

Consolidated Response:

Chatlog

1. **Nga Ngai:** I am Nga Ngai from KWHRO, Myanmar. I have a question for Kamala, is there any shelter for GBV survivors in Nagaland. How is the case management going on?

Response from South Asia:

Currently, violence against women are increasing in Nagaland state and other North-east India which include Domestic violence, Rape, Harassment and sexual abuse, Trafficking etc. Shelter for the women are limited in Nagaland and run by NGO'S and government. These shelters are temporary rehabilitation for survivor of the violence. Sufficient medical health care and long-term rehabilitation are lacking. We are facing challenges to access data unless having permission from higher authority or researcher. Moreover, there are many unreported cases. Hence, we draw the attention of government, CSOs and UN agences towards increasing violence against women. We urge that it must be dealt with urgency with long term rehabilitation measures who are excommunicated from their home and their communities embedding economic and psycho-social support for survivors.

2. **Vernie Yocogan-Diano:** Most governments in Asia have actually taken advantage of the contagion/pandemic, to tighten their authoritarian grip and intensify their grab for power. Authoritarian measures had been adopted and accelerated more than urgent social, economic and health measures thus abandoning further their duties and running away from accountability. How are indigenous women taking advantage of government neglect and ineptness during Covid to strengthen their ranks and pursue their agenda?

Response from the Philippines:

Before the pandemic, the Bai's network members were conducting advocacy campaign on the issues confronted in the local communities of continuing encroachment in their ancestral lands by the national and multinational corporations coupled with massive militarization that affected mostly the economic aspect of the communities directly. During COVID-19 and lockdowns, it is the big opportunity and challenges to make networking and advocating the issue of "No comprehensive plan of the government on how to combat COVID-19". This is favorable space for Indigenous Women to get more vigilant and more active in addressing the COVID-19. Indigenous Women in the evacuation sanctuary of the Lumad bakwit/evacuees, they sewed facemasks and distributed to their allied medical front liners in the hospitals. They enhanced their cooperation as bakwit/evacuees to make home gardening to augment on their daily food from their harvest. Community cooperation with other communities' Indigenous Women are more in practice in the preparation of their community vegetables garden/ farms. They initiated to collect food stuffs among themselves to support their community members who are locked down in their working place in the adjacent communities. This is observed in central Luzon areas as well as the Visayas island among Indigenous Tumanduk peoples.

In the Cordillera region under Indigenous Women's alliance of Innabuyog together with their support institutions/CSO's, they established their cooperation in a "Serve the Peoples Health Brigade". They made and distributed face mask, face shields to their medical front liners and communities. They also distributed together with food packs and sanitary hygiene kits, seeds and garden tools for the home gardening and fowls to their communities.

On top of this all initiatives of the Indigenous Women, they maximize the chance to communicate with their members and discussed on COVID-19. They consolidated membership in mobilizing and

cooperating among themselves to respond the other needs of their community peoples until there was lockdown and the COVID19.

3. **Rojika Scarlett:** Do you think digital platform can be useful for Indigenous Women especially related to person with disabilities? as some areas does not even has communication access.

Response from the Philippines:

In cities, Ability of adopting the technology is not a big problem as long as that this technology are free for use and the youths are trainable to use the technology base on their needs.

As far as digital platform is concern and the adoptability for the IW's, it is a big challenge especially to those who cannot "read and write". Also, the challenge are capacity to buy gadgets and access to internet or cellphones signal because most of the IPs' communities in the Philippines are in the far flung areas in the mountains.

Information dissemination and transfer of knowledge in the community is mostly in the form of IEC materials like pamphlets, posters using the local language of the community. Face to face interaction is more effective for the dissemination of the information.

4. **Matcha Phornin:** Is it possible to share the situation faced by women, children and LGBTIQ from indigenous community that holding stateless status?

In Thailand: Stateless Indigenous People do not have access to government food and money relief, due to the government condition to help and heal limits the rights only to people with Thai nationality. Stateless people in community, therefore, does not received help and support in the face of COVID-19 crisis.

Impact on children and LGBTIQ youth in education system: The effects of COVID-19 caused children and youths to face inability to start school semester normally. This caused anxiety among them when they need to stay home longer than usual, causing stress, feeling nostalgic for friends and classrooms. Online learning is inconsistent with the community contexts, is a burden of expenses and is questioned about the quality of education. In addition, children become burdens for the family and increase in their responsibility. Children who stay in home using violence, increase their risks of being affected by violence as well as when the family is lack of food, as a result, children face hunger.

Family has no income from the effect of COVID-19, as a result, children and youth who graduate at grade 3 and grade 6 are likely to not continuing their studies. Children in different level are also at risk of falling-out of education system.

LGBTQI youth are affected by Homophobia and the lack of acceptance of sexual orientation and Gender Identity both from family members and community. According to data collection, we found that LGBTQI youth were physically, mentally and sexually abused at multiple levels from families who do not accept Sexual Orientation and Gender Identities of their offspring, including LBTQ women are at risk of being forced into marriage by the family based upon the assumption that LBTQ women can change her sexual orientation and Gender Identity which led to "Corrective Rape".

Response from the Philippines:

In the Philippines, we have the Indigenous Peoples Rights Act (IPRA) recognizing the identity of IPs. But the crucial is the actual interpretation and implementation of the law by the government and its agencies concern. It is not really adopted the fully knowledge of indigenous socio political, economic, and cultural aspects. It is also the matter of framework and perspective of the implementation of the

law especially in dealing with the concept on the IPs' rights on ownership of ancestral lands, is for development and welfare of the Indigenous communities are contrary to the concept of the government that the land is amenable, alienable and disposable and commercial land. The contrast concept of the IP's and the government is also a big problem on 'how the use of the FPIC processes' in dealing with the government development projects in the IP's ancestral land. FPIC processes are really violated and does not catering the welfare of the IP's. In the sense, it is an exploitation of the law and the IP's

Response from South Asia:

Indigenous Peoples especially waged labors in cities who don't have identity card 'citizenship and migrants are mostly deprived from the relief materials' and suffering the most. Indigenous Peoples are recognized in Nepal and government is providing allowance to the Indigenous Peoples who are categorized as endangered groups. However, they were not provided relief packages stating they are already receiving government allowances. Similarly, Majhi community's livelihood depend upon fishing and they were not allowed for fishing during pandemic. Hence, Indigenous Peoples are discriminated in different forms and extend.

In cities, teaching methodologies are shifted to online but as most of the Indigenous Communities live in rural areas, it is challenging for them to continue with their education.

In Nepal, LGBTIQ are recognized under broader category of 'others' but discrimination persist socio-economically, politically and culturally. But in other countries, they are not even recognized legally.

5. **Bah Nan Ita** : hi everyone I'm Ita from Malaysia, I would like to ask how your community adopt a new norm in your country especially among the community themselves? and any strategic from government to help those (Indigenous group) are affected by this pandemic such as economic, social and etc.

Response from the Philippines:

At this stage of pandemic crisis, "New Normal" is not yet come into the life of the IP's communities. We are pushed by this pandemic, economic and political crisis, and "New Normal" was born. On this 'New Normal', it is the creation of mega hi-ways for the corporate plunder, extraction, destruction and exploitation of the remaining resources and biodiversity within our ancestral lands, territories and the environment. If the peoples especially the Indigenous Peoples will on the turning back on their rights as IP's and the indigenous knowledge, then the 'New Normal' for us is the big machinery of ethnocide of IP's around the world. Unless this 'New Normal' framework is adopted on the UN mechanism like UNDRIP, ILO etc. 'New Normal' that adopts a people-centered human rights-based approach to development where people including the most marginalized and Indigenous Peoples have genuinely democratic participation in governance and development processes. This includes the recognition of Indigenous Peoples' rights to self-determination and over their ancestral domain.

Response from South Asia:

Government endeavor for the 'New Normal' is neither adequate as expected nor culturally sensitive. We are still on struggle and as mentioned in presentation 'we are consolidating our collective efforts' of course with level best to engage and collaborate with government and other CSOs. So, we stand for defining our own 'New Normal' which is culturally sensitive, inclusive democratic spaces for diverse Identities including Indigenous Women, valuing Indigenous customary systems and practices and Indigenous Knowledges, and respecting rights to self-determined development.' As lands, territories

and resources are core for our survival and during COVID-19, we survived on our resources. Hence, ensuring our rights to lands, territories and resources should be explicit in 'New Normal'.

6. **Tuikhang Koireng:** what initiative or steps were being taken up for the Indigenous women with disabilities with the situation and conditions of this pandemic.?

Response for South Asia:

Indigenous Women with disabilities faced multiple challenges disproportionately. Different organization and Networks working on Person with Disabilities are more active during COVID-19 pandemic. National Indigenous Disabled Women Association, Nepal (NIDWAN) is one of the best examples to be mentioned which work for the rights of Indigenous Women with Disabilities. It continued coordination and monitoring of the situation and impact of COVID-19 on Indigenous Women with disability, documented the cases, prepared and submitted reports at different levels, They continued their advocacy at all level and, sensitized other IPs and Non-IPs communities and organizations. Besides they mapped the differential impact and collaborated with different government and CSOs for relief distribution. They transformed this pandemic to opportunity to assert their voices and issues at all level. This is one of the good practices which can be replicated.

7. **Iori Johnston:** how can Indigenous women lead Indigenous Peoples to bring unanswered human rights complaints from local to international level where States don't build or participate in regional human rights mechanisms? It is hard to get capacity to go that far. SIDS are working on using EU, AU regional mechanisms while they build theirs. Can we use regional HR mechanisms of the company whose development hurts us? are there tools available to put our complaints on paper without a lawyer?

Response for the Philippines:

In the Philippines, government is not really cooperating and abiding by International laws and instruments especially their mandate to implement on the right way. The Filipino peoples progressive organizations are coming up with a consolidated reports of incidents of human rights violations, civil and socio –economic and political rights violations. We have the organized submission and participation on the "Universal Periodic Review". The Philippines CSO's and peoples mass organizations created the "Peoples Tribunal" where in these two forms of mechanism, we address and engage the governments and its concerned agencies engaging in the UN mechanism.

Response for South Asia:

Indigenous Women can lead to bring responded human rights complaints from local to international level. The challenge continues as We Indigenous Women organizations are getting very limited support from the partners to empower and develop strong leaders. Through these small support access to international mechanism is extremely limited. These limitations cumulate with the language barrier and information access. Hence, our local heroes are in the shadow.

8. **Ashmita Khanal:** In case of Nepal, does NIWF play a part to ensure indigenous women's rights and security are prioritized during large scale infrastructure development projects? If yes, how? If no, does NIWF see itself being involved in the process in the future?

Response for South Asia:

Yes, NIWF has been fighting for the rights of Indigenous Women against the large scale infrastructure development like Mega Hydropower- Melemchi Drinking Water Project, Fast track projects, Udaypur Cement Factory, Koshi Hydro dam project. We aware Indigenous Women and build their capacities on

their rights including FPIC, international Human Rights instruments like ILO C 169, UNDRIP, CEDAW etc. We facilitate and develop linkage with the relevant technical and legal service providing organization. Apart from them, NIWF documented the cases and regularly submitted the CEDAW shadow report, Parallel report on BPFA +25, CERD by highlighting the situation of Indigenous women in Nepal. NIWF has also prepared the position paper on the land rights of Indigenous Women of Nepal.

Question box

9. Chanchana Chakma:

Is there disaggregated data about the impact on Indigenous Peoples, Indigenous Women, Youth, LGBTI, Person with Disability, Elderly by COVID 19 ?

Responses from the Philippines and South Asia:

In the Philippines there is no disaggregated data yet from the government especially the data of IP's during COVID-19.

None of this year's VNR countries (Bangladesh, India and Nepal) have presented disaggregated data in their reports. .

10. Yasso Kanti Bhattachan Bhattachan: In Nepal online classes are hosed by school but those students who study in public school cannot afford to have online classes. there is a suicide cases due to not able buy smart phone, no Wifi. What is the situation in Phillipines?

Response for the Philippines:

In the Philippines, we have not monitored suicidal cases due to lack of gadgets, but if the IP's have gadgets especially those who are in the far flung areas, a big problem is the access to internet and signal for cellphone. So, they use to find in the higher spots and even they climb in the tallest tree or they climb the coconut tree for the signals. As I received information and pictures through social media like facebook. Indigenous Youth usually have the gadgets, they must go to their Sweden farm and they must tie their cellphone with the long bamboo pole to able to send their text message or climb a tree with their laptop to able to access internet. Generally, the Philippines has a poor quality of technology in terms of internet etc.