced by Indigenous women and girls. This includes deaths misclassified as suicide, as well as forms of harm embedded within kinship and community structures that may remain invisible within conventional understandings of femicide.

Latin America offers a distinct framework through the concept of 'feminicidio,' which explicitly incorporates state responsibility and impunity as part of the definition. Participants from the region emphasised that this framing has been critical for strengthening accountability and prevention efforts and questioned why such tools and approaches are not more widely shared across global contexts. In Puerto Rico, for example, adopting the Latin American model protocol for investigating femicide and feminicide contributed to shifting public discourse, improving police investigation protocols, and uncovering previously overlooked cases, including strangulation deaths accepted without proper autopsy.

Participants agreed that terminology must be community-led and community-owned. Externally imposed definitions risk erasing Indigenous perspectives and knowledge systems. At the same time, participants stressed that recognised legal and policy terminology can play an important role in advancing visibility, accountability, institutional reform, and access to justice when grounded in community realities.

Expanding the Scope: Beyond Intimate Partner Violence

Multiple participants challenged the dominant framing of femicide as primarily an intimate partner violence phenomenon. Research shared during the meeting demonstrated that, in contrast to non-Indigenous women,

Indigenous women are disproportionately murdered by intimate partners.² Limiting data collection and policy frameworks to the intimate partner violence lens alone, however, risks obscuring the full reality of Indigenous women's experiences of victimisation, structural inequalities, and inadequate state-level responses.³

Participants called for femicide to be understood as extending across multiple contexts: violence within communities, violence linked to organised crime, violence associated with territorial dispossession and extractive industries, and structural or slow violence including forced displacement, land theft, and state neglect. The concept of 'feminicidio' from Latin America, which explicitly names state responsibility and impunity, was seen as a more complete model.

Coercive control was highlighted as a critical dimension that is currently underrepresented in conversations about femicide. Global experts identify coercive control as a strong and reliable indicator of a perpetrator's willingness to commit homicide. Coercive control was identified by some participants as an important dimension that is often underrepresented in discussions of femicide. Participants noted that research from several contexts has highlighted coercive control and other patterns of escalating abuse as potential indicators of heightened risk in cases of intimate partner violence and femicide. Existing risk assessment and prevention frameworks developed in different settings were discussed as possible sources of learning. At the same time, participants emphasised the importance of understanding femicide against Indigenous women through broader lenses that include structural violence, colonialism, racism, territorial dispossession, organised crime, and state responsibility. Several participants underscored the need for any analytical or prevention frameworks to be adapted to Indigenous realities and informed by Indigenous knowledge and experiences.

Definitions of femicide must also be broad enough to encompass the full spectrum of women whose lives are affected: women with disabilities, and those whose lives may be devalued due to poverty, substance use, or other circumstances. No woman's worthiness of safety should be qualified or questioned, but the lost lives of Indigenous women are often dismissed.

Territory, Land, and Structural Violence

Across all regions, participants reaffirmed that violence against Indigenous women is deeply connected to territory, land rights, and resource extraction. Common structural drivers include land dispossession, militarisation of Indigenous territories, extractive industries, forced displacement, and the presence of organised crime or armed actors. These dynamics create environments in which violence against Indigenous women is normalised, made invisible, or strategically deployed to control communities.

In the Americas, so-called 'man camps' linked to extractive industries have contributed to increased violence against Indigenous women, and organised crime and forced displacement are used to capture Indigenous land. In Africa and the Arab States, women are sometimes treated as property within land conflicts, attributed to colonial land systems that stripped Indigenous women of ownership and protection. In Asia-Pacific, disconnection from traditional land and kinship systems contributes to community fragmentation and heightened vulnerability.

² Cripps, K. (2023). Indigenous women and intimate partner homicide in Australia: confronting the impunity of policing failures. *Current Issues in Criminal Justice*, 35(3), 293–311. <https://doi.org/10.1080/10345329.2023.2205625>

³ Menjivar, C and Diossa-Jiménez, L. (2023). State Accountability and Femicide. In Dawson, M and Vega, SM (Eds). *The Routledge International Handbook on Femicide and Feminicide*, London: Routledge, p.453-462.

3. Indigenous-Led Data Governance and Knowledge Systems

Mistrust, Power, and the Politics of Data

Deep mistrust in existing data systems was expressed across all regions. Official quantitative data are seen as rooted in hegemonic and colonial narratives that perpetuate oppression rather than address it. Participants challenged who holds the power to define what counts as femicide, who interprets data, and whose knowledge is recognised as legitimate.

A recurring observation was that government monitoring systems can feel like surveillance systems to Indigenous communities, and that state-collected data tends to support dominant narratives that focus on individual factors while deflecting attention from state and structural responsibility. Data collected by states is shaped by what states consider worth measuring, which often excludes or distorts the realities of marginalised populations.

Participants were emphatic: data governance for and by Indigenous communities does not simply mean participation in existing systems. It means ownership and power. Rebranding old systems with Indigenous faces, without transferring genuine authority, reproduces the same extractive dynamics.

Counter-Data and Community-Led Collection

Across regions, participants pointed to the critical importance of counter-data initiatives, community-led and non-profit-led data collection efforts that challenge and supplement official statistics. In Puerto Rico, for example, an organisation has collected its own data on feminicides, which is accurate and widely used;⁴ yet this organisation, like many others in Latin America and globally, receives no sustainable funding for this work.

Research shared during the meeting showed that territory-based, community-led data collection operates in real time, without the multi-year delays of academic or institutional publication cycles. While such data is not always perfect, it is timely, contextually grounded, and actionable. Participants called for dedicated and sustainable funding for counter-data initiatives rooted in Indigenous communities.

The role of artificial intelligence in quantitative data on femicide was raised as an urgent concern. Participants called for stronger monitoring of AI to ensure it does not reproduce stereotyped representations when processing information in Indigenous languages, and to understand its broader implications for Indigenous communities.

Qualitative Knowledge as Data

Participants across all regions affirmed that quantitative data alone cannot capture the historical, cultural, and political dimensions of violence against Indigenous women. Oral histories, testimonies, storytelling, collective memory, and community documentation are not merely supplementary; they are essential forms of knowledge that preserve memory, challenge dominant narratives, humanise victims, and mobilise community advocacy.

⁴ D'Ignazio, C. 2024. Counting Femicide: Data Feminism in Action. Cambridge, MA: MIT Press, p.56. We acknowledge the passing of Carmen Castelló in 2025.

Promising approaches to bridging qualitative and quantitative knowledge include community-led monitoring systems, Indigenous data governance frameworks, participatory mapping, feminist cartography, and the integration of administrative data with storytelling and testimonies. These approaches enable more holistic and accurate understandings of violence, resilience, and prevention.

A specific ethical tension was noted around the representation of victims: once a woman dies, her information becomes publicly available, including her name and the circumstances of her death, which opens the door for misuse. At the same time, there is a need to see murdered women as full persons, not merely as statistics. Navigating this tension requires careful, community-controlled protocols for data representation.

Participants also emphasised the need to increase accessibility of datasets in ethical ways, to prevent gatekeeping and to make findings available for advocacy and policy action led by Indigenous communities.

4. Prevention, Impunity, and Response Systems

State Impunity and Systemic Failures

Impunity was consistently identified as one of the most significant drivers of femicide. State systems frequently fail Indigenous women and girls through inadequate investigations, police inaction, weak prosecution, lack of survivor protection, and biased or incomplete data systems. These failures deepen mistrust between Indigenous communities and state institutions.

Participants noted that the data states collect tends to support narratives that keep attention on individual factors, such as poverty or substance use within communities, rather than on how community conditions and state policies facilitate femicide. This framing serves to deflect state accountability. Biased and incomplete data systems and state impunity are, participants argued, structurally connected.

A particularly important insight concerned the framing of perpetrators and victims. Participants called for a consistent recentering on perpetrator accountability and state responsibility. Community mourning of killings was identified as a potential prevention mechanism, connecting individual grief to collective processes of understanding what happened before a femicide and how it might have been prevented.

Indigenous-Led Prevention Already Exists

A consistent and important message was that Indigenous communities are already engaged in effective prevention, often without recognition, adequate funding, or institutional support. Prevention, participants emphasised, is not one singular program or intervention. It is a relational, collective, and ongoing set of practices: Aunties watching, Elders speaking, communities recognising warning signs. It is kinship, obligation, and the shared understanding that children, women, and girls belong to all of us.

Prevention includes being responsive to a sister or a child, to being an advocate, to knocking on government doors. Communities frequently undersell themselves in terms of the prevention work they do every day, work that may not be labelled 'prevention' but is vital, nonetheless.

Effective prevention approaches share common characteristics: they are culturally grounded, survivor-centred, community-led, and rooted in collective responsibility. Examples highlighted during the meeting include community monitoring systems, early warning systems rooted in kinship networks, Indigenous women's networks, cultural revitalisation and healing programs, community-based case management, and ancestral connection to land as a protective factor.

Involving men and boys in prevention was identified as essential. Collective accountability and healing must be integral to prevention work. Participants noted that men who have witnessed violence and who have lost loved ones can be powerful advocates for justice system reform and community change.

Funding and the Professionalisation Trap

A major structural barrier to Indigenous-led prevention is the grant funding ecosystem itself. Organisations and individuals doing life-saving work are trapped in cycles of short-term grants, burdensome reporting requirements, delayed disbursements, and impositions of professionalised service standards that do not reflect community realities. Standards developed for large, resourced institutions, such as requirements for 24-hour hotlines or minimum staffing levels, are imposed on Indigenous-led services that may be more effective precisely because of their informal, relational, and culturally grounded nature.

Participants called for a rethinking of how grassroots initiatives are resourced, not just through grants but through structural changes that allow activists to achieve economic autonomy. Administrative and financial barriers must be removed so that organisations can focus on life-saving work rather than institutional compliance.

Vicarious trauma among those doing this work at the community level was also raised as an urgent concern. Systems must be established to ensure necessary support for advocates, practitioners, and family members working in this field.

Plural Justice Systems and Community-Based Approaches

Participants highlighted the importance of plural justice systems, including Indigenous mechanisms of accountability and conflict resolution. These systems can provide culturally grounded justice, support survivor healing, and rebuild community trust. However, participants were clear that such systems must operate alongside, not instead of, state accountability for serious crimes, including femicide.

Paralegal models and community-based justice bridges were identified as meaningful pathways for communities, particularly for Indigenous women and girls with disabilities who face compounding barriers of inaccessible language and systems. Survivors of attempted femicide noted the painful reality that legal and paralegal systems tend to favour those with resources, excluding Indigenous communities.

Concerns about safety within communities were also raised. Power is not always benign within Indigenous communities; community leaders and elders can also be perpetrators of violence. Women and girls must be supported to report safely and to seek protection without fear of retaliation from within their own communities.

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

Intersectionality and Disability

Indigenous women and girls with disabilities are consistently left behind in both prevention systems and justice processes. Language barriers are compounded for deaf women, for whom accurate data collection and access to services present particular challenges. Data systems, reporting tools, and response services must incorporate sign language, braille, accessibility technology, and disability-inclusive design from the outset, not as an afterthought.

The right to safety and freedom from violence must be unconditional. Victims and survivors must never be subject to qualification, judgment, or diminished ‘worthiness’ based on personal circumstances, lifestyle choices, substance use, or relationships.

Media Representation

Media representation of Indigenous femicide reflects a troubling dual dynamic: Indigenous victims are rendered invisible when cases are misclassified or ignored, and hyper-visible when Indigenous communities are portrayed as inherently violent, with Indigenous men stigmatised and state failures ignored. News media consistently tell stories about Indigenous women through a Western lens, failing to ask the right questions and reinforcing harmful narratives.

Participants called for community control over narratives, strengths-based storytelling that honours the lives of women who have been lost, and for media literacy and journalist training that centres Indigenous perspectives. Family members leading the movement against femicide, often mothers and sisters, require formal acknowledgement, support, and protection from harmful media practices.

Transnational Solidarity

Participants emphasised the importance of transnational solidarity in the current global climate, where civic space for civil society and the synergy between civil society and the state is under threat in multiple contexts. Bridging communities across regions highlights powerful parallels and the mutual benefits of collective action.

The movement against femicide is in many parts of the world predominantly family-led, often by women whose leadership requires formal acknowledgement, support, and protection. UNFPA and CEVAW were specifically asked to use their institutional weight to open doors for grassroots voices and to respect that individuals in these spaces speak from their own experience, not necessarily on behalf of entire communities.

6. Global Expert Group Key Recommendations

Definitions and Legal Recognition

- Develop context-specific terminology for femicide in local and Indigenous languages, clearly distinguished from gender-based violence more broadly, to facilitate community comprehension and adoption.
- Broaden definitions of femicide to explicitly include structural violence, state responsibility, and violence beyond the intimate partner violence framework. Including violence linked to organised crime, extractive industries, and territorial dispossession.
- Ensure definitions include women with disabilities, and all women regardless of personal circumstances, making clear that no woman's worthiness of safety is subject to qualification.
- Recognise coercive control, including technology-facilitated gender-based violence, as an important factor in understanding pathways to certain forms of femicide, particularly in the context of intimate partner violence, and support further research on how coercive control manifests across diverse cultural and community settings including Indigenous communities.
- Strengthen the dissemination and contextual adaptation of evidence-informed risk assessment and prevention approaches while ensuring that broader structural drivers of violence against Indigenous women remain central to analysis and response.

Data Governance

- Fund and recognise non-profit and Indigenous-led initiatives that gather femicide data as essential public infrastructure, providing sustainable and flexible funding.
- Reform data collection frameworks so that they respond to the realities of Indigenous women and girls, moving beyond IPV-only frameworks and ensuring ethnicity is systematically recorded.
- Transfer genuine data ownership and governance to Indigenous communities, not mere participation, to ensure that data systems reflect community realities and serve community interests.
- Produce evidence to monitor how AI is used in quantitative data on femicide, including its implications for Indigenous communities and languages.
- Require accessibility of academic datasets in ethical ways to prevent gatekeeping and enable Indigenous-led advocacy and policy action.
- Address the ethical tension around naming and representing murdered women in data systems, developing community-controlled protocols that humanise victims without exposing families to harm.

Prevention and Response

- Provide sustained, flexible funding for Indigenous-led prevention initiatives, removing burdensome reporting requirements and professionalisation standards that constrain effective community-based work.
- Reform grant structures to allow activists to achieve economic autonomy and engage in social work without being financially dependent on grant cycles.
- Integrate men and boys into prevention frameworks, focusing on collective accountability, healing, and community-wide engagement.
- Support and protect family members, particularly women, leading the movement against femicide, including from harm by media and institutions.

- Establish systems to address vicarious trauma for those working in this field at local, family, community, and organisational levels.
- Support paralegal models and community-based justice bridges as meaningful pathways to accountability, particularly for Indigenous women with disabilities.

Institutional Actions UNFPA and CEVAW

- Create a co-branded portal on the CEVAW website as a repository for key definitions, grant materials, and a platform for cross-regional connection and solidarity.
- Use institutional influence to reduce barriers for Indigenous-led organisations and advocate for simplified and equitable funding structures.
- Advance intersectional and disability-inclusive work through accessible prevention and response systems, including sign language and inclusive reporting tools.
- Translate tools and academic language into accessible, community-level materials to ensure meaningful participation in prevention and policy work.
- Ensure the regional and global reports from the No More Stolen Sisters consultations, commits to a strengths-based approach to storytelling that honours the lives of women who have been lost and is for the community.

7. The Way Forward: Toward a Global Community of Practice

Participants across regions expressed strong interest in sustaining collaboration beyond individual meetings. The global dialogue has demonstrated that a genuine community of practice already exists, built on shared truth, shared pain, and shared commitment across continents, nations, and languages. Sisters across countries and oceans are meeting in solidarity, sharing knowledge, experience, research, and advocacy through storytelling traditions where stories are data, memory is evidence, and truth carries dignity.

The way forward is not in waiting for systems to deliver justice, but in sisters and communities standing together, holding the fire, and refusing silence. The global community of practice is not somewhere else; it is already here, in the voices of those who have contributed to these regional and global dialogues.

Concrete next steps should include the establishment of an ongoing expert network, knowledge exchange platforms, shared research and advocacy initiatives, and community-led documentation and storytelling efforts.

Above all, there must be a shift from consultation to redistribution, ensuring that communities directly benefit from the knowledge they generate, and that power moves toward those who are already leading solutions.

No more stolen sisters. No more silence.

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.



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