



MAY 2021

Indigenous peoples in a changing **world of work:**

Exploring indigenous peoples' economic and social rights through the Indigenous Navigator



INDIGENOUS
NAVIGATOR



“To resolve all the issues related to economic activities, the government should have a clear plan and policies to enhance economic activities, vocational training, and actually traditional knowledge and skills (...) the participation of indigenous men and women, that has to actually be improved (...) that has to go into the budget making process, in all cycle[s] of project management in the local development planning process, the indigenous men and women, their participa[tion] has to be considered. So, we think if they participate in this process, maybe they can identify their self-determined development plan and improve their activities.”

(INTERVIEW 5).

Acknowledgements

This report relies on data and information collected and shared by indigenous communities in the 11 countries that have participated in the Indigenous Navigator initiative, which benefits from the support of the European Union. The report was written by Gabriela Balvedi Pimentel and Martin Oelz, from the Gender, Equality, Diversity and Inclusion Branch of the International Labour Office, and Pedro Cayul, a consultant to the Indigenous Navigator project. The report includes contributions and feedback from the Indigenous Navigator consortium partners and local partner organizations in the 11 countries, as well as the Indigenous Peoples Major Group. The views expressed in the report do not necessarily reflect the views of the European Union.

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LIST OF ACRONYMS

AIPP	Asia Indigenous Peoples Pact
CAT	Convention against Torture
CECOIN	<i>Centro de Cooperación al Indígena</i>
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CEJIS	<i>Centro de Estudios Jurídicos e Investigación Social</i>
CIPO	Cambodia Indigenous Peoples Organization
CRC	Convention on the Rights of the Child
CRPD	Convention on the Rights of Persons with Disabilities
DIHR	Danish Institute for Human Rights
FPP	Forest Peoples Programme
ICCPR	International Covenant on Civil and Political Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
ILEPA	Indigenous Livelihoods Enhancement Partners
ILO	International Labour Organization
IWGIA	International Work Group for Indigenous Affairs
LAHURNIP	Lawyers' Association for Human Rights of Nepalese Indigenous Peoples
MPIDO	Mainyoto Pastoralists Integrated Development Organization
NIWF	National Indigenous Women's Federation
NGO	Non-governmental organization
OHCHR	Office of the United Nations High Commissioner for Human Rights
ONAMIAP	<i>Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú</i>
ONIC	<i>Organización Nacional Indígena de Colombia</i>
PINGO's Forum	Pastoralists Indigenous Non-Governmental Organization's Forum
SDGs	Sustainable Development Goals
Tebtebba	Indigenous Peoples' International Centre for Policy Research and Education
VIDS	<i>Vereniging van Inheemse Dorpshoofden in Suriname</i>
UN	United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

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EXECUTIVE SUMMARY

This report, which is the result of a community-led data-gathering exercise relying on the Indigenous Navigator framework and of testimonies from participant indigenous communities, explores indigenous peoples' experiences in a world of work undergoing transformation. Information originating from the Indigenous Navigator complements ILO official statistical data demonstrating that indigenous peoples face significant obstacles in access to education and vocational training, have fewer opportunities in the formal economy, and encounter heightened and specific vulnerabilities and risks of exposure to violations of fundamental rights at work, including discrimination in employment and occupation, child labour and forced labour. Furthermore, the report provides first-hand information on the numerous barriers that indigenous women and men confront in performing their traditional occupations and entrepreneurship, which range from lack of access to land and natural resources to the impact of climate change and limited market access. Indigenous Navigator respondents have also referred to inadequate access to social protection programmes. These pre-existing inequalities are being deepened by the COVID-19 pandemic. At the same time, the report looks at possible avenues for supporting indigenous workers, cooperatives and entrepreneurs, including support for indigenous peoples' economies, based on the views and priorities expressed by indigenous peoples themselves.

Firstly, the focus should be placed on enhancing access to culturally appropriate formal education for all indigenous peoples, including indigenous persons with disabilities. In addition, the obstacles faced by indigenous youth and their needs and aspirations with regard to vocational training should be identified and assessed, with their active participation. Access to skills development for indigenous women and youth should be supported to increase their capacities for building sustainable enterprises, as well as to reduce gender and ethnicity-based discrimination and violence against indigenous women. Also, with

a view to fostering respect for fundamental principles and rights at work, consideration should be given to possible ways to conduct labour inspections where indigenous peoples perform wage work. Along the same lines, in consultation and cooperation with indigenous peoples, specific measures should be taken to protect indigenous children from child labour. The performance of traditional occupations and livelihood activities, which contribute to resilience, climate action and protection of biodiversity, should be ensured, and actions should be strengthened to recognize and protect indigenous peoples' right to land. In the same line, indigenous peoples' central role in combatting climate change and preserving biodiversity should be leveraged, developing innovative solutions and creating decent work opportunities, green jobs and enterprises rooted in traditional knowledge. Besides, state institutions in charge of handling indigenous issues should be established or strengthened to develop targeted measures for indigenous peoples' local economies, as well as to ensure their right to social protection, with the participation of indigenous peoples throughout the policy formulation cycle. Furthermore, dialogue and engagement between indigenous peoples', employers' and workers' organizations should be fostered, with a view to facilitating partnerships for promoting the protection of indigenous peoples' labour rights as well as access to the ILO supervisory bodies. The advancement of recognition and effective protection of indigenous peoples' rights, including economic and social rights, can strongly benefit from the promotion of the ratification and effective implementation of the ILO Indigenous and Tribal Peoples Convention, 1989 (No. 169), particularly in regions where it has not yet been widely ratified, such as Europe, Africa, Asia and the Pacific. Lastly, the remaining data gap on indigenous peoples' participation in the world of work should be addressed through supporting the collection of disaggregated data, including on traditional occupations.



Training on the Indigenous Navigator, Bolivia.
CREDIT: CEJIS.

INTRODUCTION

One of the persistent challenges to formulating targeted policies and addressing the disadvantages faced by indigenous peoples has been the lack of official statistical data on the realities they experience (ILO 2019a). Only a small number of countries enumerate indigenous residents in their censuses or include ethnic identifiers in other official statistics such as labour force surveys. Indigenous peoples thus often remain invisible in public statistics and the implications of their histories of marginalization and exclusion continue to be undocumented (Peters 2011).

Closing the data gap in relation to the situation of indigenous peoples is crucial in order to overcome insufficient knowledge of, and policy attention to, the difficulties they face (ILO 2019a). While progress has been made in recent years, additional efforts are needed to have more and better data disaggregated by indigenous or tribal status, ethnicity, sex or disability, as well as to achieve “methodological innovations that reflect the culture, ways of life and aspirations of indigenous peoples” (ILO 2019a, 129). As regards the world of work, addressing knowledge and data gaps could help, for example, in reaching a better understanding of indigenous peoples’ traditional occupations and their entrepreneurial activities, as well as their access to social protection.

The Indigenous Navigator is a framework for community-based monitoring of indigenous peoples’ rights and development. It offers a new and innovative way for indigenous peoples to share first-hand information and knowledge about their lived realities, thus empowering them in their efforts to claim their rights. The Indigenous Navigator initiative was launched in 2014 with the support of the European Union. It is led by a consortium comprising the International Work Group for Indigenous Affairs (IWGIA), the Forest Peoples Programme (FPP), the Tebtebba Foundation, the Asia Indigenous Peoples Pact (AIPP) and the Danish Institute for Human Rights (DIHR). This report has been prepared in collaboration with the

International Labour Organization (ILO). Since 2017, Indigenous Navigator partners have been working with local organizations in 11 countries¹ to support indigenous communities' efforts to increase understanding and awareness of their rights and enable them to voice their most pressing demands.

The Indigenous Navigator provides access to data that has been collected and shared by indigenous communities themselves through various methodologies, such as focal groups, community assemblies, and individual and household surveys. Indigenous Navigator questionnaires have been answered collectively, as part of a collaborative process. Consequently, the data collected through the Indigenous Navigator provides information on communities' perception of the implementation of indigenous peoples' rights. While not covering the gap in official statistical information, data from the Indigenous Navigator sheds light on indigenous peoples' perceptions of their own realities, highlighting key points for attention in policy formulation regarding the world of work.

The objective of this report is to enable discussion of the challenges faced by indigenous peoples with respect to employment and occupation, relying on insights gained from Indigenous Navigator data. The report will look at possible avenues for supporting indigenous workers, cooperatives and entrepreneurs, including support for indigenous peoples' economies, based on the views and priorities expressed by indigenous peoples, and particularly communities that have made use of the Indigenous Navigator to assess their own situation.

Part I of the report explores indigenous peoples' participation in a changing world of work, drawing on data from official sources compiled and published by the ILO (ILO 2019a). Part II presents the Indigenous Navigator methodology in more detail and explores how it can contribute to a better understanding of indigenous peoples' economic empowerment and working conditions. Part III discusses challenges faced by indigenous young persons, both men and women, in relation to the world of work, using Indigenous Navigator data, i.e. data collected by communities through the Indigenous Navigator framework. These include obstacles regarding access to education and vocational training, lack of opportunities for indigenous youth in the formal economy, barriers to performing traditional occupations (e.g. lack of access to land and natural resources) and entrepreneurship, lack of access to social protection, as well as vulnerability to violations of their fundamental principles and rights at work. These challenges are currently being exacerbated by the COVID-19 pandemic (ILO 2020a; ILO, IWGIA 2020a). Part IV identifies key areas for future action and concludes with a number of policy recommendations.

1. Kapaeeng Foundation, from Bangladesh; *Centro de Estudios Jurídicos e Investigación Social* (CEJIS), from Bolivia; Cambodia Indigenous Peoples Organization (CIPO), from Cambodia; Association OKANI, from Cameroon; *Organización Nacional Indígena de Colombia* (ONIC) and *Centro de Cooperación al Indígena* (CECOIN), from Colombia; Mainyoto Pastoralists Integrated Development Organization (MPIDO) and Indigenous Livelihoods Enhancement Partners (ILEPA), from Kenya; Lawyers' Association for Human Rights of Nepalese Indigenous Peoples (LAHURNIP) and National Indigenous Women's Federation (NIWF), from Nepal; *Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú* (ONAMIAP) and Perú Equidad – Centro de Políticas Públicas y Derechos Humanos, from Peru; Indigenous Peoples' International Centre for Policy Research and Education (Tebtebba Foundation), from the Philippines; Association of Indigenous Village Leaders in Suriname (*Vereniging van Inheemse Dorpschoufden in Suriname* – VIDS), from Suriname; and Pastoralists Indigenous Non-Governmental Organization's Forum (PINGO's Forum), from Tanzania.

Indigenous man building a house, Peru.

CREDIT: PABLO LASANSKY/IWGIA.



1. INDIGENOUS PEOPLES IN A CHANGING WORLD OF WORK: A GLOBAL PERSPECTIVE

According to a 2019 ILO study,² indigenous peoples represent 6.2 per cent of the world's population, amounting to over 476.6 million individuals spread across the globe. On the basis of data from official publications, such as censuses and labour force and household surveys, the region containing the highest proportion of the world's indigenous peoples is Asia and the Pacific (70.5 per cent), followed by Africa (16.3 per cent), Latin America and the Caribbean (11.5 per cent), North America (1.6 per cent) and Europe and Central Asia (0.1 per cent) (ILO 2019a).

Indigenous peoples' world of work, which has been shaped by persistent inequalities and centuries-old experience of marginalization and colonization, is undergoing a series of transformations. While indigenous peoples have historically lived in rural areas and primarily relied on agriculture and natural resources to ensure their livelihoods (World Bank 2015), indigenous peoples increasingly reside in urban areas and work in a range of different economic sectors. The market services sector (including trade, transportation, accommodation and food, and business and administrative services) accounts for 17.3 per cent of the

2. The population data used in this report is based on information covering 83 per cent of the global population of indigenous peoples. Estimates were retrieved mainly from official publications (censuses, labour force and household surveys, reports) and for a minority of countries from other surveys (see ILO 2019a, p. 142-145 for a detailed list of data sources per country). The population data is based on data from 58 of the nearly 90 countries where indigenous peoples are considered to live (UN 2009), namely: Angola, Argentina, Australia, Bangladesh, Belize, Plurinational State of Bolivia, Brazil, Burkina Faso, Cambodia, Cameroon, Canada, Chad, Chile, China, Colombia, Congo, Costa Rica, Democratic Republic of the Congo, Denmark, Dominica, Ecuador, El Salvador, Ethiopia, Fiji, Finland, Gabon, Guatemala, Honduras, India, Indonesia, Kenya, Lao People's Democratic Republic, Mali, Mexico, Mongolia, Morocco, Namibia, Nepal, New Caledonia, New Zealand, Nicaragua, Niger, Nigeria, Panama, Paraguay, Peru, Philippines, Russian Federation, Senegal, South Africa, Suriname, Uganda, United States of America, Uruguay, Bolivarian Republic of Venezuela and Viet Nam (ILO 2019a).

employed indigenous population, while the non-market sector (public administration, community, social and other services and activities) engages 9.8 per cent of indigenous individuals. Furthermore, 9 per cent of employed indigenous persons work in construction; 7.9 per cent work in manufacturing; and 1.1 per cent work in mining and quarrying and in the electricity, gas and water supply sector ([ILO 2019a](#)).³

As indicated above, while 45 per cent of employed indigenous men and women are currently outside the agricultural sector, 55 per cent of the employed indigenous population work in agriculture, including in traditional livelihood activities ([ILO 2019a](#)). However, owing to loss of access to traditional land, land degradation and climate change, indigenous women and men have also been seeking employment in intensive crop production or large-scale farming, often working in the informal economy and under precarious working conditions ([Thornberry 2017](#)).

ILO estimates indicate that a rural-urban transition is under way, particularly for indigenous peoples in middle-income countries ([ILO 2019a](#)). In Latin America, 47.8 per cent of indigenous peoples live in rural areas and 55.2 per cent in urban centres ([ILO 2019a](#)). Higher proportions of indigenous peoples living in rural areas are found in Africa (82.1 per cent) and Asia and the Pacific (72.8 per cent).

Few income-earning opportunities and also loss of land and access to natural resources are among the factors behind the migration of indigenous women and men away from traditional territories in an attempt to improve their socio-economic situation ([ILO 2016](#)). While such migration has led in some cases to work in the formal economy and the development of enterprises, including cooperatives, in others it has caused a stronger reliance on casual and seasonal wage work ([ILO 2019a](#)). In many cases, indigenous peoples that migrate to urban areas face situations of extreme vulnerability. In Latin American countries with a large urban indigenous population, for example, indigenous men and women are two to three times less likely to hold high-skilled and stable jobs than their non-indigenous counterparts ([World Bank 2015](#)). The lack of access to quality jobs is closely linked to a lack of access to formal education.

ILO data indicates that indigenous peoples may have fewer educational opportunities than their non-indigenous counterparts ([ILO 2019a](#)). In fact, 46.6 per cent of indigenous adults in employment have no formal education compared to 17.2 per cent of their non-indigenous counterparts, making indigenous individuals almost 30 percentage points more likely to have no formal education compared to non-indigenous persons. The gap is even wider for indigenous women, as 53.6 per cent of indigenous women in employment globally have no formal education. In Africa, this number rises to 89.9 per cent, compared to 62.2 per cent of their non-indigenous counterparts. The gap in attainment to higher education is the widest, as only 7.8 per cent of indigenous persons globally have completed a university degree ([ILO 2019a](#)). According to UNESCO, indigenous peoples' lack of access to education is a consequence of the combination of centuries-old marginalization and decades of assimilation policies that do not take account of indigenous knowledge, cultural heritage or languages ([UNESCO 2019](#)).

The above-mentioned inequalities in formal education and training affect indigenous peoples' participation in quality jobs. Despite being 4.2 per cent more likely to be in employment than their non-indigenous counterparts, indigenous young persons, women and men do not necessarily have access to decent work.⁴ Indigenous peoples' experience in the world of work is often marked by discrimination, low pay and poor working conditions ([ILO 2016](#)). Indigenous peoples are also disproportionately represented in the informal economy: 86.3 per cent of the global indigenous population have informal jobs compared

3. For the abovementioned 58 countries for which data on population was available, data on labour market indicators was available for a maximum of 30, representing 95.4 per cent of the 476.6 million indigenous persons living in the world. For a detailed list of the countries and surveys used, see [ILO 2019a](#), p. 149 - 151.

4. Decent work is defined by the ILO as being productive work for women and men in conditions of freedom, equality, security and human dignity. It involves opportunities for productive work that delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives, and equality of opportunity and treatment for all women and men ([ILO 2007](#)).

to 66.3 per cent of the non-indigenous population ([ILO 2019a](#)), with a heightened risk of exposure to violations of fundamental principles and rights at work and lack of social protection. While indigenous persons are globally 20 percentage points more likely to be in the informal economy than their non-indigenous counterparts, this gap is even wider for indigenous women, amounting to 25.6 percentage points ([ILO 2019a](#)).

Indigenous women face specific obstacles in accessing employment in upper middle-income and higher-income countries, where the gap in participation in employment between indigenous and non-indigenous women is 13.2 and 1.6 per cent, respectively ([ILO 2019a](#)). Furthermore, globally, indigenous mothers with children under the age of 5 years, for example, are over 40 per cent less likely to be in employment than indigenous fathers and also less likely to be in employment than indigenous women without young children ([ILO 2019a](#)). According to national statistics, indigenous persons are working in sectors such as market services, non-market services, construction and manufacturing ([ILO 2019a](#)).

Throughout regions and income groups, with the exception of North America, indigenous individuals are also 20 percentage points less likely to be in waged work than their non-indigenous counterparts. When in wage and salaried work, indigenous peoples face a wage gap: across regions and income groups, indigenous persons earn 18.5 per cent less than non-indigenous persons. There are many factors that contribute to such a wide pay gap, including discrimination, lower educational attainment, over-representation in the rural economy (where wages are normally lower), a high burden of unpaid care work, and also over-representation in the informal economy ([ILO 2019a](#)).

The indigenous wage gap ([ILO 2019a](#), 84) is highest in Latin America and the Caribbean (31.2 per cent) ([ILO 2019a](#)). Here again, indigenous women face compounded inequalities. They are nearly half as likely to be in wage work and twice as likely to be contributing family workers compared to non-indigenous women. When in salaried work, indigenous women experience a pay gap of 8.2 per cent compared to their non-indigenous counterparts. Interestingly, the wage gap is even wider between indigenous men and non-indigenous men, amounting to 24.4 per cent ([ILO 2019a](#)). One possible explanation for this is that indigenous women tend to work at the bottom of the wage scale where pay gaps are smallest. The indigenous pay gap is present even in countries that have established a minimum wage, where a greater lack of compliance with respect to the indigenous population and rural workers has been verified, and compounded inequalities are present for women in these groups ([Rani et al. 2013](#)).

These numbers also help to explain the disproportionate representation of indigenous peoples among the poorest population groups⁵ ([ILO 2019a](#), [World Bank 2011](#), [2015](#)). According to ILO estimates, indigenous peoples are nearly three times more likely to be in extreme poverty than their non-indigenous counterparts ([ILO 2019a](#)). The UN Special Rapporteur on the rights of indigenous peoples highlighted the fact that this situation seems to be intensifying as a consequence of the COVID-19 pandemic ([OHCHR 2020a](#)).

In addition to being over-represented amongst the poor, indigenous peoples lack access to adequate social protection. Although there is a considerable gap in disaggregated data on indigenous peoples' social protection coverage, it is presumed that a significant proportion of indigenous children, men and women are among the 5.2 billion people who have limited or non-existent access to social protection ([ILO 2017a](#); [ILO 2018a](#)). Moreover, a large proportion of indigenous men and women are engaged in livelihood activities for which social security coverage is limited or unavailable, such as traditional occupations and informal economic activities in both urban and rural areas ([ILO 2018a](#)). Lack of access to social protection

5. Irrespective of geographic region or their residence in urban or rural areas, indigenous peoples are disproportionately represented among the poor. They represent 18.7 per cent of the extreme poor, defined as people living below USD 1.90 a day. When other thresholds are used for defining the poverty line (USD 3.20 and USD 5.50), indigenous peoples continue to be heavily represented among the poorest population groups (14.4 per cent and 12.5 per cent, respectively) ([ILO 2019a](#), 20).

is compounded by limited access to basic social services, such as healthcare and education (ILO 2018a, UNESCO 2019, ILO, ACPHR 2009).

Indigenous peoples' lives and livelihoods are also being particularly affected by climate change, as they are in the forefront of those suffering the worst impact. Indigenous peoples' economies and livelihood activities are heavily dependent on natural resources and ecosystems, with which they often share complex cultural ties. Activities such as agriculture and hunting-gathering are rooted in a sustainable use of natural capital, which is a core productive asset in indigenous economies. In many cases, their income is directly related to the value that can be derived from natural products, such as non-timber products, game, mushrooms and traditional medicines, among many others (ILO 2017b).

Considering the economic model on which their livelihoods are based, indigenous peoples not only face heightened environmental vulnerabilities but also play a particularly important role in climate change mitigation and adaptation. In 2008, it was estimated that indigenous peoples were responsible for protecting 22 per cent of the Earth's surface and 80 per cent of the planet's remaining biodiversity (World Bank 2008). More recent estimates show that in the Amazon region, indigenous peoples contribute measurably to maintaining the integrity of the region's tropical forests while avoiding carbon emissions from deforestation and forest degradation. From 2003 to 2016, more than twice as much carbon was lost outside indigenous territories compared to inside, even though indigenous territories represent 52 per cent of the region's land area (Walker et al. 2020). In Brazil alone, forests managed by indigenous peoples produce 27 times less in terms of carbon dioxide emissions from deforestation than areas outside indigenous territories (Stevens et al. 2014).



Indigenous women at work during the COVID-19 pandemic, Bangladesh. CREDIT: ILO.

Indigenous peoples are therefore “at the vanguard of running a modern economic model based on the principles of a sustainable green economy” (ILO 2017b, xi). They have a role of particular importance both in the sustainable management of resources and in environmental and biodiversity conservation, which are essential for combating climate change (ILO 2017b). In addition, indigenous peoples’ knowledge is increasingly recognized as being able to “provide important insights into the processes of observation, adaptation and mitigation of climate change consequences” (IFAD 2016, 5).

1.1 PRE-EXISTING INEQUALITIES EXACERBATED BY THE COVID-19 PANDEMIC

The COVID-19 pandemic and the resulting global crisis are having serious consequences for indigenous peoples’ livelihoods, as they have exacerbated unfavourable living conditions and are deepening pre-existing inequalities (ILO 2019a). In addition to pre-existing health vulnerabilities (WHO 2020) and obstacles to accessing public health services and medication (United Nations 2020), indigenous peoples have limited access to social assistance programmes (OHCHR 2020b).

Indigenous peoples’ livelihoods are also being deeply affected. Indigenous persons work in sectors that have been hard hit by the pandemic, sectors ranging from services, including domestic work, hospitality and tourism, to commerce, transport, manufacturing and construction (ILO 2020a). As a result of lockdown measures, indigenous day labourers have lost their income and run the risk of falling into extreme poverty (ILO 2019a). Indigenous individuals working in the ecotourism sector have had their livelihood activities critically affected, owing to travel restrictions associated with the pandemic (Currea, Egan 2020). Others, for example, have experienced an extremely adverse impact on the marketing of their agricultural products, owing to a lack of means of transportation for their goods and the closure of markets (ACHPR 2020). Pastoral communities have also had their economic practices severely affected, as they are unable to move their livestock across their traditional grazing lands (United Nations 2020).

A food crisis is unfolding particularly in areas where indigenous peoples do not have access to land and natural resources, facing obstacles to carrying out their traditional livelihood activities (ILO 2019a, United Nations 2020). Economic vulnerabilities are also compounded by environmental vulnerabilities (ILO 2020a) and gender inequality, placing indigenous women in a particularly vulnerable situation (ILO, IWGIA 2020a; ILO, IWGIA 2020b). Indigenous children, young women and men are also reported to face additional challenges in access to education during the pandemic (ILO, IWGIA 2020a), which is translating into fewer educational and employment opportunities (Rivera 2020).



Indigenous Navigator activity, Cameroon.
CREDIT: FPP.

2. INDIGENOUS NAVIGATOR'S CONTRIBUTIONS TO UNDERSTANDING A CHANGING WORLD OF WORK FOR INDIGENOUS PEOPLES

The official statistical data presented in the previous chapter is well complemented by Indigenous Navigator data. The data generated through the Indigenous Navigator allows indigenous organizations and communities, government actors, development partners and other interested parties to access both quantitative and qualitative information on the situation of communities. It enables indigenous peoples and others to consider local situations as seen by the communities along with the insights drawn from official statistics, where they exist. Indigenous Navigator data provides nuances in relation to official statistical data, complementing it with indigenous peoples' perceptions and experiences. The Indigenous Navigator framework and indicators are presented in more detail below.

2.1. THE INDIGENOUS NAVIGATOR FRAMEWORK

The Indigenous Navigator is a framework that enables indigenous peoples to monitor their rights and development. It was designed in accordance with guidelines on measurement and implementation of

human rights indicators of the Office of the United Nations High Commissioner for Human Rights (OHCHR) (OHCHR 2012) and encompasses over 150 indicators (IWGIA 2020) grouped into 13 thematic areas.⁶ The indicators selected for the framework are not only directly related to UNDRIP but also to UN human rights instruments,⁷ as well as to standards established by the ILO, such as the Indigenous and Tribal Peoples Convention, 1989 (No. 169).

Considering its focus on indigenous peoples' participation in the world of work and their economic empowerment, this report focuses particularly on indicators relating to employment and occupation; use of land, territories and resources; realization of fundamental rights at work; access to education and vocational training; and access to social protection.

The Indigenous Navigator framework includes three types of indicators (Indigenous Navigator n.d.):

1. **Structural indicators:** reflecting a country's legal and policy framework.
2. **Process indicators:** measuring a State's ongoing efforts to implement human rights commitments (e.g. programmes, budget allocation).
3. **Outcome indicators:** measuring the actual enjoyment of human rights by indigenous peoples.

This report primarily examines the information provided in relation to the outcome indicators, since it focuses on indigenous peoples' voices and their experiences. Data on outcome indicators was collected through responses to "community questionnaires", which were answered via collective assessments and data collection on the ground by the communities themselves. The situation of indigenous women has been mainstreamed throughout the Indigenous Navigator monitoring framework and, where possible, data has been disaggregated by gender.

2.2. DATA COLLECTION THROUGH THE INDIGENOUS NAVIGATOR

Data was collected in the 11 countries⁸ where communities have made use of the Indigenous Navigator. Over 200 communities were involved in the data gathering and analysis, amounting to approximately 270,000 people (IWGIA 2020). According to the procedure set out by the initiative, the data collected had to undergo a validation process and could only be used with the free, prior and informed consent of respondents.⁹ In accordance with these considerations, this report uses data gathered from 146 questionnaires that were answered by indigenous communities in Africa (46 questionnaires), Asia (48 questionnaires) and South America (49 questionnaires). As demonstrated in Table 1, one questionnaire may cover one or more communities and more than one indigenous people.

6. These comprise: (i) general enjoyment of human rights and fundamental freedoms without discrimination; (ii) self-determination; (iii) cultural integrity; (iv) lands, territories and resources; (v) fundamental rights and freedoms; (vi) participation in public life; (vii) legal protection, access to justice and remedies; (viii) cross-border contacts; (ix) freedom of expression and media; (x) general economic and social development; (xi) education; (xii) health; and (xiii) employment and occupation (Indigenous Navigator n.d.).

7. Namely, the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), the Universal Declaration of Human Rights (UDHR), the Convention on the Rights of the Child (CRC), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) and the Convention against Torture (CAT).

8. Bangladesh, Bolivia, Cambodia, Cameroon, Colombia, Kenya, Nepal, Peru, Philippines, Suriname and Tanzania.

9. In this report, the term "respondents" refers to indigenous peoples that have responded to community questionnaires for the Indigenous Navigator initiative. In the questionnaires, respondents had the option to provide written comments in the "Additional Information" field. Particularly meaningful comments have been reproduced in this report as direct quotations.

Figure 1: Number of community questionnaires covered by the Indigenous Navigator

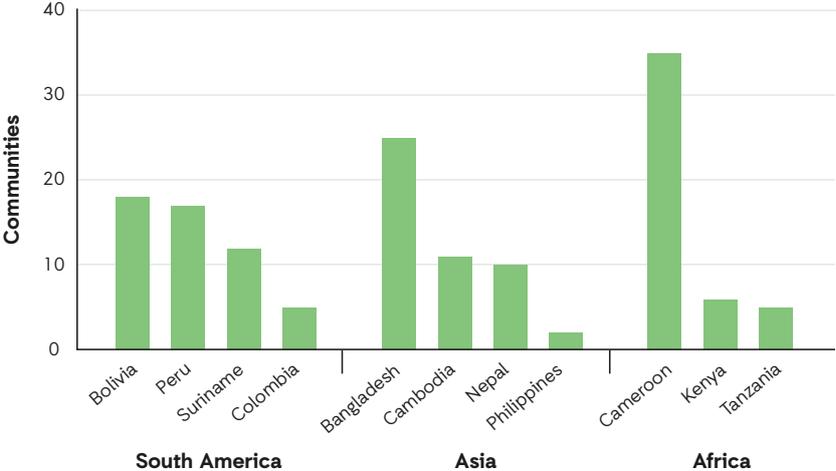


Table 1: Coverage by questionnaire

Country	An entire indigenous people	One village/ community of one indigenous people	One village/ community inhabited by several indigenous peoples	Several villages/ communities of one indigenous people	Several villages/ communities inhabited by several indigenous peoples
Bangladesh	0	44	4	48	4
Bolivia	0	50	6	44	0
Cambodia	0	91	0	0	9
Cameroon	0	97	0	3	0
Colombia	40	0	0	60	0
Kenya	0	0	0	83	17
Nepal	0	30	10	60	0
Peru	24	76	0	0	0
Philippines	0	50	0	50	0
Suriname	0	8	83	8	0
Tanzania	0	100	0	0	0
TOTAL	4	60	9	25	2

Notes: Table created using question T2-V9.

Responses to the questionnaires provided by communities covered by the Indigenous Navigator do not represent the reality of the entire indigenous population in the countries concerned. They do, however, offer a snapshot of indigenous peoples’ realities in the different countries. Table 2 presents a comparison between the total indigenous population in a given country and the indigenous population covered by the Indigenous Navigator in the same country. It thus provides an estimate of the proportion of a country’s indigenous population covered by the project. With the exception of one country in Latin America, where coverage reached 18 per cent, the indigenous population covered in the remaining countries was less than 4 per cent. No information on the total indigenous population in Tanzania was available.

Table 2: Indigenous population covered by the community surveys

Country	Total population ¹⁰	Population covered by questionnaires	Proportion covered
Bangladesh	1,726,715	64,211	3.72%
Bolivia	3,240,947	9,862	0.30%
Cambodia	471,708	1,039	0.22%
Cameroon	339,724	10,675	3.14%
Colombia	1,690,538	2,118	0.13%
Kenya	4,621,280	55,650	1.20%
Nepal	10,055,726	107,657	1.07%
Peru	6,599,073	6,818	0.10%
Philippines	14,846,263	1,104	0.007%
Suriname	21,836	3,841	17.59%
Tanzania	n/a	17,556	n/a

The collection of data has been conducted through different methods, sometimes in combination. Table 3 reports the percentage of communities for which each kind of data collection method was implemented. The most frequently used method was focus group discussions, but indigenous communities also gathered information through communal assemblies and consultations with community authorities. To a lesser extent, individual and household surveys were undertaken. Other methods, such as interviews with key informants, were also deployed. An interviewee¹¹ from Latin America indicated that local researchers made households visits and the results were subsequently verified and validated during a village meeting (Interview 8). In another Latin American country, both individual and group interviews were conducted (*Indigenous Navigator 2020*). In some communities in Africa, an interviewee reported that data collection was undertaken in two phases: one with groups of women and another with groups of men (Interview 4).

Table 3: Method used for data collection. Percentage of communities by country

Country	Household survey	Individual survey	Focus group	Communal assembly	Consultation with community authorities	Others
Bangladesh	0	0	88	0	12	0
Bolivia	0	0	44	83	17	17
Cambodia	18	55	100	0	9	0
Cameroon	0	0	100	0	0	0
Colombia	0	20	80	20	40	0
Kenya	0	0	100	100	100	17
Nepal	0	10	90	90	80	0
Peru	0	24	82	65	12	0
Philippines	0	0	100	100	50	100
Suriname	58	92	0	17	33	0
Tanzania	0	0	100	0	100	100
TOTAL	6	16	79	32	24	8

Note: Questionnaires were completed as a collective process and often answered using more than one method. Table created using question T2-V4-1

10. Estimates based on national censuses and household surveys compiled by the ILO in connection with the report *Implementing the ILO Indigenous and Tribal Peoples Convention No. 169: Towards an Inclusive, Sustainable and Just Future* (ILO 2019a). Estimates cover total population except in: the Plurinational State of Bolivia, 15 years and above; Peru, 12 years and above; and Cameroon, 15-49 years for women and 15-59 years for men.

11. The term "interviewees" is used in this report to refer to local partners who have participated in in-depth interviews, as detailed in Annex I.

2.3. DATA ANALYSIS AND GENERAL REMARKS ON THE USE OF INDIGENOUS NAVIGATOR DATA

The data collected through the Indigenous Navigator does not represent official statistical data but indigenous peoples' perceptions and experiences in relation to the framework's indicators. In light of these factors, Indigenous Navigator data will be used in this report in an illustrative manner to highlight the testimonies of indigenous peoples.

In addition, the statistics presented here represent the average by country for those communities covered by the Indigenous Navigator. The data should not therefore be considered as representative of all indigenous groups in a certain country. In this sense, the report's aim is not to make comparisons between countries or communities, but rather to bring indigenous peoples' experiences to light.

The information presented here represents the preliminary findings of the Indigenous Navigator. Surveys which have yet to be validated have not been included. Furthermore, the amount of information provided by indigenous communities when responding to the Indigenous Navigator questionnaire is not equal between all partners. Communities had the right to, and ownership of, the data and could therefore select which questions they wished to answer and to what extent. Consequently, there are gaps in certain indicators for some countries. As a result, the figures and tables aggregating or describing this data do not include countries for which no responses were provided by communities.

The analysis of the data collected through the Indigenous Navigator framework was complemented by in-depth semi-structured interviews with local partners in July and August 2020. In total, 11 interviews were conducted, with partners from each of the participating countries (Annex I). For confidentiality purposes, respondents' identities have been anonymized. Furthermore, information was also gathered through a survey inquiring about the effects of the COVID-19 pandemic, which was answered by 15 partners. Relevant information from the survey will also be incorporated in this report. The report also contains relevant material produced by the ILO, other UN agencies and entities, national governments and organizations of indigenous peoples, including Indigenous Navigator partners.



3. INDIGENOUS PEOPLES AND THE WORLD OF WORK: EXPLORING INDIGENOUS PEOPLES' ECONOMIC AND SOCIAL RIGHTS THROUGH THE INDIGENOUS NAVIGATOR

The present chapter discusses key Indigenous Navigator findings concerning the situation of indigenous peoples in the world of work, complemented by secondary data and information from interviews conducted with Indigenous Navigator's local partners in 2020. More specifically, it looks at the following indicators: access to education and vocational training; indigenous youth presence in the formal market and their experiences of migration in the search for work; traditional occupations; indigenous entrepreneurial activities; access to land and natural resources; access to social protection; violations of fundamental rights at work (e.g. human trafficking, forced labour, child labour). Furthermore, the chapter discusses how persistent inequalities make indigenous peoples more vulnerable during the COVID-19 pandemic.

3.1. ACCESS TO PRIMARY AND SECONDARY EDUCATION

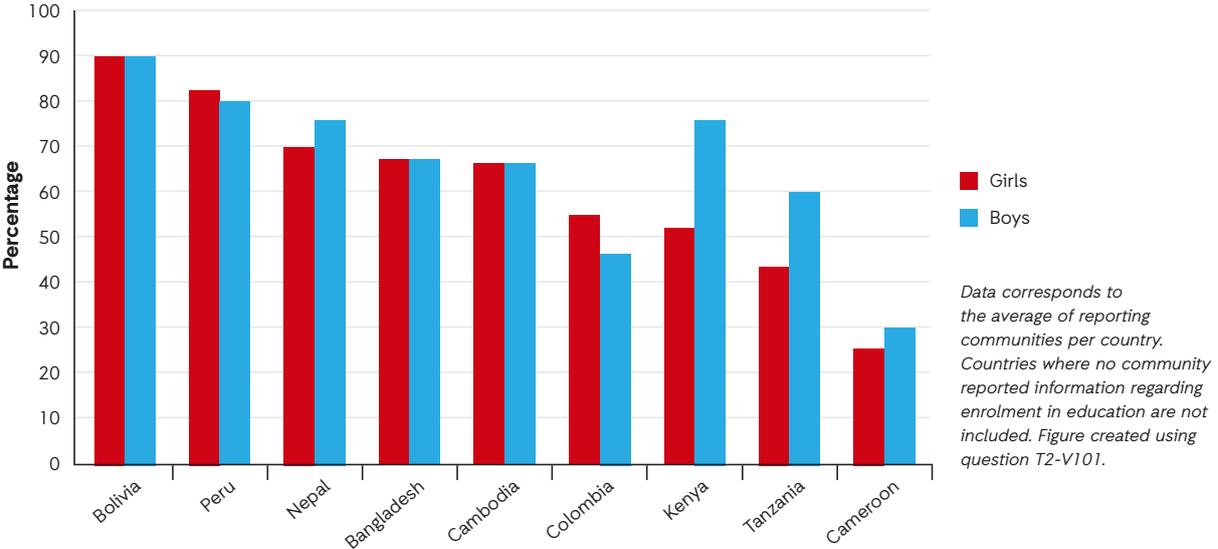
Globally, indigenous peoples encounter more obstacles to completing primary education and are less likely to obtain a degree, diploma or certificate than their non-indigenous counterparts (UNESCO 2019).

Indigenous girls and boys living in rural and urban areas are both affected by the lack of quality education and may face barriers such as lack of access to culturally appropriate services as well as to equipment and quality infrastructure (UNESCO 2019).

Educational institutions may not offer courses in indigenous languages, they may lack knowledge and use of culturally-sensitive methodologies, the school calendar may not be in accordance with traditional community activities (e.g. hunting and harvesting) or with the semi-nomadic lifestyle of some groups, and be incompatible with the transmission of indigenous knowledge (Thornberry 2017). Furthermore, remote areas may have weak infrastructure, a limited number of staff and be physically hard to access, on account of long distances from indigenous communities to schools and the lack of appropriate public transportation (ILO 2019a).

This reality is echoed in Indigenous Navigator data. While in some communities the majority of indigenous girls and boys are reported to have finished primary school (over 80 per cent in some participating communities in Latin American countries), in other communities this rate is below 50 per cent. As Figure 2 shows, a more pronounced gender gap in favour of indigenous boys has been reported by participating communities in Africa. In some communities, this difference amounts to 20 percentage points.

Figure 2: Percentage of completed primary school



Respondents were also asked about the degree of accessibility of primary schools for children in their communities. Table 4 shows that while 56 per cent of communities report that school facilities are highly accessible or accessible, 44 per cent report some level of inaccessibility. Participating communities in two African countries have reported no accessibility. Participating communities in Latin America and Asia, on the other hand, reported a higher degree of accessibility to schools.

According to respondents, the main obstacles to concluding primary education are long distances and lack of transportation, poverty, lack of education in indigenous languages, precariousness of school infrastructure and lack of interest from parents. As one respondent explained:

“There is a significant dropout rate. Reasons for dropping out [are] distance of school from community, where children have to cross a river twice and when the water rises the children do not go to school (...) There is no available transportation except [a] horse, but that is expensive to hire. The only way for the children is by foot.”

In the words of an interviewee from Latin America, this leads to “indirect discrimination in access to education” (Interview 9).¹²

Table 4: How accessible are primary school facilities for children of your community?

Country	Highly accessible	Accessible	Moderately inaccessible	Inaccessible	Highly inaccessible
Bangladesh	12	36	32	4	16
Bolivia	50	22	22	6	0
Cambodia	0	27	45	27	0
Cameroon	34	29	14	11	11
Colombia	50	0	0	25	25
Kenya	0	0	67	33	0
Nepal	30	10	60	0	0
Peru	29	47	24	0	0
Philippines	100	0	0	0	0
Suriname	58	33	0	0	8
Tanzania	0	0	0	100	0
TOTAL%	29	27	25	12	7

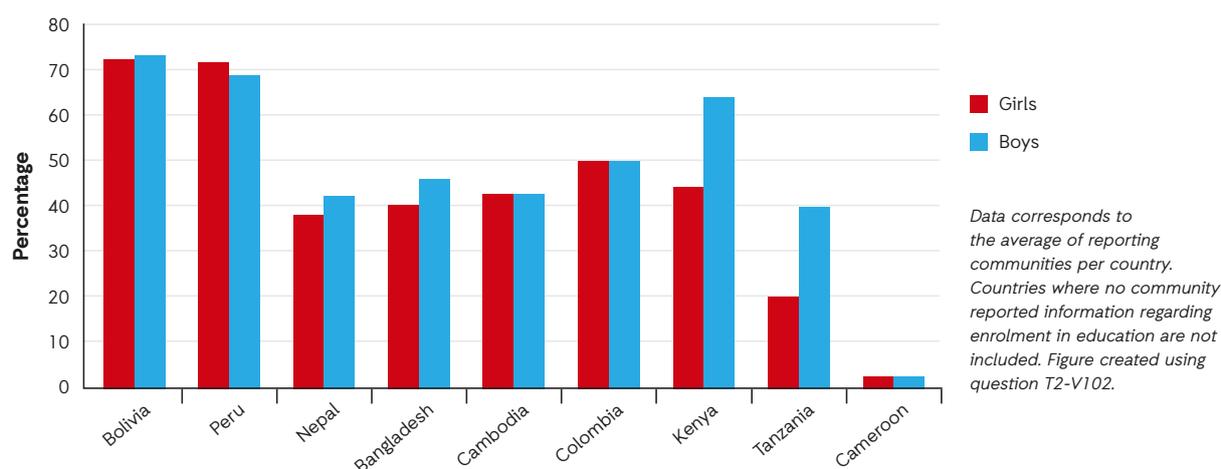
Notes: Data corresponds to the percentage of communities reporting different levels of accessibility by country. Table created using question T2-V107.

The number of indigenous boys and girls who have completed secondary education reduces significantly if compared to those who completed primary education, with respondents in only a few countries reporting attendance rates above 50 per cent (Figure 3). According to participating communities in Africa, gender disparities are still persistent in the same two countries that have reported them in primary education. Participant communities in Latin American countries reported a high percentage of secondary education completion.

As significant obstacles to the completion of secondary education, respondents mentioned the need to work to support their families, as well as poverty and discrimination (Interviews 5 and 8). Distances from educational centres were also referred to as a major barrier. In some cases, attending secondary school would involve moving to another town, which would translate into prohibitive costs for indigenous families. Interestingly, in one community with its own school, the majority of children completed both primary and secondary education. For indigenous girls in particular, adolescent pregnancy and early child marriage were also mentioned as important dropout causes (Interview 7).

12. Translated from Spanish.

Figure 3: Percentage of completed secondary school



When indigenous children manage to access schooling, they are often faced with the problem of poor school infrastructure. According to Indigenous Navigator respondents, indigenous girls and boys are often faced with a lack of school facilities such as electricity (45 per cent), handwashing facilities¹³ (59 per cent) and drinking water (56 per cent). Furthermore, according to a Latin American interviewee, when indigenous children have access to education, this is sometimes culturally inappropriate and is oriented towards life and work in cities (Interview 2).¹⁴

Indigenous children with disabilities face an even more difficult situation, as only 8 per cent of respondents reported that schools in their communities have infrastructure and materials which have been adapted for students with disabilities (Table 5).

Moreover, only 9 per cent of respondents stated that their schools have the internet for pedagogical purposes and only 11 per cent reported the existence of computers for the same purposes. In addition, less than 50 per cent of Indigenous Navigator respondents reported access to the internet at home (Figure 4). In some countries, no communities reported having internet access at home. Among those who confirmed having internet access, several respondents said that their connectivity is limited to access via smartphone and is inconsistent.

In the context of the COVID-19 pandemic, the pre-existing digital divide¹⁵ threatens to aggravate the exclusion of indigenous children and youth (Interview 10). As school closures due to the pandemic have affected more than 90 per cent of the global student population (UNESCO 2020), distance learning programmes have become essential to guarantee the continuation of education during lockdown periods. Because of limited access to infrastructure, such as internet connectivity and electricity, indigenous children and young persons, particularly those living in rural areas, run the risk of being left behind (López 2020). An interviewee from Africa emphasized that, in view of the pandemic crisis, investment in e-learning centres for communities would be an important step to ensure that indigenous students are not left behind (Interview 1).

13. In the questionnaire, handwashing facilities are defined as comprising access to clean water and soap.

14. Interviewee 2 added this information during the revision of this report.

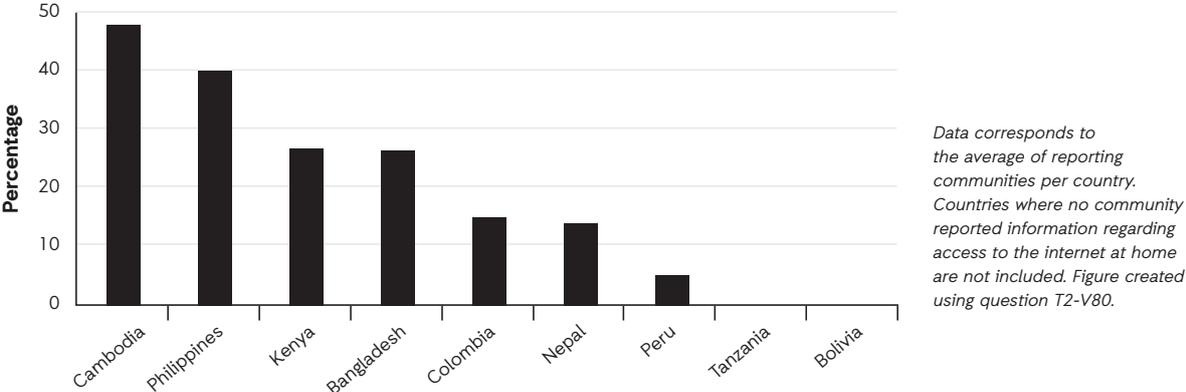
15. The term "digital divide" refers to the uneven diffusion of technology and unequal access to information and communication technologies that bring about significant economic, political and social consequences (Rich, Pather 2020).

Table 5: Access to facilities in school. Percentage of communities by country

Country	Electricity	Internet (teaching)	Computer (teaching)	Infrastructure for students with disabilities	Separate toilets	Handwashing facilities	Drinking water	None of these
Bangladesh	36	0	4	8	48	64	88	4
Bolivia	94	12	18	12	35	18	6	0
Cambodia	18	9	0	9	9	27	18	64
Colombia	50	50	25	50	25	25	25	50
Kenya	100	0	0	0	83	0	17	0
Nepal	50	0	30	0	10	50	90	0
Peru	88	13	0	0	75	75	25	13
Philippines	50	0	50	0	50	100	50	0
Suriname	60	40	20	0	80	40	40	20
Tanzania	0	0	0	0	100	0	0	0
TOTAL%	55	9	11	8	45	41	44	13

Notes: Data corresponds to the percentage of communities reporting access to facilities. Table created using question T2-V108.

Figure 4: Access to the internet at home

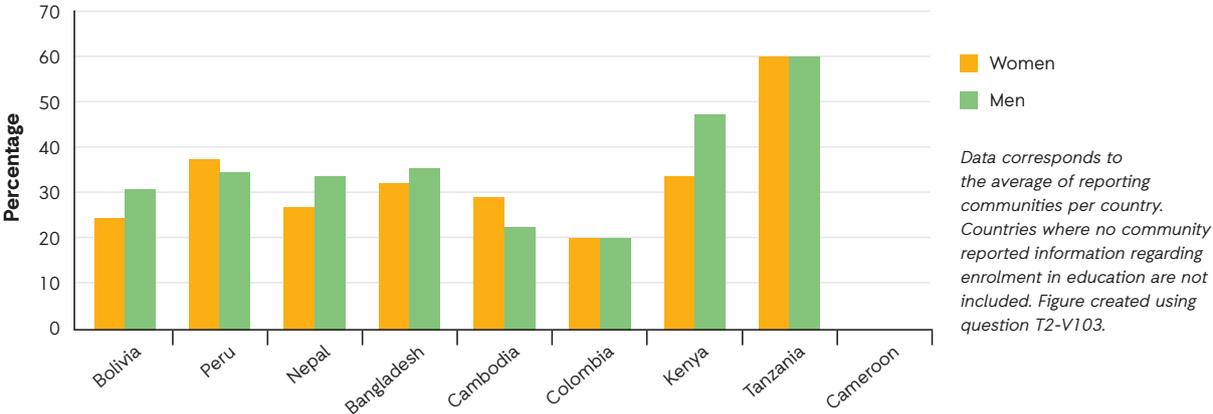


3.2. ACCESS TO HIGHER EDUCATION AND VOCATIONAL TRAINING

Figure 5 shows that the percentage of indigenous women and men reported as enrolled in tertiary education is significantly lower if compared to other stages of education. With the exception of communities in one African country, participating communities in all regions reported that less than 50 per cent of indigenous women and men have enrolled in tertiary education. According to respondents, reasons for not enrolling in tertiary education included distance from higher education facilities, lack of funds to support living costs, and adolescent pregnancy. An outlier is a community in Latin America, where 20 per cent of youth are reported to have attended university. This positive result was attributed to the existence of scholarships, which enabled the best students to attend university.

Another positive case was reported by an interviewee from Asia, who indicated that seven indigenous women in the country had completed their studies in law and been admitted to the national bar association (Interview 11). These women were supported by a national indigenous youth organization and a national indigenous women’s organization during their studies. This experience of indigenous youth-led achievements in the field of vocational training is explained in further detail in the box below.

Figure 5: Percentage of enrolment in tertiary education



Revitalising ancestral language through bilingual Intercultural education in Lomerío, Bolivia. CREDIT: DAMIÁN ANDRADA.

Indigenous youth organization's leadership in guaranteeing access to education and professional affiliation in Asia

In 2005, an indigenous youth organization in Asia was founded in order to mobilize indigenous youth in a strong network, as well as to build their capacity towards working as indigenous community development workers. In 2011, this association decided to consolidate its leadership and presence at the local level, strengthening its provincial member networks by setting up a secretariat and developing local coordination (IWGIA n.d.). Having started out with around ten people, the organization is reported to have a current membership of 700 (Interview 11).

The organization's work already starts at the secondary school level, where members contact indigenous students to inform them about the association and the support it provides for students who would like to go to university. When students graduate from high school, the organization offers them accommodation in the city, provides training courses and helps them apply for scholarships (CIYA n.d.). Students also get involved in the association's social activities, including work in local communities. When they graduate from university, students are expected to apply their skills and work for the benefit of their indigenous communities (Interview 11).

According to the organization's last survey, around 65 per cent of indigenous students decide to study law. According to one interviewee:

"When we asked why a lot of people study law, they said [it is] because there is a lot of injustice happening in the territory, so they want to study law and do some work in law in the future." (Interview 11)

As many indigenous young people graduated in law but lacked the funds to register in the country's bar association, the youth association engaged with the organization and the federal government to request a quota for indigenous peoples. According to an interviewee, the Indigenous Navigator project and data served as a starting point for this conversation. The bar association has offered a quota of ten positions for indigenous lawyers. Of these, three are men and seven are women (Interview 11). According to one interviewee:

"It is very inspiring when we go to the community, seven women and three men are lawyers, and in the community some women are very proud and very encouraged, they want to do more also, it is a role model for them as well." (Interview 11)

The new indigenous lawyers are setting up their own firm, whose main objective is to provide pro bono support for indigenous peoples. They are reported already to have some sources of funding from donors and to have started their work to support indigenous peoples' rights in the country (Interview 11).

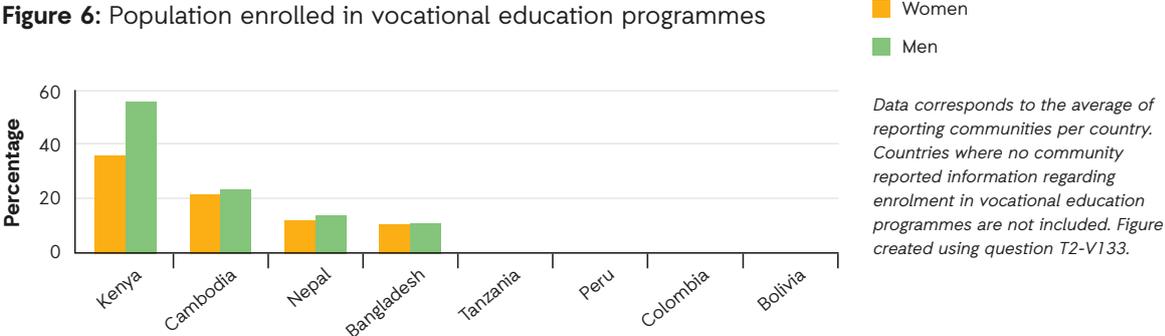
The Indigenous Navigator also gathered data on the enrolment of indigenous youth (15-24 years) in vocational education programmes at secondary or post-secondary level. According to respondents, the rate of enrolment varies between zero and 20 per cent in most cases (Figure 6). According to participating communities, the only outlier is one country in Africa, where nearly 60 per cent of indigenous young men are said to be enrolled in vocational education programmes. The data for communities from this country also reveals a significant gap of around 20 percentage points, to the disadvantage of women.

Participant communities in Latin America have reported that no indigenous young people were enrolled in vocational education programmes. Several respondents from one Latin American country pointed to the absence of vocational training institutions in their community or village as the main cause for the non-participation of indigenous youth in vocational programmes.

The problem of the distance from training centres has also been pointed out by interviewees in Africa and Asia (Interviews 1, 4 and 10). As an example, in an area of about 5,000 square kilometres surrounding the communities in an African country, there is only one vocational training facility (Interview 1). In addition to the long distances, training facilities are reported to lack accommodation for students coming from remote locations, as would be the case for many indigenous young people (Interviews 1 and 4). In the words of an interviewee, education and training in the country are theoretically open to all, but due to “structural marginalization, historical exclusion of access to training, access to education, and the kind of livelihood production system in these areas, the opportunities [that indigenous youth have] are minimum [sic]” (Interview 1).

One interviewee from Asia also pointed out that the types of training offered in these centres are sometimes incompatible with the reality and needs of indigenous peoples, a problem that could be solved if need assessments were made before developing such activities (Interview 5). Furthermore, in the context of the COVID-19 pandemic, although in some countries vocational training is being offered for free online, indigenous young persons are not able to participate in these activities owing to lack of internet access (Interview 10).

Figure 6: Population enrolled in vocational education programmes



One Asian interviewee highlighted the connection between the participation of indigenous peoples in development planning processes with the promotion of access to vocational training and strengthening indigenous peoples’ own economic activities. In his words:

“To resolve all the issues related to economic activities, the government should have a clear plan and policies to enhance economic activities, vocational training, and actually traditional knowledge and skills (...) the participation of indigenous men and women, that has to actually be improved. I mean, that has to go into the budget making process, in all cycle[s] of project management in the local development planning process, the indigenous men and women, their participa[tion] has to be considered. So, we think if they participate in this process, maybe they can identify their self-determined development plan and improve their activities.” (Interview 5)



3.3. INDIGENOUS YOUTH IN THE WORLD OF WORK

Communities were asked a series of specific questions about indigenous young women and men, between the ages of 15 and 24. One question referred to the presence of indigenous youth in formal employment, understood as jobs that involve regular working hours and wages, and are recognized as sources of income on which income tax must be paid. As Figure 7 demonstrates, all countries reported a significantly low percentage of such formal employment, all below 40 per cent. Participating communities in two Latin America countries reported under 10 per cent of indigenous youth participation in such formal employment. Such low representation in formal employment seems to resonate with global statistics presented in Part I, which demonstrated that indigenous peoples are over-represented in the informal economy¹⁶ (ILO 2019a).

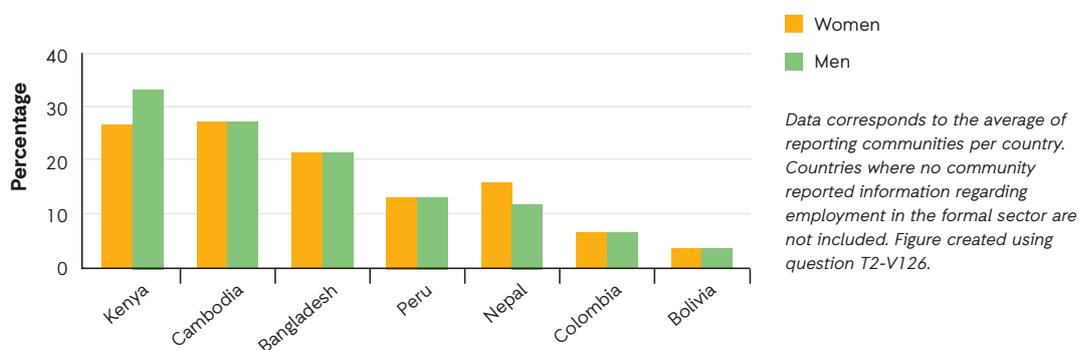
Respondents have indicated that indigenous young persons in formal employment work in a variety of sectors and areas. In Asia, respondents mentioned examples of indigenous women and men working in both the public sector (e.g. positions in the government, army and police, as well as primary school teachers) and the private sector (e.g. garment industry). There were also examples of people working in services (e.g. night guards, domestic workers) as well as in the third sector (NGOs). In Africa, indigenous young people reportedly work in community development, and in Latin America as teachers or temporary workers in the agricultural and construction sectors. Throughout the regions, respondents have also enumerated some of the obstacles to accessing formal employment. Among these are lack of formal education (or even illiteracy), and a limited number of job opportunities in regions inhabited by indigenous peoples due to a low presence of companies and institutions.

Discrimination was also one of the main barriers highlighted by interviewees (Interview 1, 4 and 6). As an interviewee from Africa indicated, cultural stereotypes tend to influence the type of jobs indigenous youth may access. He explained that:

“The greatest number of non-educated [indigenous persons] coming out of the community are [employed as] security people. And it’s a misplaced concept because it is informed by the stereotype that these are warriors. They come from our community (...) and give them the security work to do and the pay is also just peanuts.” (Interview 1)

Another interviewee from Africa highlighted the need for advocacy tools in order to request policy action to address the gap in formal youth employment, such as quotas in government job openings (Interview 4). He emphasized that developing specific country profiles comparing official statistics on youth employment and access to education and training with data originating from the Indigenous Navigator would be a particularly relevant tool for advocacy (Interview 4).

Figure 7: Indigenous population employed in formal sector



16. In ILO data, the term “informal economy” is used to refer to “all economic activities by workers and economic units that are – in law or in practice – not covered or insufficiently covered by formal arrangements” (ILO 2015). In this context, formal arrangements refer to labour and social security laws as well as commercial law and fiscal obligations in a country and their effective implementation. For workers, it relates in particular to the characteristics of the work relationship such as coverage by labour and social security legislation (ILO 2018b).

Participant communities were also asked about the number of indigenous young men and women that migrate from their communities in search of work. Figure 8 shows that, according to respondents, two countries in Latin America have a high percentage of migration for work, exceeding 60 percentage points. In these two countries, indigenous young women are reported to migrate more than indigenous young men. In Asia and Africa, by contrast, indigenous young men are reported to migrate more than indigenous young women.

The situation reported by Indigenous Navigator respondents resonates with broader trends in migration. A recent ILO report demonstrated that in Latin America the majority of employed indigenous women live in urban areas (64.6 per cent). In the region, employed indigenous men are also over-represented in urban areas (ILO 2019a). Furthermore, a World Bank study has shown that internal and international migration of men still dominates, although gender patterns and norms are shifting, given that women are migrating more than before and also doing so for economic reasons (Christiaensen, Gonzalez and Robalino 2019).

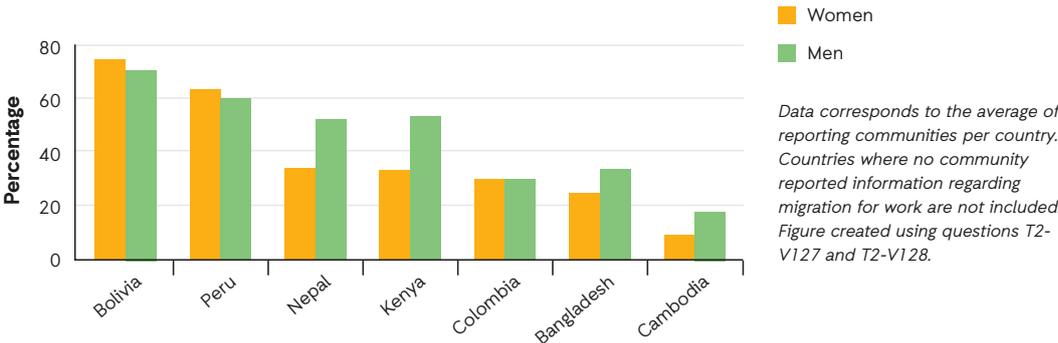
A range of factors may contribute to migration from indigenous territories to urban areas, including poor income generation opportunities, changing aspirations, and increasing resource scarcity due to climate change (ILO 2019a). According to Indigenous Navigator respondents, one of the main reasons why indigenous young men and women migrate is to seek better living conditions because of lack of access to land and jobs, as well as obstacles to performing their traditional occupations. In addition, it was also reported that some are not interested in working in rural areas and would rather have a salary. Migration is often temporary or seasonal. For instance, some respondents from Asia reported that during the lean period, indigenous youth migrate to cities for short-term employment and later return to their village.

Communities in Asia in particular reported that young indigenous women who migrate often work in the garment industry or in beauty parlours. Domestic work is reported as a common activity of indigenous women throughout the regions. According to an interviewee, indigenous women that migrate are often the ones responsible for economically supporting their families back home (Interview 9).

Urban migration may offer greater autonomy to indigenous women, who can move away from gender discrimination sometimes experienced in seeking access to and control over land and property, and can also achieve greater economic autonomy (Vinding and Kampbel, 2012). However, indigenous peoples may find other challenges in an urban scenario and face situations of exacerbated vulnerability due to precarious working conditions. In Latin America, for example, the urban indigenous population is two or three times less likely to occupy stable and high-skilled jobs (World Bank 2015).

Respondents have reported less or no migration in places where indigenous peoples have access to land, can raise animals and collect natural resources. On the one hand, indigenous peoples whose income generation depends on the forest are said to stay in the territory if they have access to these resources (Interviews 6 and 11). On the other hand, those who are not self-sufficient in terms of food production or who need to pay for services like education are more likely to leave their communities and search for work in cities (Interview 8). Indigenous persons were also reported to face discrimination when they move to cities, which makes it more difficult for them to access decent jobs (Interview 6 and 9).

Figure 8: Population that migrated in search of work



3.4. TRADITIONAL OCCUPATIONS

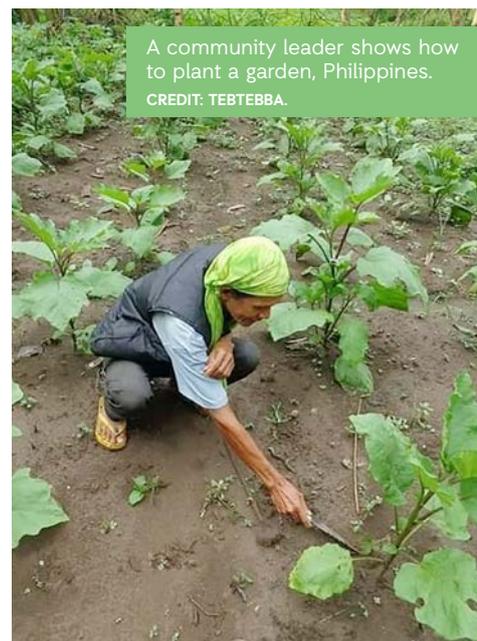
Increasing attention has been paid lately to traditional occupations, not only because they are central to indigenous and tribal peoples' traditional cultures, knowledge, livelihoods and resilience, but also because of their contributions to protecting the planet and mitigating climate change (ILO 2019a).

Traditional occupations can refer, for instance, to a series of activities (e.g. farming, hunting, fishing, gathering and craft production) that together meet the subsistence needs of an indigenous community (ILO 2000). A large number of indigenous peoples have developed highly specialized occupations that are tailored to the conditions of their traditional territories and depend on access to land, territories and natural resources. In some cases, indigenous peoples are identified by their traditional occupations, as exemplified by pastoralists and hunter-gatherers (AIPP 2010).

There is, however, limited information on these activities, on their economic contributions and on the changes and modifications they have been experiencing in recent years. The data gathered through the Indigenous Navigator community questionnaires provides examples of the traditional occupations performed by indigenous peoples, as well as of the changes and obstacles they face. Respondents have been asked to list up to five of the most important traditional occupations performed by women and men in their people or community. Across all regions, the activities identified by respondents as being the most important traditional occupations performed by indigenous women and men can be divided into the following categories:

- Handicrafts: such as knitting tulle or nettle fabric, sewing traditional indigenous clothes, weaving, making beaded crafts, spinning sheep and llama wool for weaving beds and *aguayos* (traditional cloths), and embroidering.
- Agricultural activities: including planting, grazing cattle, collecting non-timber forest products, practising jhum cultivation, making yeast, fishing, animal husbandry, poultry farming, hunting, herding.
- Care work: such as housekeeping, taking care of children, laundry and cooking.
- Services: including midwifery, day labour, selling home-made products, providing security services, trading agricultural goods, blacksmithing.
- Other traditional activities: such as traditional ceremonies, medicine and healing practices; preparing indigenous food, food processing, herbalism, construction of traditional houses, fetching firewood.

As Tables 6 and 7 show, agricultural activities have been listed as the most common traditional occupation performed by both indigenous women (61 per cent) and men (84 per cent). For services and other traditional occupations, the results are similar by gender. Interestingly, the responses demonstrate that indigenous women perform a more diverse array of activities, including handicraft (22 per cent) and care work (9 per cent), while the large majority of indigenous men work only in agricultural activities. According to an interviewee, this diversification of women's work and tasks, including the responsibility for raising children, translates into an excessive workload for indigenous women. This may hamper their chances of taking up leadership positions in the community or in indigenous organizations (Interview 2).¹⁷



17. Interviewee 2 added this information during the revision of this report.

Table 6: Most important traditional occupations performed by women

Country	Handicraft	Agriculture	Care activities	Services	Other traditional occupations
Bangladesh	40	56	0	4	0
Bolivia	39	61	0	0	0
Cambodia	0	82	0	0	18
Colombia	40	20	40	0	0
Kenya	0	33	33	33	0
Nepal	40	60	0	0	0
Peru	0	80	20	0	0
Philippines	0	100	0	0	0
Suriname	17	58	0	25	0
Tanzania	0	40	60	0	0
TOTAL%	23	61	9	6	2

Notes: Data corresponds to the percentage of communities reporting different kinds of traditional occupations by country. Table created using question T2-V118.

Table 7: Most important traditional occupations performed by men

Country	Handicraft	Agriculture	Care activities	Services	Other traditional occupations
Bangladesh	8	92	0	0	0
Bolivia	0	100	0	0	0
Cambodia	0	67	0	0	33
Colombia	0	60	0	40	0
Kenya	0	50	0	50	0
Nepal	20	60	0	20	0
Peru	0	100	0	0	0
Philippines	0	100	0	0	0
Suriname	0	100	0	0	0
Tanzania	0	40	0	60	0
TOTAL%	4	84	0	9	3

Notes: Data corresponds to the percentage of communities reporting different kinds of traditional occupations by country. Table created using question T2-V121.

Through the Indigenous Navigator questionnaires, indigenous men and women were also asked about changes in the importance of traditional occupations in their communities over the last 20 years. Tables 8 and 9 below show responses for women and men, respectively. 13 per cent of respondents perceived that the importance of traditional occupations performed by women has increased. A particularly large increase (100 per cent) was reported by participating communities in one Asian country. Some participating communities in all Latin American countries reported an increase in the importance of traditional occupations performed by women, while participating communities in African countries did not report any change in that regard. The increased importance of traditional occupations in some communities may be connected to the growing possibility of income generation connected to these activities (Interview 2).¹⁸

For traditional occupations performed by men, however, only 5 per cent of participating communities globally reported an increase. In one Latin American country, for example, hunting (a traditional activity performed by men in the region) has gained importance due to the possible marketing of game in local markets.

A majority of respondents indicated that the importance of traditional occupations performed by men has remained the same (47 per cent) and the importance of those performed by women has diminished (48 per cent). Although a decrease was reported, only 2 per cent of respondents indicated that traditional occupations performed by women were no longer important, while 35 per cent indicated that this was the case for activities performed by indigenous men.

Communities which reported that traditional occupations maintained the same importance stated that men in the communities are able to provide for them and their families through these traditional occupations. Knowledge of their rights to their livelihoods, culture and access to natural resources, as well as their right to maintain their traditional knowledge, were also mentioned as reasons for traditional occupations continuing to be equally important.

The reasons for the decreasing importance of traditional occupations include climate change, deforestation, lack of access to land and resources, land grabbing and the influence of the globalized economy on local markets. As two Asian respondents stated:

"There are no more animals to hunt because there are no more forests as they [the forests] had been converted into corn plantations. Fishing is only done occasionally as there is also [an] observed decrease in the supply and in the species of fish. There are suppliers of fish from outside so people can buy if they have money. Weaving crafts is not done regularly any more as there are baskets, hats and other [items] that can be bought at the market. There are only so few individuals crafting these items and they are getting old.

Most of the men in this village [have] reduced their traditional occupations because they take more (...) time [to] patrol their community's forest and demonstrate [against] [name of company], who tried to invade their land."

In addition, changing interests, poor knowledge transmission and shifting gender norms are also reported to have a role in modifying traditional occupations. According to a Latin American respondent, men have become more conscientious in some cases about sharing household tasks, they are spending more time taking care of their children, while also dedicating more time to livestock. This is not the case in all communities, as one Latin American interviewee pointed out, as in some cases men are not so conscientious about co-parenting (Interview 2).¹⁹

18. Interviewee 2 added this information during the revision of this report.

19. Interviewee 2 added this information during the revision of this report.

Table 8: Changing importance of main traditional occupations performed by women

Country	Increased	Unchanged	Decreased	No longer important
Bangladesh	0	36	56	8
Bolivia	17	44	33	6
Cambodia	9	82	9	0
Cameroon	0	20	80	0
Colombia	40	40	20	0
Kenya	0	67	33	0
Nepal	0	40	60	0
Peru	57	29	14	0
Philippines	100	0	0	0
Suriname	25	50	25	0
Tanzania	0	0	100	0
TOTAL%	13	37	48	2

Notes: Data corresponds to the percentage of communities reporting different levels of changes in importance by country. Table created using question T2-V119.

Table 9: Changing importance of main traditional occupations performed by men

Country	Increased	Unchanged	Decreased	No longer important
Bangladesh	4	44	4	48
Bolivia	6	50	0	44
Cambodia	9	45	9	36
Cameroon	3	69	0	29
Colombia	0	0	40	60
Kenya	0	67	0	33
Nepal	30	70	0	0
Peru	0	27	40	33
Philippines	0	0	100	0
Suriname	0	17	25	58
Tanzania	0	40	60	0
TOTAL%	5	47	13	35

Notes: Data corresponds to the percentage of communities reporting different levels of changes in importance by country. Table created using question T2-V122.

In the context of the Indigenous Navigator and with the aim of better understanding shifting realities in traditional occupations, respondents were asked whether members of their communities can perform their traditional occupations (such as pastoralism, hunting-gathering, shifting cultivation, fishing) without restrictions. The majority of respondents reported that they face restrictions on performing their traditional occupations, while only 19 per cent reported being able to fully perform their traditional activities, without any restrictions (Table 10).

Tables 11 and 12 specify the obstacles and restrictions reported by indigenous women and men, respectively, in performing their traditional occupations. While climate change and access to land and resources were among the most cited barriers regardless of gender, scarcity of land and natural resources was more often reported as affecting the traditional activities of indigenous men (48 per cent). Limited access to markets and credit, on the other hand, was more often referred to as a barrier for indigenous women. In both cases, only a few respondents reported not facing any obstacles to performing the main traditional occupations: 8 per cent for indigenous women and 4 per cent for indigenous men.

Among the obstacles to accessing land and resources, interviewees mentioned military interventions on indigenous land (Interview 3), the presence of non-state armed actors in indigenous territories (Interview 9), limitations to accessing the forest and collecting non-timber products imposed by government agents in protected areas (Interview 4), land grabbing and pollution of land and rivers by the activity of large enterprises (Interview 9).

The criminalization of traditional practices, such as “slash and burn” and the gathering of non-timber products, has also been cited as a major obstacle to the continuation of traditional occupations (Interview 10). Interviewees also reported that resources are getting scarcer as a consequence of logging and mining (Interview 8). One Asian respondent said that deforestation in order to open up areas for commercial monocrop production is harmful to traditional crops, and that hunting and rotational agriculture have been banned by government officials. The following excerpt from a respondent from Asia provides a few examples of how traditional occupations are changing:

“[Traditional occupations are] restricted due to conversion of traditional farms to monocropping, intensive cultivation of upland areas, and use of chemicals, apart from shift in crops (from subsistence to cash crops). Hunting grounds are disappearing due to cultivation of cash crops like corn and coconut, and only leeches are left. Pesticides/agrochemicals are used and even carabaos die and it is the reason medicinal plants have disappeared. Upland rice is not cultivated any more as the cultivation areas are now continuously cultivated as cash crop plantations, somebody tried to replant upland rice, but the harvest was not good. In geographically isolated places some upland rice farming is done.”

Table 10: Performance of indigenous traditional occupations without restrictions

Country	Fully	To a considerable extent	To some extent	To a limited extent	Not at all
Bangladesh	8	16	20	56	0
Bolivia	61	0	11	28	0
Cambodia	0	30	30	30	10
Colombia	0	0	25	25	50
Kenya	0	17	17	50	17
Nepal	0	10	20	30	40
Peru	50	0	13	38	0
Philippines	0	0	50	50	0
Tanzania	0	0	0	40	60
TOTAL%	19	10	18	40	13

Notes: Data corresponds to the percentage of communities reporting different levels of restrictions. Countries where no community reported information on performance of traditional occupations are not included. Table created using question T2-V124.

Table 11: Obstacles or restrictions regarding performance of main traditional occupations by women

Country	Access to land and resources	Scarcity of land and resources	Climate change	Limited market access	Limited access to credit	Limited relevance of traditional occupations	Others	No restrictions
Bangladesh	60	60	36	44	48	40	0	0
Bolivia	0	11	28	33	17	22	22	0
Cambodia	82	18	27	0	0	9	0	0
Colombia	0	0	20	40	20	20	20	0
Kenya	0	17	0	0	0	0	17	67
Nepal	70	70	10	60	60	40	20	0
Peru	0	29	86	0	0	0	0	14
Philippines	0	0	0	0	0	0	100	50
Suriname	25	0	50	50	42	33	42	17
Tanzania	0	0	100	0	0	0	0	0
TOTAL%	34	29	36	31	27	24	15	8

Notes: Data corresponds to the percentage of communities reporting obstacles. Table created using question T2-V120.

Table 12: Obstacles or restrictions regarding performance of main traditional occupations by men

Country	Access to land and resources	Scarcity of land and resources	Climate change	Limited market access	Limited access to credit	Limited relevance of traditional occupations	Others	No restrictions
Bangladesh	84	88	48	36	32	36	4	0
Bolivia	0	22	56	33	22	11	0	0
Cambodia	73	27	36	0	0	0	0	0
Colombia	0	40	60	40	0	0	20	0
Kenya	17	33	33	0	0	17	33	17
Nepal	90	80	20	60	50	70	10	0
Peru	25	38	75	0	0	0	13	0
Philippines	0	0	0	0	0	0	50	100
Suriname	17	17	58	25	17	8	58	8
Tanzania	40	60	0	0	0	0	0	0
TOTAL%	44	48	45	25	19	20	14	4

Notes: Data corresponds to the percentage of communities reporting obstacles. Table created using question T2-V123.

3.5. INDIGENOUS ENTREPRENEURIAL ACTIVITIES AND ECONOMIC EMPOWERMENT

As indicated in many interviews, an important complement to indigenous peoples' livelihoods is their participation in entrepreneurial activities (Interviews 1, 2, 3, 5, 6, 7 and 9). These activities are developed in numerous sectors, including fashion, handicrafts, agriculture and tourism.

Agricultural production and trade have been highlighted by interviewees as a highly important activity for guaranteeing indigenous peoples' livelihoods (Interviews 2, 9, 10 and 11). As one interviewee from Asia explained, there are two types of indigenous agriculture in his country: one in which people produce monocrops and depend on food bought outside the community, the other with varied agricultural output in which people are self-sufficient in terms of food production (Interview 11). While the first type is heavily exposed to fluctuations in the global economy and has been severely impacted by the COVID-19 pandemic, food security in the second type has not been put at risk by the global crisis (Interview 11).

Especially during the COVID-19 pandemic, communities that were able to produce their own food were reportedly able not only to guarantee their own food security but also to supply food to non-indigenous communities in their regions. One interviewee from Asia indicated that communities are organizing to sell their food products in local markets, which she explained as follows:

"Because of COVID-19 the imports have been affected. So there's been a high reliance on the local products, that are produced within the country. So I think that's an opportunity but there's also a lack of support from the government for the agricultural sector." (Interview 10)

An interviewee from Asia highlighted tourism as an important activity for indigenous peoples' livelihoods (Interview 10). One interviewee from Africa indicated that indigenous women were the main beneficiaries of ecotourism as it offered them an outlet to sell ornaments and beads, which represented an important supplement to their income (Interview 1). In one Asian country, indigenous women were reported to be working as tour guides in the hotel sector (Interview 5). In another Asian country, entrepreneurial activities are being developed in the ecotourism sector, the focus being on women working in handicrafts, with a view to improving the quality of their products and fostering their ability to expand their business in the future (Interview 11). The stagnation of the tourism industry due to the COVID-19 pandemic is reported to have brought negative impacts for indigenous peoples' livelihoods in this region (Interview 10). In addition, one interviewee stressed the importance of consultation with and participation of indigenous communities in the context of the tourism industry (Interview 10).



In Latin America, an important activity for indigenous women is the production and sale of their handicrafts, such as cloth and jewellery (Interviews 2, 6 and 9). According to interviewees, often the marketing of indigenous products is done informally, although some groups organize in associations. As an interviewee from Latin America explained, while some women of the community have formed an association, others work independently. The marketing of their products is seasonal, as it depends on when foreigners come to the community (Interview 6).

According to one interviewee from the region, although indigenous women benefited to some extent from these sales to tourists, the lack of public policies to properly support these women in their entrepreneurial activities is a problem that hampers them from further developing their economic activities. There is a call for serious government programmes and policies that foster local economic activities, including handicrafts and small-scale agricultural production (Interview 2).

Indigenous women in Asia: harnessing the power of technology for economic empowerment

In one Asian country, the COVID-19 pandemic has had an unexpected positive effect on the businesses of some indigenous women. In 2019, a group of seven indigenous women who were running small-scale boutiques and selling indigenous products online got together to sell their products at a small indoor fair. The group is called Sabangee, which means friends who meet together in one place (Interview 3). With the advent of the pandemic, Sabangee started organizing online, both to sell products made by indigenous peoples and as a place for indigenous entrepreneurs, mainly women, to share experiences. The group currently has nearly 100 participants (Interview 3). As one interviewee explained:

“The indigenous women, they are operating some small-scale fashion houses, boutique houses (...) Now they open one fashion house, and they display their products online and send those products to their customers. In this pandemic situation, this is very popular now, most of the women entrepreneurs are using that digital platform to promote, to run their businesses, by showing (...) products online and selling them online (...) Now, apart from their traditional clothing, now they are selling their food, even the traditional food, and also different cosmetics and also traditional medicine (...) Now they are organizing an indigenous fair.” (Interview 3)

A number of projects for enhancement and diversification of indigenous peoples' livelihoods are being developed with the support of the Indigenous Navigator initiative, as reported by several interviewees (Interview 1, 7, 9, 10 and 11). In two African countries, for example, indigenous communities identified beekeeping as a priority activity, which is capable of ensuring indigenous livelihoods in times of crisis, especially in response to the negative impact of droughts on pastoralists and hunter-gatherers' livelihoods (Interviews 1 and 7; [Quezada 2021](#)). Beekeeping was selected as it is an environmentally-friendly and easy-to-manage activity, in addition to the increasing market price that honey commands in the region (Interview 1). A project with a specific focus on indigenous women is also being developed in one African country. According to the tradition of the indigenous community in question, indigenous women do not have access to land but do have effective control over milk production. A project is being developed to provide indigenous women's access to goat farming, which requires very little input, so that they may have access to highly nutritious milk to make related dairy products (Interview 1).

An interesting initiative is being implemented in Latin America through the Indigenous Navigator, where fish are being reared through a combination of traditional methods and an aquaculture technique, improving food sovereignty in the region (Quezada 2021). In another project in the same country, the community has started to produce its own organic fertilizers, which eliminates the need to buy chemical fertilizers in the cities (Interview 9).

Another important project being developed in Latin America involves indigenous women who weave traditional cloths and have developed a plan to train young indigenous women in this traditional occupation. Thus, in addition to promoting indigenous women's economic empowerment, the project is also ensuring that indigenous knowledge is passed on through generations. These women were designing their sales strategy when the COVID-19 pandemic hit, and they had to put their activities on hold (Interview 9). On a positive note, it was indicated that the women weavers were glad to have had more time for weaving during the quarantine. They hope to be able to market their products once the situation improves (Interview 9).

Through pilot projects in one country in Asia, a social enterprise is being started with indigenous peoples. The idea is that they can better process certain non-timber forest products and agricultural products (e.g. honey, products derived from bananas, coconut tree by-products), improving the presentation of their products and increasing their market value. The earnings from this enterprise will allow them not only to support the communities but also their indigenous organizations. A series of capacity-building training courses is being developed to improve their capabilities to run the business. As one interviewee explained:

"They have to be formalized, so they are now registered with the Department of Trade and Industry as a small/medium enterprise. And they are now working on their income tax (...) to strengthen their finance management system, (...) we've been conducting finance management trainings (...) a couple of time(s)." (Interview 10)

Fostering indigenous peoples' economic development through the Indigenous Navigator small grants facility

The Indigenous Navigator initiative contains a scheme that involves the provision of small grants to local partners, which are allocated to projects identified as priorities by indigenous peoples. The process of priority identification is conducted by communities themselves, based on the analysis of communities' answers to the Indigenous Navigator questionnaires and the subsequent identification of the most urgent areas for action. Through the small grants, indigenous peoples are able to design and lead projects aimed at addressing these identified gaps and responding to the lack of political, economic, social and cultural solutions that advance Indigenous Peoples' rights in an innovative manner (Quezada 2021). According to the interviewees, these projects create a strong feeling of ownership in participant communities. As one interviewee stated:

"Through the pilot projects, the communities collected the data, and owned it. It was theirs, and as they conducted their analysis they were able to clearly see their challenges and decide for themselves what priority projects they would develop and propose." (Interview 8)

A number of the projects described above are funded by the small grants scheme. Among other areas, the small grants component of the Indigenous Navigator works on projects related to improving indigenous peoples' livelihoods, through income generation, production and food sovereignty, as well as on projects for the empowerment of women. They thus help to pave the way for indigenous peoples' economic empowerment and the realization of several SDGs (Quezada 2021), such as Goal 8 to promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all (United Nations n.d.).

A persistent obstacle, however, is the lack of access to credit. As an interviewee from Africa explained, there is a lack of credit programmes targeting the special needs of indigenous communities, as access to traditional credit opportunities is very limited owing to lack of banking facilities in the region, as well as lack of information and lack of knowledge of procedures for accessing credit. Indigenous women may face even greater difficulties in obtaining credit as they are unable to provide security for credit facilities in many cases (Interview 1). As shown in Tables 11 and 12, lack of access to credit is also reported by several respondents as an obstacle for indigenous women and men as regards performing their traditional occupations (27 and 19 per cent, respectively).

3.6. ACCESS TO LAND

Indigenous peoples’ collective rights to land are recognized in UNDRIP and Convention No. 169. Land rights are vital for indigenous peoples, due both to their importance in ensuring cultural preservation and to their importance for indigenous peoples’ economic development and practice of traditional occupations (ILO 2019a).

Nevertheless, Indigenous Navigator respondents throughout all regions reported limitations on the exercise of their rights to land and natural resources. As demonstrated in Table 13, a significant number of communities reported facing limitations in terms of governments’ recognition of their rights to land and natural resources. In Asia, communities in three countries reported varying percentages of non-recognition of their land and resources. In one case, this reached a level of 90 per cent. In addition, while 41 per cent of respondents reported full recognition of their rights, 37 per cent reported that they face some limitation in that recognition. Access to land and natural resources is a key element in guaranteeing indigenous peoples’ livelihoods and also their food security.

Figure 9 shows that Latin America is the region where the most communities indicated having collective land titles, which is consistent with the widespread ratification of Convention No. 169 in the region that guarantees collective land rights. However, effective protection of collective land rights through national laws and in practice is still often lacking (Interview 8 and 2) in countries that have ratified the Convention, and in those that have not yet done so, such as Suriname.



On the basis of information in Table 13 and Figure 9, it is clear that countries where communities reported a higher level of recognition of land rights coincide with those that reported a higher percentage of community title deeds, highlighting the importance of land recognition by governments for indigenous peoples to be able to duly exercise their right to land.

In other regions, such as Asia and Africa, where Convention No. 169 still remains largely unratified, a large number of respondents reported that indigenous peoples own individual title deeds (Figure 10). Interestingly, communities in Asia, which in some cases cited a very low percentage of collective title deeds (below 10 per cent), report larger percentages of population with title deeds. Considering the information disaggregated by gender, there is only one Asian country where women are reported to hold a high percentage of title deeds, while in other countries there is either a very small difference between genders or a clear majority of men hold title deeds.

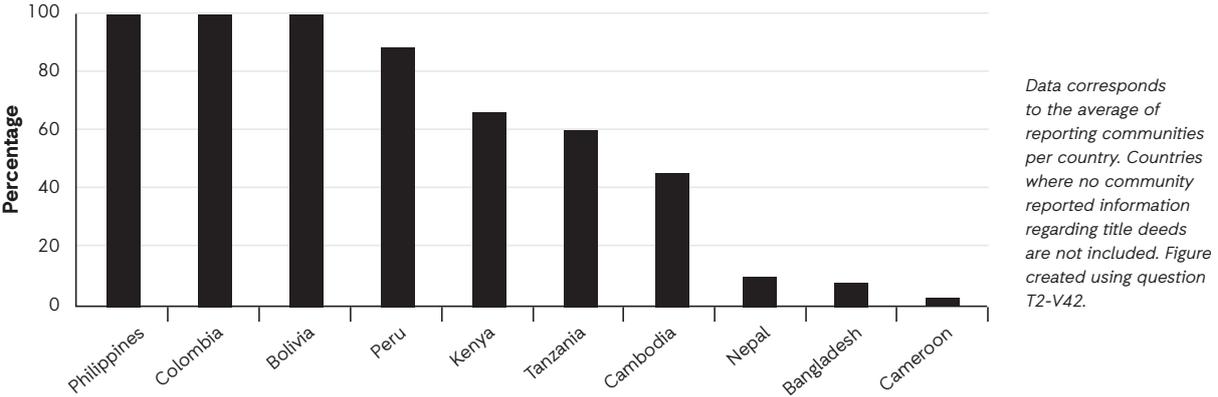
Indigenous women’s lack of access to land can strongly affect their economic security (Interview 7), as well as their right to political participation. In societies where a lack of access to land translates into a lack of power to decide on how to use their natural resources, indigenous women are excluded from participation in decision-making processes (Interviews 1, 3, 5 and 7).

Table 13: Right to lands, territories and resources recognized by the government

Country	Fully	To a considerable extent	To some extent	To a limited extent	Not at all
Bangladesh	24	4	20	32	20
Bolivia	89	11	0	0	0
Cambodia	9	27	0	18	45
Colombia	0	0	50	50	0
Kenya	0	50	17	33	0
Nepal	0	0	10	0	90
Peru	33	0	44	22	0
Philippines	100	0	0	0	0
Tanzania	0	0	0	100	0
TOTAL%	31	10	14	23	21

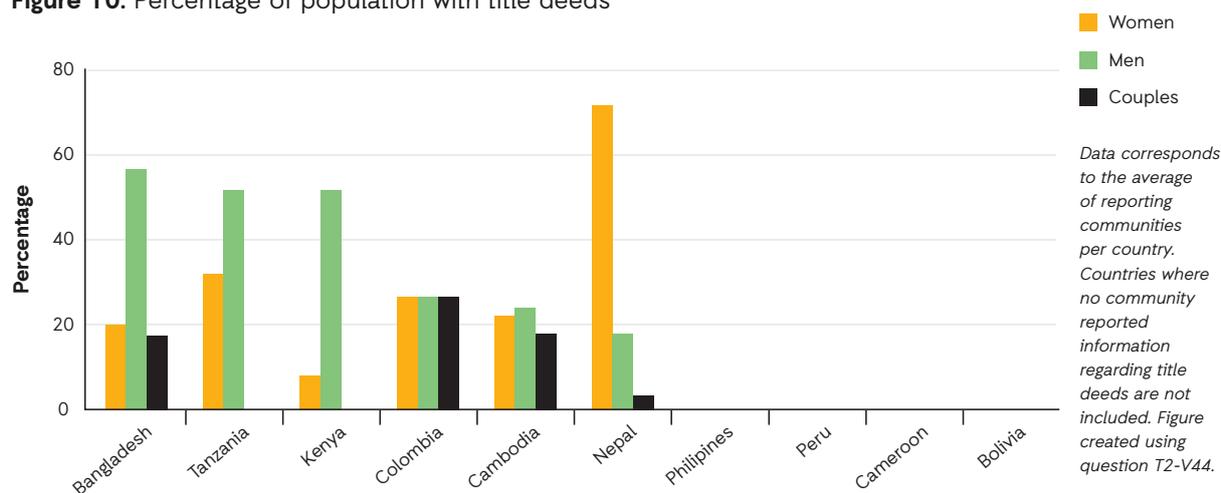
Notes: Data corresponds to the percentage of communities reporting different levels of government recognition. Table created using question T2-V41.

Figure 9: Title deeds in the community



Data corresponds to the average of reporting communities per country. Countries where no community reported information regarding title deeds are not included. Figure created using question T2-V42.

Figure 10: Percentage of population with title deeds



In addition to formal limitations on their right to land and natural resources, indigenous communities also face limitations on the exercise of their right to land owing to conflict. Table 14 below presents the results for experiences of conflict related to land or natural resources. In the majority of countries, respondents indicated that they have experienced more than one type of conflict. Illegal logging was the source of conflict most frequently reported by indigenous peoples across regions. Other types of conflict often mentioned were confrontations with settlers, disputes among other indigenous communities, conflicts arising from the establishment of parks or protected areas, as well as conflicts related to the extractive industry. The latter was reported particularly often in Latin America. Table 15 complements this analysis, showing that 55 per cent of communities have experienced incidents of settlement or resource extraction, and 26 per cent incidents of displacement.

Table 14: Experiences of conflict related to land or natural resources

Country	Extractive industries	Infrastructure	Large-scale commercial agriculture	Energy-related projects	Settlers	Parks or protected areas	Illegal logging	Disputes within or between indigenous communities	Others
Bangladesh	13	29	42	8	63	46	46	17	33
Bolivia	8	0	0	0	0	0	31	85	0
Cambodia	27	27	55	18	64	18	82	64	27
Cameroon	10	6	26	0	0	35	74	13	23
Colombia	80	60	40	0	40	0	0	0	0
Kenya	17	67	33	50	67	83	50	83	67
Nepal	30	40	0	10	70	50	10	10	0
Peru	57	0	0	29	14	14	43	43	57
Philippines	0	0	0	50	100	0	0	0	50
Suriname	57	14	14	14	29	29	71	0	71
Tanzania	0	0	0	0	0	20	0	100	40
TOTAL%	21	20	24	10	33	31	49	33	28

Notes: Data corresponds to the percentage of communities reporting conflicts. Table created using question T2-V46.

Table 15: Communities reporting incidents related to land and resources

Country	Incidents of settlement, land grabbing or resource extraction	Incidents of displacement or relocation
Bangladesh	60	48
Bolivia	22	0
Cambodia	36	9
Cameroon	66	-
Colombia	40	0
Kenya	100	67
Nepal	60	30
Peru	59	0
Philippines	100	50
Suriname	33	-
Tanzania	100	40
TOTAL%	55	26

Notes: Data corresponds to the percentage of communities reporting conflicts. Table created using questions T2-V47 and T2-V48.

unavailable (ILO 2018a). Generally, there are staggering disparities in social protection coverage between rural and urban areas, as 56 per cent of the global rural population lacks health coverage compared with 22 per cent of the urban population. Among those excluded are indigenous persons (ILO 2017a).

3.7.ACCESS TO SOCIAL PROTECTION

In the context of the Indigenous Navigator, respondents were asked approximately how many men and women of their people or community are covered by programmes providing social protection, including health protection, old age pensions, unemployment benefits and maternity benefits. On average, respondents’ perception was that less than half the members of their community were covered by some type of social protection programme (Figure 11). According to respondents, the number of people covered by social protection programmes can vary within the same country. While the majority of elders in some communities were covered by old age pension programmes, in others no community members received these benefits. Overall, the benefit that most respondents reported receiving were old age pensions.

This may perhaps be explained by the fact that a large number of indigenous women and men are engaged in various traditional occupations or in informal economic activities in rural or urban areas, where social protection is often limited or



Indigenous Navigator activity, Nepal. CREDIT: ENA ALVARADO MADSEN/IWGIA.

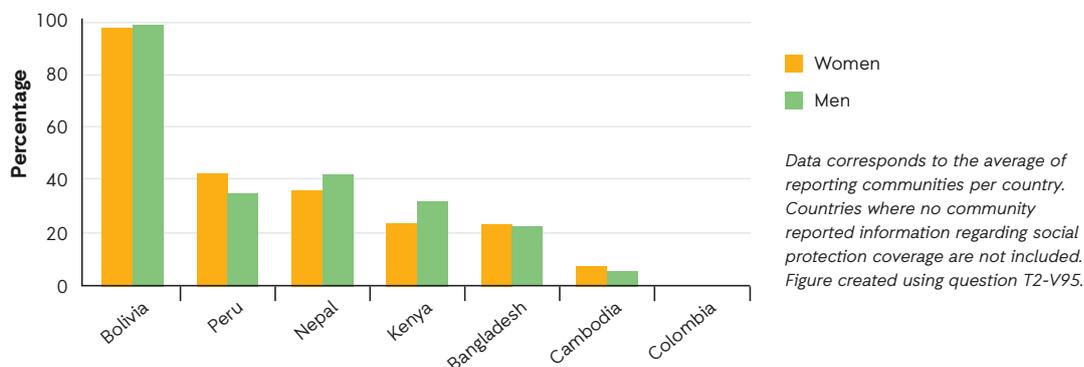
In the context of the Indigenous Navigator, some interviewees echoed this divide, stating that although social safety nets may exist in the country, these do not cover indigenous peoples who live in rural areas (Interviews 1 and 9). As one interviewee explained:

“There are two forms of social security. People who work in a public or private entity that is registered with a State body, they get a certain percentage from that salary to support social security (...) But the people who are in the communities, these people (...) they do not have the right to a pension, nor do they have the right to professional networks.” (Interview 9)

In other cases, a total absence of social protection programmes was reported (Interviews 4 and 7). Others referred to the existence of limited social protection, in the form of a basic social security card, which does not cover the cost of medicine (Interview 8), a relief programme in emergency cases, such as the COVID-19 pandemic, for the general population (Interviews 5 and 11), or a programme only covering people over 65 years who are considered to live in extreme poverty (Interview 2).²⁰

The only outlier is one Latin American country, where according to respondents’ perception nearly 100 per cent of community members have access to social protection programmes. Respondents from this country have indicated that they receive an old age pension, as well as benefits related to social health protection for pregnant women and children under 5 years of age. In addition, respondents have confirmed that they participate in federal cash transfer programmes related to schooling, with the objective of improving pupil enrolment, retention and completion rates in public schools. According to one respondent, people in the community access these benefits because they are aware of their rights. Another respondent added that if people do not seek their benefits, those administering the programme approach beneficiaries in order to proceed with their registration.

Figure 11: Population covered by social protection programmes



3.8. VIOLATIONS OF FUNDAMENTAL PRINCIPLES AND RIGHTS AT WORK

Indigenous Navigator respondents reported several violations of indigenous peoples’ fundamental principles and rights at work. Two interviewees from Latin America affirmed that indigenous peoples suffer discrimination in the world of work (Interviews 8 and 9), as they are sometimes not selected for jobs on account of their indigenous origin. In Asia and Africa, interviewees said that products sold by indigenous peoples in local markets are often not valued as highly as products sold by their non-indigenous counterparts, which sometimes command twice the price of indigenous products (Interviews 4 and 10).

20. Interviewee 2 added this information during the revision of this report.

Indigenous women were reported to face additional challenges in accessing decent work opportunities, as a consequence of compounded discrimination. As one interviewee explained:

“The sisters listed in order of priority the SDGs that they believed need to be achieved so that no one is left behind in 2030. One that came out, and that now I think is more necessary, it is the issue of decent work (...) Indigenous women are like “the last wheel on the car”. Sometimes they do unpaid work, and when they do paid work, they do not have the minimum conditions that they should have, that’s a challenge.” (Interview 2)²¹

In addition to suffering from discrimination, indigenous peoples are particularly vulnerable to forced labour (ILO 2014). As Table 16 demonstrates, in the context of the Indigenous Navigator, the highest number of communities reporting that indigenous women and men were victims of forced labour are located in Asia. In one community, 60 per cent of indigenous youth were reported to have experienced some type of forced labour on sugar-cane plantations. Other respondents indicated that indigenous peoples in their communities had been forced into bonded labour, in one case following the seizure of their land by a company. It was reported that five indigenous women from another community had been subjected to forced labour by a company. Another case reportedly involved indigenous men and women working under harsh conditions in illegal logging and having to carry 150 to 200 kg of wood on their motorbikes.

Furthermore, a 2013 UN inter-agency report has shown that indigenous women and girls are victims of various forms of violence and are especially vulnerable to trafficking for sexual exploitation, particularly in countries in the Asia-Pacific region (UNICEF et al. 2013). This reality is mirrored in Indigenous Navigator responses, where the cases of human trafficking reported by Indigenous Navigator respondents relate to indigenous women and girls in Asia. The reported cases involved trafficking to other cities or countries, either to work as housekeepers or in the sex industry. Furthermore, cases of prostitution of indigenous girls were reported by participating communities in Latin America and Africa.



Activity in the framework of the Indigenous Navigator, Colombia. CREDIT: ENA ALVARADO MADSEN / IWGIA.

21. Translated from Spanish.

Table 16: Number of communities reporting forced labour or trafficking

Country	Women victims of forced labour	Men victims of forced labour	Women victims of trafficking	Men victims of trafficking
Bangladesh	2	3	3	-
Cambodia	4	4	1	1
Kenya	1	-	-	-
Nepal	7	7	3	2
Philippines	-	1	-	-
TOTAL	14	15	7	3

Notes: Table created using questions T2-V129 and T2-V130.

Equally disturbing is the persistence of child labour among indigenous peoples (ILO 2019b). Indigenous Navigator respondents were asked whether boys and girls in their communities were victims of child labour that could affect their education or training, as well as about work that could potentially affect their health, safety and morals or entail involvement in slavery, prostitution, illicit activities or recruitment for armed conflicts. Indigenous communities in Asian countries are those with the most reported issues of child labour, although some cases were also reported by participating communities in Africa and Latin America. The presence of child labour has often been linked by respondents to the prevalence of poverty in indigenous communities and to the need to assist parents in making ends meet.

In the case of indigenous girls, some are reported to have dropped out of school to start working on farms, in bars or in prostitution, as well as in informal daily jobs. In one community in Asia, indigenous peoples do not have access to land and have since become involved in the illicit trading of alcohol, with the labour of indigenous girls sometimes being used. One case of maltreatment of a 11-year-old indigenous girl working as a domestic worker was also reported. Indigenous boys have been reported to be engaged in day labour (e.g. paddy fields, brick fields, construction), to work in illegal logging, or to work as security guards in urban centres. One community in Asia also reported a case of modern slavery.

As the COVID-19 pandemic unfolds, special attention must be given to safeguarding fundamental principles and rights at work. These rights are not only at particular risk at this time but guaranteeing them is also essential for “building back better” (ILO 2020b).

3.9. COVID-19 AND INDIGENOUS PEOPLES AT WORK

The COVID-19 pandemic and the economic shockwaves produced by it are placing unprecedented pressure on the world of work in general (ILO 2020b) and on indigenous peoples’ livelihoods in particular. Pre-existing inequalities are playing a particularly important role in shaping the pandemic’s effects on indigenous peoples’ lives (ILO 2020a; ILO, IWGIA 2020a; United Nations 2020).

As previous parts of the report have demonstrated, indigenous peoples are disproportionately represented in the informal economy and face inequalities in the world of work, stemming from discrimination, historic exclusion and marginalization, and lack of access to formal education. Like indigenous peoples elsewhere, Indigenous Navigator respondents work in sectors particularly hard hit by the pandemic and have reported a series of impacts as a result of the COVID-19 pandemic. Owing to lockdown restrictions, interviewees reported difficulties in marketing their products in local markets (Interviews 1, 8, 9 and 10). Day labourers working in the informal economy are unable to perform their economic activities (Interview 3). Indigenous

peoples also reported feeling the impacts of cessation of movement and suspension of international flights on local tourism, as the additional revenue streams generated by this activity have been affected (Interview 1). Especially in Asia, a number of indigenous individuals living in urban areas are reported to have returned to their communities as a consequence of losing jobs (Interview 3 and 5). It is not yet clear whether this reverse migration will translate into a permanent return to communities (ILO, IWGIA 2020a).

The pandemic is also affecting indigenous peoples' access to education throughout regions and at all levels of education. As school classes started to take place in an online format in many countries, indigenous peoples were left without access to education, as they often have no access to the internet or to electricity (Interviews 1, 2, 3, 9, 10 and 11).

The loss of livelihoods and the lack of access to education are compounded by a lack of access to social protection programmes. Interviewees from Africa reported that no specific programmes were put in place during the COVID-19 pandemic (Interviews 1, 4 and 7). In Asia and Latin America, while it was reported that governments did provide some relief measures, these were deemed insufficient (Interviews 5, 6, 9 and 10), inaccessible (Interviews 3 and 6) or inappropriate (Interviews 2, 8 and 9).

A positive experience was reported by an interviewee in Asia. In the context of the COVID-19 pandemic, indigenous young persons started to provide home delivery services in their community, so that people did not need to go outside. This type of activity is said to have gained popularity (Interview 3).



Families receive relief goods assistance with hygiene kits and vegetables seeds from the initiative of Timuay Justice and Governance in partnership with Tebtebba.
CREDIT: TEBTEBBA.



Indigenous women weaving, Peru.
CREDIT: PABLO LASANSKY/IWGIA.

4. RIGHTS-BASED PERSPECTIVES FOR ECONOMIC EMPOWERMENT AND ACCESS TO **DECENT WORK OPPORTUNITIES FOR INDIGENOUS PEOPLES**

Previous parts of the report have shown that indigenous peoples continue to face persistent challenges and inequalities in accessing employment and decent work opportunities, and COVID-19 runs the risk of further deepening the existing socio-economic gap. On the basis of the data presented in this report and the views expressed by communities that have participated so far in the Indigenous Navigator initiative, this chapter explores avenues for advancing the realization of indigenous peoples' economic and social rights in a changing world of work.

4.1. INDIGENOUS PEOPLES' ACCESS TO EDUCATION AND VOCATIONAL TRAINING

Indigenous peoples encounter persistent obstacles in accessing education. Some of the main obstacles identified by Indigenous Navigator respondents include long distances to schools, lack of transportation, lack of teaching in indigenous languages, poverty and discrimination. In the context of the COVID-19 pandemic, the persistence of the digital divide increases the risk of indigenous children and young persons being left behind in the pursuit of formal education.

Education is a major factor affecting access to and progression in the labour market (ILO 2019a). If SDG Goals 4 and 8 are to be achieved, guaranteeing quality education and decent work for all, and improving the access of indigenous children, young women and men to education and vocational training must be a priority. Convention No. 169 specifically provides that measures shall be taken to ensure that indigenous peoples have the opportunity to acquire education at all levels on at least an equal footing with the rest of the national community, while emphasizing education in indigenous languages.²⁴ In this regard, UNDRIP recognizes the right of indigenous peoples to establish and control their own education systems and institutions.²³

Of particular concern is the absence of facilities for indigenous children with disabilities at schools. The right of persons with disabilities to receive full and equal participation in education, without discrimination and with equal opportunities, is called for by the UN Convention on the Rights of Persons with Disabilities.²⁴ In order to guarantee their access to education, States must ensure that there is reasonable accommodation of the requirements of individuals with disabilities. Furthermore, the cultural competencies of policymakers should be strengthened by raising awareness through capacity-building activities and via partnerships with indigenous peoples. As an ILO study has shown, improving the participation of indigenous persons with disabilities in education is central to tackling the obstacles they face in accessing employment, training and quality livelihoods (Rivas Velarde 2015).

With regard to access to vocational training, the obstacles faced by indigenous peoples include long distances from training centres and lack of financial support. Furthermore, it is essential that programmes and curricula respond to the needs and aspirations of indigenous young persons, and in order to ensure this their participation must be sought. Communities that have used the Indigenous Navigator believe that the framework could serve as a useful tool in this regard.

In addition to revealing significant challenges, Indigenous Navigator data also points to some practices that could serve as entry points for advancing indigenous peoples' access to education. For example, a higher rate of educational attainment was achieved in communities that had a school within their community. In some cases, indigenous young persons were able to access scholarships in order to pursue higher education. A follow-up to this study could involve initiatives to better understand these developments, as a way to identify good practices in guaranteeing indigenous peoples' right to education. As regards scholarship, it would be worthwhile to investigate to which extend beneficiaries have successfully concluded their education programmes and how their diploma has improved their access to opportunities.

4.2. PROTECTION OF INDIGENOUS WOMEN'S AND MEN'S LABOUR RIGHTS

As the data and information presented in this report illustrate, indigenous women and men continue to face heightened and specific vulnerabilities and risks of exposure to violations of fundamental rights at work, including discrimination in employment and occupation, child labour and forced labour. Ensuring indigenous peoples' access to decent work opportunities is essential in order to change this reality; it requires an integrated and comprehensive approach that addresses the root causes of these risks and vulnerabilities with the participation of indigenous peoples. Such an integrated approach would seek to address informality, improve working conditions, including wages and occupational safety and health, in economic sectors where indigenous women and men are predominantly found (including, for example, domestic work, agriculture and construction), raise awareness of labour rights, including in indigenous languages, and strengthen labour inspection services in economic sectors and geographic areas where indigenous peoples engage in wage labour. Convention No. 169 and UNDRIP set out a series of important

22. Articles 26 and 28.

23. Article 14.

24. Article 24.

rights and protections for indigenous peoples in the world of work.²⁵ Furthermore, indigenous peoples are also covered by the widely ratified fundamental ILO Conventions concerning discrimination, child labour, forced labour, and freedom of association and the right to collective bargaining. They are covered by a range of relevant ILO instruments, including those concerning labour inspection, violence and harassment, the informal economy, occupational safety and health, wages and sector-specific instruments such as those relating to domestic work. Partnerships and alliances between trade unions and indigenous peoples' organizations and social dialogue on the application of ILO standards could play an important role in advancing the protection of indigenous peoples' labour rights.

4.3. INDIGENOUS PEOPLES' LIVELIHOODS AND LOCAL ECONOMIES

As borne out by the data presented in this report, significant numbers of indigenous women and men pursue independent economic activities rather than wage employment. Occupations that indigenous peoples have traditionally practiced continue to be considered as important by indigenous communities, while, at the same time, traditional and other forms of livelihoods and income generation are increasingly being combined.

Communities that participated in data collection through the Indigenous Navigator indicated that they depend on lands they have traditionally occupied and the natural resources relating to them for practising their traditional occupations. They also reported that the practice of traditional occupations is impeded by loss of access to land and natural resources, the effects of climate change and forest devastation, but also by conflicts and criminalization of traditional practices. Many respondents and interviewees indicated that they do not have the necessary means to further develop their economic activities, lacking access to government support policies, as well as to credit lines and markets.



Indigenous Navigator data collection activity, Cambodia. CREDIT: CIPO.

25. Articles 20-24 of Convention No. 169 and Article 17 of UNDRIP.

As recently recommended by the UN Inter-Agency Support Group on Indigenous Issues ([UN-IASG 2020](#)), strengthening indigenous peoples' livelihoods and local economies is vital to ensure the sustainability of communities and secure their resilience and self-reliance, particularly in the COVID-19 context. In order to do so, it is essential to step up action to recognize and protect indigenous peoples' rights to land and natural resources as envisaged in UNDRIP and Convention No. 169.²⁶ Indigenous peoples should be able to perform their traditional occupations, as well as access support for the development of their own entrepreneurial activities. Actions to strengthen and promote indigenous peoples' traditional occupations should focus on the "ability of indigenous peoples to define and pursue their own vision of 'economic development', based on the adaptability and innovativeness of their cultures, their traditional knowledge and values and their ancestral lands and resources" ([ILO 2000, 4](#)).

The development of sustainable enterprises is crucial for augmenting decent work opportunities for indigenous peoples and harnessing their potential as agents of change. Cooperatives can be instrumental in the realization of the aspirations of indigenous peoples to exercise control over their own institutions, ways of life, and economic development ([ILO 2016](#)), as they can provide a sustainable source of income and livelihoods, while improving environmental conservation based on indigenous knowledge ([ILO 2017b](#)). In this sense, it is vital to enable skills development and training to increase capacities to generate income and build sustainable enterprises, with a particular focus on supporting the economic activities of indigenous women and youth, including by improving market linkages, supporting innovation, and creating green jobs grounded on traditional knowledge ([ILO 2017b](#)).

Indigenous Navigator data provides valuable insights into indigenous peoples' situation in the world of work, including as regards the practice of traditional occupations and related gender dimensions and trends. However, there is also potential for examining how official labour statistics could make the practice of traditional occupations more visible as a means of better understanding and valuing such practices. There are indeed considerable knowledge gaps regarding traditional occupations and livelihoods, as well as the "everyday practice of traditional knowledge" ([ILO 2019b, 2](#)). Better data and knowledge concerning traditional occupations would also be useful for shaping policies and programmes to support indigenous peoples' local economies and livelihoods, designing inclusive social protection measures, and leveraging indigenous peoples' contributions as agents of change in a world in transformation ([ILO 2019b](#)).

4.4. INDIGENOUS PEOPLES' PARTICIPATION IN A RIGHTS-BASED, INCLUSIVE AND SUSTAINABLE COVID-19 RESPONSE AND RECOVERY

Promoting and protecting the rights of indigenous peoples, and particularly in the context of the COVID-19 response and recovery, requires strong and effective state institutions responsible for handling indigenous issues. Such institutions are needed to advance targeted programmes in support of indigenous peoples' livelihoods and local economies, but also to ensure a whole-of-government approach for addressing indigenous peoples' rights and needs in the context of designing and implementing broader policies and measures for achieving inclusive and sustainable development for all. Building institutions "includes defining roles and competences, creating coordination mechanisms and allocating the necessary resources" ([ILO 2019a, 128](#)) for them to fulfil their functions. Such institutions should also play a lead role in ensuring that States respect the collective right of indigenous peoples to be consulted on legislative and administrative measures that may affect them directly, through appropriate procedures and mechanisms and with the objective of achieving free, prior and informed consent.²⁷ In addition, the existence of appropriate state institutions responsible for handling indigenous issues is also needed to ensure that indigenous peoples can participate meaningfully in the formulation and implementation of national and regional development plans and programmes which may affect them directly.²⁸

26. Articles 13-19 of Convention No. 169 and Articles 25-27 of UNDRIP.

27. Article 19 and 32 of UNDRIP and Article 6 of Convention No. 169.

28. Article 7 of Convention No. 169.

4.5. LEVERAGING TRANSFORMATIONS FOR INDIGENOUS PEOPLES' ACCESS TO DECENT WORK

Indigenous peoples' participation in the world of work is changing as a result of factors such as migration, climate change and the transition to a digital economy. Indigenous Navigator respondents have reported high rates of youth urban migration for work, as well as a strong impact of climate change in their daily activities. On the other hand, despite a persistent digital divide, certain groups have also been reported to be harnessing the power of technology, especially during the COVID-19 pandemic.

In this context, policy discussions should explore ways and means of ensuring that these transitions not only avoid generating additional risks and vulnerabilities for indigenous peoples' livelihoods and working conditions, but are also leveraged to overcome existing socio-economic vulnerabilities and create decent work opportunities (ILO 2019a). Sectors of a low-carbon economy, such as agriculture, forestry, construction and renewable energy, can create decent work opportunities for indigenous women and men, while at the same time building on their skills and traditional knowledge (ILO 2019c). Furthermore, indigenous peoples can play a central role in achieving environmental sustainability, generating green jobs and enterprises, as well as developing innovative solutions rooted in traditional knowledge (ILO 2019c). Indigenous peoples' role as crucial actors in combating climate change and preserving biodiversity have also been recognized in international instruments, such as the Paris Agreement on climate change and the 2030 Agenda for Sustainable Development. Indigenous peoples, their sustainable economic model and their traditional knowledge²⁹ are essential to the success of policies and measures aimed at mitigating and adapting to climate change (ILO 2017b).

Another important transition that can be leveraged to create opportunities for decent work is the digital economy. In the context of the Indigenous Navigator, a group of indigenous women was reported to be successfully conducting an online business during the COVID-19 pandemic. Information and communication technology may be used to build indigenous enterprises and generate income, particularly for indigenous youth (ILO 2019a). Public policies in this sense need to be guided by a rights-based approach, being developed with indigenous peoples' participation and consultation, in order to reflect their priorities and aspirations.

4.6. INDIGENOUS PEOPLES' ACCESS TO SOCIAL PROTECTION

The right to social protection is a fundamental human right,³⁰ and both Convention No. 169 and UNDRIP emphasize social protection and security in relation to indigenous peoples. The ILO's Centenary Declaration for the Future of Work further states that every person must have universal access to comprehensive and sustainable social protection in order to benefit from the opportunities of a changing world of work. While significant improvement has been made in recent years with a view to making social protection systems more inclusive, greater efforts are needed to guarantee that these systems contribute to a transformative change, tackling underlying patterns of discrimination and inequality (ILO 2017a).

Communities participating in the Indigenous Navigator initiative have reported that high proportions of their community members are not covered by social protection programmes. This scenario is potentially explained by indigenous peoples' strong representation in informal activities in rural or urban areas,

29. Indigenous knowledge systems are strongly dynamic, having a high capacity to adjust and modify actions in response to environmental change. Strategies such as maintaining the genetic diversity of crops, community-based forest management strategies, traditional methods to rehabilitate the soil, as well as traditional irrigation systems, are examples of techniques of sustainable management and biodiversity conservation that are increasingly attracting the attention of researchers (IFAD 2016). <https://www.ifad.org/en/web/knowledge/-/publication/the-traditional-knowledge-advantage-indigenous-peoples-knowledge-in-climate-change-adaptation-and-mitigation-strategies>

30. The Universal Declaration of Human Rights and the International Covenant on Economic, Cultural and Social Rights recognize that all people have the right to social protection.

where social protection is often limited or unavailable (ILO 2018a). Even in a time of crisis, such as the COVID-19 pandemic, social protection systems have been reported as being inaccessible, insufficient or inappropriate. Additional efforts for including indigenous peoples in social protection systems is vital for tackling inequality and poverty, while respecting indigenous peoples’ cultural integrity and aspirations. On the one hand, coverage of indigenous peoples in general social protection schemes should be guaranteed, with due attention to non-contributory schemes. On the other hand, specific measures targeting indigenous peoples should be considered to bring about effective inclusion in national social protection systems (ILO 2018a). Convention No. 169, UNDRIP and the Social Protection Floors Recommendation, 2012 (No. 202), provide specific guidance in this regard.



Baka woman, Indigenous Navigator community meeting.
CREDIT: FPP/ADRIENNE SURPRENANT



CONCLUSIONS AND RECOMMENDATIONS

Indigenous peoples' experiences in the world of work are undergoing a number of transformations, which have been shaped by persistent inequalities and marginalization. These include migration, climate change, digitalization and, more recently, the impact of the COVID-19 pandemic. Indigenous Navigator data has provided valuable insights into the challenges and opportunities relating to the realization of indigenous peoples' economic and social rights, complementing official statistical information. The Indigenous Navigator framework serves to highlight the perspective and experiences of indigenous peoples, thus pointing to key areas for future action in terms of policy development and implementation, with their full and effective participation.

According to Indigenous Navigator data, persistent challenges faced by indigenous youth, men and women, in relation to work include obstacles in access to education and vocational training; lack of opportunities for indigenous youth in the formal economy and high rates of youth migration; barriers and restrictions relating to the performance of traditional occupations and indigenous entrepreneurship activities; lack of access to social protection, as well as violations of fundamental principles and rights at work, including discrimination, child labour and forced labour. Considering the situation of indigenous peoples in the world of work as presented in this report, the following policy recommendations are presented for attention by policymakers and development actors:

1. Focus on measures to enhance indigenous peoples' access to culturally appropriate formal education at all levels with adequate infrastructure, including access to the internet; supporting indigenous peoples who wish to establish and control their own education systems and institutions; ensure reasonable accommodation of the requirements of indigenous persons with disabilities in learning facilities.
2. Identify obstacles to access to vocational training for indigenous youth and assess their needs and aspirations in this regard, with their active participation.
3. Consider ways and means to extend and improve labour inspection services in areas where indigenous workers undertake wage employment as a means to ensure respect for fundamental principles and rights at work; in consultation and cooperation with indigenous peoples, take specific measures to protect indigenous children from child labour and forced labour.
4. Step up actions to recognize and protect indigenous peoples' rights to land and natural resources, which are fundamental to the practice of traditional occupations and livelihood activities and for developing their local economies, while contributing to resilience, climate action and protection of biodiversity.
5. Ensure that a rights-based approach is adopted to policies directed at harnessing transformations, leveraging indigenous peoples' central role in combatting climate change and preserving biodiversity, developing innovative solutions and creating decent work opportunities, green jobs and enterprises that build on their skills and traditional knowledge.
6. Support the access of indigenous women and youth to skills development and training in order to increase indigenous peoples' capacity to build sustainable enterprises and reduce discrimination and violence against indigenous women based on gender and ethnicity.
7. Address the remaining data gap on indigenous peoples' participation in the world of work, including through supporting the collection of data disaggregated by ethnic origin, gender and disability in labour force and other relevant national surveys, including as regards the practice of traditional occupations.
8. Ensure indigenous peoples' rights to social protection, assuring both their effective coverage in general social protection schemes and considering target schemes or programmes, as appropriate, while enabling their participation in the design, implementation and monitoring of such programmes.
9. Establish or strengthen state institutions responsible for handling indigenous issues, ensure their participation in the formulation of national and regional development plans, and develop targeted measures to support indigenous peoples' local economies.
10. Promote dialogue and engagement between indigenous peoples', employers' and workers' organizations with a view to facilitating alliances and partnerships for promoting and ensuring access for indigenous women and men to employment opportunities and enhancing protection of their labour rights, as well as access to the ILO supervisory bodies monitoring compliance with Convention No. 169.
11. Promote dialogue on the ratification and effective implementation of Convention No. 169, particularly in Europe, Africa and Asia and the Pacific, where it is not yet widely ratified but can play an important role in advancing recognition of indigenous peoples and effective protection and realization of their rights, including their economic and social rights, and their meaningful and effective participation in decision-making.

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ANNEX 1

Interview details

Interview number	Interview partner	Region	Language	Characteristics of the interview
Interview 1	Team leader, Coordinator of the Indigenous Navigator project	Africa	English	Videoconference 5 August 2020 Duration: 01:03:03
Interview 2	President; Project Coordinator; Communications Officer	Latin America	Spanish	Videoconference 5 August 2020 Duration: 01:48:01
Interview 3	Executive Director	Asia	English	Videoconference 6 August 2020 Duration: 01:08:08
Interview 4	Lawyer	Africa	French	Videoconference 7 August 2020 Duration: 01:16:00
Interview 5	Two Lawyers	Asia	English	Videoconference 7 August 2020 Duration: 00:55:22
Interview 6	Project Coordinator	Latin America	Spanish	Videoconference 7 August 2020 Duration: 01:05:25
Interview 7	Executive Director	Africa	English	Videoconference 11 August 2020 Duration: 01:36:59
Interview 8	Project Coordinator	Latin America	English	Videoconference 11 August 2020 Duration: 01:31:58
Interview 9	Coordinator of the Indigenous Navigator project	Latin America	Spanish	Videoconference 19 August 2020 Duration: 52:16
Interview 10	Project Manager and Project Team Leader	Asia	English	Videoconference 28 August 2020 Duration: 01:52:33
Interview 11	Executive Director	Asia	English	Videoconference 31 August 2020 Duration: 01:42:13

ANNEX II

Questions from the community questionnaire used in the data analysis:

- **Table 1** (T-2V9): What is the coverage of your assessment?
- **Table 2** (T-2V12): What is the total population of the indigenous people(s) concerned, and the population covered by this assessment?
- **Table 3** (T-2V4): Which methods were used for data collection (tick as many boxes as relevant)?
- **Figure 2** (T-2V101): Approximately how many girls and boys from your people/community complete primary school?
- **Table 4** (T-2V107): How accessible are primary school facilities for the children of your community/people?
- **Figure 3** (T-2V102): Approximately how many girls and boys from your people/community complete secondary school?
- **Table 5** (T-2V108): Do(es) the school(s) in your community/ies have the following facilities: Internet for pedagogical (teaching) purposes; computers for pedagogical purposes; adapted infrastructure and materials for students with disabilities; separate basic sanitation facilities (toilets) for boys and girls; basic handwashing facilities (clean water and soap); basic (clean and safe) drinking water?
- **Figure 4** (T-2V80): Approximately how many of your people/community have access to the internet at home?
- **Figure 5** (T-2V103): Approximately how many of your people/community enrol in tertiary (higher) education?
- **Figure 6** (T-2V133): How many young men and women (24-15 years) from your community/people are enrolled in vocational education programmes at secondary or post-secondary level?
- **Figure 7** (T-2V126): Approximately how many young men and women (24-15 years) from your community/people are employed in the formal sector (i.e. have jobs with normal working hours and regular wages, that are recognized as sources of income on which income tax must be paid)?
- **Figure 8** (T-2V127 and T-2V128): Approximately how many young men/women (24-15 years) from your community/people migrate from your traditional territory and lands in search of work?
- **Table 6** (T-2V118): Which are the most important traditional occupations performed by women of your people/community (list up to five)?
- **Table 7** (T-2V121): Which are the most important traditional occupations performed by men of your people/community (list up to five)?
- **Table 8** (T-2V119): How has the importance of these traditional occupations for women changed over the last 20 years?
- **Table 9** (T-2V122): How has the importance of these traditional occupations for men changed over the last 20 years?
- **Table 10** (T-2V124): Can your people/community perform their traditional occupations (such as pastoralism, hunting/gathering, shifting cultivation, fishing) without restrictions?
- **Table 11** (T-2V120): What are the main obstacles to, or restrictions on, performing these traditional occupations today?
- **Table 12** (T-2V123): What are the main obstacles to, or restrictions on, performing these traditional occupations today?
- **Table 13** (T-2V41): Is your right to lands, territories and resources recognized by the government?
- **Figure 9** (T-2V42): Do(es) you people or community/ies have title deeds or other binding agreements in recognition of their collective right to lands or territories?
- **Figure 10** (T-2V44): Approximately how many women and men (or couples, if titles are held by both spouses) from your people/community have title deeds or other binding agreements in recognition of their individual rights to land?
- **Table 14** (T-2V46): If your people/community has experienced disputes related to land or natural resources, are these disputes related to (please

tick several boxes, as appropriate): extractive industries; infrastructure; large-scale commercial agriculture; energy-related projects; settlers; establishment of parks or protected areas; illegal logging; disputes within or among indigenous communities; others.

- **Table 15** (T-2V47 and T-2V48): Have/has your people or community/ies, since 2008, experienced incidents of settlement, land grabbing, land use or resource extraction without your free, prior and informed consent? / Have/has your people or community/ies, since 2008, experienced incidents of displacement or relocation without your free, prior and informed consent?
- **Figure 11** (T-2V95): Approximately how many men and women from your people/community are covered by social protection programmes (social health protection, old age pension, unemployment benefit, maternity benefits)?
- **Table 16** (T-2V129 and T-2V130): Since 2008, have any men or women from your people/community been victims of forced labour? / Since 2008, have any men or women from your people/community been victims of trafficking?



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