

IV Marcha das Mulheres Indígenas



Articulação
Nacional das
Mulheres
Indígenas
Guerreiras da
Ancestralidade



LETTER FROM BRASÍLIA

GLOBAL VOICES FOR HEALING THE EARTH

We, Indigenous women from across the world—belonging to different nations (Brazil, Venezuela, Bolivia, Colombia, Ecuador, Panama, Peru, Mexico, Costa Rica, the Philippines, Honduras, Suriname, Guyana, Zimbabwe, Kenya), territories, biomes, languages, and cultures—gathered for the **IV March of Indigenous Women in Brazil**, now address States, international and national agencies, funders, and global civil society to demand our rights and our full, equal, and substantive participation in decision-making processes related to global climate justice governance, as well as in the benefits and outcomes arising from these processes.

Under the banner “Our body, our territory—we are the guardians of the planet for the healing of the Earth,” the movement took place from August 2 to 8, 2025, in Brasília (DF), the capital of Brazil. Bringing together 5,000 Indigenous women from Brazil and around the world, this gathering was grounded in welcoming, deep listening, collective reflection, and the strengthening of our ancestral commitment to life.

Since time immemorial, Indigenous women and girls have been part of the processes that gave rise to global agreements on climate and the environment, sustainable development, human rights, and gender and racial equality—nourishing these efforts with our knowledge, our struggle, and our blood, contributing to the construction of consensus among States aimed at safeguarding the possibility of a shared future on planet Earth.

In Rio de Janeiro, in 1992, we participated in the drafting of the Women’s Agenda 21 for Action and in the activities of Planet Feminine, demanding our participation, access to information, and our right to land. We were integral to the moment when the world adopted the United Nations Framework Conventions on Climate Change, Biodiversity, and Desertification, and took the first steps toward consolidating a joint agenda around the notion of “sustainable development,” now embodied in the 2030 Agenda for Sustainable Development.

Throughout the 1990s, our engagement remained strong, contributing to the foundational consensus that shaped the architecture of the international human rights system and the frameworks for gender and racial equality, through the Vienna Conference in 1993, Cairo in 1994, Beijing in 1995, and Durban in 2001.

In Beijing, in 1995, we positioned ourselves for the first time as an international movement of Indigenous women, amplifying our voices through the Beijing Indigenous Women’s Letter, denouncing the inadequacy of the agreements then established to meet the specific needs

and demands of Indigenous women. We condemned the impacts of militarism, colonization, capitalism, corporate exploitation, racism and patriarchy, environmental degradation, and climate change on our body-territories—recognizing that these issues continued to be neglected by States.

Despite these efforts, we Indigenous women and girls have not always received the visibility, recognition, or remembrance we deserve for our contributions to these processes. Nor have our perspectives and demands been adequately reflected in their outcomes, even though we remain among the most affected by the scourges of racism, patriarchy, colonization, capitalism, environmental degradation, and climate change.

In this global movement for the March of Indigenous Women in Brazil, we reclaim our collective memory and once again urge the urgent recognition of our voices in international spaces: voices of traditional peoples who resist in forests, work in biomes, deserts, mountains, and islands, and now join urban voices to denounce that the worsening climate crisis is the result of a perverse capitalism embodied in agribusiness and neocolonialism—forces that destroy traditional communities and production systems responsible for maintaining the balance of our forests and biomes.

Our movement for climate justice denounces and stands against the following:

- Our territories continue to be violated by the impacts of climate change, false “green solutions,” and energy transition projects that lack sustainability and our free, prior, and informed consent;
- Restrictions and violations of Indigenous Peoples’ territorial rights are a structural cause of discrimination and violence against the body-territories of Indigenous women and girls;
- The climate and environmental crisis exacerbates gender and racial discrimination against Indigenous Women and Girls, including gender-based violence, sexual violence, and femicide, and destroys Indigenous women’s livelihoods, culture, and spirituality;
- Our bodies remain targets of institutional violence, structural racism, multiple discrimination, and gender-based violence;
- Our voices are still silenced or instrumentalized without our real participation;
- Indigenous women and girls who defend human rights, land, and the environment continue to face intimidation, threats, and all forms of violence for demanding the rights of their communities and territories, and of other Indigenous women and girls;
- Our genetic and biodiversity heritage—our seeds, roots, and plants—has been exploited without our consent and is disappearing amid environmental degradation and corporate predation by global conglomerates;

- Our solutions, knowledge, science, and practices are rendered invisible or appropriated by public and scientific policies without respect for our epistemologies.

Therefore, recalling the Beijing Indigenous Women’s Letter and grounded in the Beijing Declaration and Platform for Action, its reviews and agreed conclusions of the Commission on the Status of Women (CSW), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and its recommendations to States Parties, General Recommendation No. 39 of the CEDAW Committee, the Durban Declaration and Programme of Action, the Convention on the Elimination of All Forms of Racial Discrimination (CERD), the Convention on the Rights of the Child (CRC), the Final Declaration of the People’s Summit (Rio+20), the Escazú Agreement, ILO Convention 169, the United Nations Declaration on the Rights of Indigenous Peoples, and the United Nations Declaration on Human Rights Defenders, we reaffirm:

- That our existence within the territories is a living solution to the climate crisis;
- That recognition without participation, power, and proper consultation is not enough;
- That direct and intermediary-free funding to Indigenous women’s and girls’ organizations is urgent;
- That climate and environmental justice are inseparable from social, gender, and racial justice, reproductive justice, and the protection of our body-territories;
- That States must recognize and guarantee our rights to land, water, seeds, health, culture, and a healthy and sustainable environment;
- That our Indigenous girls must also be protected in their rights and have access to safe spaces for growth, political participation, and protection from all forms of violence;
- That self-determination and the right to build our life plans must be ensured as State policy;
- That justice systems—both State and Indigenous—must guarantee effective and safe access for Indigenous women and girls, including culturally and linguistically appropriate measures, ensuring full reparation and combating impunity;
- That Indigenous women spiritual leaders must have the right to freely exercise their beliefs, practices, and traditions, free from violence and intimidation by public or private agents;
- That Indigenous women defenders and leaders must have the right to protection against criminalization, harassment, and violence perpetrated by public and private agents.

We call upon all States, international and national agencies, funders, and global civil society to:

- Guarantee permanent seats with voice and vote for Indigenous women in climate, environmental, and social negotiations;
- Strengthen an international agenda led by Indigenous women for advocacy, monitoring, and effective participation in decision-making processes on climate, biodiversity, and human rights;
- Support and fund life plans, community strategies, and territorial alliances built on Buen Vivir, traditional knowledge, and the leadership of Indigenous women;
- Incorporate specific measures to eliminate gender-based violence against Indigenous women, including political, environmental, and spiritual violence;
- Repeal laws and practices that directly or indirectly discriminate against Indigenous women, including in matters of inheritance, land access, and full legal capacity;
- Ensure the formation of paralegal groups in Indigenous communities;
- Ensure transparency of carbon credits in Indigenous communities;
- Support measures that strengthen the right to self-identification, bodily autonomy, reproductive justice, and sexual and gender diversity within Indigenous peoples, with special attention to LGBTI+ Indigenous women and those with disabilities;
- Establish transparent and accessible mechanisms for monitoring, reporting, and redressing violations of Indigenous women's rights, respecting their languages, cultures, and systems of justice;
- Support the integration of Indigenous women's and girls' specific perspectives in the review and expansion of the new UNFCCC Gender Action Plan, ensuring targeted activities and funding for Indigenous women and girls.

Furthermore, we reaffirm the urgency of structural and operational measures to guarantee the effectiveness of our demands:

- That the rights of Indigenous women be guaranteed, which primarily implies ensuring the legal security of Indigenous territories—including those of Peoples in Isolation and Initial Contact (PIACI)—promoting this guarantee as a key climate mitigation policy;
- That the participation of Indigenous women in territorial governance be decisive, and not merely symbolic or numerical, ensuring real power over the direction of the territories;
- That Indigenous organizations include the mandatory participation of Indigenous women in their statutes and institutional structures;
- That an international commission be created to monitor the commitments, agreements, and projects generated regarding Indigenous women's rights in spaces such as the

COPs, with the active participation of Indigenous women and organizations, to monitor progress and impacts and ensure transparency;

- That funding processes be made flexible and adapted to the reality of Indigenous peoples and women, respecting their cultural, linguistic, and administrative specificities at all levels (national, regional, local, and municipal);
- That funding be provided directly to Indigenous women's programs, leaders, and organizations, accompanied by technical assistance and administrative capacity building, respecting their autonomy and ensuring that implementation is led by women;
- That direct funding for Indigenous women prioritize actions led by women, such as: environmental mitigation plans designed for and by women; food sovereignty initiatives; strengthening Indigenous economies with a focus on women; and strategies aimed at preventing and reducing gender-based violence, especially against girls and young women;
- That specific funds be created for Indigenous women defenders, widows, and families of victims of armed violence, with legal, psychological, and community support;
- That protection mechanisms be established for Indigenous women leaders, with visibility regarding the violence experienced and guarantees of physical, spiritual, and political security;
- That the fundamental role of Indigenous women in building Buen Vivir be recognized, as givers of life, guardians of territories, and transmitters of cultures, valuing their leadership according to their knowledge systems, spirituality, and unique worldviews;
- That biodiversity agendas be fully integrated into climate change agendas, recognizing that the protection and restoration of biodiversity are intrinsically linked to climate change mitigation and adaptation, and that their integration allows for a more effective approach to the causes and consequences of the climate crisis.

We are here. We are alive. We are guardians, we are leaders, we are the present and the future. Without the bodies of Indigenous women, there is no territory; without territory, there is no climate justice; there is no climate justice without the participation of Indigenous women. WE ARE THE ANSWER.

Organizations present:

Association of Amerindian Peoples - APA

Association of Indigenous Village Leaders of Suriname - VIDS

Articulation of Indigenous Peoples of Brazil - APIB

Global Alliance of Territorial Communities - GATC

Interethnic Association for the Development of the Peruvian Rainforest - AIDSESP

National Articulation of Indigenous Women Warriors of Ancestrality - Anmiga

National Commission of Indigenous Women of Colombia - CNMI

National Confederation of Indigenous Women of Bolivia - CNAMIB

National Coordinator of Indigenous Peoples of Panama - COONAPIP

National Organization of Indigenous Peoples of the Colombian Amazon - OPIAC

Native Federation of the Madre de Dios River and Tributaries - FENAMAD

Confederation of Indigenous Nationalities of the Ecuadorian Amazon - CONFENIAE

Coordinator of Indigenous Organizations of the Brazilian Amazon - COIAB