

Shadow Report

on

the Rights of Indigenous Women in Taiwan

for the 2nd CEDAW Review

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I. Introduction

1. In the Country Report, there are paragraphs mentioned the Indigenous Peoples. However, they're all fragmentary statistics or phenomenological descriptions. Those decontextualized narratives are not only insufficient to reflect the fact that the Indigenous Peoples have been suffered from land grabbing and living space being taken away in history for a long time, but also insufficient to indicate that along the alternation of society, what the real picture of Indigenous women is now in the contemporary Taiwan society. This shadow report is going to look back to the historical root of this long-term rights damaging and neglect from the Indigenous women's point of view.
2. Archeology and ethnology studies show that in terms of social culture, Taiwan Indigenous Peoples belong to the Malay and Polynesia system, and have been categorized to Austronesian language family, which makes them different from the Han-Chinese and the ethnic minorities in China. Approximately 5,000 to 6,000 years ago, the nation who has direct kinship to the existing Indigenous Peoples had settled in Taiwan and developed multiple cultures. Each different group of Indigenous Peoples has various divisions of work and value systems between genders¹. For example, for the Pinuyumayan Peoples is the first-born female to inherit family property, and they also have the matrilineal marriage², while the Paiwan Peoples is the first-born child, no matter male or female, to receive the family property³. Therefore, there is no such integrated paternity system in Indigenous Peoples' society as in the Han-Chinese people's.
3. Since the 17th century, the immigrants and foreign colonial regimes have forced the Indigenous Peoples to give up their lands, their original autonomous status, and has put the right of existence and the cultural inheritance into crises. Moreover, the Indigenous Peoples have to face the challenge of paternity system from the mainstream Han-Chinese society. During this process, Indigenous women are usually mired in all kinds of difficulties, like ethnicity, gender, and class. But the rulers and the mainstream society rarely pay any attention to their difficulties.
4. The abovementioned situation particularly stands out in the governing period of

¹ 詳見王嵩山，2010，《台灣原住民：人族的文化旅程》。台北縣新店市：遠足文化。頁 10-25。

² 相關資料請參考黃宣衛，2008，《阿美族》。台北：三民。

³ 相關資料請參考譚昌國，2007，《排灣族》。台北：三民。

the Republic of China (R.O.C.). First of all, the government referred the Indigenous Peoples as the “mountain compatriots”, and further claimed that the Indigenous Peoples, like the ethnic minorities in China, are descendants of the same Chinese ancestors, and accordingly, initiated series of assimilation policies. The Indigenous Peoples were thus forced to accept patrilineal naming concept of the Han-Chinese people⁴. The Indigenous women and their children thus lost their Indigenous status because there were a lot of soldiers retreated from the mainland married Indigenous women. Second of all, in the 1960s, after the Indigenous communities were gradually engaged into the industrialized marketing system, traditional livelihood couldn't support their lives anymore and thus many Indigenous people moved to the urban areas for job opportunities. Due to the lack of higher education level, many Indigenous women could only work as manual labors such as housemaids or female worker which is the bottom of the working divisions. There were a great amount of human trafficking, forced prostitution and even child prostitutes.⁵ These traumas of history still hasn't been taken seriously and failed to achieve reconciliation among the Peoples.

5. In the 1980s, thriving with the social movements, Indigenous intellectuals had call upon to establish the “Associate of Indigenous Rights Facilitation”, and rectified the name to “Indigenous People”, meaning the original owner of this land called Taiwan. Hence, the Indigenous Peoples' identities and the concept of rights were gradually established.⁶ Nonetheless, in the social movement of Indigenous Peoples, women could only play the role of assisting in outer ring which it was hard to raise the voice.⁷ Additionally, although the social movement of Indigenous Peoples facilitated the establishment of the Council of Indigenous Peoples and The Indigenous Peoples Basic Law, without further law making of relevant regulations and amendments and the delay of legislation, it still limits the resources and weaken the power of the Council of Indigenous Peoples. Consequently, it couldn't effectively restraint other governmental institutions and therefore fails to implement the rights of Indigenous Peoples.

⁴ 詳見臺灣省行政長官公署於1945年頒佈之《臺灣省人民回復原有姓名辦法》。

⁵ 詳見楊士範，2005，《礦坑、海洋與鷹架：近五十年的台北縣都市原住民底層勞工勞動史》。台北：唐山。

⁶ 台灣原住民族運動的歷史請見：汪明輝，2003，〈台灣原住民族運動的回顧與展望〉。頁95-135，收錄於張茂桂、鄭永年主編，《兩岸社會運動分析》。台北：新自然主義。

⁷ 詳見江以文、林津如，2011，〈原住民婦女組織的培力經驗與運動意涵：邊陲主體如何發聲？〉。頁400-445，收錄於何明修、林秀幸主編，《社會運動的年代：晚近二十年來的台灣行動主義》。台北：群學。

6. The Indigenous women have started to take part in the women's rights movement and the Indigenous rights movement since the 1980s. They took actions by being part of the 1988 Anti-Child Prostitutes Protest to fight against the deception and oppression from the mainstream society. However, while the women's rights movement provoked by the anti-child prostitutes actions led to the adoption of the Anti-Child Prostitutes Act, the Child and Youth Sexual Transaction Prevention Act and the amendment of the Protection of Children Welfare Act⁸, there was no one further addressed on the structural problem hidden behind the fact that many Indigenous young girls were deceived or abducted and forced to become prostitutes, as well as the discrimination and operation the Indigenous women had been suffered from.⁹ This is also the reason why the wounds left were never healed and the issue of child prostitutes continued to lead to the discrimination of the mainstream society, and even of the victim Indigenous Peoples, against the Indigenous women.
7. Furthermore, until today, the mainstream education system does not reflect the Indigenous Peoples' traditional culture. It only tries to instill the mainstream value into the Indigenous society in order to educate and assimilate the Indigenous Peoples, as well as to demonstrate its superiority and control. This kind of education system lead to the result that the Indigenous women somehow generate a sense of low self-esteem and even self-discrimination. Besides self-discrimination, internal discrimination within the communities / Indigenous groups have also considerable impact on Indigenous women.¹⁰
8. All the above-mentioned historical experiences and backgrounds have led to the challenges and difficulties faced by the Indigenous women in today's society. These are also the key factors regarding the implementation of the non-discrimination principle. If the past disputes and wounds are not settled, how can we talk about gender equality? How can we talk about gender justice?
9. To sum up, those decontextualized and fragmentary "welfare" policies mentioned in the Country Report does not really look at the actual difficulties in the implementation of the rights of the Indigenous Peoples, and fails to pay attention to the status of Indigenous women comprehensively, and consequently,

⁸ 於 2003 年與《少年福利法》合併為《兒童及少年福利法》，並於 2011 年更名為《兒童及少年福利與權益保障法》。

⁹ 此段文字由洪仲志撰寫。

¹⁰ 此段文字由洪仲志撰寫。

it couldn't solve the problems at all. In the following paragraphs of this report, we will specifically address some crucial issues faced by the Indigenous women nowadays.

II. Social and Economic Status of the Indigenous Women (CEDAW Article 11, 12, 13, GR No. 12, GR No. 24)

10. In many paragraphs of the Country Report, it admitted that health inequality indeed exists among Indigenous and non-Indigenous women, which includes the average life expectancy of Indigenous women is far lower than non-Indigenous (please refer to the Country Report para. 14.30). To research further, it can be observed that the average life expectancy of the Indigenous women living in the Indigenous areas is the lowest (please see figure 1). The utilization of prenatal care of the pregnant Indigenous women is not so satisfactory. Although the government proposed to establish more medical facilities and services, which is of great importance, it is not enough. It only responds to a small portion of the 3A1Q (availability, accessibility, affordability ad quality) requirement identified by the ICESCR GC No. 14 regarding the right to health.

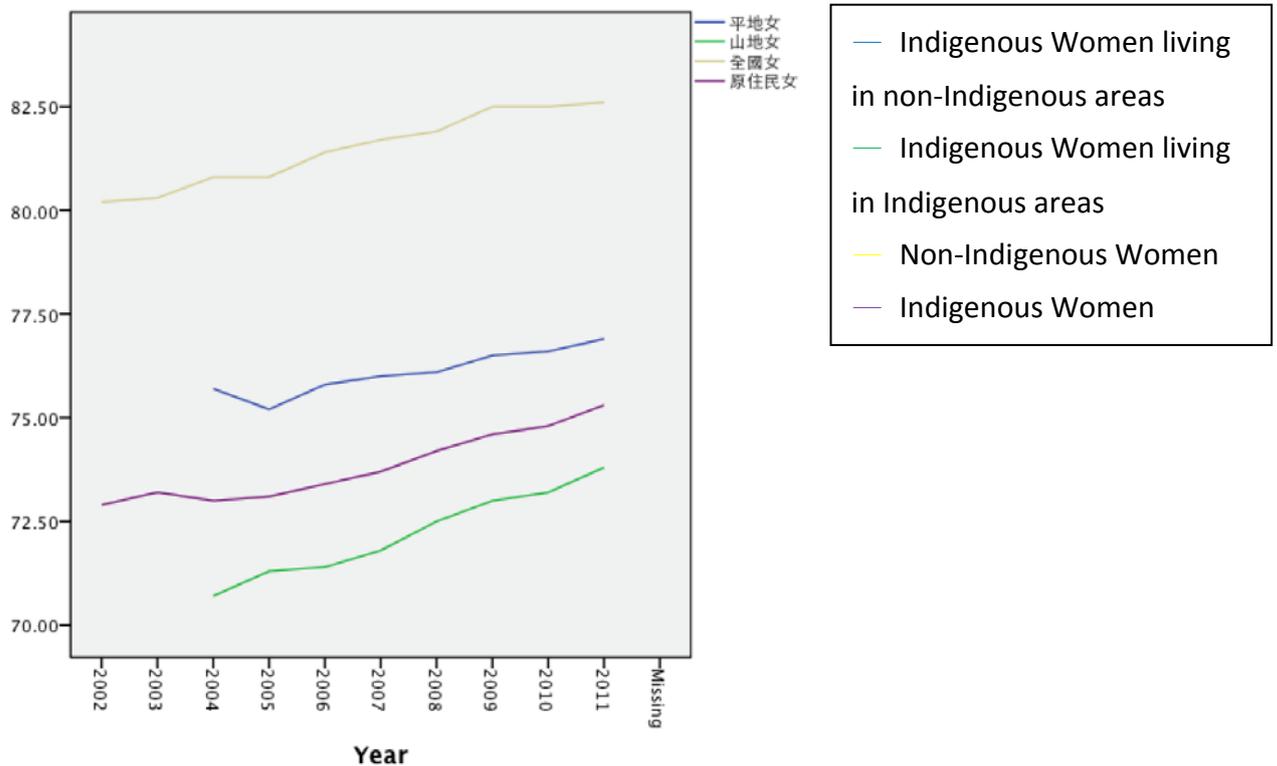


Figure 1: Average Life Expectancy of Indigenous Women and non-Indigenous Women

11. Research and study of social epidemiology and health inequality indicated that besides providing medical services, there are other social factors that influence individuals' health condition even more, meaning there are greater social determinants of health, including education, employment, labor conditions, environment etc. The Indigenous women's accidental injury death rate is higher than the non-Indigenous women up to 2.7 times, while the death age is about 10 years earlier (please see figure 2)¹¹. These clearly demonstrated that health and life are influenced by non-medical factors to a great degree. When the government is generating and drafting its health policies, all these factors should be taken into consideration. To merely set up more maternity clinics cannot solve the issue of the low utilization rate of prenatal care of the Indigenous women.

Gender	Year	Indigenous Peoples		Non-Indigenous people	
		Standerized death rate	Average death age	Standerized death rate	Average death age
		Every 100,000	age	Every 100,000	age
Total	96~98	75.5	42.6	26.5	51.8
	97~99	72.6	43.3	25.4	52.8
	98~100	71.5	44.2	24.4	53.5
Male	96~98	119.6	41.9	39.0	50.3
	97~99	112.9	42.4	37.3	51.2
	98~100	110.7	42.9	35.8	51.7
Female	96~98	36.3	44.7	14.1	55.9
	97~99	36.6	46.0	13.6	57.3
	98~100	36.5	47.9	13.2	58.2

Figure 2: Indigenous and non-Indigenous Peoples Accidental Injury Mortality Trends- by gender and year

12. The sex ratio of the Indigenous newborns and the Indigenous infant mortality is with obvious difference comparing to non-Indigenous. For the Amis and the Paiwan Peoples, the sexratio is up to 1.15:1, and the female infants' mortality in the Indigenous areas us higher¹². However, to our knowledge, sex preference

¹¹ 數據引自原住民族委員會公布之〈100年原住民族人口及健康統計年報〉。

¹² 數據引自原住民族委員會公布之〈100年原住民族人口及健康統計年報〉。

based on culture, tradition or value should not be accountable for the creation of this phenomenon, since there is no such kind of sex preference custom exist. Does any governmental institution have a more accurate and appropriate explanation?

13. Indigenous female labor force participation rate is higher than the national average, but the labor conditions and the economic outcome are lower. According to a small-scale survey regarding human rights indicators conducted in the end of 2013, unemployment is a serious issue among Indigenous women. According to the same survey, many Indigenous women is paid by working hours or daily wage (such as construction work) , and employers do not offer health insurance and labor insurance, many of the Indigenous women, due to economic factors, do not join the national pension insurance, and therefore Indigenous women face the problem of lack of social security.
14. The law of the mainstream society also imposes great effect upon the traditional Indigenous society, and weakened the Indigenous women's position at home and their socio-economic status. For example, in the traditional Paiwan social system, it is the first-born child to inherent the property. But the mainstream law system emphasized on the patriarchy ideology and create awkward phenomenon in the Paiwan society. To be more specific, the first-born should take care of the whole family and often has to shoulder the economic burden. However, now the law and the mainstream society promote the importance of the males only. This is breaking down the Paiwan family's division of labor. If the first-born is a female, she would be expected to take care of the whole family but when it comes to inherent the family property, she, as a married woman, would be considered as an outsider. Her brother would then inherent the property, no matter if he has the capacity or willingness. He can inherent the property just because he is a male.
15. Furthermore, the mainstream society still holds serious stereo types against the Indigenous Peoples, especially Indigenous women. There's no much of change in the past few decades. Indigenous women's appearance is often attracting attentions, but also bringing about sexual harassment. Indigenous women to be harassed in the workplace is commonly heard, especially harassed by non-Indigenous men. The harassment is often about their face, their appearance and dress. All these are troubling and disgusting them. This also shows the images the men have toward Indigenous women are influenced by the media and

chauvinism.¹³

III. Urban Indigenous Women's Rights Ignored by the Government Generally (CEDAW Article 11, 13, GR No. 9, GR No. 17, GR No. 21)

16. Since the 1960s, because of industrialization and capitalist economic, a huge amount of Indigenous Peoples had left their Indigenous communities and moved to the cities and thus became urban Indigenous Peoples. Until March 2014, there are 240,902 Indigenous persons reside and register their household in urban areas, which is about 45% of the total Indigenous population. If we count the people who do not register in urban areas but in fact live in the cities for study or works, it could be 61.5% of the Indigenous population.¹⁴ However, the government has no specific policies addressing urban Indigenous Peoples yet, not to mention any attention on the difficulties and struggles faced by the Indigenous women living in urban areas. The Country Report does not mention any word about it either.
17. According to the existing anthropology, sociology and urban Indigenous women's oral data, beginning in the 1960s, Indigenous women relocated to the city in three ways: the first is to follow the footsteps of their husbands or fathers; second is to marry non-Indigenous persons, especially via the marriage broker and involuntarily became the wives of the veterans from China; third is through human trafficking and came to the city to become female labors and child prostitutes. In either case, the urban Indigenous women faced not only double discrimination based on ethnicity and class as the urban Indigenous men, but also discrimination because of gender.¹⁵
18. Today, living in urban environments, Indigenous women are still challenged by the following dilemma: first, the values of patriarchy rooted in the mainstream Han-Chinese culture gradually change the diverse gender relations of Indigenous traditions, making Indigenous women tend to take greater housework burden and parenting responsibilities, and began to face unequal marriage and family

¹³ 此段文字由洪仲志撰寫。

¹⁴ 此數據的抽樣方法及統計基礎請見：章英華等，2010，〈台灣原住民的遷移及社會經濟地位之變遷與現況〉。頁 51-120，收錄於黃樹民、章英華主編，《台灣原住民政策變遷與社會發展》。台北：中研院民族所。

¹⁵ 相關討論請見王淑英、利格拉樂·阿烏，2001，〈都市原住民婦女生活史〉。頁 121-175，收錄於《台灣原住民史：都市原住民史篇》。南投：台灣省文獻會。以及黃美英，1994，〈在貧窮與歧視間的掙扎—台灣原住民婦女的都市經驗〉。頁 201-215，收錄於《原住民文化會議論文集》。台北：文建會。

relations. For the Indigenous women who married to the Han-Chinese, it is still the case that to avoid being discriminated by the relatives and friends from the husbands' side, they often have no choice but to keep their Indigenous status as a hidden secret; secondly, in the Han-Chinese controlled workplaces, Indigenous women not only face the stereotypes based on ethnicity, but also less likely than men to get better skills and career development; finally, whether young or old, to live somewhere away from the Indigenous communities has caused negative effects on maintaining cultural heritage and construct self-identification as Indigenous Peoples.

19. Even with these problems, there is no government resources or services reflecting and responding to their cultural needs provided to the Indigenous women in the cities. These difficulties are not be seen in the official statistics and policy reports, not to mention the specific improvement measures. Therefore, in accordance with the General recommendation No. 9 and No. 17, we require the government to first submit a comprehensive data on urban Indigenous women's labor, health, and education status, so that the real situation of urban Indigenous women can be revealed, and thus clear ethnicity and gender-friendly policies can be planned.

IV. Domestic Violence against Indigenous Women (CEDAW GR. No. 12)

20. Domestic violence is relevant to the significant safety and mental health issues of Indigenous women. We can observe a preliminary cognition about the importance of domestic violence from the statistics published by the Domestic Violence Prevention Committee of the Ministry of the Interior which was formerly the Protective Services Division of the Ministry of Health and Welfare, and also from the study of Indigenous domestic violence. Indigenous victims of domestic violence in 2012 was 6.2% of the country's total victims' ratio (excluding foreign victims), while the population of Indigenous Peoples was accounted for 2.3% in 2012. In the same year, the domestic violence statistics and household census show that Indigenous victims is accounted for approximately 0.8% of the national Indigenous population, which means there are 8 victims suffered from domestic violence in every one thousand people, while the non-Indigenous victims is accounted for approximately 0.3% of non-Indigenous population, which means there are 3 victims suffered from domestic violence in every one thousand people, and around 70% of victims

were women.

21. The research conducted by Chen, Chiu-Ying and Wang, Frank T. Y *et al* in Nantou County and Xinyi Township in 2006, shows that 37.8% of Indigenous women's battered ratio (including physical and language/oral violence) is 17.6%, significantly higher than the Han-Chinese people. Regarding physical violence, it is 17.8% for Indigenous Peoples, which is also significantly higher than the Han-Chinese people's. The abovementioned study and the official statistics clearly indicate the importance and particularity of Indigenous domestic violence in terms of the government's prevention and control system as well as of the rights of women to physical and mental health
22. Indigenous domestic violence may also show differences between Indigenous groups. It can be recognized from the circular data in 2012, the Pan-Tayal Peoples' (Atayal, Truku and Sediq) ratio of victims is 30.6% (18.4%, 10.1% and 2.1 % respectively), it's about 1/3 of the whole Indigenous victims. The total population of three groups of Indigenous Peoples mentioned above is 120,473, which is accounting for 22.8% in total Indigenous population. It shows the significant phenomenon of domestic violence in Pan-Tayal Peoples. Therefore, regarding the maintenance of women's personal safety and mental health via providing intervention and services relate to domestic violence, the government needs to consider the characteristics of each Peoples and the context of Indigenous culture.
23. Regarding the domestic violence situation of the Indigenous people live in the urban areas, there is no reference available besides one research paper focus on urban-Amis, and from the data provided by the Government, no prominent phenomenon could be observed.
24. But the pressures that the urban Indigenous people face in life is quite different from the Indigenous people live in the Indigenous communities. The urban Indigenous women are more possible to be influenced by the strong mindset of Han-Chinese people's culture and patriarchal ideology, and thus be treated unfairly in terms of Indigenous groups, gender, occupation and marriage. We recommend that the Taiwanese Government should investigate and provide the data of urban Indigenous people regarding the current situation of domestic violence, and thus to achieve the protection of the urban Indigenous women's personal safety and psychological welfare.
25. The reason for domestic violence of Indigenous Peoples is not as the same as the

Han-Chinese people, since they mostly explain the underlying social factors with patriarchal ideology. It actually has been pointed out in many related studies that Indigenous people got the prominent phenomenon with domestic violence more significant than the Han-Chinese society. Their culture cracked because of colorism, their land lost and their labor force exploited because of capitalism, the pressure raised by economic difficulties, excessively use of alcohol and other factors all built up a complicated social structure. For instance, in Wan-chuan Yen's study in 2000, she pointed out that "Tayal women in Wulai think Tayal man in the same community become noisy while they are drunk is actually the reflection of their inferiority, and they think they need to bear the pressure from man's defeat", in addition to the influence by the culture, "for the Tayal men, they think the husbands can discipline their own wives by beating them. So beating their wives is more like a way for emotional-releasing when they face all the disappointments in life, especially after drinking."

26. According to the discussion above, there is a complex structural factor behind the issue related to the Indigenous woman facing the domestic violence. We therefore recommend that the Taiwanese Government should consider the domestic violence with colonial context, political and economic structures, ethnic and cultural factors and the context of its community's characteristics before making the strategic plan in preventing the domestic violence and practicing the treatment program for the Indigenous woman who experienced domestic violence. By doing so, it will be able to be closer to the Indigenous woman's subjectivity, and accomplish the maintenance of Indigenous woman's personal safety and their right to obtain psychological welfare.

V. Gender Equality vs. Indigenous Culture? The Case of the Pinuyumayan Peoples

27. In 2013, the Gender Equality Council of Executive Yuan once proposed that the right to participation of the Indigenous women can be based on the nature of the activities, however, some Indigenous culture is confined regarding to traditional concept, for example, the gathering place for the Pinuyumayan males where is female-forbidden, which build up barriers for the Indigenous women's participation in traditional ceremonies. The Gender Equality Council thus issued a request to ask the Pinuyumayan Peoples to explain why the ceremony excludes

the participation of females?¹⁶

28. The request of the Gender Equality Council aroused a riot among the Pinuyumayan women. Listed below are explanations regarding women's right in terms of traditional culture.
29. Palrakuwan, means a place of assembly for males in the Pinuyumayan language, is a massive building in the community provided as a place for males who are unmarried, widowed, alone or guests to stay. (A famous Englishman named Tyler stayed in the Palrakuan in the Katratipulr Community in May 1887.)
30. In traditional Pinuyumayan society, women are superior to men, so men move to their wives' house to start a small family after getting married. Turning to the age of 12, boys must have a godfather and move to the Palrakuan with other single men from the community to live and learn together. They are public property and waiting to be picked up by the girls, get married and then leave Palrakuan to enjoy a normal family life. The family obligation of the man is to provide labor work, help with conception and support the family, but they possess neither the right to property distribution nor the right to education for the children. Once the man is divorced by the wife for dishonest reason, or the man becomes widowed and his children are grown-ups, he has to return to the Palrakuan and will be offered basic daily meals by their family until they decease, unless the man is married to another woman.
31. The design of the Palrakuan actually provides solutions to social needs: first to avoid the awkward atmosphere among youngsters within a small family. Second, in terms of practicing traditional trainings, the gathering of single male grown-ups in the Palrakuan meet the needs of war defense as well as errand running service so that the community can have a harmonious society without worrying about locking doors during the night, environment preservation, solitary seniors minding and mutual corporation. Third, to function as a temporary shelter for men in fight with the woman and men who are lonely and alone. This is a last line to protect dignity for men under such a feminism society of the Pinuyumayan, which can also cease the disputes in the family and criminal problems.
32. In another words, the 'home' that the Pinuyumayan women possess is the core of the community while the Palrakuan that the Pinuyumayan men belong to is the

¹⁶ 相關討論請見：巴代，2013，〈卑南族的「巴拉冠」，妨害婦女的社會參與？〉。文章刊登於「Mata 台灣」網站，網址：<http://www.pure-taiwan.info/2013/11/pinuyumayan-palakuan-and-feminism>。

public property of the community. The Palrakuan remains to offer labor service and main educational training for males nowadays. It is a place for training, shelter provision, group discussion and defending for men's dignity, which has nothing directly to do with the traditional ceremony. With regards to courtesy between men and women, a place given as an accommodation for a bunch of men and women are rejected cannot be considered as a restriction to women's participation.

33. Furthermore, the traditional ceremony is held on specific occasions and terms. Traditional ceremonies among the Pinuyumayan communities share the similarities among individual communities, for example, mugamut (weeding millet farm), venarasa (millet harvest), vasiva (monkey grieving ritual), mangayaw (hunting festival), ka'iwayan (season for hunger), remavaravas (cease mourning), dancing through the night, ceremony for becoming grownups, purtengi (visiting unmarried girls) and etc., the distribution of working for ceremonies is clearly and fairly assigned to men and women, therefore, there is nothing that doesn't allowed females to do or no barriers to exclude women in any forms of participation.
34. Based on the definition of gender equality, also called gender justice, social resources should be allocated equally and reasonably by genders so that women will not be disregarded by institutional inequality. As to the questions regarding if the "Palrakuan", the male assembly hall, involves in barrier of women's ceremonial participation, in terms of cultural connotation, it does not diminish rights of women. With further understanding of traditional Pinuyumayan society, the positionality and resource on both genders are equally distributed; sometimes women are superior to men.
35. Given above, the Pinuyumayan is a society of equal right or feminism, as well as the aim of the Gender Equity Education Act is to promote substantive gender equality, eliminate gender discrimination, uphold human dignity, and improve and establish education resources and environment of gender equality, gender equity education at schools should be able to perceive the cultural interpretation of work division and interaction between men and women with the Indigenous Peoples' perspectives, instead of framework from mainstream patriarchy society, so that it will not lead to another form of bullying and discrimination of Indigenous culture again. The same principle should be applied to all aspects of gender policies.

VI. The Government's General Neglect of Indigenous Women

36. Although the government has been advocating for the concept of gender equality and gender mainstreaming, the Indigenous women essentially continue to be oppressed and ignored by the mainstream society. This is not to discuss whether the government's policies on women really take care of them or not. This is to point out that when making the policies, it never takes into consideration that the Indigenous women's disadvantaged position is caused by the interaction of ethnicity, gender and class. This is also why no matter it's about gender mainstreaming or policies on women, for Indigenous women, it's only mere formality on paper.¹⁷
37. In addition, the Indigenous Peoples mentioned and looked at in the Country Report, refers to only the 14 groups of Indigenous Peoples recognized by the government. It does not include the groups of Indigenous Peoples who are in the process of name resuming (i.e. the Kananavu Peoples and the Hla`alua Peoples) or the so-called Pingpu (Low-land) Peoples, like the Siraya Peoples, the Makatto Peoples, the Kaxabu Peoples...etc. Regarding the women of these Peoples, there is no specific or targeting information. Therefore, we urge the Review Committee to require the Taiwanese Government to pay attention on these often-ignored Peoples and not to homogenize them.
38. Given that Indigenous women are with multiple adverse social and economic situation, including employment and labor, education, health inequalities, we urge the Review Committee to require the Taiwanese Government, in the future CEDAW country reports, a feature thematic report on Indigenous women should be conducted. In addition, when the Gender Equality Council hosts public hearing, briefing sessions and workshops regarding the implementation of CEDAW, there should be sessions (not just 1-hour discussion or a panel discussion) specific focus on Indigenous women. The government has never done this before.
39. The government publishes statistics on Indigenous Peoples' employment, population and health, but most of the data analytical methods are not simultaneously present ethnicity and gender. Therefore it is not easy to compare Indigenous women vs. Non-Indigenous (or national) women, Indigenous women

¹⁷ 此段文字由洪仲志撰寫。

vs. Indigenous men.

40. Among Indigenous subgroups, there is high heterogeneity. Take only geographical areas as example, those who live in the mountain areas, plain areas and urban areas are facing very different socio-economic and cultural conditions. We thus urge Review Committee to request the Taiwanese government that no matter it is as minor as writing national reports, or as major as data collecting, policy formulation and implementation, it must address these differences.
41. The Country Report still use “number”, rather than “proportion” or ratio to present statistics. In this way, it cannot specifically show severity of the problem or implementation of the obligations of the Convention. We urge the Review Committee to request the Taiwanese Government to refer to the United Nations human rights indicators or other internationally recognized human rights indicators to put forward the relevant data.
42. We urge the Review Committee to establish benchmarks for specific subjects according to the Taiwanese Government’s attainment and require the Taiwanese Government to achieve those benchmarks within 4 years, meaning before the next country review.