

FROM BODY TO EARTH: INDIGENOUS WOMEN'S LETTER TO THE WORLD BUILT DURING THE IV MARCH OF INDIGENOUS WOMEN

We, Indigenous women from all over the world, belonging to different nations of Brazil, Venezuela, Bolivia, Colombia, Ecuador, Panama, Peru, Mexico, Costa Rica, the Philippines, Honduras, Suriname, Guyana, Zimbabwe, and Kenya, as well as to territories, sea territories, ecosystems, biomes, languages, cultures, and traditions, gathered for the **IV March of Indigenous Women in Brazil**, and address States, international and national agencies, funders, and the global civil society to claim our rights and our full, equal, and substantive participation in decision-making processes of the global governance of climate justice, 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 7,000 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 **IV 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;
- 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.

We further reaffirm the urgency of structural and operational measures to ensure the effectiveness of our demands:

- That Indigenous women's participation in territorial governance be decisive—not merely symbolic or numerical—ensuring real power over the direction of territories;
- That countries and allied organizations include mandatory participation of Indigenous women in their statutes and institutional structures;
- That an international commission be created to monitor agreements made in spaces such as the COP, with active participation of Indigenous women, to track progress, impacts, and ensure transparency;
- That funding processes be flexible and adapted to the realities of Indigenous peoples, respecting their cultural, linguistic, and administrative specificities at all levels (national, local, municipal);
- That funding be direct to Indigenous women's communities and organizations, with technical support and administrative capacity-building, respecting autonomy and collectively built life plans;
- That specific funds be created for Indigenous women defenders, widows, and families affected by armed violence, with legal, psychological, and community support;
- That protection mechanisms be established for Indigenous women leaders, with visibility of the violence they face and guarantees of physical, spiritual, and political safety;
- That the role of Indigenous women in Buen Vivir be recognized, valuing their leadership according to their knowledge systems and worldviews;
- That exclusive funding be allocated to Indigenous women's life plans, protecting ancestral and collective knowledge and integrating biodiversity agendas;

That work led by Indigenous women be strengthened, including:

- Environmental mitigation plans made by and for women;
- Food sovereignty through the strengthening of chagras and agroecological practices;
- Indigenous women's economy and gender-based economy focused on girls and boys.

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.

(Signatures, place, and date, with the option to add the names of organizations or collectives present)

Espaço Ancestral de Resistência Global

DO CORPO À TERRA: CARTA DAS MULHERES INDÍGENAS AO MUNDO
CONSTRUÍDA NA IV MARCHA DAS MULHERES INDÍGENAS

DEL CUERPO A LA TIERRA: CARTA DE LAS MUJERES INDÍGENAS AL MUNDO
CONSTRUIDA EN LA IV MARCHA DE LAS MUJERES INDÍGENAS

FROM THE BODY TO THE EARTH: LETTER FROM INDIGENOUS WOMEN TO THE WORLD
CONSTRUCTED AT THE IV MARCH OF INDIGENOUS WOMEN

| Nome Nombre Name | Povo indígena Pueblo Indígena Indigenous People | Organização Organización Organization | País País Country | Assinatura Firma Signature |
|--------------------------|---|---|-------------------------|----------------------------------|
| Yolandita Garabato | Emberá | AMARIE | Panamá | Yolandita Garabato |
| Sara Omi | Emberá | AGCT | PANAMA | Sara Omi |
| Benedita Antez | Manesha | AIDESGP | PERU | Benedita Antez |
| Cynthia Giovana | | AIDSESP | Peru | Cynthia Giovana |
| ROXANA DURI BALTISTA | YANASUANA | SHAMIB | Bolivia | Roxana Duri Baltista |
| Yanyan Panampain Willoga | COMARCA NASO TJEY DI | CONAPIP | Panamá | Yanyan Panampain Willoga |
| Carisela Lucila Casanova | Comarca General Alto Baez | CONAPIP | Panamá | Carisela Lucila Casanova |
| (Nataline Torres) | RAI heredeas indígenas de Colombia | CUMI | Colombia | Nataline Torres |
| Ermen Tojca N | Kamëntsa | OPIAC | Colombia | Ermen Tojca N |
| Analia Ariz de Garrido | Pueblo Yine / Comunidad Ni-Nawa Ocho | FENAMAY | PERÚ | Analia Ariz de Garrido |
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CONSTRUÍDA NA IV MARCHA DAS MULHERES INDÍGENAS

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|------------------------|---|---|-------------------------|----------------------------------|
| Juane Tarqui N. | Bolivia | CNAMIB | Bolivia | |
| Ana Beatriz B. Faria | Brasil | Genpox/Unh | Brasil | |
| Guiana Vieira Borge | Brasil | UNIRIO/GEASUR | Brasil | |
| Lizmieth Berigete | Paraná | C. E. W. ZMLT | Paraná | |
| Candide Dereck | Miskitu/Honduras | SMIT/AMPB Alianza Global | Honduras | |
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