

Indigenous Navigator



Question Guide – Community Questionnaire

- Guidance on *how to answer* the questions
- Information about *what* each question seeks to monitor
- Clarification of concepts used
- Links to further sources.

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
1. Identification of the respondent(s)					
1	Who are the respondent(s) to this questionnaire?	Please write the name, organization (if any) and contact details of the person(s) who has taken the responsibility for facilitating community discussions and filling the community's responses into the questionnaire.	As we cannot verify and double-check the data, it is important to know that it comes from a trusted organization or individual. Therefore, you are asked to provide information about the individual(s) and/or organization(s) that have collected the data. You may be contacted by the survey administrator to verify that you are actually the respondent to the questionnaire.	Meta data about identity of respondent	
2	Do you allow us to publicly disclose that you are the respondent to this questionnaire?	If you tick "yes", you allow us to publish your name and contact information on the Indigenous Navigator data portal. If you tick "No" your name and contact information will not be visible.	Based on full disclosure of all relevant information, the community should freely decide whether it wants to participate in data collection, and under which conditions. It is best if we can disclose the identity of the respondent, as it gives legitimacy and trust to the data source. Also, if there are questions about the data or requests for additional information, people can contact you directly. However, if you do not want to have your identity disclosed publicly, we will make sure you remain anonymous.	Meta data about disclosure of identity of respondent	

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
3	Do you allow us to make these data publicly available?	By ticking “yes” you give your consent that the data can be made publicly available on the Indigenous Navigator data portal. If, for some reason, you do not want to make the data publicly available, you can tick "no", and keep the data for your own use rather than making them publicly available. If you click “no” you can still access the data and use the Indigenous Navigator as a repository for your data.	One of the key decisions to be taken by the community is whether they want to make the data publicly available. If the data is uploaded, it will contribute to a global pool of data regarding indigenous peoples’ rights and development. Other people will get to know the situation of the people/community and they can compare their situation with other communities across the world. If the people/community is afraid that making the data public can pose a risk, or does not want others to be able to make use of the data, they should not make the data public. The data should only be made public with the free, prior and informed consent of the community	Meta data about consent to making the data publicly available	
4	Which methods were used for data collection (tick as many boxes as relevant)?	<p>Tick the box to indicate the methodology or methodologies used for data collection. These comprise:</p> <ul style="list-style-type: none"> • Household survey: where you have asked (some of) the questions to individual households. A household is the people or family living together in a house or dwelling • Individual survey: where you have asked (some of) the questions to individual persons. • Communal assembly: where you have asked (some of) the questions to the assembly of community members • A focus group: where you have asked (some of) the questions to a select group of people from the community, including both men and women, young and elderly etc. • Consultation with community authorities: where you have asked (some of) the questions to a select group of community authorities. • Others 	The community, in collaboration with the facilitator, should discuss and agree on the best possible data collection methodology, to ensure that the responses build on as much information and include as many perspectives as possible. Information about the data collection process is important to establish the credibility and acceptability of the data.	Meta data about methodology to enhance the validity and credibility of data	

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		Please note that you should not limit yourself to using just one methodology. Rather, using different methodologies can help ensure that all perspectives and information is captured.			
5	Were both men and women included in the data collection?	Indicate whether both men and women were involved in the data collection.	In order for others to assess the credibility of the data, it is important to make the data collection process as transparent as possible. This can be done in different ways. By ticking these boxes, you describe the data collection process, e.g. if both men and women have been involved. If only men or only women were included in data collection, it makes your data less credible.	Meta data about methodology to enhance the validity and credibility of data	
6	Were both young and elderly people involved in the data collection?	Indicate whether both young and elderly people were involved in the data collection	In order for others to assess the credibility of the data, it is important to make the data collection process as transparent as possible. This can be done in different ways. By ticking these boxes, you further describe the data collection process, e.g. if both young and elderly people have been involved. If only young or only elderly people were included in data collection, it makes you data less credible.	Meta data about methodology to enhance the validity and credibility of data	
2. Country, region, peoples and demographic data					
7	What is the country concerned?	Please indicate the name of the country where data was collected	It is important to relate the data to the country where the community is located. If the indigenous people/community you are working with is living in different countries (divided by international borders) then you should fill in one separate questionnaire for each country section of the population.	Meta data about location of the community	
8	What region does the country belong	Please tick the relevant box for the region that the country.	The Indigenous Navigator makes use of the regional division adopted by the UN Permanent Forum on Indigenous Issues, which divides the	Meta data about location of the community	

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
	to?		world into 7 cultural-geographical regions.		
9	What is the coverage of your assessment?	<p>Read the options and the additional information below carefully, and select the option that best describes the community where the data is being collected:</p> <ul style="list-style-type: none"> • An entire indigenous people: the assessment covers all members of one particular indigenous people • One village/community of one indigenous people: the assessment covers a particular geographical location or section inhabited by one particular indigenous people • Several villages/communities of one indigenous people: the assessment covers more than one geographical locations or sections inhabited by one particular people • One village/community inhabited by several indigenous peoples: the assessment covers a particular geographical location or section that is inhabited or shared by several indigenous peoples • Several villages/communities inhabited by several indigenous peoples: the assessment covers more than one geographical locations or sections that are inhabited or shared by several indigenous peoples. 	It is important to know what is the coverage of the assessment. Indigenous peoples and their communities are very different. Some are small, others can comprise thousands or millions of members. Some live in distinct geographical areas, others live in mixed settlements or constitute minorities in urban settings. The Questionnaire can be used in a flexible manner, and address indigenous communities in diverse situations. However, it is important to provide information about the community that is covered.	Meta data about the coverage of the data	
10	What are the name(s) of the indigenous people(s) concerned?	Indicate the name(s) of the indigenous peoples that have responded to the questions. Because some communities comprise several indigenous peoples living in one location, the questionnaire allows you to insert here the names of up to four different indigenous peoples.	It is important to know the names of the indigenous people or peoples covered by the assessment to be able to identify these. The questionnaire gives you the possibility to enter the names of up to 4 different indigenous peoples. If your assessment covers more than 4 peoples, you will have to fill out additional questionnaires.	Meta data about the identity of the peoples/community	

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
11	If your assessment covers specific villages/communities, what are the name(s) of these?	Indicate the specific names of any villages or communities (specific geographical locations or sections of population) that is covered by the assessment. Note that if your assessment covers an entire indigenous people, with many geographical locations or sections, you don't need to specify these. If the indigenous people/community you are assessing is moving between different countries (moving across international borders) you should fill in only one questionnaire but specifically point out where the questionnaire has shortcomings in terms of accommodating the diverse realities of your people/community.	Some indigenous peoples inhabit vast areas of land, which would make it relevant to indicate in which specific location the responses to the questionnaire are collected. In other cases, the indigenous community that is responding forms a sub-group within a people. It would then be relevant to specify which section (sub-group) of the given people is responding.	Meta data about the identity of the community	
12	What is the total population of the indigenous people(s) concerned, and the population covered by this assessment?	<p>The total population refers to the number of individuals who consider themselves part of this indigenous people, no matter where they live or whether they are covered by this assessment.</p> <p>The population covered by the assessment refers to the number of people who live in those villages, communities or the particular geographical location where the information is gathered. Even if you do not have the exact number of total population or population covered by the assessment, then please give an indicative figure, e.g. rounding up to the nearest hundred or thousand.</p>	It is important to know the overall population of the indigenous people that is covered by the assessment, and also the population covered by the assessment. This will give an indication about the scale of the situation revealed through the data and also an indication of how representative the data are, compared to the overall population.	Meta data about the coverage of the data	

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
13	What is the total number of inhabitants (indigenous and non-indigenous) of the geographical locality/ies you are assessing?	Many communities inhabit areas with mixed indigenous and non-indigenous population. Here you should indicate what the total population is in the geographical area covered by your assessment (both indigenous and non-indigenous, if the population is mixed). This will clarify whether the indigenous population constitutes a minority or a majority in this location/s. If you are assessing the situation in a larger area, you need to check if information about the total population is available to you. Government authorities will most probably have data about the total population of a province, district, sub-district, or any other local governance unit that your assessment covers.	With information about the total population in the geographical area/s that is covered by the assessment, you will be able to calculate the percentage of indigenous population within the total population. If there is other data available on the situation of the total population (e.g. on health or education), you will also be able to compare the situation of indigenous peoples to the situation of the general population. This is useful in documenting discrimination and marginalisation of indigenous peoples, and in advocating to targeted development initiatives and special measures to fulfil indigenous peoples' rights.	Meta data about the demographic situation of the indigenous community/ies.	
3. General enjoyment of human rights and fundamental freedoms without discrimination					
14	Approximately how many women have personally felt discriminated against or harassed within the last 12 months on the basis of one or more of the following grounds of discrimination:	<p>To identify the amount of women in the community that have felt discriminated against, please ask the community women about any occasions and events where they experienced unwanted and annoying actions (including threats and demands), have been treated differently from others, or have been put in an unpleasant or hostile situation during the past 12 months, due to either their:</p> <ul style="list-style-type: none"> • Indigenous identity = they were discriminated against because they are indigenous • Gender = they were discriminated against because they are women • Age = they were discriminated against because they are either old or young • Income = they were discriminated against because they are poor 	<p>This is a difficult question to answer, as not all community members may be familiar with the concept of "prohibited grounds of discrimination" ("indigenous identity", "gender" and "age" etc.). However, the question is based on a very crucial SDG indicator that measures targets 10.3 and 16.b about the elimination of discrimination. These targets directly relate to the so-called "prohibited grounds of discrimination" under international human rights law.</p> <p>As more international guidance on this indicator is becoming available, we will include it here.</p> <p>Non-discrimination is a key principle of human rights. Article 2 of UNDRIP reaffirms that indigenous peoples enjoy the same right as any other individual to be free from discrimination</p>	<p>Article 2 of UNDRIP.</p> <p>SDG targets 10.3 and 16.b: Proportion of population having personally felt discriminated against or harassed in the previous 12 months on the bases of a ground of discrimination prohibited under international human rights law</p>	<p>For a list of prohibited grounds of discrimination in international human rights law, please refer to DIHR, 2017, Human Rights and Data. Tools and resources for sustainable development</p>

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
			<p>of any kind, including discrimination based on their indigenous origin and identity but also other grounds of discrimination. Indigenous women are, for example, often discriminated against both because of their indigenous identity and their gender. This question focuses on personal experience and impressions of community members with regard to discrimination in everyday life.</p>		<p>t, Annex A, pp. 56-57.</p>

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
15	Approximately how many men have personally felt discriminated against or harassed within the last 12 months on the basis of one or more of the following grounds of discrimination:	<p>To identify the amount of men in the community that have felt discriminated against, please ask the community men about any occasions and events where they experienced unwanted and annoying actions (including threats and demands), have been treated differently from others, or have been put in an unpleasant or hostile situation during the past 12 months, due to either their:</p> <ul style="list-style-type: none"> • Indigenous identity = they were discriminated against because they are indigenous • Gender = they were discriminated against because they are men • Age = they were discriminated against because they are either old or young • Income = = they were discriminated against because they are poor 	<p>This is a difficult question to answer, as not all community members may be familiar with the concept of “prohibited grounds of discrimination” (“indigenous identity”, “gender” and “age” etc.). However, the question is based on a very crucial SDG indicator that measures targets 10.3 and 16.b about the elimination of discrimination. These targets directly relate to the so-called “prohibited grounds of discrimination” under international human rights law.</p> <p>As more international guidance on this indicator is becoming available, we will include it here.</p> <p>Non-discrimination is a key principle of human rights. Article 2 of UNDRIP reaffirms that indigenous peoples enjoy the same right as any other individual to be free from discrimination of any kind, including discrimination based on their indigenous origin and identity but also other grounds of discrimination. Indigenous women are, for example, often discriminated against both because of their indigenous identity and their gender. This question focuses on personal experience and impressions of community members with regard to discrimination in everyday life.</p>	<p>Article 2 of UNDRIP.</p> <p>SDG indicators 10.3.1 and 16.b.1: Proportion of population having personally felt discriminated against or harassed in the previous 12 months on the bases of a ground of discrimination prohibited under international human rights law</p>	

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
4. Self-determination: self-government, institutions, identity, customary law, consultation, FPIC					
16	Does the state recognise the peoples covered in this survey as distinct peoples with collective rights?	<p>Please select 'yes' or 'no'.</p> <p>The question is whether the State (in its legislation):</p> <ol style="list-style-type: none"> 1) Recognises the people covered in the assessment as indigenous peoples (based on the criteria establish in ILO Convention No. 169), and; 2) Recognises that they have collective rights as indigenous peoples. <p>You should answer “yes” if the state recognises the peoples covered in the assessment as distinct peoples with collective rights in its legislation – even if these rights are not fully implemented.</p> <p>If the state recognises the existence of indigenous peoples but not their entitlement to collective rights, you should answer no.</p> <p>If the state recognises the existence of indigenous peoples and their entitlement to some collective rights – but not the full range of rights enshrined in UNDRIP – you should answer yes to the question. However, it is important that you then provide more information in the box below, to indicate the limitations in the recognition of collective rights..</p>	<p>This is a crucial and overarching question about the state’s fundamental recognition of indigenous peoples as distinct peoples with collective rights.</p> <p>ILO Convention No. 169 provides the following internationally recognised criteria for identifying indigenous peoples:</p> <ul style="list-style-type: none"> • Article 1(1)(b): peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions. • Article 1(2): Self-identification as indigenous [...]shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention apply <p>The first is an objective criterion, which has to do with the past and current situation of this people.</p> <p>The second is a subjective criterion, which has to do with the self-identification of the people as indigenous.</p> <p>National recognition of indigenous peoples as distinct peoples can be based on both objective and subjective criteria, or a combination</p>	Preamble and Article 3 of UNDRIP.	<p>ILO, 2013, Handbook for ILO Tripartite Constituents : Understanding the Indigenous and Tribal Peoples Convention , 1989 (No. 169) (available online)</p> <p>ILO, 2009, Indigenous & Tribal Peoples’ Rights in Practice. A Guide to ILO Convention No. 169. (available online)</p>

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
			<p>thereof.</p> <p>A number of countries have developed specific registers of recognized indigenous peoples, or written the recognised peoples into the constitution or legislation.</p> <p>Indigenous peoples' collective rights comprise, among others, the right to self-determination, the right to the lands and territories they have traditionally occupied, and the right to retain and develop their social, economic, cultural and political institutions.</p>		
17	Does your people/community have its own institutions and authorities (such as councils, headmen, chiefs, village committees, etc.)?	<p>For this question, respondents should indicate to which degree they are able to maintain their own institutions and authorities. These indigenous institutions and authorities can have many different forms and structures and do not have to be formalized in a particular way. Indigenous institutions and authorities can, for example, be headmen, traditional chiefs, village councils, federation of villages, indigenous parliaments and self-government institutions etc.</p> <p>Respondents are given five response options, and will have to assess which option best reflect the situation of the people/community:</p> <ul style="list-style-type: none"> • Not at all = no indigenous institutions or authorities exist and all decisions are taken by non-indigenous authorities • To a limited extent = indigenous institutions exist, but their scope of authority is very limited (i.e. most decisions are taken by non-indigenous institutions) • To some extent= indigenous institutions exist, and have authority over some matters (for example, they 	<p>Overall, Article 4 of UNDRIP states that indigenous peoples have the right to autonomy or self-government in matters relating to their internal and local affairs.</p> <p>The existence of distinct social, economic, cultural and political institutions is an integral feature of indigenous peoples, and is largely what distinguishes indigenous peoples from other sections of the national population. Maintaining, strengthening and developing distinct institutions is a fundamental collective right of indigenous peoples that is reaffirmed in Articles 5, 18, 20 and 34 of UNDRIP.</p>	Articles 4, 5, 18, 20(1), 33(2) and 34 of UNDRIP.	ILO, 2009, Indigenous & Tribal Peoples' Rights in Practice. A Guide to ILO Convention No. 169. Pp. 48-57.

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		<p>have decision-making power over family-related or land-related matters within the community)</p> <ul style="list-style-type: none"> • To a considerable extent = indigenous institutions have authority and decision-making power over a significant number of decisions that affect the community • Fully = indigenous institutions and authorities are well-established and are in full control over decision-making that affects the community 			
18	<p>Are your institutions and authorities freely chosen or validated by your people/community?</p>	<p>Respondents should indicate to which degree the community itself is deciding about the structure and leadership of their indigenous institutions.</p> <p>Respondents are given five response options, and will have to assess which option best reflects the situation of the people/community:</p> <ul style="list-style-type: none"> • Not at all = institutions and authorities are established by external actors or authorities, and they also appoint the authorities • To a limited extent = your community is involved in establishing your institutions, but external actors or authorities have the final say • To some extent = external actors and authorities are involved in establishing your institutions, but the community has the final say • To a considerable extent = indigenous institutions and authorities are established and selected by the community, with minimal interference by external actors or authorities • Fully = indigenous institutions and authorities are established and selected by the community through a self-determined process 	<p>Indigenous peoples have the right to participate in decision-making in matters, which would affect their rights, through representatives and institutions chosen by themselves in accordance with their own procedures.</p> <p>The right to freely determine the structures of their institutions in accordance with their own procedures is enshrined in article 33(2) of UNDRIP.</p>	<p>Articles 9, 33(1), 33(2), 34 and 35 of UNDRIP.</p>	<p>ILO, 2009, Indigenous & Tribal Peoples' Rights in Practice. A Guide to ILO Convention No. 169. Pp. 48-57</p>

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
19	Are your indigenous institutions/authorities officially recognised by the State?	If indigenous institutions and authorities are recognised by the State, this means that these institutions are given a certain amount of freedom and independence to govern either a geographic area or group of peoples. Usually, if this is the case, local or district government authorities cooperate in some way or the other with your indigenous leaders. If your institutions are recognized by the state, please provide further information about the specific functions that are recognized by the state authorities; how your institutions cooperate with state authorities; what the legal basis of the recognition is, etc.	Recognition of indigenous peoples' self-governing institutions by the State is essential for ensuring that indigenous peoples are consulted and participate in decision-making processes through their representative institutions and are not undermined by state-established institutions and structures.	Articles 4, 5, 18, 20(1), 33(2), 34 and 39 of UNDRIP.	For examples of such institutions, see "Rights in practice", p. 50-57. AIPP 2010, Rights! Training Manual on the UNDRIP, Module 1: http://aippnet.org/undrip-manual-2/
20	If yes, describe how your authorities/institutions are reflected in the political/administrative structure of the State (e.g. how do they relate to local and central government institutions)?	Please describe how your indigenous authorities/institutions interact with the local and central government. For example, are your village institutions recognised as part of the governance structure of the country? Are your self-governing institutions regularly consulted on local or national development plans? Does your traditional leaders have a seat in local government institutions?	Recognition of indigenous peoples' self-governing institutions by the State is essential for ensuring that indigenous peoples are consulted and participate in decision-making processes through their representative institutions and are not undermined by state-established institutions and structures.	Articles 4, 5, 18, 20(1), 33(2), 34 and 39 of UNDRIP.	AIPP 2010, Rights!: Module 1; ILO 2009, Rights in Practice, pp. 48-57 For examples, see "Rights in practice", p. 50-57.

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
21	Do your indigenous institutions/authorities make their own development plans (for example for water and sanitation, road infrastructure, electrification)?	<p>Indicate to what extent your indigenous institutions and authorities create their own development plans, rather than plans made by outside institutions. The important factor is whether the institutions and authorities in control of development initiatives are those selected by and representing the indigenous people/community, or whether development is controlled or imposed by people from outside.</p> <p>Respondents are given five response options, and will have to assess which option best reflect the situation of their people/community:</p> <ul style="list-style-type: none"> • Not at all = all development initiatives are planned by external institutions and authorities • To a limited extent= external institutions and authorities plan the development initiatives, with limited consultation or participation of the indigenous institutions/authorities • To some extent= external institutions and authorities plan the development initiatives, but ensure that development initiatives correspond to the needs and priorities of the indigenous peoples/community through consultation or participation of the indigenous institutions/authorities. • To a considerable extent= indigenous institutions/authorities plan development initiatives in close collaboration with external institutions and authorities, and these initiatives reflect the needs and priorities of the indigenous people/community. • Fully= Indigenous institutions/authorities are in full control of the planning of development initiatives, in accordance with the needs and priorities defined by their people/community. 	<p>Whether indigenous peoples' institutions and authorities actually make their own plans for development is a good measurement of whether there are strong and able to play a vital role in the communities.</p> <p>The question further relates to indigenous peoples' right to self-determination, which includes the right to freely pursue their economic, social and cultural development (Article 3 of UNDRIP). Further "indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions" (UNDRIP, Article 23) If indigenous peoples' own perceptions and aspirations are not addressed in development strategies and programmes, there is a risk that these will either fail or even aggravate their situation.</p>	Articles 4, 5, 18, 20(1), 33(2), 34 and 39 of UNDRIP.	ILO 2009, Rights in practice, pp. 116-127

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
22	Do your indigenous institutions/authorities receive public funds in support of their own development plans?	<p>Do local government bodies support any initiatives carried out by your indigenous institutions financially?</p> <p>You are given five response options here, and will have to assess which option best reflect the situation of you people/community:</p> <ul style="list-style-type: none"> • Not at all = indigenous institutions/authorities receive no public funds at all. • To a limited extent= indigenous institutions/authorities receive limited public funds to implement a few of their development plans according to the needs and priorities defined by their people/community. • To some extent= indigenous institutions/authorities receive some public funds to implement some of their development plans according to the needs and priorities defined by their people/community. • To a considerable extent= indigenous institutions/authorities receive sufficient public funds to implement most of their development plans according to the needs and priorities defined by their people/community. • Fully = indigenous institutions/authorities receive sufficient public funds to fully implement development plans according to the needs and priorities defined by their people/community. 	In order to enable indigenous peoples to realize their own development priorities in practice, they need to be provided with financial and material support. Article 39 of UNDRIP specifies that indigenous peoples have the right to have access to financial and technical assistance from States.	Articles 4, 5, 18, 20(1), 21(1), 21(2), 32(2), 33(2), 34 and 39 of UNDRIP.	ILO 2009, Rights in practice, pp. 116-127

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
23	Do your indigenous institutions/authorities manage issues relating to lands, territories and resources?	<p>Please indicate to what extent your indigenous institutions have decision-making power over Issues concerning lands, territories and resources.</p> <p>The respondents are given five response options, and will have to assess which option best reflects the situation of their people/community:</p> <ul style="list-style-type: none"> • Not at all = all issues concerning lands, territories and natural resources is determined by external institutions and authorities • To a limited extent= external institutions and authorities determine most issues concerning lands, territories and natural resources, with limited consultation or participation of the indigenous institutions/authorities • To some extent= external institutions and authorities determine some issues concerning lands, territories and natural resources, but ensure that they correspond to the needs and priorities of the indigenous peoples/community through consultation or participation of the indigenous institutions/authorities. • To a considerable extent= indigenous institutions/authorities determine most issues concerning lands, territories and natural resources in close collaboration with external institutions and authorities, and they reflect the needs and priorities of the indigenous people/community. • Fully= Indigenous institutions/authorities are in full control of lands, territories and natural resources, in accordance with the needs and priorities defined by their people/community. 	<p>Whether indigenous peoples' institutions and authorities are actually in control of issues relating to lands, territories and natural resources is a good measurement of whether there are strong and able to play a vital role in the communities.</p> <p>Further, Article 26(2) of UNDRIP specifies that indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.</p>	Articles 4, 5, 18, 20(1), 21(1), 21(2), 26(2), 32(2) 33(2), 34 and 39 of UNDRIP.	ILO 2009, Rights in practice, pp. 90-105 and 96-115

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
24	Do your indigenous institutions/authorities manage health programmes or institutions?	<p>Please indicate to what extent your indigenous institutions manage health programmes or institutions</p> <p>The respondents are given five response options, and will have to assess which option best reflects the situation of their people/community:</p> <ul style="list-style-type: none"> • Not at all = all health programmes or institutions are managed by external institutions and authorities • To a limited extent= all health programmes or institutions are managed by external institutions and authorities, but with limited consultation or participation of the indigenous institutions/authorities • To some extent= health programmes or institutions are managed by external institutions and authorities, but with consultation or participation of the indigenous institutions/authorities to ensure they correspond to the needs and priorities of the indigenous peoples/community • To a considerable extent= most health programmes or institutions are managed by indigenous institutions/authorities in close collaboration with external institutions and authorities, and they reflect the needs and priorities of the indigenous people/community. • Fully= Indigenous institutions/authorities manage health programmes or institutions, in accordance with the needs and priorities defined by their people/community. 	<p>Whether indigenous peoples' institutions and authorities are able to manage health programmes or institutions is a good measurement of whether there are strong and able to play a vital role in the communities.</p> <p>Article 24(1) of UNDRIP stipulates that indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals.</p>	Articles 4, 5, 18, 20(1), 24(1), 24(2), 33(2), 34 and 39 of UNDRIP.	ILO 2009, Rights in practice, pp. 144-151
25	Do your indigenous institutions/authorities manage education	<p>Please indicate to what extent your indigenous institutions manage education programmes or institutions</p> <p>The respondents are given five response options,</p>	Whether indigenous peoples' institutions and authorities are able to manage education programmes or institutions is a good measurement of whether there are strong and	Articles 4, 5, 14(1), 14(2), 14(3), 15(1), 20(1), 33(2), 34 and 39 of UNDRIP.	ILO 2009, Rights in practice, pp. 128-143.

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
	programmes or institutions?	<p>and will have to assess which option best reflects the situation of their people/community:</p> <ul style="list-style-type: none"> • Not at all = all education programmes or institutions are managed by external institutions and authorities • To a limited extent= all education programmes or institutions are managed by external institutions and authorities, but with limited consultation or participation of the indigenous institutions/authorities • To some extent= all or some education programmes or institutions are managed by external institutions and authorities, but with consultation or participation of the indigenous institutions/authorities to ensure they correspond to the needs and priorities of the indigenous peoples/community • To a considerable extent= most education programmes or institutions are managed by indigenous institutions/authorities in close collaboration with external institutions and authorities, and they reflect the needs and priorities of the indigenous people/community. • Fully= Indigenous institutions/authorities manage education programmes or institutions, in accordance with the needs and priorities defined by their people/community. 	<p>able to play a vital role in the communities.</p> <p>Article 14(1): Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning</p>		

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
26	Do your indigenous institutions/authorities freely determine who are and who are not members of the concerned people or community?	<p>Please indicate to what extent your indigenous institutions/authorities determine who are and who are not members of your people or community.</p> <p>The respondents are given five response options, and will have to assess which option best reflects the situation of their people/community:</p> <ul style="list-style-type: none"> • Not at all = formal membership of the people/community is determined exclusively by state authorities or other external actors • To a limited extent= formal membership of the people/community is determined by state authorities or other external actors, but with limited consultation or participation of the indigenous institutions/authorities • To some extent= formal membership of the people/community is determined by state authorities or other external actors, but with some consultation or participation of the indigenous institutions/authorities • To a considerable extent= formal membership of the people/community is determined by the indigenous institutions/authorities in collaboration with external institutions and authorities, • Fully= formal membership of the people/community is determined exclusively by indigenous institutions/authorities. 	<p>In some cases, the state makes decisions about who is considered a member of an indigenous people.</p> <p>However, the authority of indigenous institutions to decide who is a member of the community is an important aspect of self-determination that is enshrined in Article 33 of UNDRIP: "(1): Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. (2): Indigenous peoples have the right (...) to select the membership of their institutions in accordance with their own procedures."</p>	Articles 9, 33(1), 33(2), 34 and 35 of UNDRIP.	UN Permanent Forum, Fact Sheet, Who are indigenous peoples? http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf
27	To what extent do your customary law institutions/authorities handle the following situations:	<p>Here you are asked to assess to what extent indigenous customary law institutions handle a range of different situations. Together, the responses to these questions will give a good indication of the scope of influence of customary law institutions and authorities in this community.</p> <p>The different situations addressed in the questions</p>	Indigenous peoples' right to self-determination and self-government autonomy requires that they control their internal affairs in accord with their customary laws, practices and institutions. Full self-government cannot be attained if indigenous peoples are merely charged with implementing state laws in their own territory	Article 34 of UNDRIP.	ILO 2009, Rights in Practice, pp. 80-89

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		<p>are:</p> <ul style="list-style-type: none"> • Disputes within your indigenous community: these are for example disputes relating to theft, resource use, inheritance etc. that involves people who are all members of the community. • Disputes with other communities: these are for example disputes relating to theft, resource use, development plans etc. that involves people from the community as well as people who are members of another indigenous community. • Disputes with other non-indigenous communities: these are for example disputed related to theft, resource use, development plans etc. that involves people from the community as well as people who are not members of an indigenous community. • Domestic violence: is <i>an abusive, violent, coercive, forceful, or threatening act inflicted by one member of the family or household on another.</i> <p>The respondents should consider the degree to which their customary law institutions/authorities handle these situations:</p> <ul style="list-style-type: none"> • Not at all: the indigenous institution/authority has no role in the decision-making concerning the case • To a limited extent: the indigenous institution/authority is consulted on the case, but decisions rest with other institutions/authorities • To some extent: the indigenous institution/authority is consulted on the case and has a limited role in decision-making • To a considerable extent: the indigenous institution/authority is consulted on the case and has a decisive role in decision-making 	<p>Article 34 of UNDRIP reaffirms that "indigenous peoples have the right to promote, develop and maintain their (...) juridical systems or customs, in accordance with international human rights standards.</p> <p>In accordance with these provisions, customary law should be recognized under all circumstances save those that would constitute a violation of international human rights norms.</p> <p>The exercise of customary law should imply jurisdiction over both land and resources and over the people who are members of the community.</p> <p>Accordingly, states must pursue legally pluralistic justice systems that recognise indigenous peoples' customary law; are complementary, mutually respectful and comply with international human rights norms.</p> <p>Indigenous peoples' customary law institutions/authorities can have many different forms; from formally established institutions to traditional spiritual leaders, mediators and councils of elders.</p>		

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		<ul style="list-style-type: none"> Fully: the case is handled exclusively by the indigenous institution/authority and it is in full control over the decision-making process. 			
28	Has the State provided awareness-raising, capacity-building or training programmes on international human rights standards for your indigenous authorities or institutions?	<p>This is a simple yes/no question to indicate whether your indigenous authorities or institutions have received training or capacity-building by the State on international human rights standards. If they have, please provide additional information, as possible, about the content of the training, who conducted it, etc.</p>	<p>According to UNDRIP Article 34, indigenous peoples have the right to promote, develop and maintain their (...) juridical systems or customs, in accordance with international human rights standards.</p> <p>Hence, UNDRIP explicitly emphasises that indigenous peoples should exercise their customary laws in accordance with international human rights standards. As many indigenous peoples are not necessarily knowledgeable about international human rights standards, it is important to know if States are building awareness and capacity among indigenous authorities to that end.</p>	Article 34 of UNDRIP.	AIPP 2010, Rights!, p.65; ILO 2009, Rights in practice, p.81f
29	Do local or central government institutions ensure that adequate consultations are undertaken with your community/ties before approval of projects or other measures that may affect you?	<p>You are given five response options here, and will have to assess which option best reflect the situation of you people/community:</p> <ul style="list-style-type: none"> Not at all = Local or central government institutions make decisions without any consultation with your community/people. To a limited extent = In some cases, local or central government institutions undertake consultations with your representative institutions. To some extent= In about half of the cases, local or central government institutions undertake consultations with your representative institutions. To a considerable extent= In the majority of cases, local or central government institutions undertake consultations with your representative institutions. Fully= In all cases, local or central government 	<p>Article 19 and 32 of UNDRIP stipulates that government authorities should undertake consultations in order to obtain the free, prior and informed consent of your community or people, before they approve or implement any project or measure that may affect you. In ILO Convention No. 169, the right to be consulted is addressed in Articles 6 and 7.</p> <p>In accordance with UNDRIP, consultations should comply with a number of qualitative requirements:</p> <ul style="list-style-type: none"> All information about the proposed project or measure and the related impact must be fully disclosed to the indigenous people. There must be a genuine dialogue 	Articles 19 and 32(2) of UNDRIP.	ILO 2013, Understanding the Indigenous and Tribal Peoples Convention, 1989 (No. 169), pp.11-19: http://www.ilo.org/global/standards/subjects-covered-by-international-labour-

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		institutions undertake consultations with your representative institutions.	<p>between governments and indigenous peoples characterized by communication and understanding, mutual respect, good faith and the sincere wish to reach a common agreement;</p> <ul style="list-style-type: none"> ▪ Appropriate procedural mechanisms have to be put in place, e.g. using a language and a form that is understandable; ▪ Consultations have to be undertaken through indigenous peoples' representative institutions, freely chosen by themselves; ▪ Consultations have to be undertaken with the objective of reaching agreement or consent to the proposed measures. <p>Pro forma consultations or mere information sessions will not meet the requirements of the UNDRIP.</p>		<p>standards/indigenous-and-tribal-peoples/WCMS_205225/lang-en/index.htm</p> <p>AIPP 2010, Rights!: Module 2;</p> <p>ILO 2009, Rights in practice, pp. 58-79</p>
30	Do local or central government institutions obtain the free, prior and informed consent of your community/ties before they approve projects or other measures that affect you?	Here you have to assess to what extent local and central government is obtaining the free, prior and informed consent (FPIC) of your community or people before they make final decisions or move ahead with a given project or initiative. In many cases, governments fail to consult altogether and therefore there is no prospect of obtaining the FPIC of the concerned people or community. In other cases, the government undertakes consultations but proceeds with the proposed project or initiative even if the concerned indigenous people or community does not give their consent. In the best cases the government only moves ahead with a given project and measure after obtaining the FPIC of the people or community.	Articles 19 and 32 of UNDRIP stipulate that government authorities should undertake consultations in order to obtain the free, prior and informed consent (FPIC) of your community or people, before they approve or implement any project or measure that may affect you. As obtaining free, prior and informed consent should be the objective of the consultations, the question seeks to capture information on the extent to which consent is actually obtained. This is important because indigenous peoples should have a real opportunity to influence projects or measures that affect them, to accommodate their aspirations and interests. In ILO Convention No.	Articles 19 and 32(2) of UNDRIP.	ILO 2013, Understanding Convention 169, pp. 11-19; AIPP, Rights!: Module 2; ILO 2009, Rights in practice, pp. 58-79. Inter-American

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		<p>You are given five response options here, and will have to assess which option best reflects the situation of your people/community:</p> <ul style="list-style-type: none"> • Never = Local or central government institutions make decisions without taking into account the interests of your community/people. • Rarely = In some cases, local or central government institutions obtain the free, prior and informed consent of your community/people. • Sometimes = In about half of the cases, local or central government institutions obtain the free, prior and informed consent of your community/people • Mostly = In the majority of cases, local or central government institutions obtain the free, prior and informed consent of your community/people. • Always = In all cases, local or central government institutions obtain the free, prior and informed consent of your community/people. 	<p>169, the objective of reaching agreement or consent regarding a proposed measure is addressed in Article 6(2).</p> <p>The possibility of achieving consent is a crucial feature of a good faith consultation process. The importance for achieving consent varies according to the impact of the proposed measure on the indigenous peoples concerned. If, for instance, the continued existence of an indigenous culture is at stake, the need for consent to proposed measures will be more important than in cases where decisions might result in minor inconveniences, without severe and lasting consequences. Further, in certain cases where a proposed measure has a major impact, the State may have a duty to obtain consent in accordance with its international obligations (Inter-American Court of Human Rights, Case of Saramaka v. Suriname, Judgment of 28 November 2007).</p>		<p>Court of Human Rights, Case of Saramaka v. Suriname, Judgment of 28 November 2007</p>
31	<p>Do local or central government institutions ensure that your institutions/authorities participate in impact assessments of projects that may affect your lands, territories or resources?</p>	<p>You are given five response options here, and will have to assess which option best reflects the situation of your people/community:</p> <ul style="list-style-type: none"> • Never = Local or central government institutions do not invite your people/community to participate in impact assessments • Rarely = Local or central government institutions conduct impact assessments, and in some cases, your people/community was invited to participate. • Sometimes = In about half of the cases, local or central government institutions conduct impact assessments • Mostly = In the majority of cases, local or central government institutions conduct impact 	<p>"Impact assessments" are a means to determine the social, spiritual, cultural, and environmental impact on indigenous peoples of proposed development activities. They represent an important component of consultation with the end of obtaining their free, prior and informed consent. Impact assessments should be conducted in cooperation with indigenous peoples' representative institutions, and their results should be considered fundamental criteria for the implementation of these activities.</p>	<p>Article 19, 29(1), 32(2) of UNDRIP.</p>	<p>ILO, 2009, Rights in practice, p. 108 + ILO Handbook</p>

NO	QUESTION	HOW TO ANSWER	WHY ASK THIS QUESTION?	WHAT IS MONITORED	FURTHER SOURCES
		assessments <ul style="list-style-type: none"> • Always = In all cases, local or central government institutions conduct impact assessments 			

5. Cultural integrity: languages, cultural heritage, traditional knowledge and intellectual property

32	Is your indigenous language (or languages) considered:	<p>Here you are given 6 options to assess the vitality of your indigenous language – or languages, if your assessment covers several different indigenous peoples. The 6 response options are as follows:</p> <ul style="list-style-type: none"> ▪ Safe = The language is spoken by all generations and the intergenerational transmission is uninterrupted ▪ Vulnerable = Most children speak the language, but it may be restricted to certain domains e.g. only spoken at home ▪ Definitely endangered = Children no longer learn the language as mother tongue in the home ▪ Severely endangered = The language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves ▪ Critically endangered = The youngest speakers are grandparents and older, and they speak the language partially and infrequently ▪ Extinct = There are no speakers left 	<p>The right of indigenous peoples to revitalize, use, develop and transmit their languages to future generations is explicitly recognised in UNDRIP, Article 13(1).</p> <p>The question measures the inter-generational transmission of language(s). The classification used follows the one used by UNESCO’s Atlas of Endangered languages (see more at: http://www.unesco.org/languages-atlas/)</p>	Article 13(1) of UNDRIP.	
33	What are the three most important cultural, spiritual and religious traditions, customs or ceremonies of your people/community?	Name the three most important cultural, spiritual and religious traditions, customs or ceremonies of your people or community. Such traditions, customs or ceremonies will be different from one people to another and can take a number of very different forms, such as celebrations to mark the passage of a child to adulthood; traditional wedding ceremonies; annual gatherings of traditional authorities or rituals to mark harvests or thank the spirits.	<p>Cultural, spiritual and religious traditions, customs and ceremonies are inherent to all indigenous peoples, and crucial for their ability to maintain and pass on their distinct identity as peoples to the younger generation.</p> <p>Article 11(1) of UNDRIP stipulates that indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures.</p>	Articles 11(1), 11(2), 12(1), 13(1), 15(1), 31(1) and 34 of UNDRIP.	

34	Is the continuation of these cultural, spiritual and religious traditions, customs or ceremonies considered:	<p>You are given six options to indicate the status of each of the traditions, customs and ceremonies identified in question 33. Chose the option that most closely describe the situation concerning each of these traditions, customs and ceremonies:</p> <ul style="list-style-type: none"> ▪ Safe = The custom, tradition or ceremony is conducted regularly by all generations ▪ Vulnerable = the custom, tradition or ceremony is conducted regularly but with limited participation of the younger generation. ▪ Definitely endangered = the custom, tradition or ceremony is conducted sporadically and/or with little participation of the younger generation ▪ Severely endangered = the custom, tradition or ceremony is conducted sporadically and/or with no participation of the younger generation ▪ Critically endangered = the custom, tradition or ceremony is only conducted by a few individuals from the grandparents generation ▪ Extinct = the custom, tradition or ceremony is no longer practiced 	The options will indicate how likely it is that the most important traditions, customs and ceremonies will be continued among the next generation(s) of your people or community.	Articles 11(1), 11(2), 12(1), 13(1), 15(1), 31(1) and 34 of UNDRIP.	
35	Are there cultural, spiritual and religious traditions, customs and ceremonies that you are prohibited or restricted to do?	This is a simple yes/no question to indicate whether there are any traditions, customs and ceremonies that you are restricted from performing. Such restrictions could, e.g. occur if the state prohibits certain religious practices. If you answer yes, please provide additional information about the circumstances under which your people or community is kept from performing these traditions, customs and ceremonies.	Article 11(1) and 31(1) explicitly recognise indigenous peoples' right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions as well as their right to practise and revitalize their cultural traditions and customs.	Articles 11(1) and 31(1) of UNDRIP	

36	Are any of your cultural, spiritual, and religious traditions, customs or ceremonies considered in conflict with internationally recognised human rights?	This is a simple yes/no question to indicate whether any of your traditions, customs or ceremonies are considered to be in conflict with human rights standards. If you answer yes, please provide additional information as possible.	While Article 34 of UNDRIP reaffirms the right of indigenous peoples to promote, develop and maintain their distinctive customs, spirituality, traditions, procedures, practices, this right must be exercised in accordance with international human rights standards. This reflects the provisions of universal human rights standards, For example, Article 5 of the Universal Declaration on Human Rights states that: "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment." Likewise, the Convention on the Rights of the Child in Article 24(3) states that: "Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children."	Article s 12(1), 13(1), 15(1) and 34 of UNDRIP.	
----	---	--	---	---	--

37	Does your people/community experience restrictions in their free and privileged access to their religious and cultural sites?	<p>Can you access your religious and cultural sites when you wish to, or do you experience barriers?</p> <p>You are given five response options here, and will have to assess which option best reflect the situation of you people/community:</p> <ul style="list-style-type: none"> • Not at all = Your community or people is able to access all religious and cultural sites without any restrictions. • To a limited extent = Your community or people has experienced few cases where access to religious or cultural sites was denied or limited, but generally access is granted. • To some extent= Your community or people experiences that access to religious or cultural sites is denied or limited on a regular basis. • To a considerable extent= Your community or people is only granted access to religious or cultural sites on rare occasions, and/or access within the sites is severely limited. • Fully = Access to religious and cultural sites is fully denied to your people or community. 	Article 11(1) of UNDRIP reaffirms that indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes access to archaeological and historical sites in order to maintain, protect and develop them as past or present manifestations of their culture.	Articles 11(1) and 31(1) of UNDRIP.	
38	Have you, since 2008, experienced that others have taken or used your cultural heritage, traditional knowledge or traditional cultural expressions without your permission?	Please indicate whether any part of your cultural heritage, traditional knowledge (e.g. regarding medicine) or traditional cultural expressions (e.g. dance, songs or designs) has been taken or used by states, companies or individuals without permission.	Article 31 of UNDRIP states that indigenous peoples have the right to maintain, control, protect and develop their intellectual property over their cultural heritage, traditional knowledge, and traditional cultural expressions. Furthermore, Article 11(1) stipulates that states are required to provide redress for any such heritage taken without indigenous peoples free, prior and informed consent or in violation of their laws, traditions and customs.	Article 11 (1) and 31(1) of UNDRIP. WCIP commitment.	

6. Lands, territories and resources, including: environment, military activities

39	<p>What are the characteristics of your traditional land and resource tenure system? Please tick as many boxes as relevant</p>	<p>This question seeks to generate data on the characteristics of your community/people's own land tenure systems. These will vary from people to people, and you should chose the option/s that most closely describe the system as follows:</p> <ul style="list-style-type: none"> ▪ Lands and resources are not considered property and cannot be held by people or communities = land is e.g. considered the mother of all living beings and human beings must obtain permission by the mother-land or related spirits to obtain permission to use the land and resources ▪ Lands and resources are held and managed collectively by the community = the entire community collectively own and manage the land and related resources ▪ Land and resources are held and managed by families, clans or other groups within the community= within the overall territory, families, clans or other groups within the community own and manage specific parts of the land and related resources ▪ Land and resources are held and managed individually = land and related resources are divided into individual property. ▪ Other=if none of the above options reflect the land tenure system of your people/community then tick this box and specify the characteristics of the system in the box below. 	<p>Articles 25 of UNDRIP stipulates that indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship to their lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.</p> <p>Indigenous peoples' relationship with their traditional lands, territories and resources differ from people to people and cannot always be measured in notions of 'ownership'. In order to respect indigenous peoples' rights self-governance and to lands, territories and resources, the starting point is to understand their own land tenure systems.</p>	Articles 25, 26(1) and 26(2) of UNDRIP.	
40	<p>What is the extent (in hectares) of the lands traditionally occupied and used by your people or</p>	<p>If possible, please estimate the size of the area traditionally occupied and used by your people or community. The area traditionally occupied and used, means the land/territory where the people/community has lived over time and want to pass on to future generations.</p> <p>You are asked to estimate the area in hectares,</p>	<p>Article 26(1) specifies that indigenous peoples have right to the lands, territories and resources, which they have traditionally owned, occupied or otherwise used or acquired.</p> <p>This means that their rights are recognised in a broad sense, as the concept of territories, cover the total environment of the areas they occupy</p>	Articles 25, 26(1) and 26(2) of UNDRIP.	

	community/ies?	<p>which is an area of 100 metres x 100 metres = 10'000 square metres.</p> <p>If you cannot estimate the area, please insert 0 in the 'No data available'-box</p>	<p>(not only cultivated lands, for example, but also waters, coastal areas, grazing field, areas of spiritual significance etc.).</p> <p>Further, the recognition of land rights is based on the traditional occupation, meaning the land where indigenous peoples have lived over time, the resources they have traditionally used and which they want to pass on to future generations. It is this traditional occupation and use which is the basis for determining the scope of indigenous peoples' land rights, and not the eventual official recognition or registration of that ownership by the state. These land rights comprise both individual and collective aspects.</p>		
41	Is your right to lands, territories and resources recognised by the government?	<p>This question seeks overall information about the government's official recognition of your right to land.</p> <p>You are given five response options, and will have to assess which option best reflects the government's official recognition of your land rights:</p> <ul style="list-style-type: none"> • Not at all = The collective land and resource rights of your community or people are not officially recognized in any laws or other official regulations. • To a limited extent = There are few provisions in the legislation or other official regulations that recognise a few aspects of the collective land and resource rights of your community or people (e.g. the recognition is limited to land directly cultivated or used for housing, or to certain resources, or covers only a few villages) • To some extent= There are some provisions in the legislation or other official regulations that recognise some aspects of the collective land and resource rights of your community or people (e.g. the recognition covers some of the key areas or 	<p>It is this traditional occupation and use which is the basis for determining the scope of indigenous peoples' land rights, and not the eventual official recognition or registration of that ownership by the state.</p> <p>Hence, indigenous peoples have right to lands, territories and resources that they have traditionally occupied and used regardless of whether the state has recognized this in laws or other official regulations.</p> <p>However, in most cases, the existence of legal recognition of land and resource rights is a good indicator of the ability of indigenous peoples to enjoy their rights to lands, territories and resources.</p>	Articles 25, 26(1) and 26(2) of UNDRIP.	<p>AIPP 2010, Rights!, Module 4;</p> <p>ILO 2009, Rights in Practice pp. 91-97;</p> <p>ILO 2013, Understanding Convention 169, pp. 21-22;</p> <p>ILC 2013, Indigenous Peoples' rights to lands, territories, and resources: http://www.landcoalition</p>

		<p>resources occupied and used by the community, and extends to most of the villages/communities)</p> <ul style="list-style-type: none"> • To a considerable extent= There are ample provisions in the legislation or other official regulations that recognise most aspects of the collective land and resource rights of your community or people (e.g. only a few resources or marginal areas of your land are not recognised) • Fully = The collective rights of your community or people to all lands, territories and resources that it has traditionally owned, occupied or otherwise used or acquired is fully recognised in national legislation. <p>Please note that this question does not attempt to assess whether these rights are respected in practice (this is addressed in other questions).</p>			<p>.org/en/resources/ilc-publishes-study-indigenous-peoples-rights-lands-territories-and-resources</p>
42	<p>Does your people or community/ies have title deeds or other binding agreements in recognition of their collective right to lands or territories?</p>	<p>Please indicate whether your community holds a land title, or any other binding agreement that confirms the recognition of your land rights as specified in the previous question. If so, please provide additional information on this title or agreement.</p> <p>Please note that this question is only about <i>having</i> or <i>not having</i> a title or agreement (whether this is respected in practice is addressed in other questions).</p>	<p>It is the traditional occupation and use which is the basis for determining the scope of indigenous peoples' land rights, and not the eventual official recognition or registration of that ownership by the state. Hence, indigenous peoples have right to lands, territories and resources that they have traditionally occupied and used regardless of whether the state has recognized this through title deed or other binding agreements.</p> <p>However, in most cases, the existence of a title deed or other binding agreements in recognition of land and resource rights is a good indicator of the security of tenure.</p>	<p>Articles 25, 26(1) and 26(2) of UNDRIP.</p> <p>Related to SDG indicator 1.4.2. and 5.a.1: Proportion of total agricultural population with secure rights over agricultural land, by sex</p>	<p>AIPP 2010, Rights!, Module 4; ILO 2009, Rights in Practice p. 91-97; ILO 2013, Understanding Convention 169, pp. 21-22; ILC 2013, Indigenous Peoples' rights to lands, territories, and resources; SDG</p>

					indicator metadata for Goal 5, pp. 37-40: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-5.pdf
43	If yes, what is the extent (in hectares) of the land covered by such agreements?	Please indicate the size of the area covered by the title deed or other binding agreement in hectares. One hectare is an area of 100 metres x 100 metres = 10,000 square metres.	It is the traditional occupation and use which is the basis for determining the scope of indigenous peoples' land rights, and not the eventual official recognition or registration of that ownership by the state. Hence, indigenous peoples have right to lands, territories and resources that they have traditionally occupied and used regardless of whether the state has recognized this through title deed or other binding agreements. However, in most cases, the existence of a title deed or other binding agreements in recognition of land and resource rights is a good indicator of the security of tenure.	Articles 25, 26(1) and 26(2) of UNDRIP. Related to SDG indicator 1.4.2. and 5.a.1: Proportion of total agricultural population with secure rights over agricultural land, by sex	
44	Approximately, how many women and men (or couples if titles are held by both spouses) of your people/community have title deeds or other binding	This question seeks information about individual, officially recognized land ownership in your community. You are asked to provide information about how many men, women and couples have a title deed or another binding agreement in recognition of their individual land rights. Instead of providing exact numbers or detailed percentages, you have to make a broad estimate: <ul style="list-style-type: none"> • None= 0 % • One out of five = up to 20 % (a few people) have 	It is the traditional occupation and use which is the basis for determining the scope of indigenous peoples' land rights, and not the eventual official recognition or registration of that ownership by the state. Hence, indigenous peoples have right to lands, territories and resources that they have traditionally occupied and used regardless of whether the state has recognized this through title deed or other binding agreements.	Articles 25, 26(1) and 26(2) of UNDRIP. Related to SDG indicator 1.4.2. and 5.a.1: Proportion of total agricultural population with secure rights over agricultural land, by sex	

	agreements in recognition of their individual rights to land?	<p>a title deed or another binding agreement in recognition of their individual land rights.</p> <ul style="list-style-type: none"> • Two out of five = up to 40% (a bit less than half) • Three out of five = up to 60 % (a bit more than half) • Four out of five = up to 80% (most people) • Five out of five = up to 100 % (everybody) • You can also tick the “no data available” 	However, in most cases, the existence of a title deed or other binding agreements in recognition of land and resource rights is a good indicator of the security of tenure.		
45	Does your people/community experience conflicts related to land or natural resources?	This is a simple yes or no question to assess whether your people/community experiences conflicts related to lands and natural resources. Such conflicts are situations where state institutions, settlers, neighbouring communities, private companies or other external actors claim the land or natural resources that belong to your community/people.	UNDRIP, Article 26(2): Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.	Articles 8(2), 19, 26(2) and 32(2) of UNDRIP.	
46	If your people/community experience conflicts related to land or natural resource, are these related to (please tick several boxes, as appropriate):	If you answer yes to the previous question, you are asked to specify the reasons for these conflicts. Note that you can tick as many boxes as relevant, including the box “others”. If you tick that box, please provide more information about the other reasons for conflicts experienced by your people/community.	UNDRIP, Article 32(2): States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.	Articles 8(2), 19, 26(2), and 32(2) of UNDRIP.	

47	Have 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?	This is a simple yes/no question to assess if any lands or resources have actually been taken from your people/community or used by outsiders without your free, prior and informed consent (FPIC). If you answer yes to this question, please provide additional information about any such events.	UNDRIP, Article 26 (2): Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.	Article 26(2) of UNDRIP.	
48	Have your people or community/ies, since 2008, experienced incidents of displacement or relocation without your free, prior and informed consent?	Please indicate whether your people/community has been subject to displacement or relocation without their free, prior and informed consent since 2008. If you answer yes, please provide additional information about the incident(s) as possible.	<p>UNDRIP Article 10 stipulates that indigenous peoples shall not be forcibly removed from their lands or territories. In case that relocation is absolutely necessary, it should happen, as a matter of principle, only with the free, prior, and informed consent (FPIC) of the people concerned. Also, the people relocated should maintain the right to return to their traditional territory, and receive adequate compensation in the form of lands of equal quality and legal status unless other means are preferred by the peoples concerned.</p> <p>Where consent cannot be obtained, relocation should only take place following appropriate procedures established by national law which provide for the effective representation of the peoples concerned, and in accordance with international human rights obligations (ILO Convention No. 169, Article 1; UNDRIP, Art. 46).</p>	Articles 8(2)(b) and 10 of UNDRIP.	ILC 2013, Indigenous Peoples' rights to lands, territories, and resources, pp. 20-21; ILO 2009, Rights in Practice, pp.97-99.

49	If your people/community, since 2008, has experienced displacement or relocation, did you receive adequate redress, restitution and compensation?	<p>If your people/community have been displaced or relocated from their traditional lands or territories after 2008, indicate whether they have received redress (e.g. a court decision ruling reverting the relocation), restitution (e.g. return to their traditional lands) or compensation (e.g. lands of equal quality and legal status). You are given five response options, and will have to assess which option best reflects the situation of your people/community:</p> <ul style="list-style-type: none"> • Not at all = The community/people that were displaced did not receive any redress, restitution or compensation. • To a limited extent = The community/people that were displaced received limited redress, restitution or compensation that only accounted for a minor part of the damage done. • To some extent= The community/people that were displaced received redress, restitution or compensation that accounted for some of the damage done • To a considerable extent= The community/people that were displaced received redress, restitution or compensation that accounted for most of the damage done • Fully = The community/people that were displaced received redress, restitution or compensation to fully account the damage done 	Article 8(2) of UNDRIP stipulates that states shall provide effective redress for "any action which has the aim or effect of dispossessing them of their lands, territories or resources". If you have answered "yes" to the previous question, please indicate whether the affected community/-ies or their member(s) received adequate redress, restitution and compensation.	UNDRIP Article 8(2)(b), and 32(2) of UNDRIP.	ILC 2013, Indigenous Peoples' rights to lands, territories and resources, pp. 20-21; ILO 2009, Rights in Practice, p.97-99.
50	If your people/community, since 2008, has experienced violations of their rights to lands, territories or resources, have the	If your people/community has experienced violations of your rights to lands, territories and resources since 2008, indicate whether those committing these abuses have been penalized by a court. Please provide additional information in the box below on any such cases.	Article 40 of UNDRIP stipulates that if indigenous peoples experience conflicts or disputes with States or other parties, they have the right to access to and prompt decision through just and fair procedures for resolution. Also, they have the right to effective remedies for all infringements of their individual and collective rights	Articles 26(2) and 40 of UNDRIP.	ILO 2009, Rights in Practice, p.91-109

	perpetrators been sanctioned by the national judicial system?				
51	Has your people/community established conservation area(s) within your territory?	Many indigenous peoples have areas within their territory where they for a certain period of time, establish restrictions with regards to cultivation, fishing, hunting etc. to allow the ecosystem to regenerate or develop. Here you have to assess whether your people/community has established such areas, either as part of their traditional management of lands and resources or as a formally established conservation area. If you answer yes, please provide additional information on any such areas your people or community has established.	Article 29(1) of UNDRIP recognizes that indigenous peoples "have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources." Some peoples/community establish conservation areas within their territory, either as formally established conservation areas or an element of their traditional land and resource management. To better understand what constitute a community-managed conservation areas, you can find more information here: http://www.iccaconsortium.org	Article 29(1) of UNDRIP.	
52	If your people/community has established conservation area(s) within your territory, what is the extent (in hectares) of that area?	If you replied "yes" to the previous question, and your people/community has established a conservation area on your land, please indicate how many hectares it comprises (one hectare = 10,000 square metres). Otherwise, please enter "0".	UNDRIP, Article 29(1) - see above.	Article 29(1) of UNDRIP.	

53	Are any of the species enlisted on the IUCN Red List of Threatened Species found on the territory of your people/community (see http://www.iucnredlist.org)?	The question is to assess if any of the world's threatened species are conserved within your territory. The IUCN Red List of Threatened Species is a searchable database (www.iucnredlist.org) where you can apply filters to the database to show all threatened species (including animals, plants, fungi etc.) in a given country or region. You can then assess with the community members if any of these species are found within the territory. Alternatively, you can search the database to see if it provides information about species present in the territory where your people or community resides.	There is growing recognition of indigenous peoples' contribution to the protection of biodiversity, including through the protection of endangered species on their territory. The IUCN Red List of Threatened Species is an internationally recognised database, which provides information about threatened species (including animals, plants, fungi etc.). If you conserve threatened species within your territory, it is a good indicator of the important role your people/community in playing with regards to the conservation of biodiversity.	Article 29(1) of UNDRIP. SDG Indicator 15.5.1: Red List Index	SDG indicator metadata for Goal 15, p. 27-33: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-15.pdf
54	If yes, please include number of threatened species found on the territory of your people/community.	Only answer this question if you replied "yes" to the previous question. Insert the number of threatened species found on your territory. Please also indicate the name of these species in the box below.	UNDRIP, Article 29(1) - see previous question.	Article 29(1) of UNDRIP.	
55	Has the State declared any part of the territory of your community/people as a park or protected area, without your free, prior and informed consent?	Please indicate whether any part of your territory has been turned into a protected conservation area without the free, prior and informed consent of your people/community. If yes, please supply additional information as possible, e.g. on the responsible institution, the purpose of conservation, etc.	Indigenous peoples' rights to lands, territories and resources are often violated when protected areas, parks and wildlife reserves are established without consultation and consent. Such parks and protected areas are often established by states, although privately owned conservancies, where outsiders buy large areas of land to run tourism businesses, are becoming more frequent, particularly in Africa.	Article 29(1) of UNDRIP.	ILC 2013, Indigenous Peoples' rights to lands, territories and resources, p. 51
56	If yes, what is the extent (in hectares) of that area?	Only answer this question if you replied "yes" to the previous question. One hectare = 10'000 square metres.	UNDRIP, Article 29(1) - see Q51 above	Article 29(1) of UNDRIP.	

57	Have there, since 2008, been incidents of storage or disposal of hazardous materials on the lands or territory of your people/community without your free, prior and informed consent?	Please indicate whether, since 2008, any hazardous materials have been stored or disposed on the lands or territory of your people/communities without your free, prior and informed consent. Hazardous materials include, among others, any explosive, flammable, poisonous, corrosive, or radioactive substances. They can originate, for example, from industrial facilities, mining and construction sites.	According to Article 29(2) of UNDRIP, "States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent."	Article 29(2) of UNDRIP.	
58	Have there, since 2008, been incidents of military activities on lands or territory of your people/community without your agreement?	Please indicate whether any military activities have been conducted on your lands or territories since 2008 without any prior consultation with your people or community. If yes, please provide further information on the nature and extent of these activities.	Article 30(1) of UNDRIP states that "military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned." Article 30(2) specifies that prior to using their lands and territories for military activities, indigenous peoples shall be consulted through their representative institutions and through appropriate procedures.	Articles 30(1) and 30(2) of UNDRIP.	
59	Have there, since 2008, been paramilitary activities on the lands or territory of your people/community?	Paramilitary forces are understood as groups that are organized in a military fashion, but do not represent a part of the official national armed forces. The question is whether any such groups have been operating on the lands/territory of your people/community.	While the situation of paramilitary activities is not directly addressed in UNDRIP, it is known that in some areas of the world, paramilitary groups use indigenous peoples' territories, with severe consequences for the indigenous population. It is important to bring out this information, in order to raise awareness and generate support for the indigenous peoples who are affected.	Articles 30(1) and 30(2) of UNDRIP.	

60	Have any members of your people/community, since 2008, been refugees or internally displaced due to conflict and violence?	A refugee is any person who has fled to another country owing to a well-founded fear of being persecuted. Conversely, internally displaced persons are persons who have been forced or obliged to flee, but who have not crossed an international border. Indicate here whether any members of your community have had to flee because of conflict or violence, ending up as either refugees or internally displaced people.	While the situation of refugees or internally displaced is not directly addressed in UNDRIP, it is know that in some areas of the world, indigenous people are affected by conflict and violence, and disproportionately represented among refugees and internally displaced persons. It is important to bring out this information, in order to raise awareness and generate support for the indigenous peoples who are affected.	Articles 30(1) and 30(2) of UNDRIP.	Geneva Convention; Guiding Principles on Internal Displacement: http://dacce-ods.un.org/access.nsf/Get?Open&DS=E/CN.4/1998/53/Add.2&Lang=E
----	--	--	--	-------------------------------------	--

7. Fundamental rights and freedoms

61	<p>Since 2008, have any community members - while defending the rights of the community - been victims of any of the following atrocities:</p>	<p>Indicate here whether any community members, because of their opinions and the expression of these opinions (defending the rights of the community), have been the victims of intentional killing, death threats, kidnapping, enforced disappearance, arbitrary arrest, or torture.</p> <p>If you answer yes to any of these questions, please provide more information about the incident(s) such as the name of the victim(s), the date of the incident, the location where it took place, other details about the event, as well as links to additional information, if available.</p>	<p>This question is about the violation of fundamental civil and political rights. The terminology in the response options is aligned with one of the global SDG indicators, in order to ensure that the data can contribute to monitoring SDG indicator 16.10.1. The meta-data related to SDG indicator 16.10.1 explain some of the concepts used:</p> <ul style="list-style-type: none"> ▪ "Killing" includes intentional homicide and other arbitrary deprivation of life, as formulated in Article 6(1) of the International Covenant on Civil and Political Rights (ICCPR). "Enforced disappearance" is defined as the arrest, detention, abduction or any other form of deprivation of liberty, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law (International Convention for the Protection of All Persons from Enforced Disappearance, adapted to account for disappearances perpetrated by non-State actors). ▪ "Arbitrary arrest" is detention without due process and safeguards, as outlined in Article 9(1) ICCPR. ▪ "Torture" means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or 	<p>Articles 7(1) and 16(1) of UNDRIP. SDG indicator 16.10.1: Number of verified cases of killing, kidnapping, enforced disappearance, arbitrary detention and torture of journalists, associated media personnel, trade unionists and human rights advocates in the previous 12 months</p>	<p>SDG indicator metadata for Goal 16, pp. 33-40, esp. p.38: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-16.pdf</p>
----	--	--	---	--	--

			at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity (Convention against Torture).		
62	Since 2008, how many men, women and children from your community have died as a consequence of armed conflict?	Please indicate the number of men, women and children of your people or community who have died from violent conflict, including those who directly fought in a conflict situation, those who were targeted as civilians or out-of-service military, and those who were victims of genocide. Do not count any deaths due to terrorism, as this will be addressed in the next question.	<p>This question relates to Article 7 of UNDRIP, which stipulates the right to life and the collective right to live in freedom, peace and security. The Indigenous Navigator monitors indigenous communities' enjoyment of this right, by measuring both killings related to armed conflict (this question) – and intentional killings in a broader sense (Q 63 below).</p> <p>In a narrow sense, conflict-related deaths refer to those deaths caused by warring parties directly related to combat, such as traditional battlefield fighting and bombardments. In a broader sense, conflict-related deaths also include killings that amount to war crimes, such as targeting of civilians, or of military (who is no longer participating in hostilities, by choice or circumstance), massacres of particular ethnic groups, or genocide (deliberate killing of a large group of people belonging to a distinct ethnic group or nation). Deaths from terrorism count as intentional homicide (see next question).</p>	Article 7(1) of UNDRIP. SDG Indicator 16.1.2: Conflict-related deaths per 100,000 population, by sex, age and cause	No metadata for SDG Indicator 16.1.2 is currently available
63	Since 2008, how many men, women and children from your community have been victims of killings (intentional homicide) ?	Please indicate how many men, women and children have been victims of intentional killings since 2008? By intentional killings, we refer to any killings whereby the perpetrator (the killer) <i>intended</i> to kill, or seriously injure, the victim. This includes, but is <i>not</i> limited to, Murder - Honour killing - Serious assault leading to death - Death as a result of terrorist activities - Dowry-related killings - Femicide (killing of women) – Infanticide (killing of children) - Voluntary manslaughter - Extrajudicial killings - Killings caused by excessive force by law	<p>This question relates to Article 7 of UNDRIP, which stipulates the right to life and the collective right to live in freedom, peace and security, without being subject to any act of violence, including arbitrary deprivation of life.</p> <p>The question is aligned with SDG Indicator 16.1.1, the number of victims of intentional homicide per 100,000 population, by sex and age - wherefore data generated here serve to monitor this indicator. It is worth noting that</p>	Article 7(1) of UNDRIP. SDG Indicator 16.1.1: Number of victims of intentional homicide per 100,000 population, by sex and age	SDG indicator metadata for Goal 16: https://unstats.un.org/sdgs/metadata/files/Metadata-16-01-01.pdf

		enforcement/state officials.	the rationale behind measuring intentional homicide as an SDG indicator, is the fact that it is considered a key global indicator for measuring the level of security - or the lack thereof - a given population group is facing.		
64	Have there, since 2008, been cases where members of your people/community have died or been physically injured as a result of arrests or other acts of apprehending persons by law enforcement officials?	Please indicate whether there have been cases in which members of your people/community have died or been physically injured as a result of arrest or inappropriate use of force by law enforcement officials, such as seizure, capture, detainment or restraint.	This question relates to Article 7 of UNDRIP, which reflects fundamental civil and political rights to life, liberty and security of person. With this question we monitor the level of protection of physical and mental integrity of detained or imprisoned persons, and whether conditions of detention are appropriate – reflecting core rights enshrined in the International Covenant on Civil and Political Rights, which are mirrored in the UNDRIP.	Article 7(1) of UNDRIP.	OHCHR on the right to liberty and security of person: http://www.ohchr.org/Documents/HRBodies/CCPR/GConArticle9/Submissions/RightPersonalLibertyAndSecurity.doc
65	Have there, since 2008, been incidents where peaceful assemblies of your people/community have been suppressed?	Please indicate whether your people or community has experienced suppression of peaceful assemblies, where people have come together to express, promote, pursue and defend their ideas (since 2008). Have peaceful assemblies been blocked by the authorities? For example by way of denying your people / community the necessary permits to hold an assembly; by frightening or discouraging your people / community through vocal or physical intimidation or threats; or by physical violence? If yes, please provide additional information about the occasion of the assembly, the nature of the interference, etc., e.g. date, location and main events as well as links to additional information if available	The right to peaceful assembly is entailed in UNDRIP Article 7(1), and reflects core human rights standards on fundamental rights and freedoms	Article 7(1) of UNDRIP.	UN Special Rapporteur on the rights to freedom of peaceful assembly and of association: www.ohchr.org/EN/Issues/AssemblyAssociation/

66	Have there, since 2008, been cases where children have been removed from the community without the free, prior and informed consent of the parents or legal custodians?	<p>If any state authorities have removed children from your community, without consent, please tick "yes".</p> <p>Sometimes state authorities remove children from their parents and community, based on arguments about the child's well-being, that may differ from how the community itself understands wellbeing of children.</p>	<p>Many indigenous peoples have been subject to government policies of assimilation, including through the forced removal of indigenous children from their families and communities. Article 7(2) of UNDRIP acknowledges the right of indigenous peoples to live in freedom as distinct peoples. Protection against forced transfer of indigenous children to another group is entailed in this right – just like it is specified that indigenous peoples shall not be subjected to any acts of genocide or any other acts of violence. This reflects the Convention on the Prevention and Punishment of the crime of Genocide, which defines genocide as any act that is committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group – including forcible transfer of children of the group to another group. (Article II).</p> <p>Former colonial governments' forceful removal of indigenous children is thus considered a means of genocide, and has been documented and discussed by indigenous lawyers in post-colonial states.</p> <p>Article 8(1) and 8(2) of UNDRIP enshrines indigenous peoples' right not to be subjected to assimilation, or acts that deprive them of their integrity as distinct peoples.</p>	Articles 7(2), 8(1) and 8(2) of UNDRIP.	<p>See e.g. documentation on 'stolen generations', etc..</p> <p>Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), art.II.</p>
67	Approximately, how many women and girls (aged 15 and older) have experienced the following incidents of	<p>Please indicate how many women and girls aged 15 and older have experienced violence in the last 12 months, using the answer categories as follows:</p> <ul style="list-style-type: none"> "Physical violence" consists of acts aimed at causing harm to the victim's body (physically hurting the victim). "Sexual violence" is defined as any sort of 	According to UNDRIP Article 22(2), States shall take measures to ensure that indigenous women and children enjoy full protection and guarantees against all forms of violence and discrimination. With the specification that women should be protected from 'all forms of violence', the article provides for protection against both domestic violence, community	Article 22(2) of UNDRIP. SDG Indicator 5.2.1: Proportion of ever-partnered women and girls aged 15 years and older subjected to	SDG indicator metadata for Goal 5, p. 4-19, esp. pp.4-5 and 16-19: https://unst

	<p>violence in the last 12 months?</p>	<p>harmful or unwanted sexual behavior that is imposed on someone. Often the victim is fearful of what might happen if sex was refused.</p> <ul style="list-style-type: none"> "Harmful practices that are in violation of international human rights" include, among others, child marriage, forced marriage and female genital mutilation (FGM). 	<p>violence – and violence inflicted upon indigenous women by outsiders to their community.</p> <p>This resonates with SDG Goal 5, targets 2 and 3, on Gender equality and elimination of violence against women and elimination of harmful practices such as child, early and forced marriage, and female genital mutilation. The Indigenous Navigator indicators for monitoring implementation of UNDRIP Article 22(2) have therefore been aligned with relevant SDG Indicators under targets 5.2 and 5.3.</p> <p>Further clarification on concepts: The SDG metadata for Indicator 5.2.1 defines physical violence as acts aimed at physically hurting the victim and include, but are not limited to, pushing, grabbing, twisting the arm, pulling the hair, slapping, kicking, biting or hitting with the fist or object, trying to strangle or suffocate, burning or scalding on purpose, or threatening or attacking with some sort of weapon, gun or knife. SDG metadata for Indicator 5.2.1 defines sexual violence as including acts of abusive sexual contact, forced engagement in sexual acts, attempted or completed sexual acts without consent, incest, sexual harassment, etc. In intimate partner relationships (between couples who are married or live in a similar relationship), experiencing sexual violence is commonly defined as being forced to have sexual intercourse, having sexual intercourse out of fear for what the partner might do, and/or being forced to do something sexual that the woman considers humiliating or degrading. According to the Committee on the Rights of the Child (CRC), 'harmful practices' are a</p>	<p>physical, sexual or psychological violence by a current or former intimate partner in the previous 12 months, by form of violence and by age. SDG Indicator 5.2.2: Proportion of women and girls aged 15 years and older subjected to sexual violence by persons other than an intimate partner in the previous 12 months, by age and place of occurrence. SDG Indicator 5.3.2: Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age</p>	<p>ats.un.org/sdgs/files/metadata-Goal-5.pdf; OHCHR 1995, Fact Sheet No.23, Harmful Traditional Practices Affecting the Health of Women and Children: http://www.ohchr.org/Documents/Publications/FactSheet23en.pdf</p>
--	--	---	---	--	---

			violation of human rights that put women’s and adolescents’ sexual and reproductive health and rights at great risk. The obligation to eliminate harmful practices is explicitly mentioned in several international human rights treaties, including the CRC, which establishes the obligation of States to “take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children”, and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which provides that States must “take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women.”		
8. Participation in public life, including citizenship					
68	Approximately, how many children of your people/community under age 5 have had their birth registered with a civil authority?	<p>Please indicate if any public office makes a record when children are born in your community/people? Do parents of newborns receive a birth certificate or other official identity document?</p> <ul style="list-style-type: none"> • None – nobody has received them • One out of five – a few have received them • Two out of five - a bit less than half... • Three out of five – a bit more than half... • Four out of five – almost all... • Five out of five – Everybody receive them • No data available – you cannot answer the question <p>Please provide additional information in the comment box, as relevant.</p>	Registering children at birth is the first step in securing their recognition before the law, safeguarding their rights, and ensuring that any violation of these rights does not go unnoticed. Children without official identification documents may eventually be denied access to health care, education and a range of other public services. Article 6 of UNDRIP stipulates that every indigenous individual has the right to a nationality. This reflects a fundamental human right enshrined in the ICCPR. The indicator is aligned with SDG indicator 16.9.1, wherefore data generated here can feed into, and compare with, national- and global SDG data, and show whether indigenous peoples are left behind, and practically speaking on track to be excluded from state services, from their birth.	Article 6 of UNDRIP. SDG Indicator 16.9.1: Proportion of children under 5 years of age whose births have been registered with a civil authority, by age	SDG indicator metadata for Goal 16, pp. 31-32: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-16.pdf

69	Approximately, how many adult women and men from your community have recognised citizenship?	<p>The question refers to official identity documents, provided by the state. Please indicate how many women and men in your community have identity cards, birth certificates, or other official documentation from the authorities confirming their registration as citizens of the country they were born in?</p> <ul style="list-style-type: none"> • None – nobody has received them • One out of five – a few have received them • Two out of five - a bit less than half... • Three out of five – a bit more than half... • Four out of five – almost all... • Five out of five – Everybody receive them • No data available – you cannot answer the question 	Article 33(1) of UNDRIP reaffirms the right of indigenous individuals to obtain citizenship of the states in which they live. Citizenship in a nation-state vests a person with the inalienable right of residence in that State, and reaffirms the duty of the state to respect, protect and fulfil the range of human rights for that person, e.g. voting in local and national elections, accessing social services such as education, healthcare and pensions, etc. Non-citizens are subject to the State’s immigration law, which defines, among others, who can enter the country, take up residence and employment, for how long and where.	Article 33(1) of UNDRIP.	AIPP 2010, Rights!: Module 7
70	Approximately, how many adult men and women of your people/community have the possibility to vote in elections for national and local government?	Please indicate, within the given categories, how many people have the possibility to vote, in the sense that the state has recognized their voter-right, and provided them the necessary voter ID etc. to exercise this right. In the box below, you can add additional information, if relevant. If there are any specific factors that hinder people in choosing for themselves whether to cast their votes, you can mention them here (practical limitations, forced voting, etc.).	Article 5 of UNDRIP recognizes that "indigenous peoples have the right to participate fully, if they so choose, in the political, economic, social and cultural life of the State." This includes the right to participate in local and national elections on the same premises as all other citizens, and mirrors key provisions of international human rights law on universal and equal access to vote.	Article 5 of UNDRIP.	OHCHR on the right to equal participation in political and public affairs: http://www.ohchr.org/EN/Issues/Pages/EqualParticipation.aspx
71	Are there any men or women from your people/community who have seats in national parliament	Indicate here if your community/people have either men or women representing them in the national parliament and/or elected local government bodies.	Apart from voting rights, article 5 of UNDRIP, includes the right to stand for elections to national as well as elected local government bodies. This too mirrors key provisions of international human rights law on civil and political rights.	Article 5 of UNDRIP, SDG indicator 5.5.1:Proportion of seats held by women in (a) national parliament and (b) local governments	SDG indicator metadata for Goal 5, pp. 24-28: http://unstats.un.org/sd

	and/or elected local government bodies?		SDG 5 on gender equality includes a target on ensuring women’s full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life (target 5.5). The achievement of this target is measured globally by SDG Indicator 5.5.1 on women-held seats in national and local governments. Indigenous Navigator-data generated under this question can thus serve to compare indigenous women’s political participation with national-level data on women’s political participation across all population groups.		gs/files/metadata-compilation/Metadata-Goal-5.pdf
9. Legal protection, access to justice and remedy					
72	Is your people/community recognised as a legal entity (juridical personality) that can hold rights, defend and litigate rights and seek remedies for violations?	Is your people/community recognised as having its own distinct identity and legal personality, with all associated legal duties and rights? Does your community have the right to act as a <i>collective</i> before the legal authorities (hold contracts, approach the courts, etc.)? If yes – you are indeed recognized as a legal entity, and you can answer ‘yes’ to this question. If not, please click ‘no’.	According to Article 40 of UNDRIP, indigenous peoples have the right to access procedures aiming to resolve conflicts with states and other parties, and the right to seek remedies for violations of their individual <i>and</i> collective rights. In order to exercise this right as a community (the collective right), indigenous peoples need to be recognised collectively as legal entities or juridical personalities. This means that the community can enter agreements or contracts, and seek legal remedies, as a collective entity, rather than seeking redress as individual citizens.	Article 40 of UNDRIP.	

73	Has your people/community been able to take legal action to litigate rights and seek remedies for violations?	<p>Please indicate to what extent your people/community is actually able to take legal action and seek remedies, when their rights are violated. You are given five response actions:</p> <ul style="list-style-type: none"> • Not at all= your community/people is not at all able to take legal action when their rights are violated • To a limited extent = your community/people has been able to take legal action in a few cases where their rights were violated but you face practical barriers to taking legal action or the legal framework provides limited opportunities for litigating your rights and receiving remedies • To some extent = your community/people has been able to take legal action in some cases where their rights were violated, and the legal framework provides some opportunities for litigating your rights and receiving remedies. • To a considerable extent = your community/people has been able to take legal action in most cases where their rights were violated, and the legal framework provides ample opportunities for litigating your rights and receiving remedies. • Fully = your community/people is able to take legal action every time their rights are violated, and the legal framework is consistent with UNDRIP and therefore provides full opportunities for litigating your rights and receiving remedies. • We have not experienced violations that would require legal action and remedies= this is the ideal situation, where the rights of your community/people are fully recognized and protected, without need for legal action. 	<p>Indigenous peoples have the right to access to remedy for infringement of their rights. However, for various reasons, many indigenous peoples are not able to exercise this right. Article 40 of UNDRIP states that: Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.</p>	Article 40 of UNDRIP.	
----	---	---	---	-----------------------	--

74	<p>If your community/people does not have full opportunity to take legal action, which are the restrictions that you encounter (tick as many boxes as relevant):</p>	<p>If your people / community face barriers to take legal action and seek remedy, please identify the factors that limit your access to justice here. Please note that you can tick as many boxes as relevant, and also identify other factors that are relevant in your context. If you tick the “others” option, then please provide additional information. The response options listed are the following:</p> <ul style="list-style-type: none"> • Non-recognition of your rights in the national legal framework – tick this box if there are legal barriers to justice for you as an indigenous people/community (maybe national law does not recognize indigenous identity, maybe your collective rights to land, traditional occupations, culture, spiritual practice, etc. are not recognized – or maybe there are other legal barriers?) • Low awareness in your community/people about rights and legal opportunities – tick this box if you think an important reason why your community/people does not take legal action is a lack of awareness of rights • Lack of necessary financial resources – tick this box if a key constraint to taking legal action is financial constraints (e.g. cost of lawyers, travelling, pressure to pay bribes, etc.) • Limited access to legal aid – tick this box if your community has given up on taking legal action because of limited legal insights, and lack of access to legal aid • Language barriers – are you giving up on taking legal actions because the authorities you would have to deal with speak a language you are not fluent in? • Distance to judicial institutions – is distance, or travelling complications, making it too difficult to take legal action? 	<p>This question is a follow-up to Question 73, which assesses indigenous peoples' access to remedy for infringement of their rights, which is enshrined in Article 40 of UNDRIP.</p> <p>The question seeks specific details on what the barriers are, in order to generate data that can feed into discussions with local and national authorities and decision-makers on the need for reforming policies and administrative practices.</p>	Article 40 of UNDRIP.	
----	--	---	--	-----------------------	--

		<ul style="list-style-type: none"> Others – please specify in the box below if you experience other barriers than the ones mentioned here. 			
10. Cross-border contacts					
75	Does your people/community experience restrictions in cross-border contacts and collaboration with other indigenous peoples/communities?	If your people/community has been divided by an international border, please assess whether you face restrictions in maintaining contacts and collaboration with your fellow people/community members, or other indigenous communities, across this international border?	Many indigenous peoples have been involuntarily divided or separated by state borders drawn in the process of colonisation or thereafter. Article 36 of UNDRIP stipulates that "indigenous peoples have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders." States are required to facilitate the exercise and ensure the implementation of this right through effective measures. Cross-border contacts and co-cooperation is also addressed in ILO Convention No. 169, Article 32.	Articles 36(1) and 36(2) of UNDRIP.	ILO 2009, Rights in Practice, pp. 164-171
76	If your people/community experience restrictions in cross-border contacts, which are the implications (tick as many boxes as relevant):	<p>If you have answered yes to the previous question, please identify the implications of such restrictions. Please note that you can tick as many boxes as relevant, and also add "others" in the box. The response options given are the following:</p> <ul style="list-style-type: none"> Restrictions to traditional occupations/livelihoods – tick this box if the international border that separates you from indigenous peoples across the border undermines your traditional occupations and livelihood practices (e.g. fishing, hunting, gathering, herding of livestock, etc.) Restrictions to trade relations – tick this box if border control undermines your trade relations with indigenous peoples' across the border Restrictions to free movement of people – tick 	<p>This question is a follow-up to question 75, which assesses whether indigenous peoples/communities experience restrictions to exercising their right to maintain cross-border contacts and collaboration with members of the same indigenous people or other indigenous peoples across an international border, as provided for in Article 36 of UNDRIP. Using the response options to specify what the implications of these restrictions are, data on infringement on a range of indigenous peoples' rights can be generated:</p> <ul style="list-style-type: none"> The right to practice traditional occupations is enshrined in Article 20(1) of UNDRIP, and is closely associated with indigenous peoples' right to land (Article 26(2)). It is also protected under ILO 	Articles 36(1) and 36(2) of UNDRIP.	ILO 2009, Rights in Practice, pp. 164-171

		<p>this box if the international border limits your movement</p> <ul style="list-style-type: none"> Fragmentation of traditional governance systems – are their functions that your traditional institutions cannot perform because of border restrictions? Fragmentation of resource management systems – does the border restrict your possibility of managing natural resources according to your traditions? Other – please describe any other implications you experience in the box below 	<p>Convention No. 111</p> <ul style="list-style-type: none"> The right to maintain trade relations is an integral aspect of indigenous peoples’ right to pursue economic development on their own terms (Article 20(1)). This right is also mirrored in ILO Convention No. 169. The right to free movement is a fundamental human right, mirrored in a broad range of human rights instruments The right to maintain traditional governance systems is a key aspect of indigenous peoples’ right to self-determination, and is enshrined in Article 4, 5, 18, 20(1), 33(2), and 34 of UNDRIP. ILO Convention No. 169 too stresses the role and integrity of indigenous peoples’ own representative institutions The right to maintain traditional governance over natural resources is a key aspect of indigenous peoples’ collective right to own, use, develop and control their traditional lands and territories, as well as other land they have acquired. 		
--	--	--	---	--	--

11. Freedom of expression and media including: combating prejudice, discriminatory propaganda

77	<p>Has your people/community access to any of the following media, operated by indigenous peoples themselves (tick as many boxes as relevant)?</p>	<p>Please indicate whether any of the media on this list reaches your community/ people in your own indigenous language, and if so, please provide the name of the media outlet, broadcast, etc. This question refers to media operated by indigenous peoples themselves - whereas question 79 below asks whether you have access to indigenous-language content from state-owned media.</p> <ul style="list-style-type: none"> Indigenous radio broadcasting: Can you listen to radio produced by indigenous radio stations? Indigenous TV broadcasting: Are any of the TV channels that reach you operated by indigenous 	<p>Article 16(1) of UNDRIP stipulates that "Indigenous peoples have the right to establish their own media in their own languages [...]."This mirrors the fundamental human right of freedom of expression, enshrined in the UNDHR, ICCPR, ICERD, the CRC, as well as in ILO Convention No. 169. It is also closely related to indigenous peoples’ cultural rights, given the key role that language plays in transmitting culture and identity, as reflected in Article 13 (1) of UNDRIP: Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages,</p>	<p>Article 16(1) of UNDRIP.</p>	<p>Pamela Wilson & Michelle Stewart: Global indigenous media: Culture, poetics, and Politics (Duke University Press, 2008);</p>
----	--	--	---	---------------------------------	---

		<p>media organizations/companies?</p> <ul style="list-style-type: none"> Indigenous Internet sites: Do you have access to Internet sites run by indigenous organizations? Indigenous newspaper or magazine: Do you receive any printed media from indigenous publishers? 	<p>oral traditions, philosophies, writing systems and literatures (...).</p>		<p>AIPP, 2014: Indigenous Media, Freedom of Expression and Right to Information. ASEAN scenario.</p>
78	<p>Has your people/community access to any of the following mainstream media?</p>	<p>Please indicate whether each of the mainstream media mentioned reach your people/community? Tick the box if the media mentioned does reach your people/community.</p>	<p>Article 16(1) of UNDRIP states that "indigenous peoples have the right to [...] have access to all forms of non-indigenous media without discrimination." This reflects the fundamental human right of freedom of expression, and the right to seek and receive information that is included in this right (UNDHR, ICCPR, CRC).</p> <p>The UN Special Rapporteur on the promotion and protection of the freedom of opinion and expression has highlighted the broad implications it has for indigenous peoples and other marginalized groups to be excluded from access to media. He points out, among other things, that this impacts negatively on their right to participate in public life, and their right to development.</p>	<p>Article 16(1) of UNDRIP.</p>	<p>Reports and communications by the UN Special Rapporteur on the promotion and protection of the freedom of opinion and expression, e.g. A/HRC/14/23 (paras.59 – 65) and A/HRC/11/4 (para.55) For an overview of issues addressed in the Special Rapporteur's reports, please refer to http://www.</p>

					ohchr.org/E/N/Issues/FreedomOpinion/Pages/Issues.aspx
79	Has your people/community access to programmes in indigenous language(s) broadcasted by State-owned media?	Please indicate whether the mentioned media reaches your community/people by ticking the boxes related to the media that do reach you. If you have additional comments (for ex. on language, content, frequency, etc.) you can include them in the box below.	This question relates to article 16(2) of the UNDRIP: "States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity." This reflects the fundamental human right of freedom of expression, and the right to seek and receive information that is included in this right (UNDHR, ICCPR, CRC). The CRC further 'Encourage(s) the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous' (Article 17(d)).	Article 16(2) of UNDRIP.	Reports and communications by the UN Special Rapporteur on the promotion and protection of the freedom of opinion and expression, e.g. A/HRC/14/23 (paras.59 – 65) and A/HRC/11/4 (para.55)
80	Approximately, how many of your people/community have access to internet at home?	Please assess how many people in your community / of your people can use the internet from their homes? Response options: <ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 %) • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) • No data available 	Article 16(1) of UNDRIP states that "indigenous peoples have the right to [...] have access to all forms of non-indigenous media without discrimination." This reflects the fundamental human right of freedom of expression, and the right to seek and receive information that is included in this right (UNDHR, ICCPR, CRC). The UN Special Rapporteur on the promotion and protection of the freedom of opinion and expression has highlighted the broad implications it has for indigenous peoples and other marginalized groups to be excluded from access to media. He points out, among other	Article 16(1) of UNDRIP.	Reports and communications by the UN Special Rapporteur on the promotion and protection of the freedom of opinion and expression, e.g.

			things, that this impacts negatively on their right to participate in public life, and their right to development.		A/HRC/14/23 (paras.59 – 65) and A/HRC/11/4 (para.55)
12. General economic and social development: food; development; social protection; housing; sanitation					
81	What are the five most important traditional food items in your people/community?	The food you eat in your community may be a combination of traditional food items deriving directly from resources available in your lands or territories (cultivated, hunted, gathered), and non-traditional food items, coming from outside of your territory. In the first category - what are the 5 kinds of food items that your people/community eat the most?	This question monitors the trends in consumption of traditional, locally produced food, in order to assess the implementation of UNDRIP's Article 20, 21 and 32(2), and their provisions on indigenous peoples' right to be secure in the enjoyment of their own means of subsistence, and to engage freely in their traditional and other economic activities; the right to improvement of their economic and social conditions, including health; and the right to develop their own priorities and strategies for the use and development of their territories and resources. By listing the five most important traditional food items, indigenous communities generate qualitative data on their food situation – which is linked to their land use and traditional practices, traditional knowledge, social organization and cultural practices. Trends in consumption of diverse, locally produced food is also proposed as a resilience indicator by Biodiversity International.	Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.	FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities

82	How important were these food items 20 years ago for the total food consumption of your people/community?	<p>This question is asked to get information on changes over the last generation. It is probably easiest to recall how the situation with regards to food was 20 years ago, if you find a good reference point within your community - e.g. by identifying a person who is app. 20 years old now, and asking those who are old enough to remember when he or she was born, what people used to eat then? Was it the same traditional food items listed under question 81, and how important were they?</p> <p>Response options:</p> <ul style="list-style-type: none"> • Negligible importance – these items were only eaten rarely • Minor importance – these items were eaten occasionally, but not often • Relative importance – these items were eaten regularly • Considerable importance – these items constituted an important part of our food-intake • Very high importance – our food-intake was almost exclusively based on these items 	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the provisions on indigenous peoples' right to enjoy their own means of subsistence; practice their traditional economic activities; improve their social conditions, including health; and define their own priorities for the use of their territories and resources.</p> <p>The right to food is a human right, enshrined in core human rights instruments. For indigenous peoples, it is closely linked to their collective land and resource rights, traditional knowledge and practices, social organization, cultural practices and spirituality.</p>	Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.	<p>FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities</p> <p>OHCHR & FAO, Fact Sheet 34: The Right to Adequate Food</p>
83	How important are these food items today for the total food consumption of your people/community?	<p>Do you still eat these food items regularly - on a weekly basis?</p> <p>Response options:</p> <ul style="list-style-type: none"> • Negligible importance – these items are only eaten rarely • Minor importance – these items are eaten occasionally, but not often • Relative importance – these items are eaten regularly • Considerable importance – these items constitute an important part of our food-intake • Very high importance – our food-intake is almost exclusively based on these items 	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the provisions on indigenous peoples' right to enjoy their own means of subsistence; practice their traditional economic activities; improve their social conditions, including health; and define their own priorities for the use of their territories and resources.</p> <p>The right to food is a human right, enshrined in core human rights instruments. For indigenous peoples, it is closely linked to their collective land and resource rights, traditional knowledge and practices, social organization, cultural practices and spirituality.</p>	Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.	<p>FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities</p> <p>OHCHR & FAO, Fact Sheet 34: The Right to</p>

					Adequate Food
84	What was the importance of food items not produced (or harvested, gathered or hunted) by your own community/people 20 years ago?	<p>As in question 82, find a reference point within the community that allows you to collectively remember the situation 20 years ago. Discuss what was eaten then – maybe you need to make a list of the different food items mentioned – and then determine how big a proportion of the food-intake consisted of items you did not harvest, gather, hunt, fish, or otherwise produced, locally.</p> <p>Response options:</p> <ul style="list-style-type: none"> • Negligible importance – these items were only eaten rarely, or formed a minor part of the food-intake (e.g. only salt and sugar) • Minor importance – these items were eaten occasionally, but not often • Relative importance – these items were eaten regularly • Considerable importance – these items constituted an important part of our food-intake • Very high importance – our food-intake was almost exclusively based on these items. 	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the provisions on indigenous peoples’ right to enjoy their own means of subsistence; practice their traditional economic activities; improve their social conditions, including health; and define their own priorities for the use of their territories and resources.</p> <p>For indigenous peoples, the right to food is closely linked to land and resource rights, traditional knowledge and practices, social organization, cultural practices and spirituality.</p> <p>The right to food is a human right, enshrined in core human rights instruments. For indigenous peoples, it is closely linked to their collective land and resource rights, traditional knowledge and practices, social organization, cultural practices and spirituality.</p>	Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.	<p>FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities</p> <p>OHCHR & FAO, Fact Sheet 34: The Right to Adequate Food</p>

85	<p>What is the importance of food items not produced (or harvested, gathered or hunted) by your own community/people today?</p>	<p>This question seeks to weigh the current balance between traditional and non-traditional food items in your overall food-intake. Before selecting your response option, discuss what is eaten on a weekly or monthly basis in the community, then you can assess how much of the food your community/people eat comes from outside of the community (from traders/shops).</p> <p>Response options:</p> <ul style="list-style-type: none"> • Negligible importance – these items are only eaten rarely, or form a minor part of the food-intake (e.g. only salt and sugar) • Minor importance – these items are eaten occasionally, but not often • Relative importance – these items are eaten regularly • Considerable importance – these items constitute an important part of our food-intake • Very high importance – our food-intake is almost exclusively based on these items • Relative importance – these items are eaten regularly 	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the provisions on indigenous peoples' right to enjoy their own means of subsistence; practice their traditional economic activities; improve their social conditions, including health; and define their own priorities for the use of their territories and resources.</p> <p>The right to food is a human right, enshrined in core human rights instruments. For indigenous peoples, it is closely linked to their collective land and resource rights, traditional knowledge and practices, social organization, cultural practices and spirituality.</p>	<p>Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.</p>	<p>FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities</p> <p>OHCHR & FAO, Fact Sheet 34: The Right to Adequate Food</p>
86	<p>Approximately, how many children under five years of age suffer from stunting in your people/community?</p>	<p>'Stunting' is the medical term used, when children's growth is significantly lower than the average growth in their age group. If doctors or nurses have diagnosed stunting among children under five years of age in your community, please indicate how many children are affected, according to medical records? If you have not heard doctors or nurses talking about stunting children in your community, you can tick 'no data available'. If doctors and/or nurses say that the growth of children under five in your community is normal, you can tick 'None'.</p>	<p>Stunting in children is a medical condition that indicates suboptimal health and nutritional conditions. It results in an unusually low height of children for their age. The definition from WHO is included in metadata for indicator 2.2.1: 'Number of under-fives falling below minus 2 standard deviations from the median height-for-age of the reference population. Children under 5 years of age in the surveyed population.'</p> <p>The question is monitoring indigenous peoples' right to have access to food, as well as their right to enjoy the highest attainable standard of physical and mental health. Indigenous</p>	<p>Articles 20(1), 20(2) 21(1), 21(2), 24(1), 24(2) and 32(2) of UNDRIP. SDG indicator 2.2.1: Prevalence of stunting (height for age <-2 standard deviation from the median of the World Health Organization (WHO) Child Growth Standards) among children under 5 years of age.</p>	<p>SDG metadata for Goal 2, page 6: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-2.pdf</p>

			<p>peoples’ right to have access to food on their own terms and conditions, is provided for in Article 20(1), 20(2), 21(1), 21(2), and 32(2) (see Q 85 above). The right to enjoy the highest attainable standard of physical and mental health is provided for in Article 24(2) of UNDRIP. The right to adequate and accessible food, and the right to health and access to public health care, are enshrined in core human rights instruments (UNDHR, ICESCR).</p> <p>The indicator we are monitoring against with this question is aligned with SDG Indicator 2.2.1, so the data generated here has relevance for SDG discussions too, and can illustrate how indigenous communities compare with national averages when it comes to stunting of children.</p>		
87	<p>Have your people/community experienced any of the following incidents of food insecurity over the past 12 months.</p>	<p>‘Food insecurity’ is when people do not have adequate access to food. Please use the eight sub-questions below to reflect on the food security situation in your community. By replying to the questions, you describe in more detail whether and how you experience food insecurity in your people/community, in terms that can be understood by authorities and organizations working with food and health issues. For each of the 8 questions, please use the following options to describe the level of insecurity experienced:</p> <ul style="list-style-type: none"> • Never - It has not happened at all • Rarely - It has happened a few times • Sometimes - It is not uncommon • Often - It happens a lot • Always – This is always the situation <p>The eight sub-questions:</p>	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to food (access, availability, and adequacy). The indicator used is aligned with SDG indicator 2.1.2, regarding the prevalence of food insecurity in the population. The Food and Agriculture Organisation of the United Nations defines food security as "a situation that exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life" (FAO, 2002). This definition, first put forward at the 1996 World Food Summit, reinforces the multidimensional nature of food security and covers economic and physical access, availability, utilisation and stability (see also: FAO, 2006 and 2015).</p> <p>Conversely, ‘food insecurity’ exists when people do not have adequate physical, social or</p>	<p>Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP. SDG Indicator 2.1.2: Prevalence of moderate or severe food insecurity in the population, based on the Food Insecurity Experience Scale (FIES)</p>	<p>SDG metadata on Goal 2, target 2.1: https://unstats.un.org/sdgs/metadata/files/Metadata-02-01-02.pdf</p>

		<ul style="list-style-type: none"> • You were worried you would not have enough food to eat because of a lack of money or other resources • You were unable to eat healthy and nutritious food because of a lack of money or other resources - <i>healthy and nutritious food is food you believe is good for you, and that gives your body the energy it needs</i> • You ate only a few kinds of food because of a lack of money or other resources – <i>you had to manage with less variety than usual because of a lack of resources</i> • You had to skip a meal because there was not enough money or other resources to get food – <i>lack of resources made you skip a meal you would otherwise have eaten</i> • You ate less than you thought you should because of a lack of money or other resources • Your household ran out of food because of a lack of money or other resources • You were hungry but did not eat because there was not enough money or other resources for food • You went without eating for a whole day because of a lack of money or other resources <p>These questions are the ones that international organizations use for all groups of people in all countries. You may have additional information on your own indigenous perspective on the food security situation in your people/community. You can add that in the box below.</p>	<p>economic access to food as defined above (FAO, 2003: 23).</p> <p>If you can answer the eight questions, you get detailed information on your food security situation – which can used in dialogue with authorities and NGOs, not least in the context of discussions on implementation of SDG 2 on Zero hunger. Data generated here is comparable with national and global SDG data on the progress in achieving target 2.1 on ending hunger and ensuring access to food for all, particularly the poor and vulnerable.</p>		
--	--	---	--	--	--

88	If yes, how many and how long were these incidents of food insecurity since 2008?	<p>This question is a follow-up to question 87 on food insecurity, and its eight sub-questions. If you have answered 'rarely', 'sometimes', 'often' or 'always' to any of these questions, please go ahead and indicate here how many times this has happened since 2008, and how many months it has been in total.</p> <p>To collectively remember the time that has passed since 2008 (including 2008), please identify a common reference point within the collective memory of community members (the birth of a specific child, or some other event that everybody remembers).</p>	This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to food (access, availability, and adequacy).	Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.	FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities
89	If yes, what were the five main reasons for these incidents of food insecurity?	This question too is a follow-up to question 87 on food insecurity, and its eight sub-questions. If you have answered 'rarely', 'sometimes', 'often' or 'always' to any of these questions, please go ahead and give more details here on what caused the food insecurity that your people/community has experienced: Start by recalling the circumstances of the food insecurity-situations identified under the previous questions. What was the overall situation in the community at the time - in terms of the environment (forest, water, weather, etc.), the economy (monetary and other economic resources), the social situation, etc. Recalling these circumstances, can you pinpoint what, in particular, caused the food insecurity? If yes, please list these reasons.	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to food (access, availability, and adequacy).</p> <p>It builds on the FAO's definition of food security as being multidimensional in nature: The Food and Agriculture Organisation of the United Nations defines food security as "a situation that exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life" (FAO, 2002).</p>	Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.	FAO, 2013: Indigenous Peoples food systems and well-being. Interventions and policies for healthy communities

90	Approximately how many men in your community/people do you consider poor?	<p>Please indicate how many men in your community you consider poor? You can either start by discussing what it means to be poor in your community – what are the characteristics? See question 91. Or, you can start by discussing more specifically who the poor men in your community are?</p> <p>If it is difficult for the community to estimate which of the answer options (one out of ten, two out of ten, etc.) best captures the situation they describe, the facilitator can calculate which answer comes the closest to the situation the community describes. For ex., if twenty men in a community of a hundred people are considered poor, this equals ‘two out of ten’ in the answer options. Likewise, if twenty out of two hundred men are considered poor, the corresponding answer option is ‘one out of ten’ (20/200 = 1/10).</p>	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to development aspect of these articles, particularly the right to be secure in the enjoyment of means of subsistence and development, and the freedom to engage in traditional and other economic activities.</p> <p>According to the UN Special Rapporteur on extreme poverty and human rights, poverty is an urgent human rights concern, and can both be a <i>cause</i> for human rights violations, and a <i>consequence</i> of human rights violations.</p> <p>The indicator we measure against here is aligned with SDG Indicator 1.2.2, which measures the proportion of the population living in poverty according to national definitions. In order to generate indigenous-specific data, the Indigenous Navigator monitors poverty according to indigenous peoples’ own definitions of poverty. This way, indigenous peoples can compare their poverty situation, understood in their own terms, with national and international SDG data on poverty.</p>	<p>Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP. SDG indicator 1.2.2: Proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions</p>	<p>UN Special Rapporteur on extreme poverty and human rights: http://www.ohchr.org/E/N/Issues/Poverty/Pages/SRExtremePovertyIndex.aspx</p> <p>Introduction to poverty as a human rights concern, statements, reports, etc..</p>
91	What are the main characteristics of the men that you consider poor (tick as many boxes as relevant)?	<p>Please indicate here what it means to be poor in your people/community? A series of characteristics are listed, and you can tick as many boxes as you find relevant – and add your own characteristics too in the box at the bottom.</p> <p>For each of the answer options listed below, please consider whether this describes the poor men in your people/community – and if yes, tick the box:</p> <ul style="list-style-type: none"> • Landlessness • Limited access to traditional lands and resources –<i>have the poor lost access to resources they</i> 	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to development aspect of these articles, particularly the right to be secure in the enjoyment of means of subsistence and development, and the freedom to engage in traditional and other economic activities.</p> <p>Data generated here complements data generated under question 90, and provides more qualitative information on the various dimensions of poverty that characterizes men in the given indigenous community.</p>	<p>Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP. SDG indicator 1.2.2: Proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions</p>	

		<p><i>used to get on their traditional territories?</i></p> <ul style="list-style-type: none"> • Low monetary income • No monetary income • Illiteracy – <i>are the poor unable to read and write?</i> • Low levels of education – <i>have the poor not gone to school, or only gone to school for a few years?</i> • Unemployment – <i>do the poor not have paid work?</i> • Irregular or under-employment – <i>do the poor have limited or un-stable access to paid work?</i> • Food shortage - <i>do the poor lack sufficient food?</i> • Malnutrition – <i>are the poor weakened by not getting adequate food?</i> • Health problems – <i>are the poor sick or weak?</i> • Others – please specify in the box below 			
92	Approximately how many women in your community/people do you consider poor?	<p>Please indicate how many women in your community you consider poor? You can either start by discussing what it means to be poor in your community – what are the characteristics? – see question 93. Or, you can start by discussing more specifically who the poor women in your community are?</p> <p>If it is difficult for the community to estimate which of the answer options (one out of ten, two out of ten, etc.) best captures the situation they describe, the facilitator can calculate which answer comes the closest to the situation the community describes. For ex., if twenty women in a community of a hundred people are considered poor, this equals ‘two out of ten’ in the answer options. Likewise, if twenty out of two hundred women are considered poor, the corresponding answer option is ‘one out of ten’ (20/200 = 1/10).</p>	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to development aspect of these articles, particularly the right to be secure in the enjoyment of means of subsistence and development, and the freedom to engage in traditional and other economic activities.</p> <p>According to the UN Special Rapporteur on extreme poverty and human rights, poverty is an urgent human rights concern, and can both be a <i>cause</i> for human rights violations, and a <i>consequence</i> of human rights violations.</p> <p>The indicator we measure against here is aligned with SDG Indicator 1.2.2, which measures the proportion of the population living in poverty according to national definitions. In order to generate indigenous-specific data, the Indigenous Navigator</p>	<p>Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.</p> <p>SDG indicator 1.2.2: Proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions</p>	<p>UN Special Rapporteur on extreme poverty and human rights: http://www.ohchr.org/E/N/Issues/Poverty/Pages/SRExtremePovertyIndex.aspx</p> <p>Introduction to poverty as a human rights concern, statements,</p>

			monitors poverty according to indigenous peoples' own definitions of poverty. This way, indigenous peoples can compare their poverty situation, understood in their own terms, with national and international SDG data on poverty.		reports, etc..
93	What are the main characteristics of the women that you consider poor (tick as many boxes as relevant)?	<p>Please indicate here what it means to be poor in your people/community? A series of characteristics are listed, and you can tick as many boxes as you find relevant – and add your own characteristics too in the box at the bottom.</p> <p>For each of the answer options listed below, please consider whether this describes the poor women in your people/community – and if yes, tick the box:</p> <ul style="list-style-type: none"> • Landlessness • Limited access to traditional lands and resources – <i>have the poor lost access to resources they used to get on their traditional territories?</i> • Low monetary income • No monetary income • Illiteracy – <i>are the poor unable to read and write?</i> • Low levels of education – <i>have the poor not gone to school, or only gone to school for a few years?</i> • Unemployment – <i>do the poor not have paid work?</i> • Irregular or under-employment – <i>do the poor have limited or un-stable access to paid work?</i> • Food shortage - <i>do the poor lack sufficient food?</i> • Malnutrition – <i>are the poor weakened by not getting adequate food?</i> • Health problems – <i>are the poor sick or weak?</i> • Others – please specify in the box below 	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to development aspect of these articles, particularly the right to be secure in the enjoyment of means of subsistence and development, and the freedom to engage in traditional and other economic activities.</p> <p>Data generated here complements data generated under question 92, and provides more qualitative information on the various dimensions of poverty that characterizes men in the given indigenous community.</p>	<p>Articles 20(1), 20(2) 21(1), 21(2) and 32(2) of UNDRIP.</p> <p>SDG indicator 1.2.2: Proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions</p>	

94	<p>How many men and women from your community live below the national poverty line?</p>	<p>To answer this question, you need to know what the national poverty line is. Government agencies dealing with social and economic affairs will be able to provide you with this information. You can also ask your National Statistical Office. Once you know what the national poverty line is, you can estimate how many men and women in your people/community have a lower income than what has been defined as the poverty line.</p> <p>Start by discussing the general economic situation in the community: how much money do people spend on a monthly / weekly basis? What would a daily average expenditure then be? Is that lower than the national poverty line? Now that you can see the community's situation in relation to the poverty line – can you estimate how many men and women, approximately, have a lower expenditure than what is defined as the poverty line?</p> <p>The answer options are:</p> <ul style="list-style-type: none"> • None • One out of five - 20% • Two out of five – 40% • Three out of five – 60% • More than four out of five (four or more out of five) – 80% or more • No data available – tick this if the community is unable to answer. <p>Please note that the questionnaire asks you to register data on the situation of women and men separately. The facilitator may have to assist the community in translating their assessment into the answer categories. Try to get the community to be as exact as possible, then calculate what answer option best matches the community's reply.</p>	<p>This question too refers to articles 20, 21 and 32(2) of UNDRIP, and the right to development aspect of these articles, particularly the right to be secure in the enjoyment of means of subsistence and development, and the freedom to engage in traditional and other economic activities.</p> <p>The indicator we measure against here is aligned with SDG Indicator 1.2.1 (proportion of population living below the national poverty line, by sex and age), in order to generate data that is comparable to national SDG data. This way, indigenous communities can show whether they are 'left behind' national economic development.</p> <p>The national poverty line defines a certain monthly or daily income, where everyone earning less than this income is considered poor. Information about your country's national poverty line can be inquired from government agencies such as relevant ministries and the National Statistical Office. The national poverty line is specific for each country, and is not to be confused with the international poverty line of \$1,90 per day that is used by the World Bank.</p> <p>Some indigenous communities are critical towards measuring their 'wealth' or 'poverty' in purely economic terms. If, however, the community chooses to reply to this question, the data that is generated can play an important role in illustrating differences between indigenous communities and the average population of the country they live in. Economic poverty forms the basis for a range of public services and social protection schemes</p>	<p>Articles 20(1), 20(2), 21(1), 21(2) and 32(2) of UNDRIP. SDG Indicator 1.2.1: Proportion of population living below the national poverty line, by sex and age</p>	<p>SDG indicator metadata for Goal 1, pp. 5-6: http://unstats.un.org/sdgs/files/metadata-Compilation/Metadata-Goal-1.pdf</p> <p>Voices – Perspectives on development (World Bank Blog Post): Poverty and exclusion among Indigenous Peoples: The global evidence. (https://blogs.worldbank.org/voices/poverty-and-exclusion-among-indigenous-peoples-global-evidence)</p> <p>Gillette H. Hall and Harry</p>
----	---	---	--	--	---

			too, wherefore those communities who want to discuss their access to these public goods might benefit from having data on their economic poverty to support such dialogue. At the national level too, these data can feed into policy dialogue on issues related to IPs' access to services.		Anthony Patrinos: Indigenous Peoples, Poverty and Development (Cambridge University Press, 2014).
95	Approximately, how many men and women of your people/community is covered by social protection programs (social health protection, old age pension, unemployment benefit, benefits during maternity leave)?	<p>Please record information on any social protection programs: Social protection programs are public social assistance schemes aimed at supporting individuals and families coping with crisis and economic 'shocks', such as unemployment, ill health, low economic productivity in relation with maternity leave and old age, etc. Please discuss whether community members receive any government allowances when sick, old, on maternity leave, or unemployed? If yes, how many men and women receive such allowances?</p> <p>The answer options, for men and women respectively, are:</p> <ul style="list-style-type: none"> • None – nobody in the community receives social protection allowances (0%) • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact</p>	<p>This question refers to UNDRIP Article 21(1), and monitors indigenous peoples' right to equal access to social security schemes, also enshrined in core human rights instruments (UDHR, ICESCR, CRC, CERD, ILO Conventions, and the CRPD). .</p> <p>Social protection programs are public social assistance schemes aimed at supporting individuals and families coping with economic crisis and shocks throughout the life cycle (from childhood, through adult life and into old age).</p> <p>Under human rights law, States are legally obligated to establish social protection systems. This duty flows directly from the right to social security, which is articulated most prominently in Article 9 of the International Covenant on Economic, Social and Cultural Rights (ICESCR) (Sepúlveda & Nyst, 2012, 20).</p> <p>The World Bank and the ILO are promoting universal access to social protection, and see it as key to poverty reduction and alleviation of vulnerability and social exclusion.</p> <p>The global focus on social protection as a key to poverty reduction gained momentum after the 2012 ILO Social Protection Floor</p>	<p>Article 21(1) of UNDRIP. SDG Indicator 1.3.1: Proportion of population covered by social protection floors/systems, by sex, distinguishing children, unemployed persons, older persons, persons with disabilities, pregnant women, newborns, work-injury victims and the poor and the vulnerable</p>	<p>Magdalena Sepúlveda and Carly Nyst, 2012 The human Rights Approach to Social Protection (Ministry of Foreign Affairs of Finland)</p> <p>ILO definition of Social Protection Floor: http://www.ilo.org/secso/c/areas-of-work/policy-development-and-applied-research/social-protection-</p>

		<p>as possible, and calculate which of the response options correspond to the community's estimate.</p> <p>Add relevant information on which social protection allowances community members receive in the text-box.</p>	<p>Recommendation (No. 202), and is now universally adopted as part of the 2030 Agenda for sustainable development: Goal 1, target 1.3, calls for implementation of nationally appropriate social protection systems, and achieving substantial coverage of the poor and vulnerable by 2030.</p> <p>The indicator we measure against here is thus aligned with SDG Indicator 1.3.1 on the proportion of the population covered by social protection floors / systems, with special focus on the poor and the vulnerable.</p>		<p>floor/lang--ja/index.htm</p>
96	<p>Approximately, how many of your people/community uses safely managed drinking water services?</p>	<p>Please indicate how many people in your community / people have access to, and use, a drinking water source which is 'safely managed'. A safely managed drinking water service is a basic drinking water source, which is located close to the house, available when needed, and free from contamination from human or animal excrements, chemicals (e.g. from agriculture, or from industrial activities on or near the territory) etc..</p> <p>The answer options are:</p> <ul style="list-style-type: none"> • None – nobody has access • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p>	<p>This question refers to UNDRIP Article 21(1): Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of (...) housing, sanitation.</p> <p>The question monitors indigenous peoples' right to equal access to services, and the indicator we measure against here is aligned with SDG Indicator 6.1.1 on the proportion of the population using safely managed drinking water services. Data generated here can thus be directly compared with national SDG data, and illustrate whether indigenous peoples are 'left behind'.</p> <p>The SDG meta data on indicator 6.1.1 defines 'safely managed drinking water' as piped water into the dwelling, yard or plot; public taps or standpipes; boreholes or tubewells; protected dug wells; protected springs and rainwater – located on premises, and available when needed, and free from faecal and chemical contamination.</p>	<p>Article 21(1) of UNDRIP. SDG Indicator 6.1.1: Proportion of population using safely managed drinking water services</p>	<p>SDG meta data for Indicator 6.1.1: https://unstats.un.org/sdgs/files/metadata-Compilation/Metadata-Goal-6.pdf</p>

97	Approximately, how many of your people/community use safely managed sanitation services, including a hand washing facility with soap and water?	<p>Please indicate how many of your people / community use 'safely managed sanitation services'.</p> <p>A safely managed sanitation service is a basic sanitation facility at the household level, not shared with other households, where hands can be washed with soap and clean water (human waste is not contaminating the water).</p> <p>The response options are:</p> <ul style="list-style-type: none"> • None – nobody has access • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p>	<p>This question refers to UNDRIP Article 21(1) and its provisions on housing and sanitation rights, including the right to equal access to government services. .</p> <p>The indicator we measure against here is aligned with SDG Indicator 6.2.1, wherefore data generated here is directly comparable with national SDG data.</p> <p>The SDG meta data for indicator 6.2.1 stresses that for sanitation services to be 'safely managed', they should not be shared with other households, and human waste (excreta) should either be safely disposed of or gotten rid of at the same site, or treated (any contaminants removed) somewhere located away from the household.</p>	<p>Article 21(1) of UNDRIP. SDG indicator 6.2.1: Proportion of population using safely managed sanitation services, including a hand-washing facility with soap and water</p>	<p>SDG metadata for indicator 6.2.1: https://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-6.pdf</p>
98	Has the local government established policies and procedures to ensure that your community/ies can participate in water and sanitation management?	<p>Please indicate here whether there is any cooperation between local government authorities and community leaders regarding the management of water and sanitation in your area? By management we refer to identifying needs and priorities, planning and establishment of infrastructure, maintenance, coordination, etc.</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Not at all • To a limited extent • To some extent • To a considerable extent 	<p>This question refers to UNDRIP Article 21(1), and its provisions on housing and sanitation rights.</p> <p>The indicator is aligned with SDG Indicator 6.b.1. According to the metadata for indicator 6.b.1, defining the procedures in policy or law for the participation of local communities is vital to ensure that the needs of all in the community are met, including the most vulnerable. Participation of local communities helps ensure that solutions will be relevant and encourages ownership over the programmes, which in turn aids in the sustainability of the</p>	<p>Article 21(1) of UNDRIP. SDG Indicator 6.b.1: Proportion of local administrative units with established and operational policies and procedures for participation of local communities in water and sanitation management</p>	<p>SDG metadata for indicator 6.b.1: https://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-6.pdf</p> <p>ILO 2013, Understanding</p>

		<ul style="list-style-type: none"> Fully 	<p>services.</p> <p>In the case of indigenous peoples, involvement of indigenous peoples' own governance structures in managing local affairs is also a mechanism for ensuring that their right to participate in matters that affect their rights, through representatives chosen by themselves in accordance with their own procedures, is respected (Article 18 of UNDRIP). This again reflects key provisions of ILO Convention No. 169 on indigenous peoples' right to decide their own priorities for the process of development, and exercise control over their own economic, social and cultural development (Article 7(1)).</p>		<p>ng: Convention 169, pp. 19.</p>
99	<p>Approximately, how many of your people/community have access to electricity?</p>	<p>Please indicate whether households in your community are reached by the public electricity lines?</p> <p>The response options are:</p> <ul style="list-style-type: none"> None – nobody has access One out of five – a few (20%) Two out of five – a bit less than half (40%) Three out of five – a bit more than half (60%) Four out of five – almost all (80%) Five out of five – everybody (100%) No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p>	<p>This question refers to UNDRIP Article 21(1), and its provisions on housing rights and equal access to services in this regard.</p> <p>The indicator we measure against is aligned with SDG Indicator 7.1.1 (percentage of population with access to electricity), wherefore data generated here are comparable with national and international SDG data.</p> <p>According to the metadata for this indicator, 'access' to electricity refers not only to the presence of an electricity connection in the household, but also to an energy supply that is reliable, affordable and of adequate quality. The metadata also stresses that access to electricity addresses major critical issues in all the dimensions of sustainable development. The target has a wide range of social and economic impacts, including facilitating development of household-based income generating activities and lightening the burden of household tasks.</p>	<p>Article 21(1) of UNDRIP. SDG Indicator 7.1.1: Percentage of population with access to electricity</p>	<p>SDG metadata for indicator 7.1.1: https://unstats.un.org/sdgs/metadata/files/Metadata-07-01-01.pdf</p>

13. Education					
100	How many of the children in your community/ies participate in organized learning (pre-school) one year before they enter primary school?	<p>Please indicate whether children in your community/ies attend any preparatory early learning / classes / day care /pre-school before they start primary school?</p> <p>The response options, for boys and girls respectively, are the following:</p> <ul style="list-style-type: none"> • None – nobody • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p>	<p>This question relates to articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, this question assesses the implementation of Article 14(2): "Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination". Indigenous peoples' right to education at all levels is also addressed in of ILO Convention No. 169 (Part IV).</p> <p>This right resonates with SDG target 4.2 on ensuring that all girls and boys have access to quality early childhood development, care and pre-primary education, wherefore our indicator is aligned with SDG Indicator 4.2.2 (participation rate in organized learning, one year before primary entry age, by sex).</p> <p>It is increasingly recognized internationally that pre-school enrolment prepares children well for their primary schooling. Children who have attended pre-school have an easier transition into their school-life, and get better results. International agreements on education refer to "(...) the provision of at least one year of free and compulsory quality pre-primary education and that all children have access to quality early childhood development, care and education" (quote from 'The Incheon Declaration', which outlines the principles agreed on for implementation of Education activities under the framework of the SDG Agenda). This call for pre-primary education is repeated in the more comprehensive 'Education 2030 and Framework for Action'.</p>	Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP. SDG Indicator 4.2.2: Participation rate in organized learning (one year before the official primary entry age), by sex	Education 2030 and Framework for Action

			The internationally recognized definition of pre-primary education is: “formalized early learning immediately preceding primary school. Pre-primary schools can be attached to primary schools or entirely separate. Countries define the number of years pre-primary schooling lasts; it can vary from one to three years and cover ages ranging from 3 to 7” (quote from the EFA Global Monitoring Report 2015, produced by UNESCO).		
101	Approximately, how many girls and boys of your people/community complete primary school?	<p>To answer this question, first, find out how many years a full primary education consists of in your country. Then estimate how many of the boys and girls in your community complete a full cycle of primary education?</p> <p>The response options for boys and girls, respectively, are the following:</p> <ul style="list-style-type: none"> • None – nobody completes primary education • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community’s estimate.</p>	This question relates to Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, this question assesses the implementation of Article 14(2) of UNDRIP: "Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination." Indigenous peoples’ right to education at all levels is also addressed in of ILO Convention No. 169 (Part IV).	Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP.	IASG on IPs, Thematic Paper for the WCIP, 2014: Education and Indigenous Peoples: Priorities for inclusive education

102	Approximately, how many girls and boys of your people/community complete secondary school?	<p>Please estimate how many of the boys and girls in your community complete a full cycle of secondary education? Secondary education is what gives access to higher studies of an academic (university) or professional kind (e.g. different technical educations, health workers, etc.).</p> <p>The response options for boys and girls, respectively, are the following:</p> <ul style="list-style-type: none"> • None – nobody completes primary education • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p>	<p>This question relates to Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, this question assesses the implementation of Article 14(2) of UNDRIP: "Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination." Indigenous peoples' right to education at all levels is also addressed in of ILO Convention No. 169 (Part IV).</p>	Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP.	
103	Approximately, how many women and men of your people/community enrol in tertiary (higher) education?	<p>Please indicate how many women and men of your people/community are enrolled in higher education programmes? Tertiary education includes academic studies at universities, as well as shorter cycle education such as nursing school, police academies and different technical educations.</p> <p>The response options for boys and girls, respectively, are the following:</p> <ul style="list-style-type: none"> • None – nobody completes primary education • One out of five – a few (20%) • Two out of five – a bit less than half (40%) 	<p>This question relates to Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, this question assesses the implementation of Article 14(2) of UNDRIP: "Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination." Indigenous peoples' right to education at all levels is also addressed in of ILO Convention No. 169 (Part IV).</p>	Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP.	

		<ul style="list-style-type: none"> • Three out of five – a bit more than half (60%) • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p>			
104	Approximately, how many indigenous children and youth read and write in their indigenous language?	<p>Here you are asked about the literacy of the children of your people/community in their indigenous language (not to be confused with literacy in the official national language - this is indirectly dealt with in the question about completing primary education (Q 101)). Please note that literacy in your indigenous language does not necessarily require that your language has its own particular script (e.g. its own particular letters or signs). Many indigenous languages are written with, for example, the Roman alphabet, commonly used in Western languages.</p> <p>The response options allows you to register your assessment of the level of literacy among three different categories of children in your community / people, namely a) Children studying in grade 2/3. b) Those who are completing primary education; c) Those who are completing lower secondary education.</p> <p>The response options for each age group are the following:</p> <ul style="list-style-type: none"> • None – nobody completes primary education • One out of five – a few (20%) • Two out of five – a bit less than half (40%) • Three out of five – a bit more than half (60%) 	<p>This question relates to Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, this question relates to UNDRIP Article 14 (1): Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Indigenous peoples' right to education at all levels, including to be taught to read and write in their own language, is also addressed in of ILO Convention No. 169 (Part IV).</p> <p>The indicator we measure against here is aligned with SDG Indicator 4.1.1, which measures the proportion of children who have a minimum proficiency level in reading and writing, by sex, at the given levels of education. In order to take into consideration indigenous peoples' right to culturally and linguistically appropriate education, the Indigenous Navigator uses this indicator to measure reading and writing in <i>indigenous languages</i>. This way, data generated here compares</p>	<p>Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP. SDG Indicator 4.1.1: Proportion of children and young people: (a) in grades 2/3; (b) at the end of primary; and (c) at the end of lower secondary achieving at least a minimum proficiency level in (i) reading and (ii) mathematics, by sex)</p>	<p>UNESCO, 2011, Enhancing learning of children from diverse language backgrounds : Mother-tongue based bi-lingual or multi-lingual education in the early years.</p> <p>Global Campaign for Education Policy Brief, Mother-tongue education: policy lessons for</p>

		<ul style="list-style-type: none"> • Four out of five – almost all (80%) • Five out of five – everybody (100%) • No data available – we cannot answer the question <p>The facilitator may have to assist the community in translating their assessment into the given answer categories. Try to get the community to be as exact as possible, and calculate which of the response options correspond to the community's estimate.</p> <p>Please add any additional information in the text box below.</p>	<p>indigenous children's literacy 'on their own terms' with national average levels of literacy in national languages. Such comparisons can feed into discussion on whether culturally and linguistically appropriate education has received as high a priority as it deserves in indigenous communities.</p> <p>In recent years, there has been an increasing recognition of the need for mother-tongue education, to prepare indigenous children to thrive and perform well in mainstream education. Studies have shown that indigenous children, who are literate in their own language, have better chances of acquiring good literacy skills in national languages too. Higher levels of literacy in indigenous languages are thus good indicators for measuring indigenous children's preparedness to thrive in and perform well in mainstream education systems too.</p>		quality and inclusion.
105	To what extent is primary education taught in your indigenous mother tongue?	<p>Please indicate whether children from your community who attend primary school receive any classes in your indigenous mother tongue as part of their formal schooling?</p> <p>The response options are the following:</p> <ul style="list-style-type: none"> • Not at all – no children receive primary education in their mother tongue • To a limited extent – a small number of classes in local primary schools are taught in indigenous languages • To some extent – close to half of the classes in local primary schools are taught in indigenous languages • To a considerable extent – more than half of the classes in local primary schools are taught in 	<p>This question relates to Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, this question relates to Article 14(3) of UNDRIP, which stipulates that "States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language."</p> <p>In recent years, there has been an increasing recognition of the need for mother-tongue education, to prepare indigenous children to</p>	Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP.	UNESCO, 2011, Enhancing learning of children from diverse language backgrounds : Mother tongue based bi-lingual or multi-lingual education in the early years.

		<p>indigenous languages</p> <ul style="list-style-type: none"> Fully – all classes in local primary schools are taught in indigenous languages <p>Please add any additional information in the text box below.</p>	<p>thrive and perform well in mainstream education. Studies have shown that indigenous children who receive mother-tongue-based education build stronger analytical foundations, and higher self-esteem, than children who are instructed in languages that are not spoken in their homes. In the long term, these children are better equipped to perform well in mainstream education too.</p>		<p>Global Campaign for Education Policy Brief, Mother-tongue education: policy lessons for quality and inclusion.</p>
106	<p>To what extent is secondary education taught in your indigenous mother tongue?</p>	<p>Please indicate whether children from your community, who attend secondary school, receive any classes in your indigenous mother tongue as part of their formal schooling?</p> <p>The response options are the following:</p> <ul style="list-style-type: none"> Not at all – no children receive secondary education in their mother tongue To a limited extent – a small number of classes in secondary schools are taught in indigenous languages To some extent – close to half of the classes in secondary schools are taught in indigenous languages To a considerable extent – more than half of the classes in secondary schools are taught in indigenous languages Fully – all classes in secondary schools are taught in indigenous languages <p>Please add any additional information in the text box below.</p>	<p>This question relates to Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP, and the right to availability of and access to culturally and linguistically appropriate education enshrined herein. In particular, it relates to Article 14(3) of UNDRIP, which stipulates that "States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language."</p> <p>Mother-tongue-based, or inter-cultural bilingual education, is internationally recognized as key to nurturing the self-esteem of indigenous youth, and has proven to generate stronger community involvement in schooling (see the IASG report quoted under sources).</p>	<p>Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP.</p>	<p>IASG on IPs, Thematic Paper for the WCIP, 2014: Education and Indigenous Peoples: Priorities for inclusive education</p>

107	How accessible are primary school facilities for the children of your community/people?	<p>Please indicate how accessible primary school facilities are for your community / people, both in terms of distance and costs of transport.</p> <p>You are given five response options:</p> <ul style="list-style-type: none"> • Immediately accessible = Within short walking distance; all children have unrestricted access to school facilities • Accessible = Within reasonable walking distance and/or affordable transport is provided; with limited efforts, all children can access school facilities • Moderately inaccessible = Walking distance and/or costs of transport constitute a challenge; distance to schools facilities limit the school attendance of some children • Inaccessible = Walking distance and/or costs of transport constitute a severe challenge; distance to schools facilities limit the school attendance of most children • Highly inaccessible = distance exceeds the child's walking distance and no affordable transport is provided 	<p>This question is related to Article 14 and 15 of UNDRIP, and seeks to uncover whether the state is fulfilling its duty to provide accessible education to indigenous children.</p> <p>Accessibility of government services aimed at fulfilling people’s economic, social and cultural rights is a core principle of international human rights law. Education must not only be available – but also <i>accessible</i>, both in the non-discrimination sense (equal access for all), in the physical sense (within safe physical reach, and functional), and in the economic sense (affordable – and free in the case of primary schooling). (See CESCR General Comment No. 13: the right to education).</p> <p>What we measure here is accessibility in the physical and economic sense, by asking specific information about the distance primary school-children have to cover to reach school, and the costs related to this transport to and from school.</p>	Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP.	Committee on Economic, Social and Cultural Rights, General Comment No. 13: The right to education.
-----	---	--	--	---	--

108	Do the school(s) in your community/ies provide access to the following facilities:	<p>Please indicate whether each of the listed facilities are available in the school(s) children from your community/ies attend?</p> <p>If 'yes', please tick the boxes:</p> <ul style="list-style-type: none"> • Electricity • Internet for pedagogical purposes – <i>internet used in teaching situations</i> • Adapted infrastructure and materials for students with disabilities • Separate basic sanitation facilities for boys and girls – <i>separate toilets for boys and girls</i> • Basic hand washing facilities – <i>clean water for washing hands</i> • Basic drinking water – <i>clean and safe drinking water</i> 	<p>This question is related to Article 14 and 15 of UNDRIP on indigenous peoples' right to education, and seeks to uncover whether the state is fulfilling its duty to provide accessible education to indigenous children.</p> <p>Accessibility of government services aimed at fulfilling people's economic, social and cultural rights is a core principle of international human rights law. Education must not only be available – but also <i>accessible</i>, both in the non-discrimination sense (equal access for all), in the physical sense (within safe physical reach, and functional), and in the economic sense (affordable – and free in the case of primary schooling). (See CESCR General Comment No. 13: the right to education).</p> <p>What we measure here is accessibility in the 'functional' sense: Does the school infrastructure live up to current global commitments as expressed in SDG 4 on quality Education? The indicator we measure against is thus directly aligned with SDG indicator 4.a.1, wherefore the data generated here also feeds into monitoring the extent to which the related target is achieved for indigenous children.</p>	<p>Articles 14(1), 14(2), 14(3) and 15(1) of UNDRIP. SDG indicator 4.a.1: Proportion of schools with access to (a) electricity; (b) the Internet for pedagogical purposes; (d) adapted infrastructure and materials for students with disabilities; (e) basic drinking water; (f) single-sex basic sanitation facilities; and (g) basic hand washing facilities (as per the WASH indicator definitions)</p>	<p>Committee on Economic, Social and Cultural Rights, General Comment No. 13: The right to education.</p>
-----	--	---	--	---	---

109	To what extent are the cultures, traditions and histories of your people/community positively reflected in the primary school curricula?	<p>Please indicate whether teachers include positive references to indigenous culture, traditions and histories in their teaching - are these issues included in the textbooks they use? Please discuss whether people have specific examples of such positive references, and subsequently assess the extent to which such references are reflected in the teaching.</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Not at all – the teachers and text books never mention indigenous culture, traditions or histories in a positive sense • To a limited extent – sometimes, but we do not have many examples of it • To some extent – it happens quite often, we have many examples of it • To a considerable extent – it happens a lot, there are so many examples that we cannot mention them all • Fully – it happens all the time, and is such an important aspect of the teaching in our schools that we do not necessarily pay special attention when it happens <p>Here the facilitator may need to assist the community in translating their discussion into the answer option that best reflects their conclusion.</p>	<p>This question is related to Article 14 and 15 of UNDRIP, which specify what the right to education means for indigenous peoples. Specifically, the question monitors Article 15(1) of UNDRIP: "Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information." Similarly, Article 27 of ILO Convention No. 169 requires that education programmes and services for indigenous peoples shall incorporate their histories, their knowledge and technologies, their value systems and further their social economic and cultural aspirations.</p> <p>In order to fulfil their duty to provide indigenous peoples adequate education, states must develop diversified, culturally appropriate and locally relevant curricula, thereby promoting respect for indigenous cultures and dignity.</p> <p>The CESCR General Comment No. 13: the right to education provides guidance on what principles should be followed when implementing the right to education, including <i>acceptability</i>: This principle resonates strongly with UNDRIP Article 15(1), in that the General Comment specifies that for education to be 'acceptable' for the recipients, curricula and teaching methods have to be relevant and culturally appropriate to the students.</p>	Articles 14(1), 14(2), 14(3), 15(1) and 15(2) of UNDRIP.	Committee on Economic, Social and Cultural Rights, General Comment No. 13: The right to education.
-----	--	--	--	--	--

14. Health					
110	How has the importance of traditional healing practices and medicines changed over the last 20 years in your people/community?	<p>Please indicate whether traditional healing practices are still in use – and how important they are today? You are asked to assess to what extent such practices are in use - now, as compared to 20 years ago. Traditional healing practices can comprise a broad range of spiritual, social and physical practices, as well as use of medical plants, diets and others.</p> <p>To have a clear, common understanding of what we mean by '20 years ago', please start by identifying a reference point that marks what year we talk about (e.g. the birth of a 20-year-old person, or the like). Then discuss what remedies people used back then, if somebody was sick? Are these practices still common today, or less frequently used?</p> <p>You are given four response options:</p> <ul style="list-style-type: none"> • It has no importance any longer = the practices have been abandoned by men and women of all current generations, in your people/community. • The importance has diminished = as compared to 20 years ago, the practices are used less frequently, for fewer types of illnesses, or by limited sections of the people/community (e.g. only by people of a certain age or gender) • The importance remains the same = as compared to 20 years ago, the practices are used equally frequent, for the same types of illnesses, and by the same groups of people. • The importance has increased = as compared to 20 years ago, the practices are used more frequent, for more types of illnesses or by larger groups of people. <p>If you have additional information, please write in the box below.</p>	<p>This question refers to Article 24 of UNDRIP, and specifically looks at indigenous peoples' right to their traditional medicines, and to maintain their own health practices, enshrined therein. This includes the right to conservation of their vital medicinal plants, animals and minerals. Traditional healing practices and medicines are also addressed in ILO Convention No. 169, Article 25.</p> <p>In order to assess implementation of this right, we ask communities to record data on the trends in traditional healing practices.</p>	Articles 24(1) and 24(2) of UNDRIP.	IASG Thematic Paper towards the WCIP, 2014, The Health of Indigenous Peoples, pp. 8.

111	What are the main reasons for the changes in traditional healing practices and medicines (click as many boxes as relevant)?	<p>Please indicate what the reasons behind the changes in traditional healing practices are?</p> <p>Please tick the relevant boxes. You can tick as many as you need to, and fill in additional information in the box below:</p> <ul style="list-style-type: none"> • Prohibition of traditional healing practices or medicines – are you restricted by law to perform your traditional healing practices (e.g. collect certain plants, enter sacred sites, etc..) • Loss of traditional knowledge or medicines • Lack of community trust in traditional practices or medicines • Good access or quality of public health care • Other (please specify below) 	<p>This question refers to Article 24 of UNDRIP, and specifically looks at indigenous peoples' right to their traditional medicines, and to maintain their own health practices, enshrined therein. This includes the right to conservation of their vital medicinal plants, animals and minerals.</p> <p>In order to get data that can point towards what the limiting factors have been, if changes have occurred, we ask people to specify here what the reasons for changes have been.</p>	Articles 24(1) and 24(2) of UNDRIP.	IASG Thematic Paper towards the WCIP, 2014, The Health of Indigenous Peoples, pp. 8.
112	Approximately, how many children of your people/community have received full immunization as recommended by national vaccination schedules?	<p>Please indicate how many children in your people/community have received the full series of vaccines recommended by the national health authorities?</p> <p>A national vaccination schedule is the scheme recommended by national health authorities, which indicates the series of vaccinations children should get, including the timing of the doses (at what age they should be given). You should be able to find the details of the national vaccination schedules on the website of the health authorities of your country.</p> <p>Please discuss in the community whether children receive vaccines? If yes, which ones and at what ages? You can then compare this with the national vaccination schedule, and based on this assess, as a broad estimate, how many children of your people/community have received the full immunization, as recommended.</p> <p>The six response options are:</p>	<p>This question refers to Article 24 of UNDRIP, and specifically assesses the implementation of indigenous peoples' right to access, without any discrimination, all social and health services.</p> <p>The right to health is a fundamental human right (UDHR, ICESCR, etc.). In the SDGs, the right to health is addressed in target 3.8 (among others), which seeks to achieve universal health coverage, including quality and affordable essential medicines and vaccines for all.</p> <p>The indicator we use here is therefore aligned with SDG Indicator 3.8.1, in the sense that childhood immunizations is one of the tracer interventions indicator 3.8.1 monitors. Data generated here on the immunization coverage in indigenous communities is therefore comparable to national and global SDG data.</p>	Articles 24(1) and 24(2) of UNDRIP. Relates to SDG indicator 3.8.1, which measures "Coverage of tracer interventions" (including vaccination, according to meta data for Goal 3)	OHCHR and WHO, Factsheet No. 31, The Right to Health

		<ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 %) • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) 			
113	What is the neo-natal mortality rate in your people/community?	<p>Please indicate what the neo-natal mortality rate is in your people/community, if the data is available from your national health authorities? You can ask local doctors or health post personnel to help you find the data.</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Neo-natal mortality rate – if the data is available, please write the figure in the box • No data available – if you do not have the data, write 0 in the box • Other comments – here you can write your observations, or your own estimate, of the neo-natal mortality rate. Per 1000 live births, how many children have died? Why do new-borns die? 	<p>This question refers to Article 24 of UNDRIP, and specifically assesses whether indigenous peoples enjoy the highest attainable standards of physical and mental health. The right to health is a fundamental human right (UDHR, ICESCR, etc.).</p> <p>The indicator we use here to measure the implementation of this right is aligned with SDG Indicator 3.2.2 on neo-natal mortality rate</p> <p>Reducing the neo-natal mortality rate has been high on the global development agenda for many years. Most countries therefore have national statistics on the neo-natal mortality rate. If specific data on the rate in your people/community exists, comparing this to national data is key to illustrate whether your people/community is left behind national efforts to improve the population’s health situation.</p>	Articles 24(1) and 24(2) of UNDRIP. SDG indicator 3.2.2: Neo-natal mortality rate	<p>SDG indicator metadata for Goal 3, p. 6: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-3.pdf</p> <p>OHCHR and WHO, Factsheet No. 31, The Right to Health</p>
114	What is the mortality rate for children under five in your people/community?	<p>Please indicate what the mortality rate for children under 5 is in your people/community, if the data is available from your national health authorities? You can ask local doctors or health post personnel to help you find the data.</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Under-five mortality rate - if the data is available, please write the figure in the box 	<p>This question refers to Article 24 of UNDRIP, and specifically assesses whether indigenous peoples enjoy the highest attainable standards of physical and mental health. The right to health is a fundamental human right (UDHR, ICESCR, etc.).</p> <p>The indicator we use here to monitor the implementation of this right is aligned with SDG Indicator 3.2.1 on the under-five mortality rate</p>	Articles 24(1) and 24(2) of UNDRIP. SDG indicator 3.2.1: Under-five mortality rate	<p>SDG indicator metadata for Goal 3, p. 5: http://unstats.un.org/sdgs/files/metadata-compilation/</p>

		<ul style="list-style-type: none"> No data available – if you do not have the data, write 0 in the box Other comments – here you can write your observations, or your own estimate of the under-five mortality rate. Per 1000 new-born children - how many die before reaching the age of five years? Why do they die? 	<p>Reducing the mortality rate for children under the age of 5 years has been high on the global development agenda for many years. Most countries therefore have national statistics on the under-five mortality rate. If specific data on the rate in your people/community exists, comparing this to national data is key to illustrate whether your people/community is left behind national efforts to improve the population’s health situation.</p>		<p>Metadata-Goal-3.pdf</p> <p>OHCHR and WHO, Factsheet No. 31, The Right to Health</p>
115	<p>What is the maternal mortality rate in your people/community?</p>	<p>Please indicate what the maternal mortality rate is in your people/community, if the data is available from your national health authorities? You can ask local doctors or health post personnel to help you find the data.</p> <p>The maternal mortality rate shows how many women die from causes related to, or aggravated by, pregnancy and childbirth, or within 42 days of termination of pregnancy, expressed per 100,000 live births.</p> <p>The response options are:</p> <ul style="list-style-type: none"> Maternal mortality rate - if the data is available, please write the figure in the box No data available – if you do not have the data, write 0 in the box Other comments – here you can write your observations, or describe your own estimate of the maternal mortality rate in your people/community 	<p>This question refers to Article 24 of UNDRIP, and specifically assesses whether indigenous peoples enjoy the highest attainable standards of physical and mental health. The right to health is a fundamental human right (UDHR, ICESCR, etc.).</p> <p>The indicator we use here to measure the implementation of this right is aligned with SDG Indicator 3.1.1 on maternal mortality rates.</p> <p>The maternal mortality rate shows how many women die from causes related to, or aggravated by, pregnancy and childbirth, or within 42 days of termination of pregnancy, expressed per 100.000 live births. Reducing the maternal mortality rate has been high on the global development agenda for many years. Most countries therefore have national statistics on the maternal mortality rate. If specific data on the rate in your people/community exists, comparing this to national data is key to illustrate whether your people/community is left behind national efforts to improve the population’s health situation.</p>	<p>Articles 24(1) and 24(2) of UNDRIP. SDG Indicator 3.1.1: maternal mortality ratio</p>	<p>SDG indicator metadata for Goal 3, pp. 2-3: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-3.pdf</p> <p>OHCHR and WHO, Factsheet No. 31, The Right to Health</p>

116	What is the suicide mortality rate in your people/community?	<p>Please indicate what the suicide mortality rate is in your people/community, if the data is available from your national health authorities? You can ask local doctors or health post personnel to help you find the data.</p> <p>Death by suicide is self-inflicted death, usually caused by mental illness (depression). The suicide mortality rate is the number of suicide deaths in a year, divided by the population and multiplied by 100,000.</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Suicide mortality rate - if the data is available, please write the figure in the box • No data available – if you do not have the data, write 0 in the box • Other comments – here you can write your observations, or describe your own estimate of the suicide mortality rate in your people/community 	<p>This question refers to Article 24 of UNDRIP, and specifically assesses whether indigenous peoples enjoy the highest attainable standards of physical and mental health. The right to health is a fundamental human right (UDHR, ICESCR, etc.).</p> <p>The indicator we use here to measure the implementation of this right is aligned with SDG Indicator 3.4.2 on suicide mortality.</p> <p>The suicide mortality rate is the number of suicide deaths in a year, divided by the population and multiplied by 100,000. The suicide mortality rate is measured by death registration with medical certification of cause of death, coded using the international classification of diseases (ICD). Official statistics are often inaccurate, impeded by stigma, social and legal considerations, and delays in determining cause of death.</p> <p>Comparing indigenous suicide mortality rates with national (or global) suicide mortality rates provides a good indication of whether indigenous peoples are ‘left behind’ in national efforts to ensure everybody enjoys the highest attainable form of mental health.</p>	<p>Articles 24(1) and 24(2) of UNDRIP. SDG Indicator 3.4.2: Suicide mortality rate</p>	<p>SDG indicator metadata for Goal 3, pp.16-17: http://unstats.un.org/sdgs/files/metadata-compiled/Metadata-Goal-3.pdf</p> <p>OHCHR and WHO, Factsheet No. 31, The Right to Health</p> <p>Centre for Suicide Prevention, Canada’s Tool Kit: https://www.suicideinfo.ca/resource/indigenous-suicide-prevention.</p>
117	How accessible are health facilities for your community/people?	<p>Please indicate the distance in practical terms - how easy, and how costly, is it to reach the nearest health facilities?</p> <p>The response options are the following:</p> <ul style="list-style-type: none"> • Immediately accessible (within short distance; everybody has unrestricted and free access to 	<p>This question refers to Article 24 of UNDRIP, and specifically assesses the implementation of indigenous peoples’ right to access, without any discrimination, all social and health services. The right to health is a fundamental human right (UDHR, ICESCR, etc.).</p>	<p>Articles 24(1) and 24(2) of UNDRIP.</p>	<p>OHCHR and WHO, Factsheet No. 31, The Right to Health</p>

		<p>health facilities)</p> <ul style="list-style-type: none"> • Accessible (within reasonable distance and affordable for all) • Moderately inaccessible (distance and/or costs constitute a challenge that limits access for some) • Inaccessible (distance and/or costs constitute a severe challenge that limits access for many) • Highly inaccessible (distance and costs impede access for most) <p>If you have additional comments on the accessibility, please provide them in the text box.</p>	<p>The OHCHR and the WHO has defined <i>accessibility</i> as one of the key aspects of the right to health, and specifies that accessibility should be understood both in a physical and an economic way: Health services, goods and facilities must be within safe reach for all sections of the population, including vulnerable groups, as well as financially accessible. That is why our response options both have a physical aspect (distance) and an economic aspect (cost).</p>		
--	--	---	--	--	--

15. Employment and occupation, including vocational training

118	<p>Which are the most important traditional occupations performed by women in your people/community (list up to five)?</p>	<p>Please indicate what the traditional occupations women in your community / people perform the most are?</p> <p>Traditional occupations or livelihoods are the economic and productive activities that have been practiced by successive generations within your people or community. These can be both subsistence or market-oriented. Traditional occupations comprise for example small-scale farmers, weavers, ceramists, artisans, healers, midwives, hunters, fishermen, cattle herders and many others.</p> <p>You are asked to identify up to five traditional occupations performed by women in your people or community. These need not to be full-time occupations but can be occupations that women perform in combination with other activities.</p> <p>Methodologically, it is important to discuss with a broad sample of women in order to identify these main occupations. You are asked to enter the name of these occupations in the textboxes, in the order of importance as identified by the women. If there is less variety in your people/community's traditional occupations, you simply enter fewer than five.</p>	<p>This question refers to Article 20(1) and 20(2) of UNDRIP, and monitors whether indigenous peoples have the opportunity to gain a living by traditional occupation or work, which is freely chosen or accepted. The right to practice traditional occupations is also enshrined in ILO Conventions No. 107, 111 and 169.</p> <p>Most indigenous peoples have developed highly specialized livelihood strategies and occupations, which are adapted to the conditions of their traditional territories and are thus highly dependent on access to lands, territories and resources. Such traditional occupations include handicrafts, rural and community-based industries and activities such as hunting, fishing, trapping, shifting cultivation or gathering. In some cases, indigenous peoples are simply identified by their traditional occupations, as, for example, pastoralists, shifting cultivators and hunter-gatherers (Rights in Practice, pp. 153).</p> <p>Building on the close links between indigenous peoples' right to land, territories and resources, their traditional knowledge, and the right to practice their traditional occupations, indigenous peoples have advocated for using 'Status and trends in traditional occupations' as an indicator for assessing the respect for and fulfilment of indigenous peoples' right to traditional knowledge and customary use of natural resources. This indicator has been adopted by the Convention of Biological Diversity, as one of the agreed indicators to measure progress towards implementing a work programme that deal with the traditional knowledge of indigenous communities. By</p>	<p>Articles 20(1) and 20(2) of UNDRIP. Status and trends in traditional occupations is also a CBD indicator.</p>	<p>ILO 2009, Rights in practice, 152-</p> <p>ILO, Eliminating discrimination against indigenous and tribal peoples in employment and occupation – A Guide to ILO Convention No. 111 (2007) (http://www.ilo.org/wcmsp5/groups/public/@ednorm/@normes/documents/publication/wcms_097727.pdf)</p> <p>Forest Peoples' Programme, 2016, Status and Trends in traditional Occupations. (Web-page</p>
-----	--	--	---	--	--

			<p>incorporating this indicator into the Indigenous Navigator framework, data generated here can feed into indigenous peoples' engagement in the CBD process too.</p> <p>For more conceptual clarification on what constitutes traditional occupations, please refer to FPP's summarized list of the "most important traditional occupations":</p> <ul style="list-style-type: none"> • Hunting, • Fishing • Collecting wood and gathering non-timber forest products • Agriculture • Aquaculture • Livestock • Traditional medicine • Preparing and storing of traditional food • Traditional crafts/skills for utensils or household equipment and construction • Spiritual and ceremonial knowledge • Traditional art, drama, music • Teaching and transmission of traditional knowledge <p>A more comprehensive (and complex) overview is available in the ILO's International Standard Classification of Occupations (ISCO), which includes traditional occupations.</p>		<p>and publication).</p> <p>ILO, International Standard Classification of Occupations (ISCO) (http://www.ilo.org/public/english/bureau/stat/isco/)</p>
119	How has the importance of these traditional occupations for women changed over the last 20 years?	<p>Please indicate whether these traditional occupations are still practiced by women in your people/community – and how important they are today? You are asked to assess to what extent such practices are in use - now, as compared to 20 years ago.</p> <p>To have a clear, common understanding of what we mean by '20 years ago', please start by identifying a</p>	This question refers to Article 20(1) and 20(2) of UNDRIP, and monitors whether indigenous peoples have the opportunity to gain a living by traditional occupation or work, which is freely chosen or accepted. The right to practice traditional occupations is also enshrined in ILO Conventions No. 107, 111 and 169.	Articles 20(1) and 20(2) of UNDRIP. Status and trends in traditional occupations is also a CBD indicator	<p>ILO 2009, Rights in practice, 152-</p> <p>ILO 2007, A Guide to ILO Convention No. 111</p>

		<p>reference point that marks what year we talk about (e.g. the birth of a 20-year-old person, or the like). Then discuss what traditional occupations women practiced back then? Are these practices still common today, or less frequent?</p> <p>You are given four response options, and asked to assess the changes in importance of each of the (up to) five traditional occupations listed in the previous question as the most important ones:</p> <ul style="list-style-type: none"> • It has no importance any longer = the practice of this traditional occupation has been abandoned by all generations of women in your people/community. • The importance has diminished = as compared to 20 years ago, this traditional occupation is practiced less frequently, it is less important for the economy or food security of the people/community or is performed by fewer women. • The importance remains the same = as compared to 20 years ago, this traditional occupation is practiced equally frequently, it has the same importance for the economy or for food security or has the approximately the same number of practitioners. • The importance has increased = as compared to 20 years ago, this traditional occupation is practiced more frequently, it has more importance for the economy or for food security, or is practiced by more women. 	<p>The indicator we measure against here is 'Status and trends in traditional occupations'. This is also used under the Convention on Biological Diversity, to assess the respect for indigenous peoples' traditional knowledge and practices.</p> <p>The close link between indigenous peoples' land and resource rights, and their right to traditional knowledge and to practice traditional occupations, is worthwhile highlighting when communicating the data generated here.</p>		<p>Forest Peoples' Programme, 2016, Status and Trends in traditional Occupations. (Web-page and publication).</p> <p>ILO, International Standard Classification of Occupations (ISCO) (http://www.ilo.org/public/english/bureau/stat/isco/)</p>
120	What are the main barriers or restrictions for performing these traditional	Please identify the factor(s) that constitute barriers or restrictions for practicing each of the five traditional occupations that are most important for women in your community / people, and tick the relevant boxes below.	This question refers to Article 20(1) and 20(2) of UNDRIP, and monitors whether indigenous peoples have the opportunity to gain a living by traditional occupation or work, which is freely chosen or accepted. The right to practice	Articles 20(1) and 20(2) of UNDRIP. Status and trends in traditional occupations is also a	

	occupations today?	<p>Please note that you can tick as many boxes as relevant and use the text box to add additional barriers identified:</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Restrictions in access to land and resources = your rights to traditional land and resources are not duly recognized and you face restriction in your access • Scarcity of land and resources = due to demographic growth, over-exploitation or other factors, land or certain resources have been depleted or become scarce. • Climate change = climate change have led to changes in the environment, flora and fauna, agricultural cycle, social patterns or others, with negative impact on traditional resources. • Limited market access = the physical distance to the market, lack of economic resources, dependency on middle-men etc. limits your access to market your products. • Limited access to credit = people cannot get access to credit that would have allowed them to make the investments needed to build up meaningful production based on traditional practices • Limited relevance of traditional occupations = some traditional occupations may have become irrelevant, either because certain practices are no longer followed by the people/community (e.g. traditional healers), traditional products have been replaced by industrialized products (e.g. clothes) or simply because youth prefer other occupations. 	<p>traditional occupations is also enshrined in ILO Conventions No. 107, 111 and 169.</p> <p>The indicator we measure against here is 'Status and trends in traditional occupations'. This is also used under the Convention on Biological Diversity, to assess the respect for indigenous peoples' traditional knowledge and practices.</p> <p>The close link between indigenous peoples' land and resource rights, and their right to traditional knowledge and to practice traditional occupations, is worthwhile highlighting when communicating the data generated here. Please note too communities and people who want to promote their right to practice traditional occupations, can use the data on barriers to identify strategies for advocacy in this regard.</p>	CBD indicator	
121	Which are the most important traditional	Please indicate what the traditional occupations men in your community / people perform the most are?	This question refers to Article 20(1) and 20(2) of UNDRIP, and monitors whether indigenous peoples have the opportunity to gain a living by	Articles 20(1) and 20(2) of UNDRIP. Status and trends in	ILO 2009, Rights in practice,

	<p>occupations performed by men in your people/community (list up to five)?</p>	<p>Traditional occupations or livelihoods are the economic and productive activities that have been practiced by successive generations within your people or community. These can be both subsistence or market-oriented. Traditional occupations comprise for example small-scale farmers, weavers, ceramists, artisans, healers, midwives, hunters, fishermen, cattle herders and many others.</p> <p>You are asked to identify up to five traditional occupations performed by men in your people or community. These need not to be full-time occupations but can be occupations that women perform in combination with other activities.</p> <p>Methodologically, it is important to discuss with a broad sample of men in order to identify these main occupations. You are asked to enter the name of these occupations in the textboxes, in the order of importance as identified by the men. If there is less variety in your people/community's traditional occupations, you simply enter fewer than five.</p>	<p>traditional occupation or work, which is freely chosen or accepted. The right to practice traditional occupations is also enshrined in ILO Conventions No. 107, 111 and 169.</p> <p>Most indigenous peoples have developed highly specialized livelihood strategies and occupations, which are adapted to the conditions of their traditional territories and are thus highly dependent on access to lands, territories and resources. Such traditional occupations include handicrafts, rural and community-based industries and activities such as hunting, fishing, trapping, shifting cultivation or gathering. In some cases, indigenous peoples are simply identified by their traditional occupations, as, for example, pastoralists, shifting cultivators and hunter-gatherers (Rights in Practice, pp. 153).</p> <p>Building on the close links between indigenous peoples' right to land, territories and resources, their traditional knowledge, and the right to practice their traditional occupations, indigenous peoples have advocated for using 'Status and trends in traditional occupations' as an indicator for assessing the respect for and fulfilment of indigenous peoples' right to traditional knowledge and customary use of natural resources. This indicator has been adopted by the Convention of Biological Diversity, as one of the agreed indicators to measure progress towards implementing a work programme that deal with the traditional knowledge of indigenous communities. By incorporating this indicator into the Indigenous Navigator framework, data generated here can feed into indigenous peoples' engagement in the CBD process too.</p>	<p>traditional occupations is also a CBD indicator</p>	<p>152- ILO, Eliminating discrimination against indigenous and tribal peoples in employment and occupation – A Guide to ILO Convention No. 111 (2007) (http://www.ilo.org/wcms/sp5/groups/public/@ednorm/@normes/documents/publication/wcms097727.pdf)</p> <p>Forest Peoples' Programme, 2016, Status and Trends in traditional Occupations. (Web-page and publication).</p>
--	---	---	--	--	---

			<p>For more conceptual clarification on what constitutes traditional occupations, please refer to FPP’s summarized list of the “most important traditional occupations”:</p> <ul style="list-style-type: none"> • Hunting, • Fishing • Collecting wood and gathering non-timber forest products • Agriculture • Aquaculture • Livestock • Traditional medicine • Preparing and storing of traditional food • Traditional crafts/skills for utensils or household equipment and construction • Spiritual and ceremonial knowledge • Traditional art, drama, music • Teaching and transmission of traditional knowledge <p>A more comprehensive (and complex) overview is available in the ILO’s International Standard Classification of Occupations (ISCO), which includes traditional occupations.</p>		<p>ILO, International Standard Classification of Occupations (ISCO) (http://www.ilo.org/public/english/bureau/stat/isco/)</p>
122	<p>How has the importance of these traditional occupations for men changed over the last 20 years?</p>	<p>Please indicate whether these traditional occupations are still practiced by men in your people/community – and how important they are today? You are asked to assess to what extent such practices are in use - now, as compared to 20 years ago.</p> <p>To have a clear, common understanding of what we mean by '20 years ago', please start by identifying a reference point that marks what year we talk about (e.g. the birth of a 20-year-old person, or the like). Then discuss what traditional occupations men practiced back then? Are these practices still common today, or less frequent?</p>	<p>This question refers to Article 20(1) and 20(2) of UNDRIP, and monitors whether indigenous peoples have the opportunity to gain a living by traditional occupation or work, which is freely chosen or accepted. The right to practice traditional occupations is also enshrined in ILO Conventions No. 107, 111 and 169.</p> <p>The indicator we measure against here is ‘Status and trends in traditional occupations’. This is also used under the Convention on Biological Diversity, to assess the respect for indigenous peoples’ traditional knowledge and practices.</p>	<p>Articles 20(1) and 20(2) of UNDRIP. Status and trends in traditional occupations is also a CBD indicator</p>	<p>ILO 2009, Rights in practice, 152-</p> <p>ILO 2007, Guide to ILO Convention No. 111</p> <p>Forest Peoples’ Programme, 2016, Status and Trends</p>

		<p>You are given four response options, and asked to assess the changes in importance of each of the (up to) five traditional occupations listed in the previous question as the most important ones:</p> <ul style="list-style-type: none"> • It has no importance any longer = the practice of this traditional occupation has been abandoned by all generations of women in your people/community. • The importance has diminished = as compared to 20 years ago, this traditional occupation is practiced less frequently, it is less important for the economy or food security of the people/community or is performed by fewer women. • The importance remains the same = as compared to 20 years ago, this traditional occupation is practiced equally frequently, it has the same importance for the economy or for food security or has the approximately the same number of practitioners. <p>The importance has increased = as compared to 20 years ago, this traditional occupation is practiced more frequently; it has more importance for the economy or for food security, or is practiced by more women.</p>	<p>The close link between indigenous peoples' land and resource rights, and their right to traditional knowledge and to practice traditional occupations, is worthwhile highlighting when communicating the data generated here.</p>		<p>in traditional Occupations. (Web-page and publication).</p> <p>ILO, International Standard Classification of Occupations (ISCO) (http://www.ilo.org/public/english/bureau/stat/isco/)</p>
123	<p>What are the main barriers or restrictions for performing these traditional occupations today?</p>	<p>Please identify the factor(s) that constitute barriers or restrictions for practicing each of the five traditional occupations that are most important for men in your community / people, and tick the relevant boxes below.</p> <p>Please note that you can tick as many boxes as relevant., and use the text box to add additional barriers identified:</p> <p>The response options are:</p> <ul style="list-style-type: none"> • Restrictions in access to land and resources = 	<p>This question refers to Article 20(1) and 20(2) of UNDRIP, and monitors whether indigenous peoples have the opportunity to gain a living by traditional occupation or work, which is freely chosen or accepted. The right to practice traditional occupations is also enshrined in ILO Conventions No. 107, 111 and 169.</p> <p>The indicator we measure against here is 'Status and trends in traditional occupations'. This is also used under the Convention on</p>	<p>Articles 20(1) and 20(2) of UNDRIP. Status and trends in traditional occupations is also a CBD indicator</p>	<p>ILO 2009, Rights in practice, 152-</p> <p>Forest Peoples' Programme, 2016, Status and Trends in traditional Occupations.</p>

		<p>your rights to traditional land and resources are not duly recognized and you face restriction in your access</p> <ul style="list-style-type: none"> • Scarcity of land and resources= due to demographic growth, over-exploitation or other factors, land or certain resources have been depleted or become scarce. • Climate change = climate change have led to changes in the environment, flora and fauna, agricultural cycle, social patterns or others, with negative impact on traditional resources. • Limited market access= the physical distance to the market, lack of economic resources, dependency on middle-men etc. limits your access to market your products. • Limited access to credit = people cannot get access to credit that would have allowed them to make the investments needed to build up meaningful production based on traditional practices • Limited relevance of traditional occupations = some traditional occupations may have become irrelevant, either because certain practices are no longer followed by the people/community (e.g. traditional healers), traditional products have been replaced by industrialized products (e.g. clothes) or simply because youth prefer other occupations. 	<p>Biological Diversity, to assess the respect for indigenous peoples' traditional knowledge and practices.</p> <p>The close link between indigenous peoples' land and resource rights, and their right to traditional knowledge and to practice traditional occupations, is worthwhile highlighting when communicating the data generated here. Please note too communities and people who want to promote their right to practice traditional occupations, can use the data on barriers to identify strategies for advocacy in this regard.</p>		<p>(Web-page and publication).</p> <p>ILO, International Standard Classification of Occupations (ISCO) (http://www.ilo.org/public/english/bureau/stat/isco/)</p>
--	--	--	---	--	--

124	Can your people/community perform their traditional occupations (such as pastoralism, hunting/gathering, shifting cultivation, fishing) without restrictions?	<p>Please discuss whether your people / community face any restrictions, or barriers, that undermine their possibility to practice their traditional occupations?</p> <p>You are given five response options , and will have to assess which option best reflects the situation that your people/community experiences, and tick the relevant box:</p> <ul style="list-style-type: none"> • Not at all = Performing these traditional occupations is not possible or feasible due to extensive restrictions in access to land, resources, or markets. • To a limited extent = Traditional occupations can only be performed to a limited extent due to severe restrictions. • To some extent= Traditional occupations can be performed to a reasonable extent despite a number of restrictions in access to land, resources, or markets. • To a considerable extent= Although minor restrictions exist, traditional occupations are performed to a considerable extent. • Fully = Traditional occupations can be performed with no, or almost no restrictions in access to land, resources, or markets. <p>Please provide additional information on the practice of traditional occupations as you see fit.</p>	<p>This question refers to Articles 26(2), 20(1), 21(1), 21(2) and 32(2) of UNDRIP, and monitors the inter-related aspects of land and resource rights, and the right to practice traditional occupations.</p> <p>The indicator we measure against here is assessing whether indigenous peoples have effective control over lands, territories and resources; whether they realize security in the enjoyment of means of subsistence and development, and freedom to engage in traditional and other economic activities; <i>and</i> whether they have the opportunity to gain a living by engaging in traditional occupations or work which is freely chosen.</p>	Articles 26(2), 20(1), 21(1), 21(2) and 32(2) of UNDRIP	ILO 2009, Rights in practice, 152-153.
-----	---	--	--	---	--

125	How many of the young men and women (aged 15-24) in your people/community are not in education, employment or training?	<p>Please indicate how many young people between 15 and 24 years are neither in school, nor working or enrolled in apprentice or vocational training programmes? If your community is small, you can count how many are not in education, employment (salaried work) or training (skill-building, un-paid work that will qualify the person for salaried employment). If your community / people is big, you will need to estimate how many, on average, are not in education, employment, or training. The facilitator may have to help making this assessment, based on the community's discussions.</p> <p>The response options are the following, for young women and men respectively:</p> <ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 %) • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) • No data available 	<p>This question is related to UNDRIP Articles 17(1), 17(3), and 21(1), and assesses whether indigenous youth is being discriminated against in employment and occupations, and whether they have access to vocational training without discrimination.</p> <p>The indicator we use is aligned with SDG Indicator 8.6.1, proportion of youth (15-24 years) not in education, employment or training. Data generated here can thus be compared with national or international SDG data on youth not in education, employment or training.</p>	<p>Articles 17(1), 17(3) and 21(1) of UNDRIP. SDG indicator 8.6.1 Proportion of youth (aged 15-24) not in education, employment or training.</p>	<p>SDG indicator metadata for Goal 8, p. 12: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-8.pdf</p>
126	Approximately, how many young men and women (15-24 years) in your community/people are employed in the formal sector (i.e. have jobs with normal work hours and regular wages, that are	<p>Please indicate how many young people are employed in salaried jobs? This question is very specific in order to make sure respondents only assess how many young people are 'formally employed'.</p> <p>The response options are the following, for young women and men respectively:</p> <ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 	<p>This question is related to UNDRIP Article 17 which stipulates that indigenous peoples have the right to employment on an equal footing with other sectors of society, and free from discrimination. This right is enshrined too in other human rights and labour rights instruments, including ILO Conventions Nos. 169 and 111, ICESCR, ICERD, and CEDAW.</p>	<p>Articles 17(1) and 17(3) of UNDRIP.</p>	<p>ILO 2009, Rights in Practice, pp. 153-156.</p>

	recognized as income sources on which income taxes must be paid)?	<p>%)</p> <ul style="list-style-type: none"> • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) • No data available <p>The facilitator may have to help making this assessment, based on the community's discussions.</p>			
127	Approximately, how many young men (15-24 years) in your community/people migrate from your traditional territory and lands in search of work?	<p>Please indicate the amount of young men in your community /people that have migrated, and are currently residing outside of your traditional lands and territories because of work / because they are seeking employment. Start by discussing whether young men migrate out for work, and whether such migration is seasonal / short-term, or permanent. Then estimate how many?</p> <p>The response options are the following, for short-term / seasonal migration and permanent migration respectively:</p> <ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 %) • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) • No data available <p>The facilitator may have to help making this assessment, based on the community's discussions.</p> <p>Please use the text box to provide additional information as relevant.</p>	<p>This question is related to UNDRIP Article 20, and serves to indirectly assess whether indigenous peoples are able to gain a living by traditional occupations.</p> <p>In many cases, increased pressure on indigenous peoples' lands and resources implies that traditional livelihood strategies are no longer viable and investments and job opportunities within indigenous territories are often few. Many indigenous workers have to seek alternative incomes and the overwhelming majority of communities have some or even most of their members living outside their traditional territories, where they have to compete for jobs and economic opportunities – often from a disadvantaged position, where they are unable to compete on an equal footing with other job-seekers due to lower levels of education, etc.</p>	Articles 20(1) and 20(2) of UNDRIP.	ILO 2009, Rights in Practice, pp. 152-163

128	Approximately, how many young women (15-24 years) in your community/people migrate from your traditional territory and lands in search of work?	<p>Please indicate the amount of young women in your community /people that have migrated, and are currently residing outside of your traditional lands and territories because of work / because they are seeking employment. Start by discussing whether young women migrate out for work, and whether such migration is seasonal / short-term, or permanent. Then estimate how many?</p> <p>The response options are the following, for short-term / seasonal migration and permanent migration respectively:</p> <ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 %) • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) • No data available <p>The facilitator may have to help making this assessment, based on the community's discussions.</p> <p>Please use the text box to provide additional information, as relevant.</p>	<p>This question is related to UNDRIP Article 20, and serves to indirectly assess whether indigenous peoples are able to gain a living by traditional occupations.</p> <p>In many cases, increased pressure on indigenous peoples' lands and resources implies that traditional livelihood strategies are no longer viable and investments and job opportunities within indigenous territories are often few. Many indigenous workers have to seek alternative incomes and the overwhelming majority of communities have some or even most of their members living outside their traditional territories, where they have to compete for jobs and economic opportunities – often from a disadvantaged position, where they are unable to compete on an equal footing with other job-seekers due to lower levels of education, etc., wherefore many end up in precarious employments.</p>	Articles 20(1) and 20(2) of UNDRIP.	ILO 2009, Rights in Practice, pp. 152-163
-----	---	---	--	-------------------------------------	---

129	Since 2008, have any men or women of your people/community been victims of forced labour?	<p>Please indicate here if any men or women you're your community / people are engaged in work that they have not freely chosen? Forced labour refers to situations in which persons are coerced to work through the use of violence or intimidation, or by more subtle means such as accumulated debt, retention of identity papers or threats of denunciation to immigration authorities. It is all work or service, which is exacted from any person under the threat of a penalty and for which the person has not offered himself or herself voluntarily.</p> <p>Please tick 'Yes' or 'No' for women and men respectively, and provide additional information as relevant in the text box below.</p>	<p>The question is related to UNDRIP Article 17(1) and 17(3) on the right not to be subjected to any discriminatory conditions of labour, such as forced labour. Protection against forced labour is a fundamental human right, enshrined in numerous human rights and labour law instruments.</p> <p>Forced labour occurs when people are subjected to psychological or physical coercion in order to perform work, which they would not otherwise have freely chosen. Forced labour includes situations such as slavery, practices similar to slavery, debt bondage, or serfdom. ILO research indicates that indigenous peoples in many areas are at high risk of becoming victims of forced labour, as a result of longstanding discrimination. The ILO Forced Labour Convention, 1930 (No. 29) defines forced or compulsory labour as: "all work or service which is exacted from any person under the threat of a penalty and for which the person has not offered himself or herself voluntarily."</p>	Articles 17(1) and 17(3) of UNDRIP.	ILO 2009, Rights in Practice, pp. 152-163
130	Since 2008, have any men or women from your people/community been victims of trafficking?	<p>Please indicate here whether any men or women from your community have been forced, threatened, or somehow cheated, to move away from their homes to take up exploitative jobs, against their free choice? Exploitative jobs people are trafficked for include jobs in the sex industry, forced labour in a broader sense. People whose organs (e.g. kidneys) are being sold against their will are also considered victims of human trafficking.</p> <p>Please tick 'Yes' or 'No' for women and men respectively, and provide additional information as relevant in the text box below.</p>	<p>This question is also related to UNDRIP Article 17(1) and 17(3) on the right not to be subjected to any discriminatory conditions of labour, such as forced labour. Protection against forced labour is a fundamental human right, enshrined in numerous human rights and labour law instruments.</p> <p>In this question, we look specifically at cases of human trafficking, where victims have been recruited and transported by means of threat or use of force or other forms of coercion (abduction, fraud, deception, abuse of power, by payments or benefits to a person having</p>	Articles 17(1) and 17(3) of UNDRIP. SDG Indicator 16.2.2 Number of victims of human trafficking per 100,000 population, by sex, age, and form of exploitation.	SDG indicator metadata for Goal 16, p. 11: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-16.pdf

			<p>control over another person, etc.) for the purpose of exploitation. The exploitation of trafficking victims include prostitution or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.</p> <p>Our indicator is aligned with SDG Indicator 16.2.2 on number of victims of human trafficking. Data generated here can thus be compared with national or global SDG data, and show to what extent indigenous peoples are disproportionately affected by human trafficking.</p>		
131	<p>Are any girls of your people/community victims of the following types of child labour:</p>	<p>This question is addressing child labour that is either harmful for children's health and wellbeing, or not suited to their age. Please indicate whether any girls from your people / community in the age groups of 5-11, 12-14 and 15-17 years respectively, are victims of child labour of a kind that affects them negatively in each of the ways listed below. Tick the box if the answer is 'Yes':</p> <ul style="list-style-type: none"> • Work that affects their education or training • Work that affects their health, safety or morals • Slavery, prostitution, illicit activities, recruitment in armed conflict <p>If you ticked any boxes, please provide additional information in the comment box: assess how many children in your community are involved in the forms of child labour listed; indicate what type of child labour they do, etc.</p>	<p>This question is related to UNDRIP Article 17(2), and assesses whether indigenous children are protected against harmful child labour. The ICESCR and the CRC prohibits harmful child labour too, as do ILO Conventions Nos. 138 and 182.</p> <p>Children, i.e. boys and girls below the age of 18, around the world are routinely engaged in paid and unpaid forms of work that are not harmful to them. However, children are considered to be involved in child labour when they are either too young to work; they are involved in activities harmful to their health and development; or their work interferes with their education or training. Children's involvement in hazardous work can compromise their physical, mental, social and educational development.</p> <p>The indicator we measure against is aligned with SDG Indicator 8.7.1 on the proportion of children engaged in child labour. Our indicator, however, goes beyond the SDG indicator in its</p>	<p>Article 17(2) of UNDRIP. SDG Indicator 8.7.1. Proportion and number of children aged 5-17 years engaged in child labour, by sex and age.</p>	<p>ILO 2009, Rights in Practice, pp. 157-59.</p> <p>SDG indicator metadata for Goal 8, pp. 13-14.: http://unstats.un.org/sdgs/files/metadata-compilation/Metadata-Goal-8.pdf</p> <p>ILO, Handbook on Combating Child Labour</p>

			<p>level of detail, and looks specifically at forms of child labour that are prohibited according to international labour law (including ILO Convention No. 138 on the Minimum Age for admission to employment and work).</p> <p>Under ILO Convention No. 138, the minimum age for admission to work or employment is to be set at the age of 15 (an age limit of 14 can be set by developing countries). Work that is not likely to be harmful to their health and development and does prejudice school attendance is permissible as of 13 years of age (12 for developing countries). Employment or work which is likely to jeopardise the health, safety, or morals of young persons is to be prohibited for all children.</p>		<p>among Indigenous and Tribal Peoples, 2006 http://www.ilo.org/public/libdoc/ilo/2006/106B09_395_engl.pdf</p>
132	<p>Are any boys of your people/community victims of the following types of child labour:</p>	<p>The question is addressing child labour that is either harmful for children's health and wellbeing, or not suited to their age. Please indicate whether any boys from your people / community in the age groups of 5-11, 12-14 and 15-17 years respectively, are victims of child labour of a kind that affects them negatively in each of the ways listed below. Tick the box if the answer is 'Yes':</p> <ul style="list-style-type: none"> • Work that affects their education or training • Work that affects their health, safety or morals • Slavery, prostitution, illicit activities, recruitment in armed conflict 	<p>This question is related to UNDRIP Article 17(2), and assesses whether indigenous children are protected against harmful child labour.</p> <p>Children, i.e. boys and girls below the age of 18, around the world are routinely engaged in paid and unpaid forms of work that are not harmful to them. However, children are considered to be involved in child labour when they are either too young to work; they are involved in activities harmful to their health and development; or their work interferes with their education or training. Children's involvement in hazardous work can compromise their physical, mental, social and educational development.</p> <p>The indicator we measure against is aligned with SDG Indicator 8.7.1 on the proportion of children engaged in child labour. Our indicator, however, goes beyond the SDG indicator in its</p>	<p>Article 17(2) of UNDRIP. SDG Indicator 8.7.1. Proportion and number. of children aged 5-17 years engaged in child labour, by sex and age.</p>	<p>ILO 2009, Rights in Practice, pp. 157-59.</p> <p>SDG indicator metadata for Goal 8, pp. 13-14.: http://unstats.un.org/sdgs/files/metadata-compiled/Metadata-Goal-8.pdf</p> <p>ILO, Handbook</p>

			<p>level of detail, and looks specifically at forms of child labour that are prohibited according to international labour law (including ILO Convention No. 138 on the Minimum Age for admission to employment and work).</p> <p>Under ILO Convention No. 138, the minimum age for admission to work or employment is to be set at the age of 15 (an age limit of 14 can be set by developing countries). Work that is not likely to be harmful to their health and development and does o prejudice school attendance is permissible as of 13 years of age (12 for developing countries). Employment or work which is likely to jeopardise the health, safety, or morals of young persons is pointed for all children.</p>		<p>on Combating Child Labour among Indigenous and Tribal Peoples, 2006 Office, 2006 http://www.ilo.org/public/libdoc/ilo/2006/106B09_395_engl.pdf</p>
133	<p>How many young women and men (15-24 years) of your community/people are enrolled in vocational education programmes at secondary or postsecondary level?</p>	<p>Please indicate how many young women and men between 15 and 24 years of age are currently in school (secondary or post-secondary), or enrolled in vocational training? Vocational training can take the form of apprenticeships or schooling that educate people to take up employment that requires a particular skill set.</p> <p>The response options are the following, for15-24 year old women and men respectively:</p> <ul style="list-style-type: none"> • None = Nobody (0%) • One out of five = a few people (up to 20 %) • Two out of five = a bit less than half (up to 40%) • Three out of five = a bit more than half (up to 60 %) • Four out of five = most people (up to 80%) • Five out of five = everybody (up to 100 %) • No data available <p>The facilitator may have to help making this</p>	<p>This question is related to Article 21(1) of UNDRIP, and monitors whether indigenous people have access to general vocational training without discrimination. The right to education is enshrined in the UDHR, the ICESCR and the CRC, as well as ILO Convention No. 111</p> <p>The indicator we use is aligned with one of the OHCHR’s illustrative indicators on the right to education (UDHR, Article 26), the “proportion of students enrolled in vocational education programmes at secondary and post-secondary level”. This indicator monitors “accessibility to secondary and higher education”. Various international instruments and bodies reiterate the importance of vocational education as an integral part of secondary and higher education, including:</p> <ul style="list-style-type: none"> • Article 13(2) of the International Covenant on Economic, Social and Cultural Rights, which sets out that States have the obligation to make 	<p>Article 21(1) of UNDRIP.</p>	

		<p>assessment, based on the community's discussions.</p> <p>Please use the text box to provide additional information, as relevant.</p>	<p>secondary education, including technical and vocational education, generally available and accessible to all by every appropriate means</p> <ul style="list-style-type: none"> • The Committee on Economic, Social and Cultural Rights, which considers that technical and vocational education forms an integral element of all levels of education, including higher education • In his 2014 report on the right to education, the Special Rapporteur noted "technical and vocational education and training is an integral part of the right to basic education". • The right to education, which explicitly includes vocational training, is also covered in articles 28 and 29 of the UN Convention on the Rights of the Child. 		
16. Evaluation of the questionnaire					
134	How many working hours did it take to complete the questionnaire?	Please estimate how long it has taken the community to fill out the questionnaire, and put the number of working hours in the text box.	In order to learn from experience and improve the Indigenous Navigator and the questionnaire, we will appreciate your responses to these basic evaluation questions		
135	Overall, how relevant are the questions for your community/people?	Please indicate whether your community / people found the questions relevant to their situation? Were important issues touched upon in useful ways?	In order to learn from experience and improve the Indigenous Navigator and the questionnaire, we will appreciate your responses to these basic evaluation questions		
136	Overall, how easy was it to answer the questions?	In general terms, was it straightforward for your community / people to answer the different questions – or difficult?	This information is relevant for our continued discussion on the use and adjustments of our tools, including development of these guidance notes.		

137	What are the main observations (positive and negative) that you have with regards to the questionnaire and the methodology?	Any observations you have are of interest to us!	Again, for our continued discussion the use and adjustments of our tools, including development of these guidance notes.		
138	What are your recommendations to improve the questionnaire and methodology?	Any recommendations you have are of interest to us!	Again, for our continued discussion the use and adjustments of our tools, including development of these guidance notes.		