

WOMEN: INDIGENOUS BODY-TERRITORIES IN RESISTANCE!



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(National Association of Indigenous Women Warriors of Ancestry)

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**WOMEN: INDIGENOUS
BODY-TERRITORIES
IN RESISTANCE!**



THE BODY-TERRITORY THAT OCCUPIES THIS MATERIAL

ANMIGA - National Articulation of Indigenous Women Warriors of Ancestry is an ancestral, traditional, and social movement created and formed by indigenous women from the six Brazilian biomes, from the village grounds to the world grounds. The body-territory of ancestries is in a network of voices, speeches, potencies as we are the women of the Biomes, because we are earth, seeds, roots, trunks, branches, leaves, and fruits—women connected with the body of the Earth. We are diverse; we are grandmothers, mothers, sisters, daughters, and granddaughters. We are for those who came before us, we are for ourselves, and we are for those who will come after us.

From this place, we seek to break the logic of racism by bringing our voice and perspective into diverse spaces. By highlighting who we are, Indigenous women, and how we act, we also aim to bring forth our ancestry, so powerful and diverse. We, as promoters of health and life, occupy the space of this material as a strategy

of resistance against racism and in the defense of the value of our own lives.

We want education professionals, teachers, and social educators to use this material to combat prejudices against Indigenous peoples in their areas of work, promoting anti-racist education. We emphasize that this text is designed for educators as a training tool, but anyone can adapt the material, or parts of it, for direct use in their classrooms. This material aims not only to highlight the presence and contributions of Indigenous women but, more importantly, to amplify their voices from within their biomes. Our invisibility, despite our significant contributions to society, is something this material seeks to address.

For the Indigenous women themselves, we want this to be a material where they can “see themselves” and see other women from various biomes. Seeing “others like us” in spaces of voice and representation can bring new thoughts about the role of Indigenous women in the struggle for rights. As ANMIGA, we want to provide

visibility and recognition for women who work so intensely in the territories, even though it was necessary to make a limited selection due to the size of the material. The women present here are part of our collective, this vast network in which we operate. To give visibility to these voices is to give visibility to the entire process of construction that ANMIGA has been undertaking, which is to strengthen collective networks and voices.

We, from ANMIGA, are organized based on the understanding of the body-territory of:

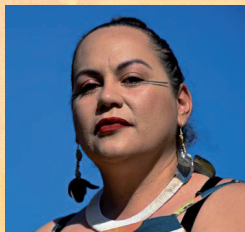
Earth Women, the co-founders of the network,

Root Women, who are on the ground in the territories, articulating the network from within the bases through their knowledge and practices,

Seed Women, who organize and coordinate our mobilizations in the states,

Water Women, who work in articulations and constructions beyond Brazilian territory.

We are earth, roots, seeds, and water, connected with our ancestry and acting in the present time to ensure life, not only for ourselves but for all.



Joziléia Kaingang, Kaingang Indigenous woman from the Atlantic Forest biome, co-founding member of ANMIGA and ABIA, Indigenous anthropologist.



Giovana Mandulão, Indigenous woman from the Macuxi/Wapichana people of Roraima. Specialist in Indigenous health, graduated in nutrition. Collaborator with APIB and ANMIGA.



Braulina Baniwa, Indigenous woman from the Amazon biome. Knowledge-multiplier Indigenous woman and Indigenous anthropologist, co-founder of ANMIGA and ABIA.





WE EXIST AS A BODY-TERRITORY

When we think about our indigenous body-territory, we need to reflect beyond what we commonly understand about a body. We, indigenous women, were born in a place that is built from an environment, a biome. So, when we talk about body-territory, we are saying that we carry ancestral legacies, that we carry spiritual legacies in our bodies and, in addition to these legacies, we carry the collective wisdom of our peoples.

When we talk about body-territory, we say that, although we may be in another place that is no longer our so-called traditional territory, our biome or our villages, we carry in our bodies the mark of the collectivity of our people, the wisdom of our elders, our ancestry and spirituality. When we are born, we are already part of a collective, we are born into a community, and it is from there that we are formed. With the wisdom and teachings of the elders and strengthening the learning with the children, who also teach. For indigenous peoples, this whole context is about teaching and learning, about building ourselves from our medicinal

herbs, to be strong, intelligent, with skills to make crafts, everything under construction. We build ourselves in this body-territory from the time we are children, from our birth. So, when we think about the body-territory of the indigenous woman, it is with everything that composes her and, mainly, from this collectivity, our joint experiences that support each other.

One example is the case of the Kaingang women, where the araucaria forests are a place of belonging, because they belong to that tree, just as that tree belongs to them. There is an identification with the places where the araucaria forest is located, showing that they are collective body-territories, which are formed from the place where they live, from the biome in which they are. This recognition shows that we can be on the other side of the world and, even so, be an indigenous/Kaingang body-territory, with the ancestry, spirituality, history and memory of the place and the people.


It is important to say that the indigenous body is a political body and is not separate from the territory. So,

REFLORESTAMENTES
(REFORESTATION OF
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when we fight for the demarcation of lands, we are also fighting for the continuity of our existence as the indigenous body of that territory. When the indigenous women's movement articulates dialogues in a more systematic way, it becomes clear that our body is also a territory of knowledge, full of ancestry, full of an indigenous education that brings this diversity and specificity of indigenous sciences. This is always thought of collectively, because an indigenous woman speaking in her language, for example, is giving continuity to the ancient knowledge of her ancestors. Bringing the voice of indigenous women to the forefront is not just something individual of the one who is speaking; it is also a dialogue with various political bodies and various territories of various biomes.

These bodies that are territories and these territories that are bodies cannot be dissociated. For example, in the indigenous healthcare system itself there are difficulties, because when we are outside the territory, living in the city, we are considered "unvillaged-outside of the village". The lack of recognition by the State is a form of violence, because we continue to be part of our people, with belonging and knowledge of our people, carrying within us the generation that taught us everything.



In addition to knowing our history, we also know where we are from and where we are going.

The body-territories are collective, so when an indigenous woman occupies a space, her entire people are there with her. We are full of knowledge of our grandmothers and the continuity in this generation. We are also body-territory as a collective political body when we are gathered among ourselves. We learn from each other, beyond the body-territory that we carry from our peoples, establishing our collective and active voice. Because we see ourselves as strong links in a large network, despite being from different peoples.

Historically, indigenous women have built very important trajectories for the recognition and appreciation of this role that we play. Hence the need to bring the narrative memory and direct collaboration of indigenous women, with our ways of weaving the history of indigenous peoples in Brazil to mobilize and articulate. Today, we are in all spaces adding and converging on the collective women's way of doing things. We coordinate and speak to the general public about the importance of representation in the political space, not only for women, but for indigenous peoples.

Our right to exist has been a part of

the ANMIGA network since 2021. We join our ancestors, with our collective voices and bodies, to denounce the continuous attacks we are suffering, in the face of much violence, silencing, and gender discrimination, since the first contacts. Our body-territories have resisted a systematic process of attacks since the invasion. In addition to denouncing, we, indigenous women, also announce our resistance, which takes place in collective protection, in caring for our body-territories, dialoguing with our indigenous education carried out inside the homes, even when putting our daughters and sons to bed, when preparing food for the families. We speak of the importance of reforesting minds, from our hearts and minds, taking care of ourselves so that we can continue to exist as a body-territory of women from the six biomes.





STRONG BODY-TERRITORY


The body-territory needs to be fed in order to guarantee life, nourished in order to develop and remain healthy. This is why food security plays such an important role for indigenous peoples and, especially, for us, indigenous women. According to the FAO - Food and Agriculture Organization of the United Nations, the greatest challenge for food security today is access to adequate and healthy food, which should be provided permanently and sustainably, as articulated by Brazil's National Policy on Food and Nutrition Security. Availability of food, access to it and adequate consumption from a nutritional point of view are the three pillars on which the concept of food security is based.

Although the intention to promote food security and sovereignty has been agreed upon, we have faced many challenges with climate change, water scarcity and soil degradation, which are some of the threats that endanger food security. The socio-economic effects resulting from the COVID-19 pandemic have also further aggravated the context of the struggle

for food security and sovereignty of indigenous women. In addition to all the adverse situations, we are going through a difficult period in the Brazilian political situation, with the loss of rights that had been won, causing the country to return to the hunger map. Directly affected, we have seen our communities, our daughters and our sons face, once again, a context of hunger.

To combat hunger, we use our way of being and producing to ensure a strong, well-nourished and well-fed body-territory. Although we have broken records in the release of pesticides in Brazil in recent years, we continue to cultivate our fields and try to produce healthy food. We fight to maintain our traditional diet, because we know that it is from this that the body-territory seeks nutrition to sustain itself.

In addition to us, we understand that food security and sovereignty are rights of all people, as we do not want poisoned food on anyone's table. According to data from the research carried out by the Brazilian Research



Network on Food and Nutrition Sovereignty and Security presented in the 2nd National Survey on Food Insecurity in the Context of the Covid-19 Pandemic in Brazil, in 2020 more than half of the people lived in a state of food insecurity in Brazil.

However, we cannot guarantee food security without guaranteeing the rights we won in the 1988 Federal Constitution, with regard to land, territory and the natural resources that constitute it. To guarantee the food sovereignty of indigenous peoples, it is essential that our rights are respected and assured, especially with regard to land and territory. Natural resources are the basis of our economy and food security and are an undeniable source of our spiritual, cultural and social identity.

In this understanding, land and territory are closely linked to our bodies, which are constantly suffering from the impacts they suffer. When we fight for our body-territory, we seek to ensure that our way of life is respected in terms of the quality of life of each people. Therefore, food sovereignty means eating healthily and sustainably, that is, in a way that reduces the incidence of illness among indigenous peoples. Ensuring that which

is rightfully theirs, without causing harm to the environment.

We, indigenous women, are responsible for determining what will be consumed in our homes, as well as what products will be planted. In this sense, we play an important role in indigenous food sovereignty. Culturally, among many peoples, it is the woman who manages and determines this part of the diet, which ranges from raising, planting and preparing. It is clear that there are variations in the eating habits of each people, thus changing the basis of the diet. However, it is usually us, indigenous women, who determine how and what will be planted and how it will be served. Hence the importance of strengthening ourselves, bringing knowledge regarding our actions, regarding the valorization of traditional knowledge in the production of self-sufficiency, sustainability and autonomy of communities, in order to also respect nature.

BRAZILIAN BIOMES







SAFE BODY-TERRITORY

The first violent attack on our existence was the arrival of non-indigenous peoples within our territories, without respecting this space as a body of knowledge, of multiple practices and experiences. The contact and invasion of our territories is considered by us as one of the greatest violent attacks suffered by our bodies-territories. Therefore, since the 1500 we have suffered systematic attacks.

Contact with this violence has occurred under different formats and pretexts, from the lie of "saving the soul" that discriminated against us silently, to the fact that we stopped speaking indigenous languages in the process. Although there has always been resistance to this violence, the most visible confrontation occurred when we began to gather in the first and second Indigenous Women's March, denouncing that our body-territory has suffered many forms of violence. From the lack of demarcation of our territory, in a process that violates our bodies and our existence, to the lack of access to our food.

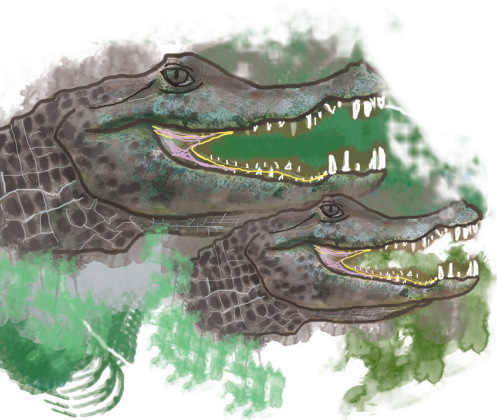
As our bodies occupied other spaces, we became victims of other forms of violence in our relationships with non-indigenous people, making it clear how unwelcome we are. Among the many

examples in spaces that we could cite, we highlight the indigenous mothers in the university space, who in the last 10 years have challenged themselves to demarcate the university space with their body-territories. This resistance made and continues to make a difference, so much so that today we can see that some universities and programs have reinvented themselves based on dialogue with women in these spaces.

There are many violent situations that affect the existence of indigenous women's body-territories, many of them linked to racism and sexism. The simple fact of not being fluent in Portuguese is already a reason for exclusion and discrimination, the simple presence of our bodies in different spaces already makes us victims of prejudiced looks, especially when we are wearing our genipap and annatto paintings.

In the fight against racist violence, we have been developing strategies to make our presence visible. We have been taking up space in advertising and on social media, showcasing the diversity of peoples in Brazil and showing our faces, bodies, and voices. We are urging the government to recognize our languages as

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co-official, and we are also building dialogue and monitoring the implementation of public policies.

The sexualization of our body-territories is also a very violent process that we experience, especially when non-indigenous people harass us or even when they want to fit us into the same pattern. We say that we are diverse, just like our body-territories and our biomes. Our body-territories are not at other's disposal!

Unfortunately, violence does not only occur outside of our communities. The realities show scenarios of violence against indigenous women, just as other non-indigenous women experience in their spaces and communities. Our effort, especially the 28 meetings held in the territories by ANMIGA, has been to come together and understand each other's pain. We have talked about the violence we have suffered from childhood until we became elderly. Even in pain and tears, we welcome each other and dream of a collective well-being, without violence.

We base our actions and our lives on building body-territories free from violence, safe places for everyone. We want demarcated land, rivers without mining, food without pesticides and to have body-territories respected in their diversity, without harassment



and without domestic violence. This cry belongs to all of us!

We welcome our relatives when we listen to each other, eat together, sing together. When one of us is violated, we are all violated. Our perception is collective, we take care of ourselves in our groups and also on social media, which has been a strategic space for us to be, but which also generates many attacks. We do not accept that any of us be attacked, because with them our biomes are being attacked. When one of us dies, a little bit of each of us dies too.

In addition to providing support, we have been working to find mechanisms in the justice system to confront violence, but we have also been thinking about how to educate our children and how to talk about violence in our communities so that this process can be stopped. We talk about violence because the first thing we need to do to confront what we are experiencing, whether it is external violence or internal violence, is to get the men in our community to join us in this fight.

We need men to stand side by side to confront this violence, because an assaulted woman is an assault on the territory, on the people. A man who commits violence needs support, needs training, in addition to being

held accountable for what he does and suffering the consequences. When we understand that we need a harmonious whole in our community, that is, healthy men, women, children and elderly people, we understand that violence in that place is an external agent. An agent that harms and destroys and is yet another fruit of the violent process of colonization.

In addition to gender violence, we have organized ourselves in a network to confront other types of violence, with communication playing an important role. When something happens in a territory, such as an attack by loggers or the burning of houses, among other situations of violence, we quickly talk and join in reporting the situations. In this sense, we reinforce the feeling of collectivity, that no one is alone. That is why we so vehemently adopt the term "relative" among us, something that goes far beyond blood kinship, but rather as indigenous kin, a term that reflects the care between us.

We are certain that our journey towards a safe body-territory, free from violence, will still present many challenges, but it is collectively and in our ancestry that we will find all the paths to this construction.





HEALTHY AND FREE BODY-TERRITORY

Thinking of the indigenous body-territory as a free and healthy space has to do not only with the physical dimensions, but also involves spirituality. Likewise, for indigenous peoples, the spiritual issue is linked to our present body-territory. We understand spirituality as a whole. We understand spirituality as our waters that run through our territories, we understand spirituality in the territory where we live, we understand it as a part that composes us as human beings and also made up of non-human beings.

We, indigenous women, understand that we can only be who we are by understanding the whole, by understanding the spirituality that is present in our singing, in our prayers, in the beat of our maraca. We understand spirituality as this place of our spirits too, which come to this world and are represented in this world in different ways, whether in animals, plants, our food, or in our singing and dancing. The spirituality that is in everything, is beyond a discourse, it is beyond believing in a single superior being that can have the right to say what is the moment of life and what is the moment of death, spirituality is made of our ancestry.

The spirituality of indigenous peoples permeates all understanding of life, community and territory. For many peoples, if there is a world where we live, which is the world of this plane, there are also other worlds that make up the indigenous worldview. We believe that we are not alone here, and that we are also present in other places that are part of the whole.

Based on this understanding, we see indigenous medicine and spirituality as intimately connected. Often, Western medicine does not reach the complexity of indigenous diseases and cures, precisely because it promotes the distancing of the physical and spiritual dimensions, seeking to fragment this body-territory that, for us, is a single body. Our indigenous medicine has, throughout the historical process, worked to maintain a healthy body-territory and learned to deal with a series of diseases brought by invading people, also in all dimensions.

On the front line of indigenous medicine, we, indigenous women, are those who have the ancient wisdom to make teas and prepare food. Our medicine comes from the perspective of




THE TERM MOST COMMONLY KNOWN BY NON-INDIGENOUS PEOPLE TO DESCRIBE AN INDIGENOUS SPIRITUAL LEADER IS "SHAMAN", HOWEVER THERE ARE SEVERAL NAMES TO DEFINE THIS PERSON, DEPENDING ON THE NATION. THERE ARE ALSO MEN AND WOMEN IN THIS ROLE, ALWAYS WITH A VERY IMPORTANT ROLE IN THE COMMUNITIES.

caring for the sick body, but also, before that, maintaining health. We are the healers, we are the ones who know every remedy from the forest, based on the wisdom of generations, of ancestry. We learn from each other about what is important, about which food or tea will reverse an illness, which massage should be given to a child or a woman. All of this has to do with spirituality and the ancestral knowledge that we carry and that is passed down from generation to generation.

We have this potential, we have this knowledge and we know what to do when someone becomes ill. We work together with other people, like when we follow a case that is for the shamans, for example. Our wisdom allows us to know the best approach, recognizing who has access to the spiritual world and taking children and adults to them when medicine is not enough to treat an illness. Often, it is the shaman who works in this spiritual field and who will provide an answer to this illness, but it is we, indigenous women, who have the wisdom to handle both medicine and this spiritual issue.

Another issue that has affected the body-territory as a place of health is the interference of other religious practices that have entered the territories. This arrival in our communities has also brought disrespect for our spiritual practices



within our homes. The imposition of Christian churches, which often claim to be “saviors of souls” have silenced our practices and our knowledge. Religious institutions that have entered our spaces with the intention of evangelizing often end up harming our body-territory and our ancestry.

This religious violence translates into the lack of recognition of our practices, promoting the greatest genocide with regard to our spirituality. At times, we were innocent in these contacts with other religions and, greatly silenced, we ended up practicing other religions and leaving our own aside. In some contexts, this was also a survival strategy, unfortunately. However, from the moment we access our rights, we understand that statements such as the “salvation of the soul” are an act of violence against our practices. In this sense, there is also a process of valuing our knowledge based on the spirituality that is practiced by women.

Religious intolerance has been a constant form of violence in many body-territories, as in the case of the Guarani and Kaiowá people, whose houses of worship have been attacked and burned. These violent attitudes are the result of the imaginary constructed about our spirituality by Christian churches, so far from our real practices. For a long time, there

has been an effort to translate the Bible for indigenous peoples, in an attempt to impose Christianity as the religion to be followed, as the “best path” for us. We bring this issue, through our voices, to denounce the violence of this process that has attempted to decimate our spiritual practices.

In the face of this violence, in addition to denouncing it, we have tried to recover not only the land that was stolen, but also our existence in all dimensions. We continue to sow our life, because we understand that we are the healing of the Earth. We have insisted on the importance of healing our body-territories individually, but also collectively. We raise our voices to defend the forest, to defend the lakes, the mountains, the plains, the deserts and the seas. Also to defend each one of us and to say that we are the ones who decide about our body-territories, about our spirituality. Every day, we build a world where our lives matter, where all human and non-human lives matter.

We are indigenous women who use our knowledge to occupy, with our ancestral strengths, this place of healing the Earth. We have women healers who, from their feet on the ground in the village and on the ground in the world, promote life. We will continue to resist as seeds of healing for everyone and also for this world that is sick.





BO-DY-TERRITORY IN OUR WAY

Each people has its own specificities and, at the same time, has cultural similarities. In education, we notice many similar characteristics, such as the care for each other, of the older ones, our grandmothers, mothers and aunts, with the younger ones. The indigenous women, who carry ancestral knowledge, are responsible for feeding us and taking care of the entire family. And, in this action of feeding body and spirit, there is a lot of care, from working the fields and planting seeds to the moment of harvesting and cooking the food. These women are responsible for taking care of our bodies, preparing the body-territory with teas, herbal baths, poultices, blessings. They also educate about social ways of being indigenous, telling stories that bring narratives of learning through the habit of listening, of the development of the child in the interaction of learning by doing the daily practices of the indigenous home/community. We understand that care is an educational process in indigenous life. As girls, we learn through games to take care of each other, practicing with small children, with the animals in the house. This is the pedagogical action of teaching and practicing in order to develop.

There is a great deal of reciprocity

among us, and unspoken exchanges of affection are a constant occurrence. Young women take care of their grandmothers, providing support at home and in the fields, and these, in turn, teach everything they have learned to the younger women, ensuring that this knowledge, or know-how, can contribute to the continuity of life.

In the process of schooling and in the attempt to insert the school as a tool of the State for the domination of peoples, school education was implemented. This external agent played a fundamental role in the attempt to modify indigenous cultures, bringing the Brazilian Portuguese language, for example, as an official language and producing the erasure or inferiorization of indigenous languages. This was the case with food, the way of producing food, the way of dressing and stopping the use of paintings and crafts that decorate and ritualize bodies and territories. School education was in this oppressive place for our peoples for centuries, as a weapon, with the purpose of destroying our knowledge, subordinating our science and delegitimizing our pedagogy.

Although the State's power with scho-


WE UNDERSTAND EDUCATION AS A WHOLE THAT IS BEING CONSTITUTED IN THE BODY OF THE COMMUNITY FROM THE HOUSES, FROM THE TERRITORY OF THE VILLAGES, WITH THE GAMES, WITH THE CRAFTS, IN THE FIELDS, WITH THE PREPARATION OF THE LAND, WITH THE PLANTING, THE HARVEST, THE PREPARATION OF THE FOOD. IN THE FLOUR HOUSE, AS WELL AS IN THE PEPPER HOUSE, EDUCATION TAKES PLACE.



ols has caused intense and substantial changes in indigenous cultures, there has been and there is resistance, and this reverberates in the “taming of the chalk”, which Celia Xakriabá has coined, of taking over the school, modifying it so that it becomes part of the people and their communities. The indigenous women have done with the school a gestation, giving birth to another daughter, caring for, “educating” and building the school as a space of the body-territory of our indigenous lands.

By constructing stories as counter-narratives, with autonomy to tell their own version, the indigenous presence is not only part of a past history, but rather of a history that is being woven in the present, towards the future. Taming the chalk is to give new meaning to the indigenous school, reflecting on the challenges and importance of territorialized education. (Text Taming the Chalk – Celia Xakriabá, (<https://piseagrama.org/amansar-o-giz/>))

We, indigenous people, had a very serious conflict in the field of education when it became official. Education according to the official model is, within a system that is “for everyone”, a system that is for indigenous and non-indigenous people. And, unfortunately, this model silences and makes invisible the cultures of indigenous peoples and other populations. The proposal for official education has to include specific and differentiated



education and that is when we realize that it is a very big conflict, because it is a change in concept, in ideas and a change in the Western education system itself.

PÁGINA 24 Indigenous education is based on our ancestral wisdom and pedagogies that start with caring, community-based actions, which will provide sustainability for Indigenous School Education, with our indigenous presence, exercising the role of caring for our daughter the school. There is still a long way to go to deconstruct the State's valorization and imposition in indigenous schools of non-indigenous sciences and disciplines over indigenous science and pedagogy, but we continue to strengthen ourselves in the construction of new possible paths.

It is in this context that many indigenous women, mothers of the school and Indigenous School Education, have worked to train indigenous teachers who will work in the classroom, with the proposal of working in school education in the context of their own people, with differentiated education. With this, they seek to build compatibility between school education that is in the non-indigenous world and in our indigenous world, bringing the diversity that we have in the great territory of the peoples of Brazil.

There is a challenge, which we are proposing, to promote this place of indigenous women who provide indigenous education,

PROFESSOR CHIQUINA PARESI HAS ARGUED, IN SPACES, THAT SCHOOL EDUCATION FOR INDIGENOUS PEOPLE AND SCHOOL EDUCATION WITH INDIGENOUS PEOPLE ARE TWO COMPLETELY DIFFERENT THINGS. THE SPECIFIC AND DIFFERENTIATED EDUCATION OF INDIGENOUS SCHOOLS HAS SUSTAINABILITY.

in so-called informal spaces as well as in formal spaces. In this case, it is the indigenous woman who trains other educators, so that they do not surrender to another model of education "from the outside". It is the indigenous women who maintain the sustainability of indigenous education: the customs, the culture, the identity, the languages and the whole that forms the body-territory of indigenous people.





OUR BODIES IN A NETWORK: THE CARAVAN OF THE ORIGINAL PEOPLES OF THE LAND **2022**

Just as the biomes form this great territory, it is also through the collective that we form the great indigenous body-territory. Just as trees communicate and strengthen each other through a beautiful communication system through their roots, we, indigenous women, are also connected in a network. A network that strengthens us and that needs physical encounters to be nourished.

To this end, ANMIGA challenged itself to promote meetings and reunions of indigenous women, promoting a network of articulation and bringing together women who participate in various fronts of action, from their communities/villages and associations, such as teachers, elders, healers and leaders who are prominent at the national, regional and local levels. We held 28 meetings in all biomes, involving women from more than 200 peoples.

Based on five main axes, we promoted discussion spaces, seeking to strengthen the qualified participation of indigenous women. As protagonists

and multipliers in political decision-making spaces, we seek to strengthen our role in combating violence and the increasing violations of rights, practiced daily against the indigenous peoples of Brazil. In these meetings, we experience our cultures and, from the perspective of women, we recognize, value and strengthen the ways of life of the diverse indigenous peoples. We carry out exchange and listening practices through workshops and discussion groups, also as a strategy for rapprochement and reflection.

Many reflections have been and continue to be made by our network, by our movement. One of them concerns the way we identify ourselves: women who are indigenous or indigenous who are women? For us, ethnic belonging defines our place in society even before the issue of gender, so the term "indigenous who are women" may be the most appropriate. However, many constructions have also been made with the term "women who are indigenous", giving

great visibility to our struggles. We will continue with this and other reflections, so that each woman who makes up our collective body-territory feels increasingly secure about who she is, who we are.

As a way of thinking about the continuity of the processes, women who are roots and seeds were chosen in our meetings to be mobilizers and articulators. They will organize the arrival of women and will be spokes-

people for ANMIGA's activities in the territories and will also help women to echo their voices. In September 2023, we will gather in Brasília (DF) for the third Indigenous Women's March. There, we will further strengthen our network, just as we have done in our territories. We will repeat that we are the ancestral continuity, and we will always say: We are for those who came before us, we are for ourselves and we are for those who will come.

Photo: Edivan Guajajara





Photo: Daniela Huberty



Photo: Oka Apyãwa



Photo: Edivan Guajajara



Photo: Daniele Guajajara



ARE YOU A TEACHER OR EDUCATOR AND
WANT TO SUPPORT THE INDIGENOUS
WOMEN'S STRUGGLE MORE DIRECTLY?
CHECK OUT OUR TIPS:

- Recognize and value the indigenous populations that live in the territories where you live;
- Bring indigenous women to your school, promoting circles of experience and intercultural exchanges;
- Monitor how your municipality is meeting indigenous rights;
- Follow ANMIGA's networks to keep up with the information on indigenous women's struggles and proposals.



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