"Empowerment Through Dialogue," a historical three-day meeting was held in Pierre, South Dakota, on May 16th, 17th, and 18th, 1990. The efforts resulted in an Agenda for Native* Women's Reproductive Justice. The Agenda was updated in 2000 and again in 2020.

**Reproductive Justice Agenda**

Indigenous women are leaders in asserting human rights as we protect our families, Native lifeways and lands. Indigenous women and two-spirit people have the right to live free from violence and to address the reproductive justice issues that we face through the process of self-determination in order to respect and restore our Indigenous life ways.

1. The right to knowledge and education for all family members concerning sexuality and reproduction that is age-, culture-, and gender-appropriate.
2. The right to all reproductive alternatives and the right to choose the size of our families.
3. The right to affordable health care, including safe deliveries within our communities.
4. The right to access safe, free, and/or affordable abortions, regardless of age, with confidentiality and free pre- and post-counseling.
5. The right to unlimited access to pharmaceuticals, technology, emergency contraceptives and over the counter (OTC) progestin only (POP) birth control pills, and mental health services to address the reproductive justice issues of domestic violence, sexual assault and HIV/AIDS.
6. The right to immediate access and collection of forensic evidence, including but not limited to a rape kit, and the timely processing of all forensic evidence to address the reproductive justice issues of domestic violence, sexual assault and HIV/AIDS.
7. The right to programs which meet the nutritional needs of women and families.
8. The right to programs to reduce the rate of infant mortality and high-risk pregnancies.
9. The right to culturally specific comprehensive chemical dependency prenatal programs including, but not limited to, prevention of Fetal Alcohol Syndrome and Effects.
10. The right to stop coerced sterilization.
11. The right to be fully informed about, and to consent to any forms of medical treatment in Indigenous languages, accessible to deaf and limited English proficiency peoples.
12. The right to determine who are members of our Nations.
13. The right to continuous, consistent, readily accessible quality health care and fair distribution of medical aid or equipment not to be withheld in any circumstances, including in times of emergencies, disasters and pandemics.
14. The right to reproductive justice and support for disabled women and two-spirited peoples.
15. The right to parent our children in a non-sexist, non-racist environment.
16. The right of two-spirit people, their partners, and their families to live free from persecution or discrimination based on their sexuality, gender identity and/or gender expressions, and to enjoy the same human, political, social, and mental health rights, and access to hormonal & fertility therapies, health services, legal, economic, religious, tribal and governmental rights and benefits.

17. The right to give birth and be attended to in the setting most appropriate, be it home, community, clinic or hospital and to be able to choose the support system for our births, including but not limited to, Traditional Midwives, Families and community members.
18. The right to education and support for breastfeeding that include, but not limited to individuals and communities that support revitalization of traditional nurturing and parenting of our children.
19. To support MMIW and all other M&M Indigenous Peoples with cross-jurisdictional dignity, with rights to due process, timely and robust investigations by law enforcement entities into the cause of a murder or homicide and to be provided equal protection under the law.
20. The right to ensure due process, protection of human rights and supportive services to meet the comprehensive needs for all those who have been sex trafficked and their families, regardless of whether or not they pursue investigation and prosecution. Persons who are traumatized often choose not to prosecute and they should not be abandoned nor denied services.

*Through the process of decolonization and reclaiming our Indigenous self-identities, this document is now the Indigenous Women's Reproductive Justice Agenda. As we continue to move forward and continue to look at the language, the terminology may change in the future.*

**UPDATE ON 7/31/2020**

Indigenous women are leaders in asserting human rights as we protect our families, Native lifeways and lands. Indigenous women and two-spirit people have the right to live free from violence and to address the reproductive justice issues that we face through the process of self-determination in order to respect and restore our Indigenous life ways.

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*continued on next page*
21. The right to utilize all Cannabis (marijuana) as a plant relative, and to support accessibility, and the nationwide legalization and the right for all Tribal Governments to exercise their sovereignty concerning the legalization of all Cannabis (marijuana) and to decriminalize its use, including expunging of all criminal records in all jurisdictions relating to any prosecutions.

22. The right to speak and be heard on our issues, without being subjected to chemical or biological assaults, which disrupt women’s wellbeing and natural cycles, including the use of intimidation or physical violence, LRAD’s or projectiles, etc.

23. The right to protect the environment, especially mother earth’s precious waters, which are critical to maintaining women’s reproductive systems and healthy communities.

24. The right to address and correct inaccurate histories that support ongoing colonialism and racism as they impact women’s bodies, reproductive justice and our communities.

In order to accomplish the foregoing stated rights, we commit to creating conditions and alliances to network with other groups.

<table>
<thead>
<tr>
<th>Amended July 31, 2020, Attending Participants</th>
<th>Amended May 28, 2000, Attending Participants</th>
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<tbody>
<tr>
<td>Ida Aronson United Houma Nation</td>
<td>Charon Asetoyer Comanche</td>
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<td>Coya Artichoker Lakota</td>
<td>Nilak Butler Inuit</td>
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<td>Mary Crow Eastern Band of Cherokee Indians</td>
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<td>Pam Kingfisher Cherokee Nation</td>
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<td>Maria Provost Cheyenne River Sioux</td>
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<td>Naomi Renville Omaha, Seneca, Sioux</td>
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<td>Nancy Denny Santee Sioux</td>
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<td>Antoinette Eagle Boy Standing Rock Sioux</td>
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<td>Corrine Black Bear Rosebud Sioux</td>
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</tbody>
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**Attending Participants, May 18, 1990**
Original authors of the Indigenous Women’s Reproductive Justice Agenda: Points 1 - 16

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- Bessie L. Long Yankton Sioux
- Viola Poormann Rosebud Sioux
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- Antoinette Eagle Boy Standing Rock Sioux
- Mollie A. Emery Santee Sioux
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- Phyllis Wilcox Oglala Sioux
- Myra A. Winckler Yankton Sioux
- Georgine Young Yankton Sioux
- Mona Fischer Yankton Sioux
- Evelyn New Holy Oglala Sioux
- Mary Louise Defender-Wilson
- Northern Dakota Sioux
- Barbara Bruguier Three Affiliated Tribes
- Janice Howe Crow Creek Sioux
- Theresa Red Bear Crow Creek Sioux
- Darlene Medicine Crow Creek Sioux
- Delores O’Connor Yankton Sioux
- Debra Pickner Crow Creek Sioux
- Lisa M. iyotte Pt. Belknap Sioux