OCTOBER 2020

Indigenous women's realities:

Insights from the Indigenous Navigator

INDIGENOUS NAVIGATOR

Wampis women in a circle.
CREDIT: IWGIA/ PABLO LASANSKY.

"If we have existed for more than 500 years, it is precisely because of our resistance and [because] we want to continue calling ourselves indigenous women (...) So, we are just trying to strengthen our capacities to have our own voice, which is not so easy either, is it? But we are in that process. Likewise, as indigenous women, it is important to have a space of our own."
(INTERVIEW 2).

Acknowledgements

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

Cover photograph: Indigenous women working in a tea plantation in Bangladesh. Credit ILO
Editor: Laurie Munslow
Design & layout: www.nickpurserdesign.com

HURIDOCS CIP DATA
Title: Indigenous women's realities: Insights from the Indigenous Navigator
Publishers: The International Work Group for Indigenous Affairs (IWGIA) and the International Labour Organization (ILO)
Number of pages: 57
Language: English
Geographical area: Africa, Asia and Latin America
Date of publication: October 2020
ISBN: 978-87-93961-09-8

CONTENTS

LIST OF ACRONYMS

AIPP	Asia Indigenous Peoples Pact
AIWN	Asian Indigenous Women's Network
CIPO	Cambodia Indigenous Peoples Organization
ECLAC	Economic Commission for Latin America and the Caribbean
FIMI	International Indigenous Women's Forum
IANWGE	Inter-Agency Network on Women and Gender Equality
ILO	International Labour Organization
IPMG	Indigenous Peoples Major Group
IWGIA	International Work Group for Indigenous Affairs
OECD	Organisation for Economic Co-operation and Development
NGO	Non-governmental organization
OHCHR	Office of the High Commissioner for Human Rights
ONAMIAP	Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú
ONIC	Organización Nacional Indígena de Colombia
OSRSG-VAC	Office of the Special Representative of the Secretary-General on Violence against Children
PINGO's Forum	Pastoralists Indigenous Non-Governmental Organization's Forum
SDGs	Sustainable Development Goals
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
UNPFII	United Nations Permanent Forum on Indigenous Issues
UN-Women	United Nations Entity for Gender Equality and the Empowerment of Women

LIST OF FIGURES

LIST OF TABLES

Indigenous Navigator training, Kenya.
CREDIT: ILEPA

EXECUTIVE SUMMARY

The result of a collective and community-led data-gathering exercise relying on the Indigenous Navigator framework and tools, this report identifies and discusses the experiences, needs, concerns and aspirations of indigenous women in 11 countries across Africa, Asia and Latin America. Indigenous women across all regions reported that they face multiple discrimination, unequal pay, violence and harassment, both within and outside their communities, limited access to health services, lack of recognition of their land rights, and limited participation in decision-making affecting their lives. In the context of the COVID-19 pandemic, pre-existing inequalities and intersecting forms of discrimination have placed indigenous women in a particularly vulnerable situation. Despite these persisting challenges, experiences reported through the Indigenous Navigator Initiative testify to indigenous women's role as leading actors in building resilience. This report highlights the importance of engaging indigenous women in initiatives such as the Indigenous Navigator and sheds light on their vital contributions. The report's analysis aims to contribute to a better understanding of the situation of indigenous women and provides concert recommendations for the formulation of strategies and interventions to respond to their specific needs and demands.

Action should be taken to ensure that indigenous women are able to realize their political rights and for leveraging their leadership, through support for indigenous women's organizations and diversifying skills and abilities for their effective participation in decision-making forums. Much remains to be done to realize indigenous women's right to education. This requires identification of and sustained action to tackle barriers faced by indigenous women and girls in accessing education at all levels, including vocational training. Additionally, indigenous women's rights at work, as well as their right to freely engage in traditional and other economic activities, including sustainable entrepreneurial activities, should be promoted and protected. Linked to this, it is essential to step-up action to enhance the recognition and protection of women's rights to land and natural resources, and to ensure their access to remedies in case of dispossession. Efforts to build social protection floors and systems should pay specific attention to the needs and priorities of indigenous women as identified though their participation in the design of related measures and programmes. Finally, it is urgent to challenge and end discriminatory attitudes and stereotyping as well as harassment and violence based on ethnicity, indigenous identity and gender, phenomena that are persisting and entrenched obstacles to indigenous women's equality. This should include building strong institutions to provide appropriate response to cases of gender-based violence against indigenous women, as envisaged in ILO Violence and Harassment Convention, 2019 (No. 190). In the context of the Indigenous Navigator Initiative, data gathering efforts with a specific focus on indigenous women could be considered.

Indigenous women working in a tea plantation in Bangladesh.
CREDIT: ILO

INTRODUCTION

Indigenous women around the world are demanding respect for their individual and collective rights, cultures and identities, and, in doing so, are invoking the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the International Labour Organization (ILO) Indigenous and Tribal Peoples Convention, 1989 (No. 169). Both instruments emphasize the right to equality and call for measures to tackle the discrimination faced by indigenous women and improve their economic and social conditions. The Beijing Declaration and Platform for Action adopted in 1995 at the Fourth World Conference on Women acknowledges the "diversity of women and their roles and circumstances" and calls upon States to ensure equality of rights for all women.

The Indigenous Navigator is a framework for the community-based monitoring of indigenous peoples' rights and development. It offers a new and innovative way for indigenous women to share first-hand information and knowledge about their lived realities, thus empowering them in their efforts to claim their rights. The Indigenous Navigator Initiative was launched in 2014 with the support of the European Union. It is implemented through a consortium of partners including the International Work Group for Indigenous Affairs (IWGIA), the Forest Peoples Programme, the Tebtebba Foundation, the Asia Indigenous Peoples Pact (AIPP), the Danish Institute for Human Rights and the ILO. Since 2017, these consortium partners have been working with local organizations in 11 countries[1] to support indigenous communities' efforts to increase understanding and awareness of their rights and enable them to voice their most pressing demands.

1. Kapaeeng Foundation, from Bangladesh; Centro de Estudios Jurídicos e Investigación Social, from the Plurinational State of Bolivia; Cambodia Indigenous Peoples Organization, from Cambodia; Association OKANI, from Cameroon; Organización Nacional Indígena de Colombia and Centro de Cooperación al Indígena, from Colombia; Mainyoito Pastoralists Integrated Development Organization and Indigenous Livelihoods Enhancement Partners, from Kenya; Lawyers' Association for Human Rights of Nepalese Indigenous Peoples, from Nepal; Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú and Peru Equidad: Centro de Políticas Públicas y Derechos Humanos, from Peru; Tebtebba Foundation (Indigenous Peoples' International Centre for Policy Research and Education (Tebtebba)), from the Philippines; Vereniging van Inheemse Dorpshoofden Suriname (Association of Indigenous Village Leaders in Suriname), from Suriname; and Association for Law and Advocacy for Pastoralists and the Pastoralists Indigenous Non-Governmental Organization's Forum (PINGO's Forum), from Tanzania.

The Indigenous Navigator provides access to data that has been collected and shared by indigenous communities themselves through various methodologies, such as focal groups, community assemblies, and individual and household surveys. The data for this report was collected through questions aimed at exploring indigenous communities' perceptions with regard to the realization of their collective and individual rights. As part of this exercise, indigenous women were involved in the data-collection activities, both as data collectors and respondents. They also participated in several capacity-building activities, such as training on data gathering, and in awareness-raising and alliance-building activities. As a result, indigenous women and their representative organizations increased their capacity to monitor their rights and established communication channels with strategic stakeholders. The persistent challenges faced by indigenous women, as identified through the Indigenous Navigator, include multiple discrimination; unequal pay; violence and harassment, both within and outside their communities; limited access to health services; lack of recognition of their land rights; and limited participation in decision-making processes that affect their lives.

Nevertheless, indigenous women play a crucial role in advancing their own rights and those of their communities. For instance, one of the Indigenous Navigator Initiative's local partners is the Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú (National Organization of Andean and Amazonian Indigenous Women of Peru) (ONAMIAP), an indigenous-women-led organization. Other local partners, such as the Organización Nacional Indígena de Colombia (National Indigenous Organization of Colombia) (ONIC), have dedicated themselves to supporting the rights of indigenous women.[2] Another partner, the Pastoralists Indigenous Non-Governmental Organization's Forum (PINGO's Forum), of Tanzania, has provided training to pastoralist women with a view to increasing their access to social services and their economic empowerment (PINGO's Forum 2018).[3] The Cambodia Indigenous Peoples Organization (CIPO), on the other hand, is active in building knowledge on the situation of indigenous women. CIPO conducted research (Vann 2019), in partnership with the Royal University of Phnom Pen, on indigenous women's voices, livelihoods and climate change adaptation in two provinces of Cambodia. Furthermore, the Vereniging van Inheemse Dorpshoofden Suriname (Association of Indigenous Village Leaders in Suriname) has included indigenous women in several objectives of its multiannual strategy programme, following its participation in training on human rights, women's rights and microenterprise development (IUCN, USAID 2015).

Women participating in Indigenous Navigator activity, Suriname.
CREDIT: VIDS

2. The ONIC has an office for indigenous women, family and generations. See: https://www.onic.org.co/consejeria-mayor-de-gobierno/consejeria-de-mujer-familia-y-generacion (in Spanish)
3. Through its women's department, PINGO's Forum has successfully included pastoralist entrepreneurship women's groups from different localities in capacity-building training relating to their economic activities. As a result of these training sessions, women participate more frequently in decision-making, which was previously dominated by men (PINGO's Forum 2018).

The main aim of this report is to identify and discuss the experiences, needs, concerns and aspirations of indigenous women, including in relation to the current COVID-19 pandemic, based on data captured through the Indigenous Navigator. Part I of the report provides an overview of the rights of indigenous women, as enshrined in international instruments, and presents data concerning their socio-economic conditions. Part II of the report describes the Indigenous Navigator Initiative and indicates how the gender dimension has been integrated into the framework and its related activities. Using the information collected through the Indigenous Navigator and interviews carried out with local partners, Part III looks into specific aspects of the lives of indigenous women, including discrimination, violence against women and girls, land ownership, participation in public life, their general and economic situation, and employment and occupation. Part IV identifies key areas for future action and concludes with a number of policy recommendations.

This report aims to contribute towards a better understanding of the situation of indigenous women and seeks to assist governments and international development actors in devising strategies that address the specific demands of indigenous women, with their participation. Furthermore, the report testifies to the importance of engaging indigenous women in initiatives such as the Indigenous Navigator and sheds light on their key contributions. Additionally, it aims to recognize the role of indigenous women as leading actors in building resilience and in shaping the response to the COVID-19 pandemic.

Production of herbal soaps and face shields by indigenous women, Philippines.
CREDIT: TEBTEBBA

Women at community meeting, Nepal.
CREDIT: ENA ALVARADO MADSEN/ IWGIA

1. A GLOBAL PERSPECTIVE ON THE SITUATION OF INDIGENOUS WOMEN

1.1. INDIGENOUS WOMEN'S RIGHTS: FIRMLY GROUNDED IN INTERNATIONAL INSTRUMENTS

In addition to UNDRIP and the Indigenous and Tribal Peoples Convention, 1989 (No. 169), general human right instruments are also relevant for the protection of indigenous women's rights, including the International Covenant on Civil and Political Rights; the International Covenant on Economic, Social and Cultural Rights; the International Convention on the Elimination of All Forms of Racial Discrimination; and the Convention on the Elimination of All Forms of Discrimination Against Women. The latter Convention specifically recognizes the role of rural women in the economic survival of their families and sets out States parties' obligations to adopt measures to ensure that women participate in and benefit from rural development. Although the United Nations human rights treaties do not contain specific provisions on indigenous women, the treaty bodies that monitor their implementation have addressed the situation of indigenous women in the exercise of their monitoring functions. For instance, in its general recommendation No. 24 (1999) on women and health (Article 12 of the Convention), the Committee on the Elimination of Discrimination against Women states that special attention should be paid to the health, needs and rights of women belonging to vulnerable and disadvantaged groups, including indigenous women (UN 1999, para. 6). The Committee on the Elimination of Racial Discrimination has underlined the importance of national laws and measures that address the specific needs of indigenous women (UN 2019, para. 26), and has expressed concern about cases involving the systematic abuse, violence and abduction of indigenous women (UN 2017, paras. 23 and 24). The Beijing Declaration and Platform for Action acknowledges the "diversity of women and their roles and circumstances" and calls on States to

> *[i]ntensify efforts to ensure equal enjoyment of all human rights and fundamental freedoms for all women and girls, who face multiple barriers to their empowerment and advancement because of such factors as their race, age, language, ethnicity, culture, religion or disability, or because they are indigenous people. (UN 1995).*

In addition to gender discrimination, indigenous women have continuously suffered from colonial perceptions of their cultures and related stereotypes (Xanthaki 2019). While they share the same concerns as other women, they may have very specific needs and may offer another perspective on the lived reality of women based on their historical and cultural backgrounds (UNFPA and CHIRAPAQ, 2018). In recent years, international indigenous women's movements have emerged and framed a discourse that harmonizes women's rights with respect for indigenous peoples' collective rights, at once advancing their own aspirations and those of indigenous peoples. This has been the case for the International Indigenous Women's Forum (FIMI), the Enlace Continental de Mujeres Indígenas de las Américas (Continental Network of Indigenous Women of the Americas), the African Indigenous Women's Organization, the Asian Indigenous Women's Network (AIWN), the National Indigenous Disabled Women Association in Nepal and the Pastoral Women's Council in Tanzania, among others.

Addressing the situation of indigenous women therefore demands an intersectional approach that takes into consideration both a gender and an indigenous peoples' perspective. In this regard, international instruments for the protection of indigenous peoples, namely Convention No. 169 and UNDRIP should be given particular attention. Convention No. 169 guarantees indigenous and tribal peoples the enjoyment of human rights and fundamental freedoms without hindrance or discrimination. In doing so, it sets forth States parties' obligations to ensure indigenous peoples' participation in decision-making processes that affect their lives, including with regard to the protection of their traditional lands, access to justice, access to culturally appropriate healthcare and education, and adequate working conditions. It reflects both a collective and individual dimension of rights by ensuring that the provisions of the Convention are applied to both indigenous women and men, without discrimination (Article 3). It also requires governments to adopt measures to ensure equal treatment in employment for indigenous women and men, and protection from sexual harassment (Article 20). When it comes to monitoring the implementation of this Convention, the ILO Committee of Experts on the Application of Conventions and Recommendations has paid special attention to indigenous women, including in relation to employment, vocational training and access to reproductive health services (ILO 2019). Other ILO instruments of general scope that provide protection for indigenous women against discrimination and gender-based violence in the world of work are the Discrimination (Employment and Occupation) Convention, 1958 (No. 111) and the Violence and Harassment Convention, 2019 (No. 190).

UNDRIP also includes specific provisions on indigenous women. Article 21(2) calls on States to take measures to improve indigenous women's economic and social conditions, Article 22(2) requires the adoption of measures to ensure the protection of indigenous women against all forms of violence and discrimination, while Article 44 states that all the rights and freedoms recognized in UNDRIP are equally guaranteed to male and female indigenous individuals. The United Nations Permanent Forum on Indigenous Issues (UNPFII), a body established in 2000 to advise the Economic and Social Council on questions concerning indigenous peoples, has also devoted attention to the situation of indigenous women by consistently making specific recommendations and providing meaningful guidelines to States and the UN system in this regard. It has recalled that indigenous women "are not a homogenous category but represent a wide variety of cultures with different needs and concerns" and that this "should be a central premise for the design of policies and programmes" (OSAGI, UNPFII 2010). Importantly, with regard to post-conflict reconstruction, the UNPFII has urged States to "intensify efforts at the national level to implement Security Council resolution 1325 (2000) on women and peace and security, including through national action plans that pay special attention to indigenous women" (UN 2006). The United Nations Security Council resolution calls on actors involved in the negotiation and implementation of peace agreements to adopt measures to support local women's peace initiatives and indigenous processes for conflict resolution. Furthermore, addressing the concerns of indigenous and tribal peoples, and particularly those of indigenous women,

is key for realizing the Sustainable Development Goals (SDGs) and leaving no one behind (ILO 2019a). In particular, the achievement of Goals 5, 8, 10 and 15 will entail the empowerment of indigenous women, respect for their cultural identities and ensuring a future that works for them. In the light of how important the 2030 Agenda for Sustainable Development is for their future, indigenous women have been actively participating in the follow-up of the SDGs, including through the International Indigenous Women's Forum.

1.2. THE SOCIO-ECONOMIC CONTEXT OF INDIGENOUS WOMEN

According to an ILO study published in 2019, women account for 238.4 million of the world's 476.6 million indigenous peoples. In general, indigenous peoples continue to live in rural areas; however, in Latin America and the Caribbean, this pattern has progressively changed (ILO 2019a). The study showed that approximately 52.2 per cent of the indigenous peoples living in the region has now settled in urban areas, where 64.4 per cent of indigenous women are now employed (ILO 2019a). In countries in other regions, a similar tendency has been observed. In Bangladesh, one of the countries covered by the Indigenous Navigator, many indigenous women have moved to large cities, where they are working in the garment industry (Guhathakurta 2015). In addition to the search for better income-generation opportunities and the pursuit of an improved quality of life, other factors that have caused the increase in indigenous women's migration to urban areas include restrictions on accessing land, degradation of land and climate change (ILO 2019a).

A lack of education or low levels of educational attainment are factors that determine the type of work performed by indigenous women and, consequently, have an impact on their incomes. In fact, the rate of participation of indigenous women in the informal economy is higher than that of non-indigenous women. Globally, some 53.5 per cent of indigenous women in employment have no formal education; in Africa, this proportion reaches as high as 89.9 per cent (ILO 2019a). A study published by the Economic Commission for Latin America and the Caribbean (ECLAC) has also shown that the illiteracy rate among young indigenous women (aged 15–24) is alarmingly high in both urban and rural areas in Latin America. In some countries in the region, the illiteracy rate of young indigenous women in rural areas is above 15 per cent (Del Popolo 2018).

Despite this worrying scenario, some indigenous women have found ways to improve their socio-economic conditions through entrepreneurship. Research and practice have shown that "developing an entrepreneurial spirit among indigenous peoples, and among indigenous women in particular, could contribute to the promotion of their well-being" and encourage indigenous women to organize and participate in decision-making processes that affect their lives (OECD 2019; Croce 2020; ILO forthcoming). This report details some of the experiences of indigenous women engaged in entrepreneurship, as captured by the Indigenous Navigator, with the aim of boosting their potential when it comes to developing responses for reactivating the economy in the post-COVID era.

1.3. INDIGENOUS WOMEN AND THE CHALLENGES EMERGING DURING THE COVID-19 PANDEMIC

The COVID-19 pandemic has posed additional challenges for indigenous women around the world, making them particularly vulnerable (UN-Women 2020). According to the Inter-Agency Network on Women and Gender Equality (IANWGE), indigenous women "face greater risks due to social, legal and physical barriers, leading to disparities in access, quality and availability of healthcare" (IANWGE 2020, 8).

In some countries, indigenous women living in remote areas have suffered from a lack of access to obstetric care and maternal health services due to the absence of transportation services (UNPFA 2020).

Indigenous women are also more exposed to gender-based violence due to lockdown measures (OHCHR 2020; Care International, UN Women 2020, 26). In Asia, there have been reports of the harassment, rape, attempted rape, imprisonment, and killings of indigenous women human rights defenders during the COVID-19 crisis (NIWA, AIPP 2020). Furthermore, alarming signs of income loss and food insecurity have been identified among indigenous women (ILO 2020).

For indigenous women with disabilities, the situation is even more complex. During the pandemic, these women, who are sometimes in complete social isolation, have been exposed to a higher risk of violence and abuse, even from family members on whom they are fully dependent (Santos 2020). In such cases, access to justice has been severely restricted due to the confinement measures imposed in various countries (Care International, UN Women 2020). Furthermore, information about the COVID-19 pandemic is not being delivered in a culturally appropriate and inclusive manner (Gurung 2020).

Given the specific challenges faced by indigenous women, a response that takes their needs and perspectives into account is essential to build a "better normal" after the COVID-19 pandemic (ILO 2020). While a certain amount of reluctance has sometimes been noted when it comes to addressing the gender dimension in indigenous peoples' issues, including a gender perspective has been identified by the Secretariat of the UNPFII as "a means by which to identify and address gender-differentiated needs in a more accurate and targeted way" (OSAGI, UNFPII 2010).

In recent years, an increasing number of indigenous women have been bringing their own perspectives to the gender discussion and mobilizing as part of indigenous women's organizations in an intersectional practice that simultaneously focuses on discussing decolonization, indigenous peoples' collective rights and the human rights of indigenous women. In the context of the COVID-19 pandemic, this perspective is echoed in the mobilization of various indigenous women's organizations, which have been arguing that their transformative and intersectional perspectives must be at the centre of a just recovery (FIMI et al. 2020; MADRE 2020).

In this sense, while women are disproportionally affected by the COVID-19 crisis, they are also taking the lead in building the response. Women's leadership in the response to the pandemic must be recognized and women must be included in the entire decision-making process (IANWGE 2020). The situation is not different for indigenous women's organizations, which are also stepping up to the challenge (NIWA, AIPP 2020). In Peru, the indigenous-women-led organization ONAMIAP actively demanded a culturally appropriate and gender-sensitive response to the COVID-19 pandemic (ONAMIAP 2020). In addition, indigenous women have been at the forefront of communal lockdown initiatives (ONAMIAP 2020a). The National Indigenous Disabled Women Association in Nepal has been disseminating information about COVID-19 and providing food and sanitation supplies to indigenous communities (Gurung 2020).

Considering the particular situation of indigenous women, the Committee on the Elimination of Discrimination against Women has called on States parties to put targeted strategies in place to mitigate the devastating impact of COVID-19 on indigenous women (OHCHR 2020a). In some countries, investing in indigenous women's economic empowerment is being seen as a key element in building back better after the pandemic (UN-Women 2020; 2020a). Efforts to respond to the COVID-19 crisis should therefore foster, not undermine, a transformative agenda for gender equality.

Indigenous Navigator Workshop, Peru.
CREDIT: IWGIA/ PABLO LASANSKY

2. THE INDIGENOUS NAVIGATOR FRAMEWORK: THE INDIGENOUS WOMEN'S DIMENSION

2.1. INDICATORS AND THE GENDER DIMENSION

The Indigenous Navigator is a framework enabling indigenous peoples to monitor their rights and development. It was designed in accordance with Office of the High Commissioner for Human Rights (OHCHR) guidelines on the measurement and implementation of human rights indicators (OHCHR 2012) and encompasses more than 150 indicators (IWGIA 2020) grouped into 13 thematic domains.[4] The indicators selected for the framework are not only directly related to UNDRIP but also to Convention No. 169 and UN human rights instruments. This report focuses on the indicators relating to discrimination, violence against women and girls, participation in public life, land ownership, access to education, and employment and occupation.

4. These are: (i) general enjoyment of human rights and fundamental freedoms without discrimination; (ii) self-determination; (iii) cultural integrity; (iv) lands, territories and resources; (v) fundamental rights and freedoms; (vi) participation in public life; (vii) legal protection, access to justice and remedy; (viii) cross-border contacts; (ix) freedom of expression and media; (x) general economic and social development; (xi) education; (xii) health; and (xiii) employment and occupation (Indigenous Navigator 2020).

The Indigenous Navigator framework includes three types of indicators (Indigenous Navigator 2020, 6):

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

This report primarily examines the information provided against the outcome indicators, since it aims to present indigenous women's voices and their experiences. Data on outcome indicators was collected through responses to "community questionnaires", which were answered through collective assessments and data collection on the ground by the communities themselves. In the Philippines, for example, nine indigenous women participated in a focus group discussion on food security and indigenous women. This led to improvements to the food security component of the community questionnaire in the light of the details they provided regarding their crop calendar and their traditional roles in food production.

2.2. DATA COLLECTION AND INDIGENOUS WOMEN'S PARTICIPATION

Data was collected in 11 countries, and over 200 communities were involved in the data gathering and analysis (IWGIA 2020). The data collected must undergo a validation process and can only be used with the free, prior and informed consent of participating communities. In accordance with these considerations, this report uses data gathered from 146 questionnaires that were answered by indigenous communities in Africa, Asia and South America. In Africa, 35 questionnaires were answered by communities in Cameroon, 6 in Kenya and 5 in Tanzania. In Asia, 25 questionnaires were answered in Bangladesh, 11 in Cambodia, 10 in Nepal and 2 in the Philippines. Lastly, 18 community questionnaires were answered in the Plurinational State of Bolivia, 17 in Peru, 12 in Suriname and 5 in Colombia. As demonstrated in table 1, one questionnaire may cover one or more communities and more than one indigenous people.

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

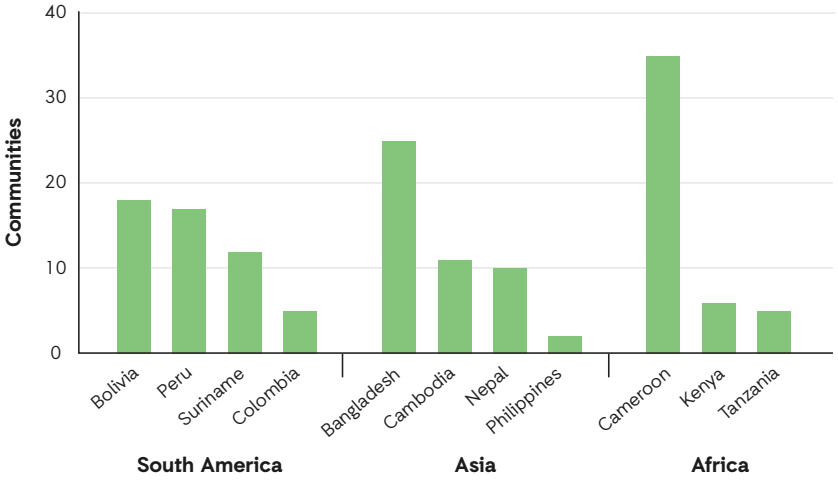


Table 1: Coverage by questionnaire

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

Note: Table created using question T2-V9-1

Responses to the questionnaires provided by communities covered by the Indigenous Navigator do not represent the reality of the entire indigenous population in the countries concerned. They do, however, offer a snapshot of the realities of life for indigenous peoples in the different countries. Table 2 presents a comparison between the total indigenous population in a country and the total indigenous population covered by the Indigenous Navigator in the respective country. It therefore provides an estimate of the proportion of a country's indigenous population covered by the project. Suriname recorded the greatest coverage of the indigenous population, at almost 18 per cent; in the remaining countries, coverage was less than 10 per cent. No information on the total indigenous population in Tanzania was available.

Table 2: Indigenous population covered by the community surveys

Country	Total population[5]	Population covered by questionnaires	Proportion
Bangladesh	1,726,715	64,211	3.72%
Bolivia	3,240,947	9,862	0.30%
Cambodia	471,708	1,039	0.22%
Cameroon	339,724	10,675	3.14%
Colombia	1,690,538	2,118	0.13%
Kenya	4,621,280	55,650	1.20%
Nepal	10,055,726	107,657	1.07%
Peru	6,599,073	6,818	0.10%
Philippines	14,846,263	1,104	0.007%
Suriname	21,836	3,841	17.59%
Tanzania	-	17,556	-

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

The data-collection effort was coordinated by Indigenous Navigator's local partners, namely community-based indigenous peoples' NGOs, civil society organizations, indigenous lawyers' associations and indigenous women's organizations. Data was collected by indigenous peoples themselves through various methods, sometimes used simultaneously, that were respectful of communities' internal processes. The methodologies most often employed were focal groups and community assemblies. To a lesser extent, individual and household surveys and interviews with key informants were also undertaken (see table 3).

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

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

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

The perspectives of indigenous women have not remained invisible in the context of the Indigenous Navigator. Elements for assessing the situation of indigenous women were mainstreamed throughout the framework, with gender equality being considered as a key issue for several substantial rights. In this sense, specific questions about the situation of women and girls were posed and, wherever possible, data was disaggregated by sex. In some communities, special attention was given to providing a gender-adequate environment for respondents during the data-gathering exercise. In this sense, in certain communities in Africa, data collection was conducted in two phases: one with groups of women, the other with groups of men (Indigenous Navigator 2020). Moreover, indigenous women were involved in the data collection not only as respondents but also as data collectors. Between 2017 and 2018, a total of 542 women from the 11 target countries received training on how to gather data using the Indigenous Navigator's questionnaires.

2.3. DATA ANALYSIS AND GENERAL REMARKS ON THE INDIGENOUS NAVIGATOR METHODOLOGY

The data collected for the Indigenous Navigator project represents respondents' perceptions and experiences on the ground and does not represent official statistical data. Instead, the information provides

an insight into indigenous peoples' realities and perspectives, providing a space for indigenous groups in general, and for indigenous women and girls in particular, to express their views on the realization of their rights. In this sense, it represents respondents' own perceptions with regard to the framework's indicators.

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

In light of these factors, this report's aim is not to make comparisons between countries or communities, but rather to bring indigenous women's experiences to light. The Indigenous Navigator data will be used in an illustrative manner to highlight the testimonies of indigenous women. Furthermore, the statistics presented report the country average. The data should not be considered to be representative of all indigenous groups in a certain country, but as the average by country for those communities covered by the Indigenous Navigator.

The analysis of the data collected through the Indigenous Navigator framework was supplemented by a survey on the impact of the COVID-19 pandemic on partners' activities and by in-depth, semi-structured interviews with local partners. In total, 11 interviews were conducted with partners from all regions (see Annex I). For confidentiality purposes, interviewees' identities have been anonymized. The report is also informed by relevant material produced by the ILO, other UN agencies, governments, and indigenous peoples' organizations, including partners of the Indigenous Navigator Initiative.

Indigenous Navigator Training, Colombia.
CREDIT: IWGIA/ ENA ALVARADO MADSEN.

2.4. INDIGENOUS WOMEN'S PARTICIPATION: A CENTRAL ELEMENT OF THE INDIGENOUS NAVIGATOR

Many indigenous women who were involved in the project's activities emphasized that these had helped to build their confidence. The web portal, tools, training resources and guidance materials on the initiative played an important role in building the capacities of indigenous women and raising awareness of their rights.

Furthermore, the Indigenous Navigator activities provided opportunities for alliance-building between indigenous organizations, including indigenous women' organizations, and other strategic stakeholders around the world. One example is ONAMIAP, which participated in the High-Level Political Forum during the first year's implementation of the Indigenous Navigator and subsequently became affiliated with the Indigenous Peoples Major Group (IPMG). Additionally, important national alliance-building workshops have been undertaken with strategic partners for action, such as national human rights institutions, government bodies, coordination bodies on indigenous issues, the media, trade unions, UN agencies and development partners. In Cameroon in December 2018, a national dialogue on the rights of indigenous peoples was held, with the participation of 20 indigenous women. In the Plurinational State of Bolivia in 2018, three training workshops on the SDGs and other frameworks relating to the human rights of indigenous peoples were held for indigenous organizations and municipal institutions and were attended by 33 indigenous women. Nine indigenous organizations in the Plurinational State of Bolivia have now established channels of communication and contact with national strategic partners with regard to data about indigenous peoples and the SDGs. These organizations include two indigenous women's organizations, the Confederación Nacional de Mujeres Indígenas de Bolivia and the Consejo de Mama Tallas (Alianza de Mujeres Indígenas de Tierras Altas).

In 2019, national partners and indigenous peoples' communities in the Plurinational State of Bolivia, Colombia and Peru established communication channels, alliances and partnerships with local municipalities, national civil society organisations, academia, and international organisations, including UN agencies (such as the United Nations Development Programme and UN-Women) and European Union delegations. In Peru, ONAMIAP conducted a workshop on the SDGs from the perspective of indigenous women, with 12 women participants from seven organizations. In November 2019, ONAMIAP became a member of the "Initiative group for dissemination, commitment and motivation to develop a monitoring and follow-up system for the implementation of the 2030 Agenda and the SDGs", organized by the Asociación Nacional de Centros, an association of NGOs.

Through all of these activities, indigenous women, their networks and organizations in the participant countries have increased their capacity to monitor their rights and development through the Indigenous Navigator. A publication on the Sustainable Development Knowledge Platform specifically noted the gender dimension of the Navigator:

> *The combination of rights sensitization, often for the first time, with local capacity building, data capture, ownership, and innovative cooperation linked by an online data portal and resource hub provided a novel practice. Additionally, the gender inclusivity of the project and its focus on local communities ownership of the data collection process allows for a rare opportunity to engage with indigenous women and provide a platform for their voice and perspectives. (SDG Partnerships Platform n.d.).)*

Women during Indigenous Navigator Training in Tanzania.
CREDIT: PINGOS FORUM

3. THE SITUATION OF INDIGENOUS WOMEN: THE INDIGENOUS NAVIGATOR DATA IN CONTEXT

The following sections discuss the key findings of the Indigenous Navigator, complemented by secondary data and information from interviews conducted with Indigenous Navigator's local partners, concerning the situation of indigenous women with regard to specific topics, namely: discrimination, violence and harassment, land ownership, participation in public life, economic and social conditions, education, and employment and occupation. This report therefore identifies the existing challenges faced by indigenous women, including in the context of the COVID-19 pandemic, with a view to formulating policy recommendations.

3.1. DISCRIMINATION AND HARASSMENT

Indigenous women and girls face multiple and intersecting forms of discrimination based on gender, age, ethnicity, geographic location and disability.[6] Indigenous women and girls are also affected by broader contexts of discrimination against indigenous peoples, which have their roots in colonial domination, as well as by limited access to social services and dispossession of their ancestral lands (UNICEF et al. 2013).

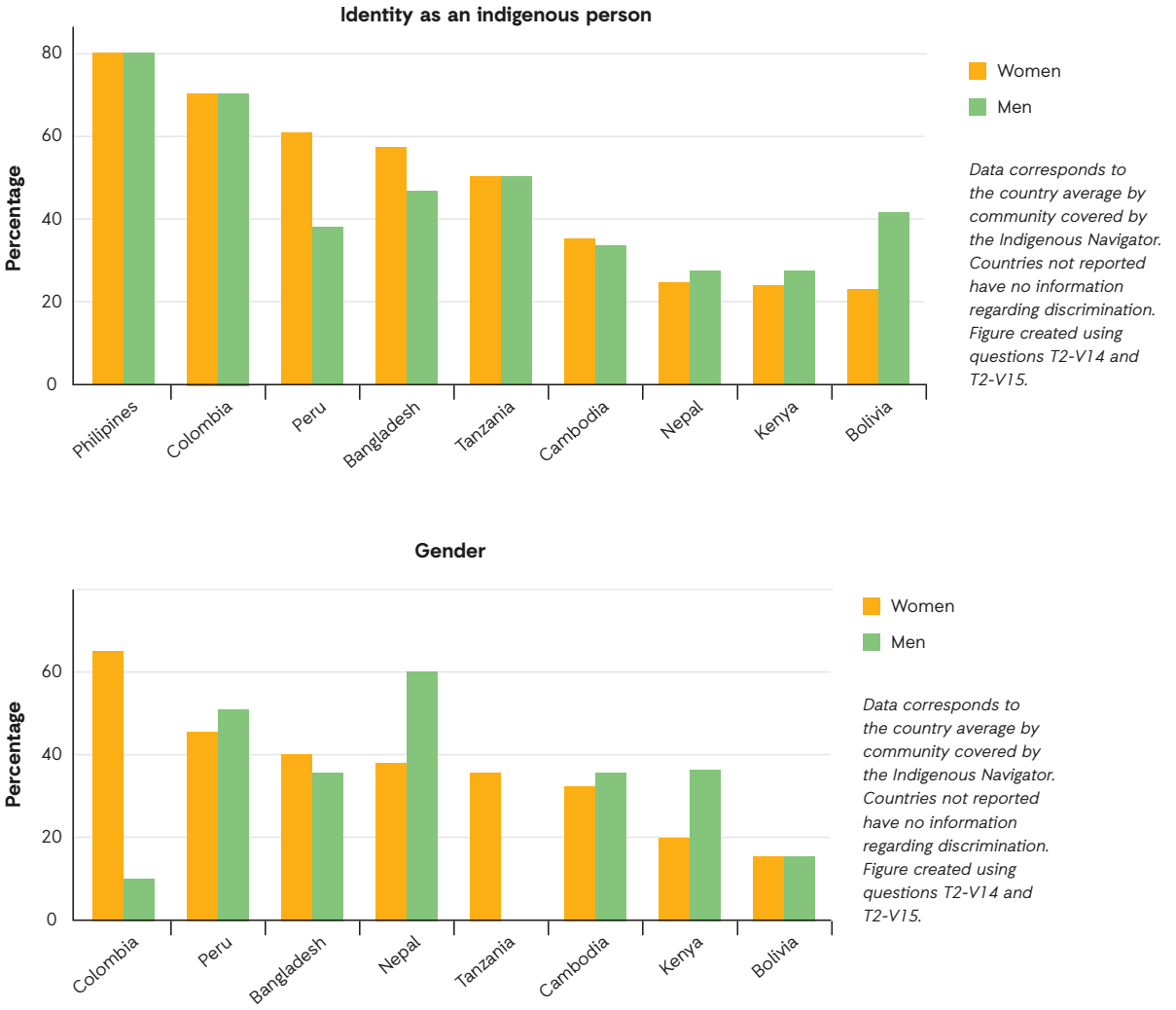
6. As the Human Rights Committee noted, "[d]iscrimination against women is often intertwined with discrimination on other grounds such as race, colour, language (...) or other status" (UN 2000).

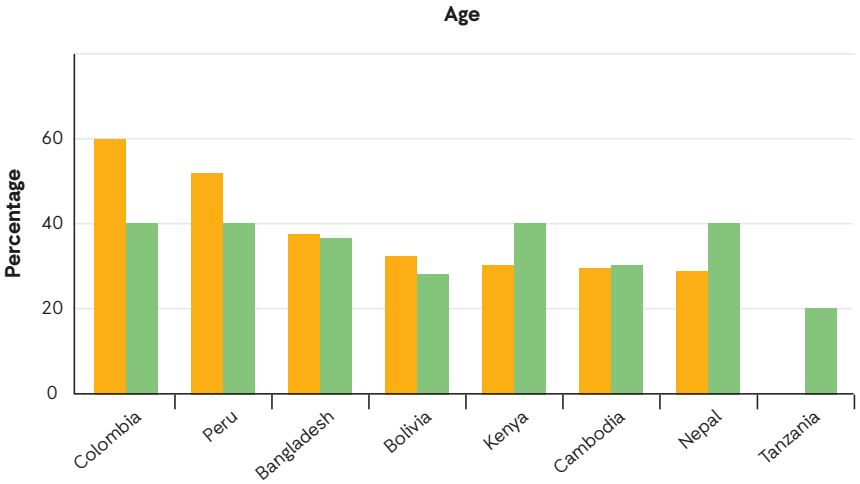
The Indigenous Navigator contributes to improving knowledge and understanding of the scope and nature of the discrimination, violence (including obstetric violence) and harassment that continue to be a lived reality for indigenous women. The Indigenous Navigator framework enables communities to explore the discrimination faced by indigenous women and men based on their indigenous origin or identity, gender, age and income. Figure 2 below compares the responses provided by indigenous women and men. While indigenous men have also reported high levels of discrimination, a small gap to the advantage of men has been observed in the majority of countries.

The Indigenous Navigator data shows that similar proportions of indigenous women and men reported discrimination connected to their indigenous identity in the majority of countries, exceeding 60 per cent in some cases. While two countries – one in Latin America, the other in Asia – reported considerable gaps to the detriment of women, another Latin American country revealed a significant gap to the disadvantage of men. The reporting of gender-based discrimination by indigenous women varied from almost 20 per cent to more than 60 per cent. In one Latin American country, women were significantly more likely to be victims of gender discrimination; whereas, in four countries, more men reported gender discrimination than women.

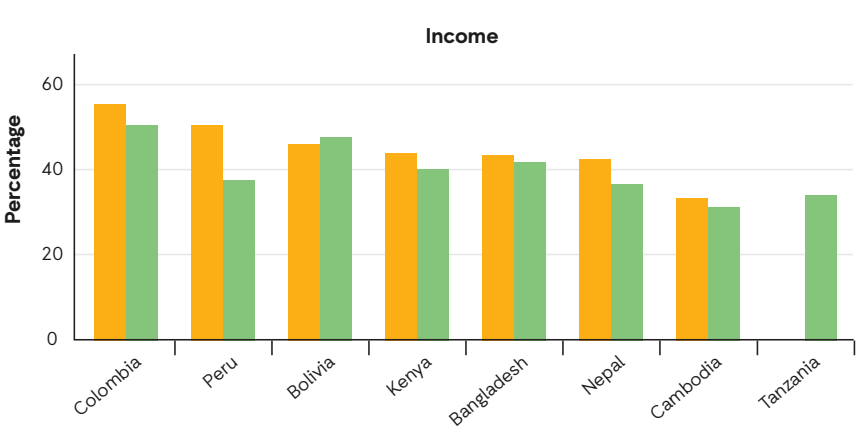
Between 40 per cent and 60 per cent of indigenous women reported age-related discrimination. In the majority of countries, indigenous women were more likely to face discrimination on the basis of age than men. Lastly, in all reporting countries at least 40 per cent of indigenous women reported income-related discrimination.

Figure 2: Population suffering from discrimination





Data corresponds to the country average by community covered by the Indigenous Navigator. Countries not reported have no information regarding discrimination. Figure created using questions T2-V14 and T2-V15.



Data corresponds to the country average by community covered by the Indigenous Navigator. Countries not reported have no information regarding discrimination. Figure created using questions T2-V14 and T2-V15.

Respondents[7] indicated that discrimination and harassment based on gender, language, physical appearance, ethnicity and poverty are part of everyday life for indigenous women, and are intensified in urban areas. The way indigenous women are represented by the media was also cited as an element that reinforced discrimination against them (Interview 2). Furthermore, respondents indicated that outside their communities, indigenous women often received lower wages than male workers for the same kind of work, which made them believe that their contribution to their households was underestimated. It was also reported that indigenous women received lower wages than their non-indigenous counterparts. In one African country, it was disclosed that products sold by indigenous women in local markets were valued at least 50 per cent lower than those traded by non-indigenous women (Interview 4).

Interviewees[8] highlighted how discrimination against indigenous women had led to limitations on their access to public services, particularly health services (Interview 7), which are often not provided in indigenous languages and therefore exclude those who do not speak the mainstream language. They also mentioned that indigenous women feel their participation in decision-making processes is undermined by their families, communities and societies. As one interviewee explained:

> *It is not easy for us; even in our own communities, we suffer from stigmatization. Sometimes they give us a position on the board of directors, or as heads or presidents, and they put you to the test. Men put us to the test. 'Let's see what a woman is going to do.' And at the first mistake, they 'destroy' you, as they say.*[9] (Interview 2)

7. In this report, the term "respondents" will refer to indigenous peoples that have responded to community questionnaires for the Indigenous Navigator initiative. In the questionnaires, respondents had the option to provide written comments in the field Additional Information field. Those comments that are particularly meaningful have been reproduced in this report as direct quotes.
8. The term "interviewees" is used in this report to refer to local partners who have participated in in-depth interviews, as detailed in Annex I.
9. Translated from Spanish.

A qualitative study conducted by the ILO with indigenous women from four different countries (Bangladesh, Plurinational State of Bolivia, Cameroon and Guatemala) found that the discrimination, violence and harassment (including intimidation and threats) experienced by indigenous women caused them to feel a sense of insecurity, about themselves and their communities, which severely affected their ability to organize and participate in decision-making (ILO, forthcoming).

3.2. LAND OWNERSHIP

Indigenous peoples' collective right to land is recognized in UNDRIP and Convention No. 169. However, data collected through the Indigenous Navigator demonstrates that the majority of communities have experienced at least some type of limitation on the exercise of their rights to land (see table 4). A lack of land title registration continues to be a problem in several indigenous communities, which also affects the capacity of indigenous women to generate income (OSAGI/UNFPII 2010). Restrictions on access to land, coupled with land degradation and climate change, are important factors leading to the migration of indigenous women to urban areas (ILO 2019a).

Table 4: Right to lands, territories and resources recognized by the Government

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

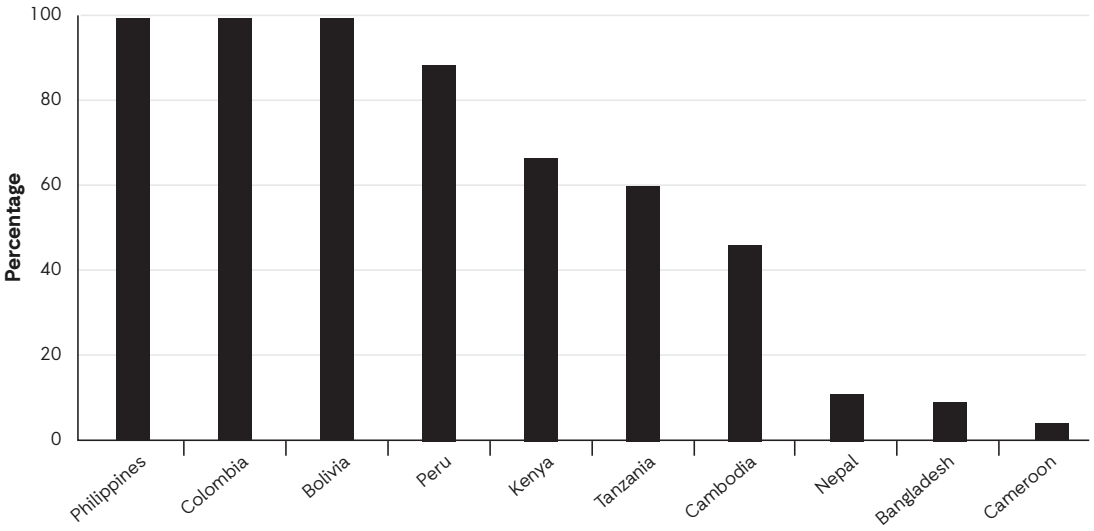
Notes: Data corresponds to the percentage of communities reporting different levels of government recognition. Countries not reported did not have any information. Table created using question T2-V41

In the context of the COVID-19 pandemic, in particular, access to land plays an important role in guaranteeing indigenous peoples' livelihoods and food security. As one interviewee from Asia explained, indigenous peoples who can produce on their own territory are much more resilient than their counterparts living in urban areas:

> *We are dependent on our own resources. We, our economy, and our culture, are not dependent on others; we depend on ourselves much more. For example, if in one community they have their own food, they have their own vegetables, farming, they can harvest from their own resources. So, there's not much impact from globalization (...) For example, they would even in some cases, they still have something to eat. That's our way but if, for example, in the city, now the food prices are increasing, everything is soaring up in price. So, also income is going down.* (Interview 11)

In the context of the Indigenous Navigator, Latin America is the region in which more indigenous communities have collective land titles, as demonstrated in figure 3. In places with collective land titles, interviewees reported that men and women had equal access to land and natural resources (Interview 6).

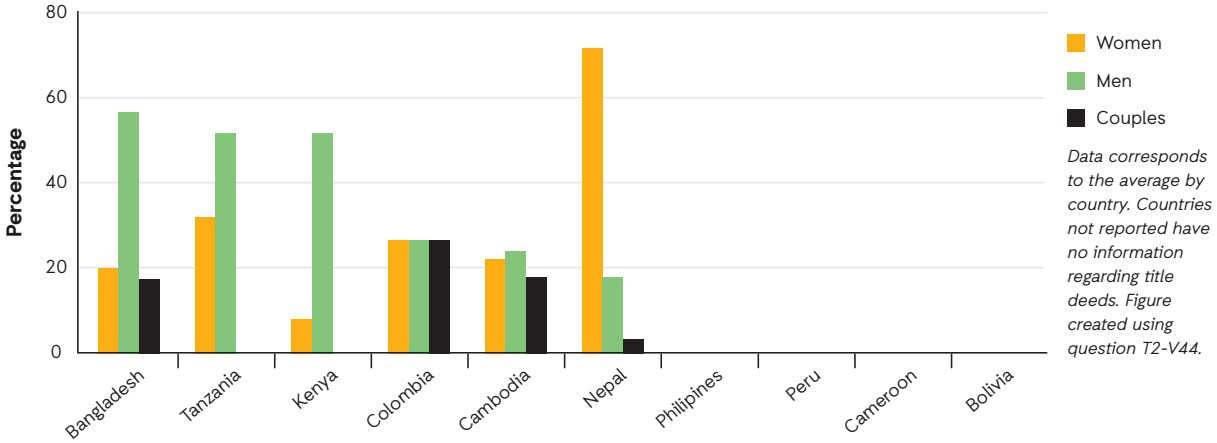
Figure 3: Title deeds in the community



Data corresponds to the average by country. Countries not reported have no information regarding title deeds. Figure created using question T2-V42.

In Asia and Africa, several respondents reported that indigenous peoples owned individual land title deeds (figure 4). It is interesting to note that communities in Asia, which in some cases reported a very low percentage of community title deeds (below 10 per cent), reported larger percentages of individuals with title deeds. When disaggregated by sex, the data shows that, in the majority of countries, there is either a very small difference between the sexes or men are favoured when it comes to holding title deeds.

Figure 4: Percentage of population with title deeds



Data corresponds to the average by country. Countries not reported have no information regarding title deeds. Figure created using question T2-V44.

Explaining why women were sometimes less likely to have title deeds than men, one African respondent said that "women are not entitled to own land in our culture. Women are just beneficiaries." A similar reality was evoked in Asia, where one respondent said:

The (...) society is patriarchal and lives in a joint family. The men are the owners of all kinds of tangible and intangible assets and resources. Only after the death of the father and in the absence of brothers can daughters inherit their father's property. However, in the (...), no women [or] couples [are] found to inherit land and resources.

The lack of access to land means that women do not have the power to decide how to use their natural resources and are therefore excluded from participation in decision-making processes (Interviews 1, 3, 5 and 7). Women not only lack the right to decide on issues related to land, but are also the most affected by land insecurity (Interview 7).

While the traditional system of transmission of land through inheritance to male descendants still prevails in many countries, an Asian respondent highlighted the fact that parents were starting to pass on their lands to female descendants, saying that "(...) usually women do not inherit any property but with changing social values and customs, nowadays parents are allowing their daughters their property share." An interviewee from Asia said that, while some communities still did not give any land to women, in other communities:

They don't have any written or traditional practice of providing land titles to women. But they, I mean, the family members or brothers, are giving some portion of their properties or land to their sisters. This is not a common practice. (Interview 3)

3.3. VIOLENCE AGAINST WOMEN AND GIRLS

A study conducted by UN-Women, UNICEF, the UNFPA, the ILO and the Office of the Special Representative of the Secretary-General on Violence against Children (OSRSG-VAC) revealed that intersecting forms of discrimination against indigenous women influence and shape the nature and forms of violence they experience (UNICEF et al. 2013). According to the UNPFII (UN 2019a), discrimination is one of the factors behind indigenous women's higher morbidity and mortality rates. An interviewee from Latin America pointed out that indigenous women were exposed to varying types of violence, explaining that "there is a serious problem of violence of all kinds, right? Whether it is gender, institutional violence in health (...), situations of obstetric violence. (...) There is a naturalization of violence"[10] (Interview 2).

In the world of work, human trafficking and forced labour are serious human rights violations that particularly affect women and girls, who account for 99 per cent of victims of the commercial sex industry and 58 per cent in other sectors (ILO 2017). Information was shared through the Indigenous Navigator about human trafficking in the Asian region. In one case, young indigenous women were reportedly taken to the country's capital to work as housekeepers, where they received no payment for their work. In another country, two cases of human trafficking were cited, one involving a young indigenous woman who was trafficked to another country and forced to work in a brothel. In another community, an indigenous woman was apparently kidnapped after a discussion about political differences.

Some communities also reported cases of violence against indigenous girls. In one community in Asia, the rape of a 16-year-old indigenous girl was cited. In one Latin American country, cases of prostitution of indigenous girls were disclosed. Additionally, in one of the African countries covered by the Indigenous Navigator, one of the reasons given for indigenous girls' school dropout rate was working in bars and practicing prostitution.

Indigenous peoples are also particularly vulnerable to forced labour (ILO 2014). Several accounts of forced labour were given by Asian indigenous communities as part of the Indigenous Navigator Initiative. In one community, 60 per cent of indigenous youth were said to have experienced some type of forced labour

10. Translated from Spanish.

on sugar-cane plantations. Other respondents indicated that indigenous peoples in their communities had been forced into bonded labour, in one case following the seizure of their land by a company. Five indigenous women from one community were said to have been subjected to forced labour by a company. Another case reportedly involved indigenous men and women working under harsh conditions in illegal logging and having to carry 150 kg to 200 kg of wood on their motorbikes.

Indigenous women also experience domestic violence, the incidence of which has increased during the COVID-19 pandemic (UN Women 2020b). As table 5 shows, the majority of countries covered by the Indigenous Navigator had recorded cases of physical or sexual violence against women and girls. In 11 per cent of communities, cases of violence were perpetrated by a non-community member, and 10 per cent of incidents of violence were perpetrated by a community member.

Table 5: Physical or sexual violence against women and girls

Country	By partner	By community member	By non-community member	Another harmful incident
Bangladesh	13	9	17	13
Bolivia	1	4	1	4
Cambodia	9	9	11	0
Colombia	25	18	5	13
Kenya	18	10	16	14
Nepal	14	14	19	5
Peru	6	0	1	0
Philippines	20	n/a	n/a	n/a
Tanzania	0	0	10	10
Total	**10**	**8**	**11**	**7**

Notes: Data corresponds to the percentage of communities reporting different levels of violence. Countries not reported did not have any information. N/a = data not available. Table created using question T2-V67-1-r1

The topic of violence, however, remains difficult to discuss in a community setting. Many interviewees described the problems they faced in addressing the issue of domestic violence within their communities, where the issue was often still viewed as a taboo (Interviews 1, 6, 7 and 8). According to one interviewee:

> *The experience I have from community surveys [is that] these cases were not answered, even though they were interviewed like this, just among women. So, they prefer not to speak out. It is a taboo topic, so they have a lot of fear of talking about it. They all know each other, right? They live in a community. I think that is the fear: that everyone will know."*[11] (Interview 6)

According to Indigenous Navigator data, 47 per cent of the communities indicated that their customary law institutions handled either all or the vast majority of cases of domestic violence. This suggests that, at least in some communities, indigenous women may be able to rely on a support structure to handle cases of violence perpetrated by a partner. As one interviewee from Latin America said, communities that

11. Translated from Spanish.

have women leaders may be more responsive to gender-based violence, as "in the villages where we have a woman as a leader, it is quite impossible for a man to be violent (...) women leaders will not allow this, simply not allow it" (Interview 8). The same interviewee also shared details of a case in which a local leader had engaged with the perpetrator of domestic violence in order to change his behaviour:

> *[A] man beat his wife; she was severely beaten. And then the village leader told this man to choose (...) He could call the police and the man would go to jail. Or he could look after his wife in a better way, because the wife, she was so severely beaten that she couldn't work anymore (...) And so the man said he would look after his wife, and he's doing that very well.* (Interview 8)

Table 6: Customary law institutions handling domestic violence

Country	Fully	To a considerable extent	To a limited extent	To some extent	Not at all
Bangladesh	60	16	4	16	4
Bolivia	35	6	24	24	12
Cambodia	27	27	9	18	18
Colombia	0	50	25	25	0
Kenya	83	0	17	0	0
Nepal	0	0	30	30	40
Peru	14	0	57	14	14
Philippines	0	50	50	0	0
Tanzania	0	0	80	0	20
TOTAL	**34**	**13**	**23**	**17**	**13**

Notes: Data corresponds to the percentage of communities reporting different levels of management of domestic violence cases. Countries not reported did not have any information. Table created using question T2-V27-r5

3.4. ECONOMIC AND SOCIAL CONDITIONS

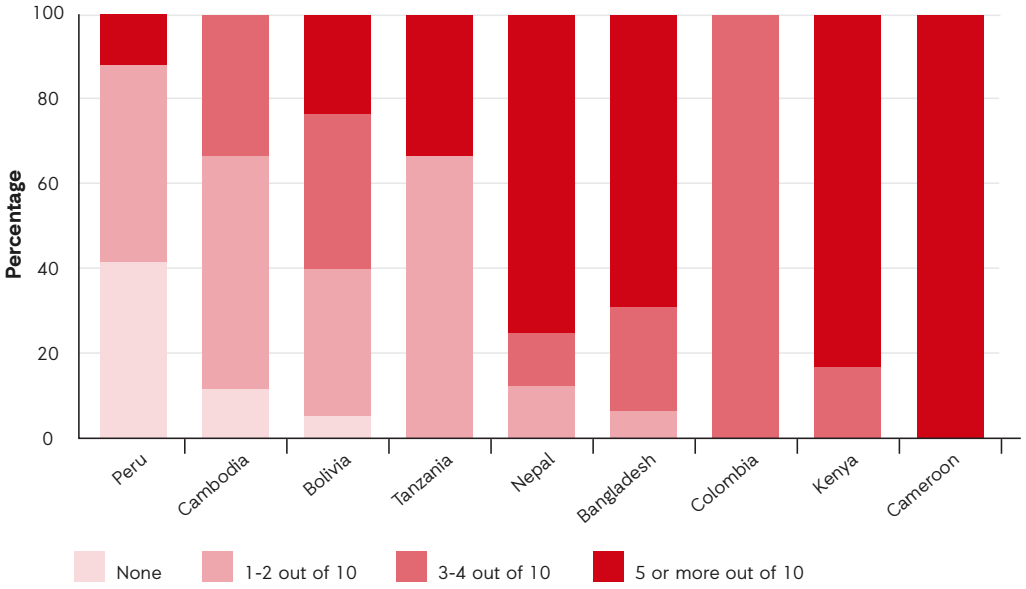
According to a report by the ILO (2019a), indigenous people globally are almost three times as likely to be in extreme poverty than their non-indigenous counterparts. These figures are deeply linked to inequalities in the world of work for both indigenous women and men (ILO 2019a). Data disaggregated by sex has demonstrated that indigenous women are even more likely to be living below the poverty line[12] than their male counterparts (ILO 2019a, 95). Given that poverty is a concept whose definition may vary according to different societies and cultures (IPMG 2015), a holistic interpretation of the concept was adopted in the Indigenous Navigator Initiative. For indigenous peoples, the concept of poverty may extend beyond income to encompass factors such as access to land, as well as their well-being, spirituality and dignity (Carling et al. 2017). With that in mind, communities were asked about their own perceptions of how many men and women in their community were poor and of the main characteristics of poor men or women.

Figures 5 and 6 show the results of these perceptions of poverty for indigenous men and women, respectively. Communities in two Latin American countries were the only ones to indicate that some

12. According to the ILO (2019a), this is the case even using different figures to define the poverty line (US$ 1.90, US$ 3.20 and US$ 5.50).

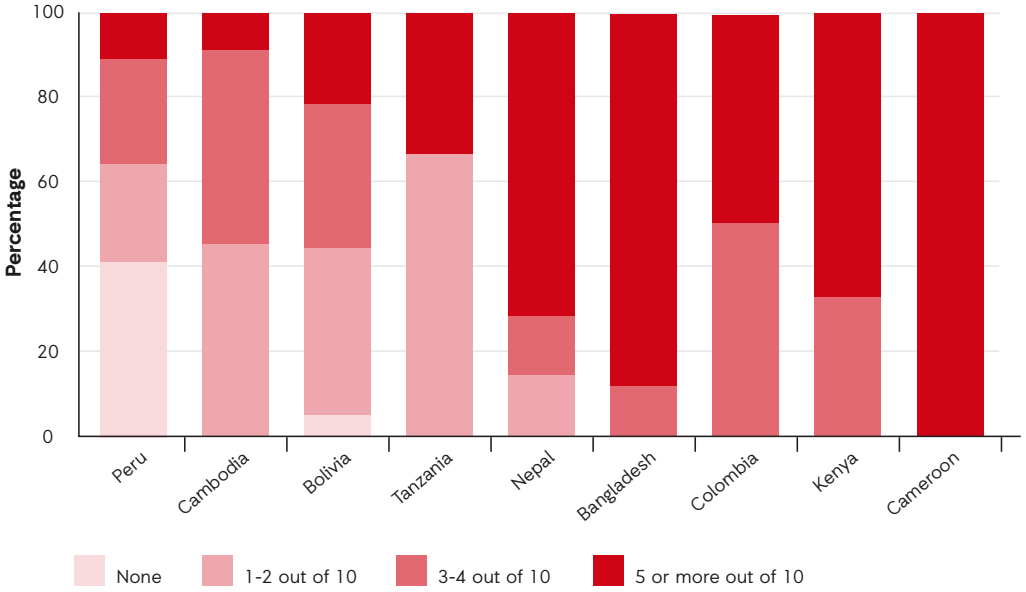
indigenous women were not living in poverty. All other communities reported significant levels of poverty, with communities in five countries indicating that at least five in ten women were living in poverty. In figures 5 and 6, the dark red colour represents a higher level of poverty, thus enabling a comparison of the situation of men and women. As can be seen, a visible gender gap persists, with more women facing poverty. The main reasons given for poverty among indigenous women were health problems, low levels of education, unemployment, low levels of income and landlessness. More than two thirds of communities used these factors to characterize poverty among indigenous women (see table 7).

Figure 5: Men considered poor



Data corresponds to the percentage of communities reporting different levels of poverty. Countries not reported have no information. Figure created using question T2-V90.

Figure 6: Women considered poor



Data corresponds to the percentage of communities reporting different levels of poverty. Countries not reported have no information. Figure created using question T2-V92.

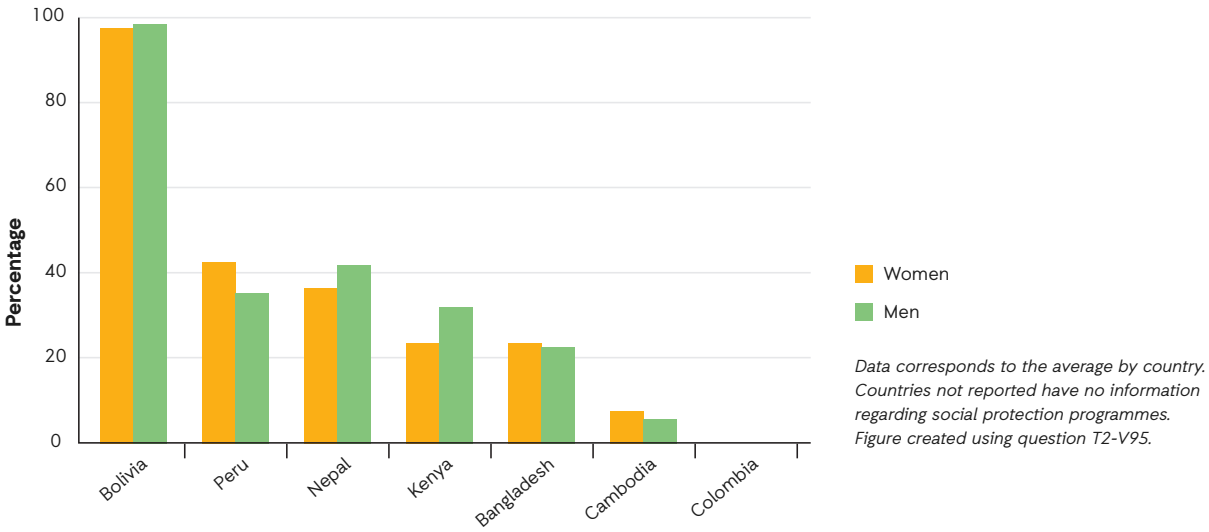
Table 7: Characteristics of women considered poor

Country	Landless-ness	Limited access to land or resources	Low monetary income	No monetary income	Illiteracy	Low level of education	Unemploy-ment	Irregular or under-employment	Food shortage	Malnutri-tion	Health problems	Other
Bangladesh	100	92	92	92	88	96	84	96	88	96	88	12
Bolivia	28	33	44	44	44	61	50	50	33	11	61	28
Cambodia	64	64	91	36	64	91	64	64	73	73	100	9
Colombia	20	0	60	0	40	40	20	0	20	0	0	40
Kenya	67	33	67	83	17	50	100	0	83	67	83	33
Nepal	90	80	90	90	70	90	100	60	80	30	70	0
Peru	78	44	44	33	67	33	78	0	22	44	78	22
Tanzania	60	60	0	0	0	0	0	0	100	0	0	0
TOTAL	**64**	**54**	**65**	**56**	**57**	**66**	**65**	**49**	**57**	**46**	**71**	**21**

Notes: Data corresponds to the percentage of communities reporting each characteristic. Table created using question T2-V93

In addition to the prevalence of poverty among indigenous women, the lack of access to social security services places indigenous people in an even more vulnerable situation. The Indigenous Navigator data confirms that indigenous people in general, and indigenous women in particular, are rarely included in social protection programmes. As figure 7 demonstrates, in the majority of respondent countries, less than 40 per cent of indigenous women have access to social protection programmes and in some countries, the figure falls to below 10 per cent. The only exception was in one Latin American country, where more than 80 per cent of respondents said they were covered by social security programmes and a small gap in favour of men was observed. The combination of indigenous women's lack of access to social protection programmes and their over-representation in poverty means that they are particularly vulnerable during crisis situations, such as during the COVID-19 pandemic (ILO 2020).

Figure 7: Population covered by social protection programmes



Data corresponds to the average by country. Countries not reported have no information regarding social protection programmes. Figure created using question T2-V95.

3.5. PARTICIPATION IN PUBLIC LIFE

Despite global advances in terms of women's participation in legal and political decision-making, indigenous women from urban and rural areas continue to face a number of barriers to their participation in decision-making processes (UN 2013). According to the UNPFII, "the exercise of power for indigenous women takes the form of opportunities to 'attend', to be present, speak, and decide for themselves" (UN 2013,, para. 8).

The Indigenous Navigator framework assessed the issue of participation in public life through a series of questions which provide information disaggregated by sex. As figure 8 shows, in the majority of respondent communities at least 80 per cent of indigenous peoples have recognized citizenship; in other words, they possess identity cards, birth certificates or other official documentation confirming their registration as citizens of the country in which they were born. This is a relevant indicator for demonstrating how many indigenous peoples can take part in elections and exercise their right to vote. Gender gaps to the disadvantage of women were identified in two Asian countries and in one African country. In another African country, a slightly higher number of indigenous women were reported to have citizenship compared to indigenous men.

Figure 8: Percentage of population with citizenship

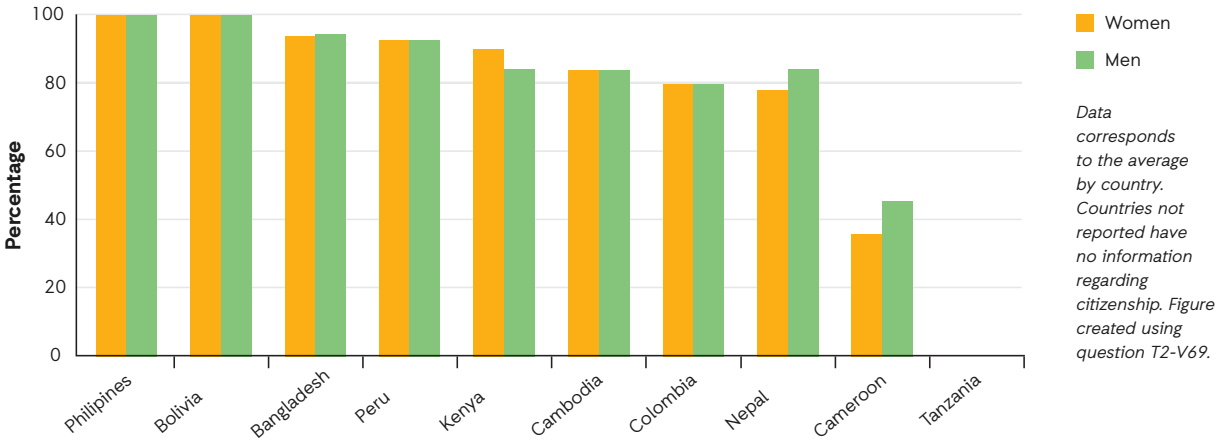


Figure 9, below, illustrates the proportion of the indigenous population that can vote. In only four of the researched countries did communities report that more than 80 per cent was able to vote; in many countries, the percentage was 60 per cent or below. In countries where a gender gap can be observed, it is usually in men's favour. In other words, in several countries, a significant percentage of the indigenous communities covered by the Indigenous Navigator reported being unable to participate in elections, which suggests that many indigenous communities are excluded from national decisions.

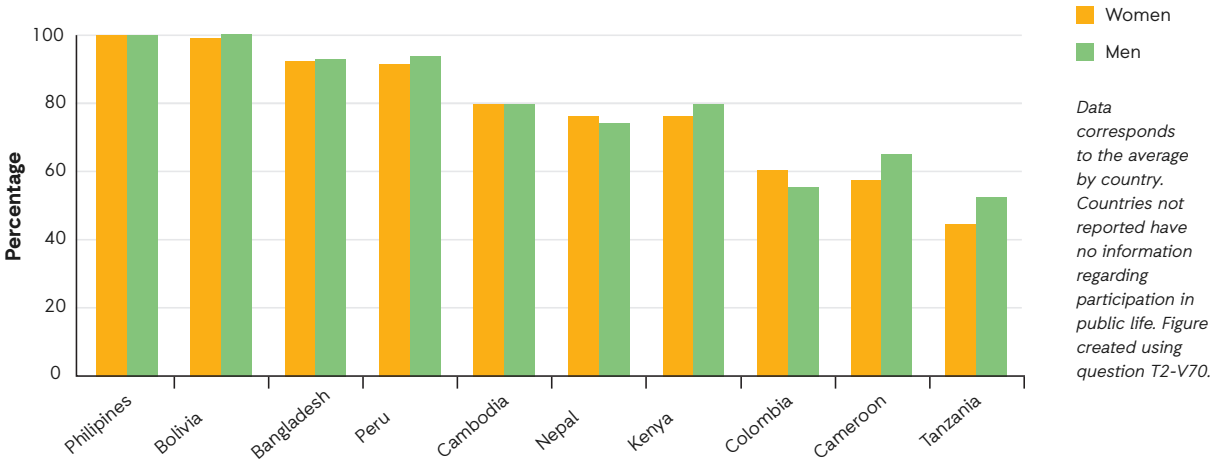
Respondents in one African country pointed to the fact that, in nomadic communities, only a few peoples had voter identification documents, thus representing a major barrier to participation in elections. Another obstacle highlighted by several respondents was the distances to voting centres. In the words of one respondent from Asia:

> *Many peoples of the (...) community don't cast heir vote because the centre is very far from their village. This is to be mentioned, there is no road to reach this village from the district town (...) The visitors would be needed to travel by boat at least three hours and then walk for an hour to reach the village.*

Some respondents reported that because community members did not have citizenship cards, they could not apply for voters' identification cards. Moreover, one community in Africa reported that the current government only provided voters' cards if they vote for the ruling party. As one respondent said: "When the government gives them voter cards, it asks them to vote for (...), the political party that governs the country at the moment."[13]

13. Translate from French.

Figure 9: Percentage of population able to vote



Data corresponds to the average by country. Countries not reported have no information regarding participation in public life. Figure created using question T2-V70.

Although at least 40 per cent of indigenous women in all countries were reported to be able to vote, this percentage was drastically reduced when analysing their participation as elected officials. Table 8 shows the percentage of communities in each of the participant countries that have seats in the national parliament or local government.

Communities in three countries reported that indigenous women occupied seats in the national parliament, while six countries said the same for indigenous men. In two of the countries which indicated that indigenous men and women were represented in the parliament, more men had been elected than women. Interestingly, one Latin American country only reported on indigenous women's participation. Regarding local government bodies, just 29 per cent of communities had women on local government seats, a percentage that increased to 47 per cent in the case of men. Only one country in Latin America reported no participation of indigenous women in local government. In countries where the participation of both indigenous men and women was indicated, the percentages were consistently higher for men.

Table 8: Population with seats in national parliament or local government bodies

	Parliament		Local government	
Country	**Women**	**Men**	**Women**	**Men**
Bangladesh	0	13	42	44
Bolivia	0	0	0	39
Cambodia	0	9	45	64
Cameroon	0	0	6	29
Colombia	0	20	20	60
Kenya	67	83	33	50
Nepal	50	80	83	100
Peru	0	0	25	25
Philippines	0	0	100	100
Suriname	17	0	42	50
Tanzania	0	60	100	100
Total	**7**	**12**	**29**	**47**

Notes: Data corresponds to the percentage of communities reporting seats by country. Table created using questions T2-V71.

Indigenous women said that they also faced difficulties when it came to participating in decision-making within their own communities (Interviews 1, 2, 4, 7 and 8). As one interviewee explained it:

> *There is an imbalance between the role they play in supporting the community and in their decision-making with regards to whatever had been generated by the community. Women cannot decide what is important to sell and how: it is men who do that.* (Interview 7)

The barriers to indigenous women's participation in public life outlined by Indigenous Navigator respondents are echoed in the study conducted by the ILO in four countries (Bangladesh, the Plurinational State of Bolivia, Cameroon and Guatemala), where three types of barriers to indigenous women's participation have been identified (ILO forthcoming). The first are physical barriers,[14] which include socio-economic conditions (e.g. financial dependence on men), lack of access or difficulty in gaining access to physical meeting spaces, and weak communication networks. The second are psychological barriers, namely lack of awareness and knowledge, skills and abilities (e.g. language barriers and poor access to education), and emotions and motivations (e.g. fear of losing their job). The third are social barriers, such as gender norms, roles and perceptions (e.g. negative perceptions about participation), violence, harassment and discrimination, and political and organizational issues (e.g. lack of representative organisations, under-representation in meetings) (ILO forthcoming).

Advocacy training in Cameroon.
CREDIT: FOREST PEOPLES PROGRAMME

14. The inability to express themselves in their native languages in decision-making forums has also been highlighted by UN-Women as a major barrier to indigenous women's participation (UN Women n.d.).

According to a Latin American interviewee, on the one hand, indigenous women face discrimination within their own communities, where decision-making forums are dominated by men; on the other, they do not find sufficient space for them in sections of the feminist movement (Interview 2). This has motivated some to organize themselves into indigenous women's organizations, which campaign for the realization of both collective and individual rights. As this interviewee explained:

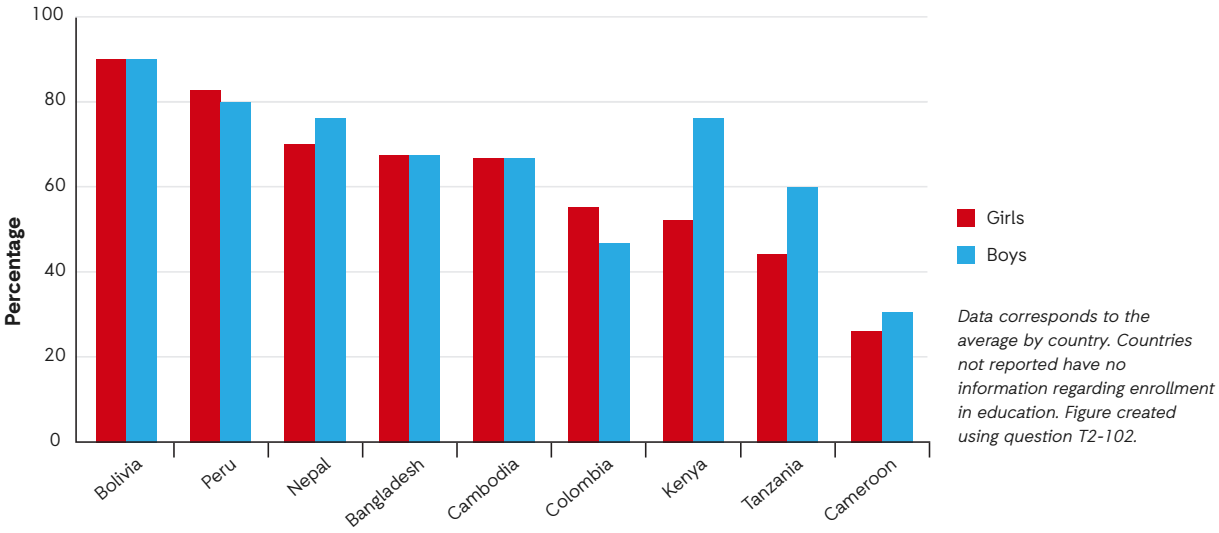
> *If we have existed for more than 500 years, it is precisely because of our resistance and [because] we want to continue calling ourselves indigenous women. And it's a political decision, right? Because otherwise we would disappear too. So, we are always being absorbed or we are always... we feel that they want to colonize us as well. We want dialogue, but not an imposition. (...) So, we are just trying to strengthen our capacities to have our own voice, which is not so easy either, is it? But we are in that process. Likewise, as indigenous women, it is important to have a space of our own (...).*[15] (Interview 2)

3.6. EDUCATION AND VOCATIONAL TRAINING

As a report from UNESCO (2019) recently demonstrated, indigenous peoples encounter greater barriers to accessing quality education compared to their non-indigenous counterparts. This trend spans from the completion of primary school to enrolment in higher levels of education and particularly affects indigenous girls. In effect, data on persons in employment demonstrates that indigenous women have the lowest chance of achieving basic education (ILO 2019a). In Africa, 89.9 per cent of indigenous women in employment have not received any formal education, compared to 62.2 per cent of non-indigenous women (ILO 2019a).

Data from the Indigenous Navigator shows that, while in some communities the majority of indigenous girls are reported to have completed primary school (over 80 per cent in some Latin American countries), in African countries the gender gap is already present before the end of primary education. The percentage of girls completing primary school in the communities covered in African countries varied from almost 50 per cent to 30 per cent (see figure 10).

Figure 10: Percentage of completed primary school



Data corresponds to the average by country. Countries not reported have no information regarding enrollment in education. Figure created using question T2-102.

A clear disparity was reported by one of the communities, where girls were said to drop out before finishing primary school, while boys were usually supported by a local church and so were able to continue their education. The majority of indigenous communities reported that few children managed to

15. Translated from Spanish.

complete primary school. Among the main barriers to achieving primary education that were mentioned were the long distances and lack of transportation, poverty, lack of teaching in indigenous languages, the precariousness of school infrastructure, and parents' lack of interest. As one interviewee from Africa said:

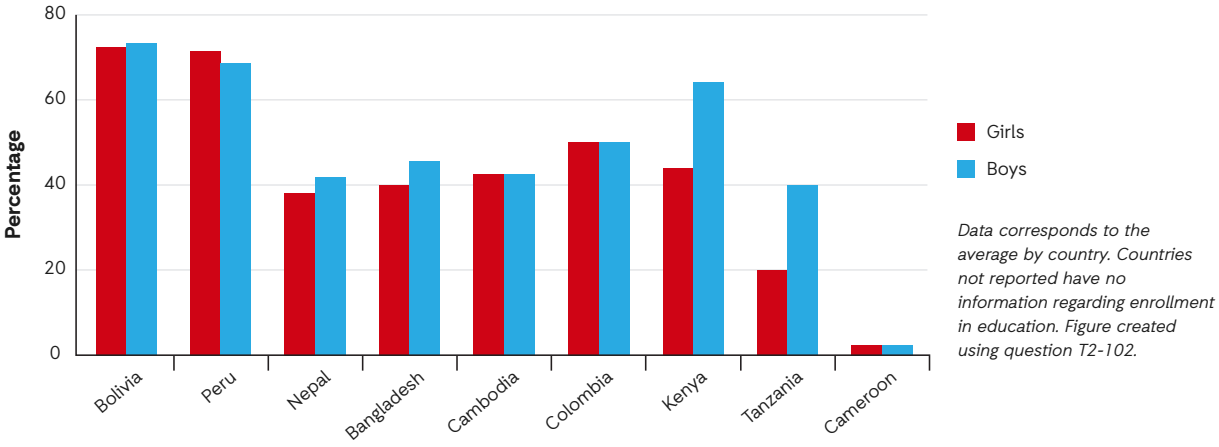
> *The first thing about education is the issue of proximity to schools, which can, exceptionally, cause problems; the second, abuse (...), can be an element of frustration that can facilitate flight from schools. Because we can see that, along the way, young indigenous girls have been challenged by young boys (...) and then, with this fear, they withdraw and no longer want to go to school. We can therefore see a decrease in school attendance by young indigenous girls and young people.*[16] (Interview 4)

When it comes to completing secondary school, overall attendance rates were reduced, as demonstrated in figure 11. While Latin American communities reported that at least 50 per cent of girls had completed their secondary education, those percentages were lower in other regions, even reaching close to zero in one African country. As with primary school completion rates, the widest gender gaps were also seen in African countries.

Adolescent pregnancy and the need to work were mentioned by Indigenous Navigator respondents as important barriers to the completion of secondary education. In one indigenous community, the majority of indigenous girls were said to experience limited access to education because their parents did not think that the need for an education applied to girls. In another community, early child marriage was given as an explanation for the high girls' dropout rate (Interview 7). Some communities also mentioned poverty, discrimination, and the difficulty of combining work and education as reasons for school dropout (Interviews 5 and 8). In some communities, children helped their parents with traditional activities after school, which did not therefore lead to school dropout; in others, indigenous girls were said to have dropped out of school in order to work on coffee plantations.

In addition to these impediments, respondents also alluded to some of the same barriers as those for primary education when explaining secondary school dropout. At secondary level, the difficulties faced in attending school due to its remote location became even more apparent. Some communities reported that higher dropout rates were related to the fact that girls would have to migrate to larger towns to attend school, which would involve costs that were unaffordable. In one community, children had to cross two rivers to reach school. A lack of economic means to support transportation costs and a lack of guidance from parents were also mentioned as barriers to school attendance. Interestingly, in one community with its own school, the majority of children had completed both primary and secondary education.

Figure 11: Percentage of completed secondary school



Data corresponds to the average by country. Countries not reported have no information regarding enrollment in education. Figure created using question T2-102.

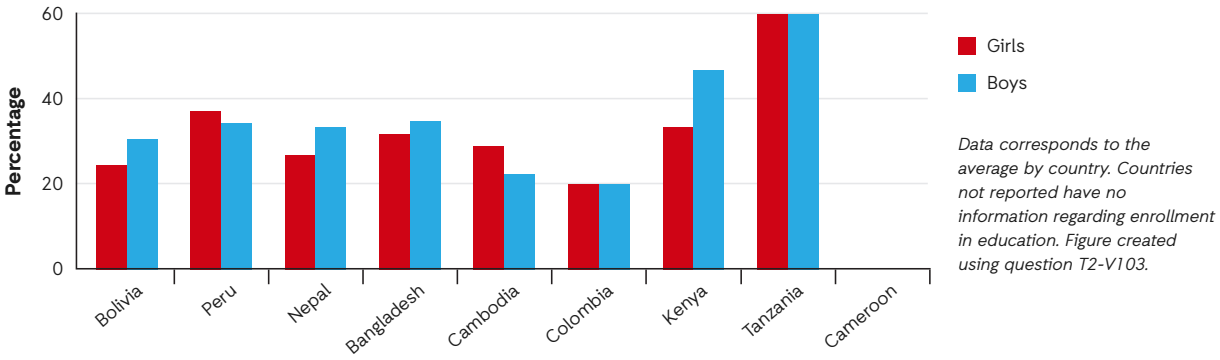
16. Translated from French.

The number of indigenous girls enrolled in tertiary education is even lower than for other grades. Figure 12 shows low enrolment rates – below 40 per cent – in all countries but one, in Africa, where 60 per cent of indigenous women were reported to be enrolled in higher education. A clear gender gap in favour of men can be seen in four countries.

One of the communities explained that the reasons for not pursuing higher education differed depending on sex. For example, male students did not continue their studies due to a lack of parental funds, while female students ended their studies because of adolescent pregnancy. A community in Asia reported that high-school attendance rates were the same for boys and girls, but a large disparity was seen when it comes to university-level education: while five indigenous men from the community had graduated, only one indigenous woman had. Unlike the majority of their counterparts, 20 per cent of youth in one community in Latin America had attended university. This positive result was attributed to the existence of scholarships, which enabled the best students to attend university. This was viewed as an important incentive, as indigenous young women and men in that community needed to migrate to other cities, some 400 km away from home, in order to pursue university-level studies, thereby incurring higher living costs that could not be supported by their families or community.

A positive case was reported by an interviewee from Asia, who said that seven indigenous women in the country had completed their studies in law and had been admitted to the national bar association (Interview 11). These women had been supported by a national organization of indigenous youth and a national indigenous women's organization during their studies (Interview 11).

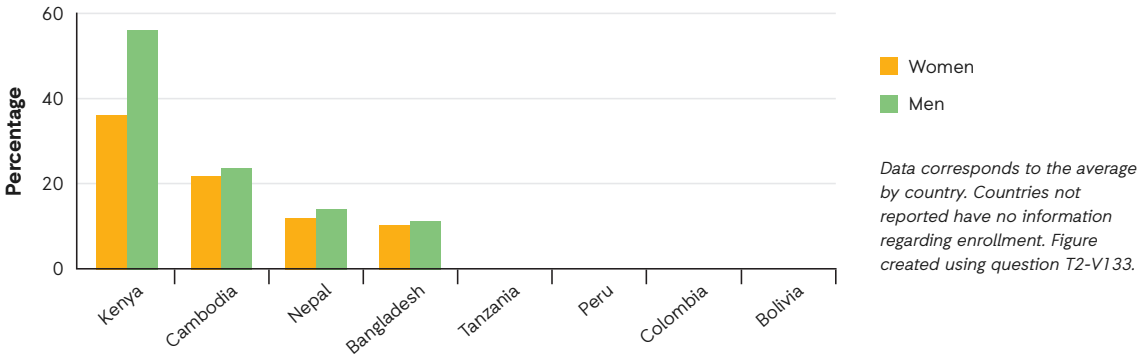
Figure 12: Percentage enrolled in tertiary education



Data corresponds to the average by country. Countries not reported have no information regarding enrollment in education. Figure created using question T2-V103.

Lastly, the Indigenous Navigator also gathered data on indigenous peoples' enrolment in vocational education programmes. The data shows that, for indigenous women, enrolment rates vary between zero and 40 per cent. As figure 13 demonstrates, respondents in different countries reported a gap to the disadvantage of women, especially in one African country, where the difference between indigenous men and women enrolled in vocational training programmes was around 20 per cent. The region with the fewest indigenous women enrolled in vocational education programmes was Latin America, where no participation was reported. Several respondents from one Latin American country pointed to the absence of vocational training institutions in their community or village as the main cause for the non-participation of indigenous youth in vocational programmes. They also indicated that indigenous youth who had migrated to larger cities could have enrolled in this type of training, but that they did not have access to that information.

Figure 13: Percentage enrolled in vocational education programmes



Data corresponds to the average by country. Countries not reported have no information regarding enrollment. Figure created using question T2-V133.

In the context of the COVID-19 pandemic, indigenous women's and girls' access to education is in even greater jeopardy: many classes are now being conducted virtually, and indigenous peoples lack the necessary equipment and infrastructure, such as computers, internet connection and electricity, to be able to take part in online classes (Interviews 1, 2, 6, 10 and 11).

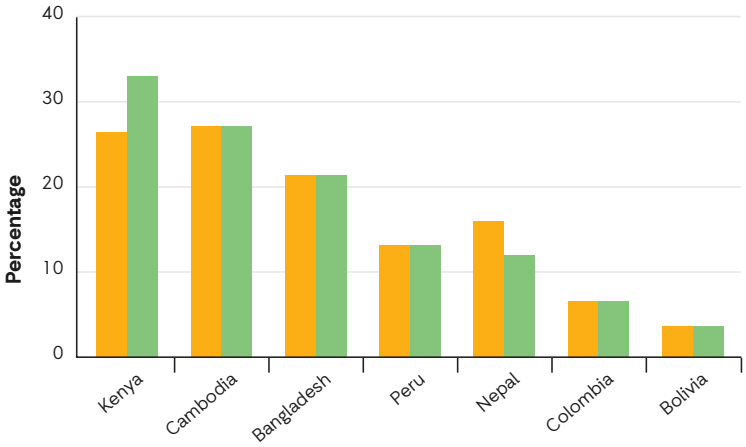
3.7. EMPLOYMENT AND OCCUPATION

Indigenous peoples' participation in the world of work is recognized as making valuable contributions to local, national and global economies. These contributions span the social, economic and environmental spheres (ILO 2019a). In the rural economy, indigenous women and men predominantly work in various traditional occupations, ranging from agriculture and pastoralism to the production of traditional handicrafts and goods. These occupations often share a unique relationship with indigenous lands and their natural resources, and have particular significance for indigenous ways of living (ILO 2019a). Over the past decades, however, the livelihoods of indigenous peoples have undergone major changes due to an increasing loss of control over their ancestral and traditionally occupied lands, as well as over their natural resources. Although indigenous women continue practising their traditional occupations, these changes have resulted in an increasing number of indigenous women entering the formal and informal labour markets (Vinding, Kampbel 2012).

As the previous section has demonstrated, the barriers that indigenous women face in accessing formal education and vocational training have an impact on their prospects of entering the formal labour market. Accordingly, a majority of indigenous women engage in activities in the informal economy. A report by the ILO revealed that indigenous women are 26 percentage points more likely to be working in the informal sector than their non-indigenous counterparts (ILO 2019a).

These trends are echoed in the data gathered through the Indigenous Navigator. As figure 14 demonstrates, communities in all regions reported significantly low rates of formal employment, generally below 20 per cent and even as low as 10 per cent. South America seems to be the worst performing continent in terms of formal employment for both men and women.

Figure 14: Indigenous population employed in the formal sector



Data corresponds to the average by country. Countries not reported have no information regarding employment and occupation. Figure created using question T2-V126.

As described in the previous section on education, only a limited number of indigenous women in the participant communities had attended school or received vocational training, a fact that was highlighted as a barrier to finding jobs in the formal sector. Among those who had received training were two indigenous women in Asia, who were said to have received training in sewing under a government project for women and girls. In another community, girls had received training to work in beauty salons. An important barrier to accessing vocational training is the long distances to training centres. In one community, NGOs were highlighted as the only option available for vocational training, as these organizations developed programmes specifically for indigenous youth.

Indigenous woman working in the construction sector in Bolivia
CREDIT: ILO

Another important barrier limiting access to the formal market is discrimination, which was highlighted by communities across all regions, with one respondent indicating that:

> *Most young people from indigenous communities* [*are*] *discriminated against by the authorities because they have become land activists. Most young people are not allowed to work in the government sector.*

One community reported that, since indigenous women experienced difficulties finding jobs due to illiteracy, and because they had lost their traditional lands, some engaged in "hidden professions",[17] such as trading in alcohol.

Indigenous women in two Asian countries were reported to be employed in the formal sector. Some were working in government activities related to agriculture, education (schoolteachers), health (nurses), public security (police officers) and in the military (soldiers). Some indigenous women were working for NGOs in missionary schools, for example; others were employed in the private sector, mainly in the garment industry, beauty parlours, the construction sector (usually in temporary jobs) or as housekeepers.

According to the respondents, young women who worked in the latter occupations normally migrated to work. Often, they were hired on a short-term basis and returned to their communities once their contracts were finished. In some Asian countries, indigenous women migrated to other countries, such as India, to seek work; in communities in Latin America, they moved to the cities in search of work, largely due to the lack of access to land. However, in certain Asian communities, women did not migrate because, according to one respondent, they were not allowed to leave the community.

Figure 15 shows that Latin America has the highest percentages of young women migrating in search of work. In fact, countries in this region were the only ones in which women migrated in greater numbers than men. Respondents in Asian and African countries indicated that indigenous men were more likely to migrate than women, with differences of around 20 per cent in some cases.

According to one Latin American interviewee, indigenous women who migrated for work faced very difficult working conditions and were unable to access their labour rights. In her words, "in all these situations they have very low incomes. Labour rights, what's that, right? The sisters don't know about retirement, security, health insurance for these things, they don't know about labour rights"[18] (Interview 2).

Respondents justified low levels of migration by saying that indigenous peoples did not need to work for others to earn a living. As two respondents from Asia said:

> *(...) [P]eople [are] not used to working for others/companies besides themselves, and they have never left their community, their homeland, to find a job.*

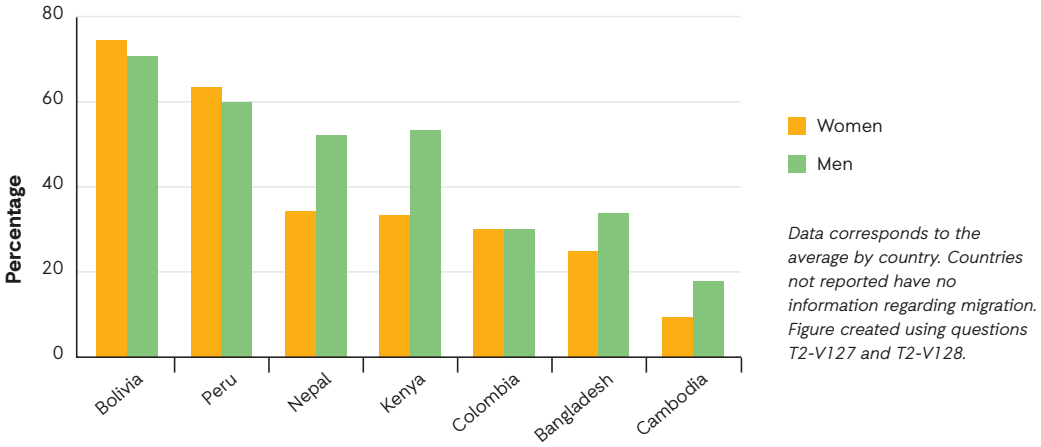
> *The indigenous women have never migrated from their villages to another province/country for work. Traditionally, they live in their village and raise animals, practice [crop] rotation farm[ing] and collect the natural resources in their forest.*

In Latin America, respondents listed the lack of access to work, land and higher education as the factors underlying women's high levels of migration. Another reason given for migration was barriers to performing traditional occupations. One respondent from Asia explained that:

> *The number of migrating workers is increasing day by day because of limited access to their traditional occupations. They basically migrated to the large city (...) to industrial areas as garment workers. (...) But nobody permanently migrates.*

17. Terminology used by the respondent.
18. Translated from Spanish.

Figure 15: Population migrating in search of work



Data corresponds to the average by country. Countries not reported have no information regarding migration. Figure created using questions T2-V127 and T2-V128.

Traditional occupations

Although, according to Indigenous Navigator respondents, indigenous women are consistently under-represented in the formal economy, they continue to perform a range of important traditional occupations. Across all regions, the activities identified by respondents as being the most important traditional occupations performed by indigenous women can be divided into the following categories:

- Handicrafts: such as knitting tulle or nettle fabric, sewing traditional indigenous clothes, weaving, making beaded crafts, spinning sheep and llama wool for weaving beds and aguayos (traditional cloths), and embroidering
- Agricultural activities: including planting, grazing cattle, collecting non-timber forest product, practising jhum cultivation, making yeast, fishing, animal husbandry, and poultry farming
- Care work: such as domestic work and cooking
- Services: including midwifery, day labour and selling home-made products
- Other traditional activities: such as performing traditional ceremonies, traditional medicine, traditional healing practices, preparing indigenous food, food processing, care work, herbalist, construction of traditional houses, fetching firewood, and traditional healing practices

As table 9 demonstrates, agriculture was mentioned in all regions as one of the main traditional occupations performed by women. In the majority of countries, the second most important traditional occupation was handicrafts, although, in some countries, it was care work.

It was indicated in several interviews that care work was often not adequately valued and did not leave women with any time to participate in other activities (Interviews 2, 3, 6 and 7). According to one interviewee, "most of the sisters are basically in care work, care work in their communities. Well, that doesn't pay. You have very little time to devote to a job, [or] to other kinds of things such as training"[19] (Interview 2).

19. Translated from Spanish.

Table 9: Most important traditional occupations performed by women

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

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

However, in the past 20 years, traditional occupations have undergone considerable changes. When asked about changes to the importance of women's traditional occupations over that period, 50 per cent of communities reported that their importance had either diminished or ceased to exist, while the remaining 50 per cent said that their importance had remained the same or even increased (see table 10).

Table 10: How has the importance of women's traditional occupations changed over time?

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

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

In places where traditional occupations has maintained the same level of importance, the transfer of traditional knowledge to young girls about traditional occupations was cited as a key factor for this trend. In communities where indigenous women's traditional occupations have gained in importance, it was highlighted that these activities had been recognized as being a constituent part of the community's identity. One community in Latin America pointed out that traditional products were now more valuable because they could be commercialized, thus increasing the importance of women's traditional activities. In another Latin American community, the significance of ancestral practices was said to have increased because they were constantly being updated. Furthermore, in the same community, young women were prioritizing certain traditional activities, such as animal husbandry, over others, like agriculture. A similar situation was identified in a community in Asia, where traditional agriculture had lost importance as a result of market pressure for single-crop farming – or monoculture – and the use of chemicals. In this same community, however, another traditional activity – embroidery – was now more highly valued than previously and was now considered a constitutive element of the indigenous identity.

In one community in Latin America, indigenous women's empowerment was cited not as a source of change in the importance of women's traditional occupations, but rather as a reason for the changing role of women in the community. As one respondent put it:

> *"Although the importance of occupations remains, the roles of many women have changed today. There has been empowerment, women leaders, teachers, governors, are attending primary school and academic preparation."*[20]

In many communities, however, the importance of women's traditional occupations has decreased. Table 11, below, reveals the main barriers or restrictions to women's main traditional occupations. Many communities pointed out that women were unable to make a living from their traditional occupations. In such cases, indigenous women may turn to paid jobs to ensure a steady income. Other major barriers to the performance of traditional occupations by indigenous women include climate change, the destruction of forests and natural resources, and the influence of technology and modernization. Higher rates of migration are strongly linked to these factors.[21] Moreover, the competition faced due to the arrival of cheaper, industrialized products, such as garments, to the local markets has negatively impacted the sales of items traditionally produced by indigenous women. The following excerpts from statements made by two respondents – one from Latin America, the other from Asia – exemplify these barriers:

> *The importance of traditional occupations is diminishing due to land grab, lack of raw materials, problems of marketing of products, and lack of capital.*

> *Companies make aguayos at low cost, there is no access to the market for handicrafts. Climate change has affected a lot; it has caused massive migrations, and little is produced. Families living in communities feel [the] food shortages.*[22]

Some communities pointed to barriers imposed by the State that prevented them from continuing their traditional practices. In one case, the community was no longer allowed to enter the forest to perform their traditional activities; in another, a traditional harvesting practice was being made illegal. Moreover, traditional midwifery had decreased in importance as governments have been incentivizing women to give birth in hospitals. In some communities, indigenous women wanted to practice midwifery were required to complete a course offered by the local government. Lastly, reasons such as a lack of time or interest on the part of indigenous youth when it came to learning how to perform traditional jobs were also mentioned.

20. Translated from Spanish.
21. As a respondent explained: "Due to the high migration rate, traditional activities have decreased, people have migrated due to scarcity of land, lack of water and animal fodder."
22. Translated from Spanish.

Table 11: Barriers and restrictions to women's main traditional occupations

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

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

Entrepreneurial activities

An important complement to indigenous women's livelihoods, as indicated in many interviews, is their participation in entrepreneurial activities (Interviews 1, 2, 3, 5, 6, 7 and 9). These activities may be developed in numerous sectors, including tourism, fashion, handicrafts and agriculture. For example, one interviewee from Africa indicated that indigenous women were the main beneficiaries of eco-tourism as it offered them an outlet to sell their ornaments and beads, thus representing an important supplement to their income (Interview 1). In one Asian country, indigenous women were reported to be working as tour guides or in the hotel sector (Interview 5). In Latin America, an important activity for indigenous women was the production and sale of their handicrafts, such as cloth and jewellery (Interviews 2, 6 and 9).

According to one interviewee from Latin America, although indigenous women benefited to some extent from tourism in the region, the lack of public policies to properly support these women in their entrepreneurial activities was a serious problem (Interview 2). In this regard, one of the Indigenous Navigator partners said that it was developing a project to help indigenous women with capacity-building for their activities, explaining that:

> *We are collaborating with a people's district council in providing the training with our trainer, from here. And the training is ongoing: we did the first one, we're supposed to do it again, and then follow up on the products that they have designed to ensure that at least they are going well and that they [are] able to generate income, diversify, [from] pastoralism. (...) They are producing some traditional beads, artefacts, small things they can sell in the markets. They also established a small grinding machine for flour, themselves, in the small retail shops (...) They have organized themselves into an association and they have their leader, she is a chairperson. There's a treasurer, a secretary, so they work as an institution but it has been established.* (Interview 7)

An interesting project being developed in Latin America was also reported to the Indigenous Navigator. It involves indigenous women who weave traditional cloths and have developed a project to train young indigenous women in this traditional occupation. The project therefore plays an important role in ensuring that indigenous knowledge is passed down through the generations. These women were at quite an advanced stage in terms of the design of a sales strategy when the COVID-19 pandemic hit and they had to put their activities on hold (Interview 9). On a positive note, it was indicated that the "women weavers are very happy because they have been able to devote themselves to weaving all the time and they are waiting for the quarantine to pass to be able to trade"[23] (Interview 9).

In one Asian country, the pandemic has had an unexpected positive effect on the businesses of some indigenous women. As one interviewee explained:

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

3.8. SPECIFIC IMPACTS OF COVID-19 ON WOMEN

In the context of the COVID-19 pandemic, pre-existing inequalities are translating into additional vulnerabilities for indigenous peoples (ILO 2020). As already detailed in the previous sections, indigenous women experience compounded gender inequalities and intersecting forms of discrimination, which have placed them in a particularly vulnerable situation during the global pandemic.

An immediate effect is being felt when it comes to indigenous women's livelihoods and economic opportunities, since they are no longer able to sell their products in local markets (Interviews 1, 4, 9 and 10) and may have lost their work in the cities (Interviews 2, 3 and 6). One interviewee from Asia reported that indigenous women were particularly affected by the pandemic because they were prevented from entering the forest to perform their traditional activities. In his words:

> *Another thing is that they are also restricted in entering the forest, in their territories, because their livelihood is actually a resource-based, nature-based livelihood, so indigenous women make a very big contribution to managing their household (...) They are equally, or even more, affected by the pandemic.* (Interview 5)

Furthermore, interviewees have indicated that indigenous girls may face increased difficulties in terms of staying in school; since the lockdown began, numerous early pregnancies have been reported in the community (Interview 1). Interviewees also indicated that indigenous women faced difficulties in accessing basic services such as water and sanitation and health facilities (Interviews 1 and 3), which put them in a particularly vulnerable situation given the COVID-19 pandemic. The loss of jobs, the isolation and the additional burden of traditional occupations were deemed to be causing mental distress, and indigenous women were also reported to be suffering from an increase in gender-based violence (Interview 2, 5 and 10).

In one Asian country, one unexpected effect of the COVID-19 pandemic has been a revival in traditional midwifery. The practice, which had been banned by government resolution, is now being regarded as a

23. Translated from Spanish.

good practice, since it means that pregnant women can avoid going to hospital and being exposed to COVID-19. Indigenous peoples are therefore using their traditional knowledge and methods to safely perform home births (Interview 10).

Notwithstanding the challenges, indigenous women's organizations are playing an important role in building the response to the COVID-19 pandemic. They have been actively demanding a culturally appropriate and gender-sensitive response to the crisis, participating in forums and discussions, and collecting data on the impact of COVID-19 in their communities (Interviews 2, 6, 9 and 10). In the context of the Indigenous Navigator Initiative, several local partners are redirecting their resources to provide indigenous communities with information about, and mechanisms to prevent, COVID-19 (Interviews 1, 3, 4 and 7).

Wampis girl looking out of a window.
CREDIT: IWGIA/ PABLO LASANSKY

4. BUILDING A FUTURE THAT WORKS FOR INDIGENOUS WOMEN: A RIGHTS-BASED APPROACH

4.1 PREVENTION OF DISCRIMINATION AND VIOLENCE

The Indigenous Navigator data shows that indigenous women and girls across all regions experience intersecting forms of discrimination on the grounds of their gender in conjunction with other factors such as their identity as indigenous peoples, age and income. Respondents indicated that they consistently faced discrimination when accessing public services, such as health and education, and in the world of work. Furthermore, interviewees reported that indigenous women also experienced discrimination in their own communities, where their participation in decision-making processes was often undermined. This exposure to intersecting layers of discrimination leads to various forms of violence, ranging from institutional to domestic violence, and harassment when accessing the natural resources that are essential to their traditional occupations. Moreover, the Indigenous Navigator data corroborates findings indicating that indigenous women and girls are particularly vulnerable to human trafficking and forced labour.

Combating discrimination against indigenous women requires urgent action (ILO 2019a). Information and education campaigns, as well as capacity-building activities for relevant government agencies and institutions (e.g. law enforcement agencies, courts, institutions providing services to women) (AIPP 2012), aimed at dismantling discriminatory beliefs and raising awareness of the situation of indigenous women,

represent an important step in building strong institutions that can provide an appropriate response to cases of gender-based violence. Measures to build such institutions include defining roles and competences, creating coordination mechanisms and allocating the necessary resources for their effective functioning (ILO 2019a). The design and implementation of such policies should be done with the full and effective participation of indigenous women.

Furthermore, mechanisms should be put in place to prevent violence against indigenous women and ensure that women's right of access to justice is guaranteed. Legal frameworks that recognize the rights of indigenous women should be enforced, and specialized institutions that provide assistance to indigenous women should be strengthened. Empowering indigenous women at all levels is a vital element for combating violence against them, as borne out by the experiences of interviewees (Interview 2 and 8) and partners (AIPP 2012). In this sense, support and assistance should be provided to indigenous women's organizations and groups to enable them to continue to expand their work in the local, national and international spheres.

4.2 SUPPORTING INDIGENOUS WOMEN'S PARTICIPATION IN PUBLIC LIFE

Information emerging from the Indigenous Navigator suggests that, in the majority of countries covered by the framework, indigenous women are under-represented in national parliaments and local governments. Indigenous women also encounter barriers to their participation in decision-making even in their own communities (Interviews 1, 2, 4, 7 and 8). Targeted actions should therefore be undertaken to ensure that the various barriers to their participation, whether physical, psychological or social (ILO forthcoming), can be overcome. First, in countries where a high number of indigenous women lack official documentation confirming their registration as citizens, policy interventions guaranteeing that they can exercise their political rights should be prioritized. Second, mechanisms to ensure indigenous women's equal access to the political sphere as voters, candidates, elected officials and civil service members should be implemented.

Interviewees said that indigenous women's participation in public life had proven to be an essential element for the promotion and protection of indigenous peoples' rights more generally, and for indigenous women's rights in particular. Indigenous women leaders and organizations have responded to gender-based violence (Interview 8), led demands for a culturally appropriate response to the COVID-19 pandemic (Interview 2), and supported the trajectory of seven young indigenous women who had recently been registered as attorneys at law (Interview 11). Leveraging indigenous women's leadership is crucial for building institutions and drafting public policies that truly reflect their realities and aspirations (ILO 2019a). In this sense, policy interventions that enhance indigenous women's skills and abilities to participate in decision-making processes that affect them should be undertaken. It should be guaranteed that indigenous women can attend, be present, speak and make decisions at these instances.

4.3 IMPROVING ACCESS TO LAND FOR INDIGENOUS WOMEN

Data from the Indigenous Navigator reveals that the majority of communities covered by the initiative still face major restrictions on access to land. The situation is worse for indigenous women: in addition to being excluded from the transmission of land rights in some traditional systems, they are also more greatly affected by land insecurity, which affects their rights to traditional livelihoods and cultural identity. For indigenous women, the lack of access to land translates into a lack of authority to decide on the use of natural resources and severely impacts their capacity to generate income (OSAGI, UNFPII 2010). In this connection, specific measures, including training and awareness-raising on indigenous women's right to land, should be taken in order to advance indigenous women's empowerment and assist them in developing strategies to address the deep-rooted gender norms impeding their access to land.

In the context of the COVID-19 pandemic, in particular, guaranteeing access to land and natural resources is key to ensuring food security for indigenous communities and the livelihoods of indigenous women. The defence of indigenous peoples' collective right over the lands they have traditionally occupied, as well as their associated ancestral knowledge, is a central element of the agenda of indigenous women's organizations (Interview 2). Indigenous peoples' right to land must urgently be protected, especially as land grabbing and illegal extraction activities have intensified during the pandemic. Adequate mechanisms should be put in place to prevent unauthorized intrusion upon indigenous lands, and adequate penalties should be established for those engaging in such illegal activities, as stipulated in Article 18 of Convention No. 169. Mechanisms for the prevention and redress of actions that dispossess indigenous peoples of their lands, territories or resources should be put in place, as per Article 8 of UNDRIP.

4.4 OVERCOMING BARRIERS TO EDUCATION AND VOCATIONAL TRAINING

The experiences of Indigenous Navigator's respondents confirm a trend that has also been identified by the ILO (2019a), namely that indigenous women and girls encounter greater barriers to education than indigenous men and non-indigenous women. Among the communities covered, those in Africa face the widest gender gap in terms of access to education. Some of the main obstacles identified include long distances, lack of transportation, lack of teaching in indigenous languages, poverty, and discrimination. Indigenous girls experience additional barriers, such as an increased vulnerability to harassment on the way to school, early marriage and adolescent pregnancy.

In order to achieve Goals 4 and 5 of the Sustainable Development Goals, on quality education and gender equality respectively, improving indigenous women's and girls' access to education and vocational training must be a priority. Specific projects should be designed and implemented in that regard with the active participation and cooperation of indigenous peoples. Steps should be taken to identify the specific barriers faced by indigenous girls. Based on this assessment, measures should be adopted to ensure that indigenous women have the same opportunities as the rest of the national community to acquire education at all levels. Moreover, indigenous peoples' right to establish and control their own education systems and institutions, thereby ensuring access to education in their indigenous languages, should be guaranteed, as stipulated in Article 14 of UNDRIP.

Indigenous Navigator Training on Long Community Questionnaires, Cambodia.
CREDIT: CIPO

4.5 DECENT WORK OPPORTUNITIES FOR INDIGENOUS WOMEN

The Indigenous Navigator data shows that indigenous women are in a particularly vulnerable position in the world of work, despite their valuable contributions to the local, national and global economy. Across all regions, indigenous women are more likely to face severe violations of their rights at work (e.g. human trafficking and forced labour) and are under-represented in the formal economy. Moreover, Indigenous Navigator data reveals that indigenous women rarely have access to social security programmes. As one interviewee from Latin America highlighted, indigenous women lack access to information on their labour rights (Interview 2).

Targeted action to guarantee indigenous women's rights at work is imperative. In that regard, awareness-raising and training activities should be undertaken to guarantee that indigenous women are aware of their labour rights and the avenues available to demand the realization of these rights, including the right to equal pay for work of equal value. Furthermore, needs and priorities for social protection programmes should be identified in partnership with indigenous women, whose participation in the design, implementation and monitoring of social protection policies should be ensured. Laws, regulations and policies that uphold their right to equality and non-discrimination in employment and occupation, as envisaged under Article 6 of Convention No. 190, should effectively address discrimination against indigenous women.

Indigenous Navigator data has also demonstrated that indigenous women across all regions are engaging in entrepreneurial activities in sectors such as tourism and handicrafts. Indigenous-women-led enterprises, such as cooperatives, are producing positive outcomes both in terms of environmental sustainability and women's empowerment (ILO 2019a). As indicated in the Beijing Declaration and Platform for Action of 1995 (UN 1995), development cooperation organizations and international organizations have a key role to play in ensuring adequate support for programmes and projects designed to promote sustainable entrepreneurial activities among women, particularly those in disadvantaged situations. Moreover, indigenous women's livelihoods and income-generation activities should be supported. Their right to engage freely in traditional and other economic activities should be protected, as stated in Article 20 of UNDRIP. This includes their right of access to the resources needed to perform those activities, and to control, maintain, protect and develop their traditional knowledge, as recognized in Article 31 of UNDRIP.

4.6 INDIGENOUS NAVIGATOR'S CONTRIBUTIONS FOR INDIGENOUS WOMEN AND THE TOOL'S FUTURE

The Indigenous Navigator framework relied on the contributions of indigenous women, who actively contributed to the tool's design, implemented the data collection process and participated in the analysis of the Initiative. With regard to indigenous women's perspectives, the framework emphasized both individual and collective rights and enabled the collection of disaggregated data. Indigenous women are currently benefiting from several pilot projects, some of which address the issues they specifically raised. These projects include designing and implementing a piped water system to collect water, an activity traditionally performed by women, and establishing a local health facility with a maternity ward (Interview 1); providing entrepreneurial training (Interview 7); and furnishing support to a group of women weavers (Interview 9).

As one interviewee explained, the Indigenous Navigator has provided information about the situation of indigenous women and increased visibility of their contributions to society (Interview 3). The Indigenous Navigator is seen as:

> *A learning process with the community, where the community learns about their rights, they're able to situate themselves in relation to those rights, then that (...) is more meaningful and I think this is what Indigenous Navigator was able to provide to the communities. It's not a research thing, it's not a data-gathering system, it's more of a learning process for the community to learn about their lives and analyse their situation.* (Interview 10)

Several interviewees expressed difficulty in accessing information on sensitive issues, such as gender-based violence. Data collection techniques should therefore be improved to ensure that information on sensitive topics can be adequately assessed. Interviewees said that conducting data collection with separate focal groups for men and women and carrying out individual interviews had proven to be a valuable alternative to accessing such information (Interviews 2, 6, 8 and 10). In the words of one interviewee:

> *If you don't give that space to women, they won't be able to, unless they are strong indigenous women leaders, they won't be able to state their situation. But if you have focus group discussions, and you also have common discussions with all of them discussing the data that came out, I think that that's [where] there's a deeper appreciation by the community, and even by the women, that their situation, their rights, are being talked about in that aspect.* (Interview 10)

Throughout the interviews, local partners highlighted the need for the Indigenous Navigator to continue to expand its gender dimension. Interviewees indicated the need to deepen the discussions on gender (Interview 10) and emphasized that, in future, the Indigenous Navigator should conduct a data-gathering exercise focused solely on women (Interviews 2, 6 and 8). In their opinion, there should be more questions that provide for a better understanding of the different types of violence faced by indigenous women (Interview 2), as well as for disaggregated data on their access to natural resources and their local economic development (Interview 6). Interviewees also cited the need to conduct gender-sensitive training in communities (Interview 10).

Indigenous community leaders, Bolivia.
CREDIT: IWGIA/ ENA ALVARADO MADSEN

5. CONCLUSION

Indigenous women have played a central role in the Indigenous Navigator Initiative by participating in the design of the questionnaires, the collection of data and the evaluation of the framework. As demonstrated throughout this report, the framework has provided both a unique opportunity to engage with indigenous women and a platform for their voices and experiences. The Indigenous Navigator data has shown that indigenous women across all regions face persisting challenges including multiple discrimination; unequal pay; violence and harassment, both within and outside their communities; limited access to health services; lack of recognition of land rights; and limited participation in decision-making processes that affect their lives. These compounded inequalities and intersecting forms of discrimination have placed indigenous women in a particularly vulnerable situation during the COVID-19 pandemic. At the same time, the report has testified to the importance of indigenous women's participation in decision-making forums and to the positive impact of indigenous women's leadership with regard to the realization of indigenous peoples' collective and individual rights. In the light of the situation of indigenous women, as presented in this report, the following recommendations are made:

1. Ensure that indigenous women can obtain official documentation to exercise their political rights, have access to political spheres, and leverage their leadership by designing policy interventions to boost their skills and abilities to participate in decision-making forums that affect them, and by supporting and assisting indigenous women's organizations.

2. Identify the specific barriers faced by indigenous girls in accessing education and vocational training, and design and implement sustained measures to overcome them, thereby ensuring that indigenous women and girls have equal opportunities in accessing education at all levels.

3. Pay specific attention to the needs and priorities of indigenous women when building social protection floors, as identified through their participation in the design, implementation and monitoring of related measures and programmes.

4. Ensure indigenous women's rights at work, protect their right to engage freely in their traditional and other economic activities, including their right to access the resources needed to perform those activities, and ensure adequate support for programmes and projects designed to promote indigenous women's sustainable entrepreneurial activities.

5. Step up action to enhance the recognition and protection of women's rights to land and natural resources, and to ensure their access to remedies in case of dispossession and assist women in the development of strategies to transform gender norms concerning access to land.

6. Challenge and end discriminatory attitudes and stereotyping as well as harassment and violence based on ethnicity, indigenous identity and gender, phenomena that are persisting and entrenched obstacles to indigenous women's equality. In this regard, promote capacity-building activities for, and dialogue with, relevant government agencies and institutions, with the objective of dismantling discriminatory beliefs and raising awareness of the situation of indigenous women.

7. Build strong institutions to provide an appropriate response to cases of gender-based violence against indigenous women by defining roles and competences, creating coordination mechanisms and allocating the necessary resources for their effective functioning, as envisaged in ILO Violence and Harassment Convention, 2019 (No. 190).

8. In the context of the Indigenous Navigator Initiative, review and strengthen data collection techniques to ensure that information on sensitive topics, such as violence, can be adequately assessed, and consider conducting data gathering exercises focused solely on women and carrying out gender-sensitive training.

BIBLIOGRAPHY

Asia Indigenous Peoples Pact (AIPP); Network of Indigenous Women in Asia (NIWA). 2020. "Statement of Network of Indigenous Women in Asia and Asia Indigenous Peoples Pact". 22 June 2020. Available at: https://voice.global/statement-of-network-of-indigenous-women-in-asia-and-asia-indigenous-peoples-pact/

AIPP. 2012. "Violence, Customary Law and Indigenous Women's Rights in Asia", *AIPP Briefing Paper* (Chiang Mai).

Carling, Joan; Ibrahim, Hindou; Oelz, Martin. 2017. "Development makes us vulnerable: Call for SDGs to learn from indigenous peoples". *Capacity4dev, European Union.*

Care International, United Nations Entity for Gender Equality and the Empowerment of Women (UN Women). 2020. *Latin America and the Caribbean rapid gender analysis for COVID-19.*

Croce, Francesca. 2020. "Indigenous women entrepreneurship: analysis of a promising research theme at the intersection of indigenous entrepreneurship and women entrepreneurship". *Ethnic and Racial Studies* 43 (6): 1013-1031.

Del Popolo, Fabiana (ed.). 2018. *Los pueblos indígenas en América (Abya Yala): desafíos para la igualdad en la diversidad.* Economic Commission for Latin America and the Caribbean (ECLAC).

International Indigenous Women's Forum (FIMI), Enlace Continental de Mujeres Indígenas de las Américas (ECMIA), Alianza de Mujeres Indígenas de Centroamérica y México (AMICAM), Asian Indigenous Women's Network (AIWN), African Indigenous Women's Organization (AIWO). 2020. *COVID-19 Indigenous Women's Collective Call.*

Guhathakurta, Meghna. 2015. "Indigenous Women's Migration to Cities: Root Causes, Coping Mechanisms and Gendered Transformations". In *Environmental Change, Adaptation and Migration,* edited by Felicitas Hillmann, Marie Pahl, Birte Rafflenbeul, Harald Sterly. 141-163. London: Palgrave Macmillan.

Gurung, Pratima. 2020. "Include indigenous people in COVID-19 response". *Work in Progress Blog.*

United Nations Inter-Agency Network on Women and Gender Equality (IANWGE). 2020. *IANWGE Compendium on integrating gender considerations in the response to COVID-19: Key messages and actions from UN entities* (New York).

International Labour Organization (ILO). 2014. "Forced Labour Facts and Figures". 20 May 2014. Available at: http://www.oit.org/global/about-the-ilo/newsroom/media-centre/issue-briefs/WCMS_207611/lang--en/index.htm

___. 2017. *Global estimates of modern slavery: forced labour and forced marriage* (Geneva).

___. 2019. *Committee of Experts on the Application of Conventions and Recommendations, Indigenous and Tribal Peoples Convention, 1989 (No. 169), Observation on Mexico 2019* (Geneva).

___. 2019a. *Implementing the ILO Indigenous and Tribal Peoples Convention No. 169: Towards an inclusive, sustainable and just future* (Geneva).

____. 2020. *COVID-19 and the world of work: A focus on indigenous and tribal peoples* (Geneva).

___. Forthcoming. *Exploring and tackling barriers to indigenous women's participation and organization: A study based on qualitative research in Bangladesh, Bolivia, Cameroon and Guatemala* (Geneva).

Indigenous Navigator. 2020. *Training Module 8b: Detailed technical considerations in the selection of human rights indicators.*

Indigenous Peoples Major Group for Sustainable Development (IPMG). 2015. *Policy Brief on Sustainable Development Goals and Post-2015 Development Agenda: a Working Draft.*

International Union for Conservation of Nature (IUCN), United States Agency for International Development (USAID). 2015. *The Association of Indigenous Village Leaders (VIDS): Ensuring Community Voices Influence National Policy in Suriname.*

International Work Group for Indigenous Affairs (IWGIA). 2020. The Indigenous World 2020 (Copenhagen).

MADRE. 2020. "Indigenous Women Lead - Charting a Just Recovery from the Pandemic." 09 July 2020. Available at: https://www.madre.org/indigenous-women-lead

Network of Indigenous Women's in Asia (NIWA), Asia Indigenous Peoples Pact (AIPP). 2020. "Joint Statement of Network of Indigenous Women's in Asia (NIWA) and Asia Indigenous Peoples Pact (AIPP)". 26 June 2020. Available at: https://aippnet.org/joint-statement-of-network-of-indigenous-womens-in-asia-niwa-and-asia-indigenous-peoples-pact-aipp/

Organisation for Economic Co-operation and Development (OECD). 2019. "Linking Indigenous Communities with Regional Development". *OECD Rural Policy Reviews* (Paris).

Office of the United Nations High Commissioner for Human Rights (OHCHR). 2012. *Human Rights Indicators: A Guide to Measurement and Implementation* (New York and Geneva).

___. 2020. *COVID-19 and Indigenous Peoples' Rights. What is the impact of COVID-19 for Indigenous Peoples' Rights?*

___. 2020a. "Raising women's voices and leadership in COVID-19 policies". 22 April 2020. Available at: https://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=25818&LangID=E
Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú (ONAMIAP). 2020. "ONAMIAP inicia acción judicial contra el Gobierno por poner en riesgo a los pueblos indígenas durante la pandemia del COVID-19". 30 June 2020. Available at: http://onamiap.org/2020/06/onamiap-inicia-accion-judicial-contra-el-gobierno-por-poner-en-riesgo-a-los-pueblos-indigenas-durante-la-pandemia-del-covid-19/

___. 2020a. *Navegador Indígena 2030: Boletín de Navegador Indígena. Edición Especial por la Pandemia.*

United Nations Office of the Special Adviser on Gender Issues and Advancement of Women (OSAGI) and the Secretariat of the United Nations Permanent Forum on Indigenous Issues (UNPFII). 2010. *Gender and Indigenous Peoples* (New York).

Pastoralists Indigenous Non-Governmental Organization's Forum (PINGO's Forum). 2018. *Biennial Report. July 2016 to June 2018* (Arusha).

Santos, Jody. 2020. "COVID-19: National Indigenous Disabled Women Association Nepal (NIDWAN Nepal)". *Disability Rights Fund.*

Sustainable Development Goals (SDG) Partnership Platform. n.d. "Generating disaggregated indigenous community-data through the Indigenous Navigator Initiative to achieve the SDGs". Available at: https://sustainabledevelopment.un.org/partnership/?p=29578

United Nations (UN). 1995. Beijing Declaration and Platform for Action, Fourth World Conference on Women, A/CONF.177/20 and A/CONF.177/20/Add.1.

___. 1999. CEDAW General Recommendation No. 24: Article 12 of the Convention (Women and Health), A/54/38/Rev.1, chap. I.

___. 2000. CCPR General Comment No. 28: Article 3 (The Equality of Rights Between Men and Women), CCPR/C/21/Rev.1/Add.10.

___. 2006. UNFPII, Report on the fifth session, Economic and Social Council, E/C.19/2006/11

___. 2013. UNFPII, Study on indigenous women's political participation at the international, national and local levels, E/C.19/2013/10.

___. 2017. CERD, Concluding observations on the combined twenty-first to twenty-third periodic reports of Canada, CERD/C/CAN/CO/21-23.

___. 2019. CERD, Concluding observations on the combined eighteenth and nineteenth periodic reports of El Salvador, CERD/C/SLV/CO/18-19.

___. 2019a. UNFPII, Report on the eighteenth session, Economic and Social Council, E/C.19/2019/10.

United Nations Educational, Scientific and Cultural Organization (UNESCO). 2019. *Indigenous Peoples' Right to Education* (Paris).

United Nations Population Fund (UNFPA), Centre for Indigenous Cultures of Peru (CHIRAPAQ). 2018. *Recommendations of the UN Permanent Forum on Indigenous Issues Regarding Sexual and Reproductive Health and Rights & Gender-based Violence: Report on Progresses and Challenges* (New York).

United Nations Population Fund (UNFPA). 2020. "Pregnant indigenous women in Panama face COVID-19 fears, lack of transport". 11 June 2020. Available at: https://www.unfpa.org/news/pregnant-indigenous-women-panama-face-covid-19-fears-lack-transport

United Nations Children's Fund (UNICEF), the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), the United Nations Population Fund (UNFPA), the International Labour Organisation (ILO) and the Office of the Special Representative of the Secretary-General on Violence against Children (OSRSG/VAC). 2013. *Breaking the Silence on Violence against Indigenous Girls, Adolescents and Young Women: A call to action based on an overview of existing evidence from Africa, Asia Pacific and Latin America* (New York).

United Nations Entity for Gender Equality and the Empowerment of Women (UN Women). n.d "In Focus: International Day of the World's Indigenous Peoples". Available at: https://www.unwomen.org/en/news/in-focus/indigenous-women

___. 2020. "In Guatemala, investing in indigenous women's economic empowerment is key to building back better after COVID-19". 29 June 2020. Available at: https://www.unwomen.org/en/news/stories/2020/6/feature-empowering-indigenous-women-in-guatemala-in-covid-19-response

___. 2020a. "UN Women supports Maasai women-led enterprises to respond to COVID-19". 24 June 2020. Available at: https://www.unwomen.org/en/news/stories/2020/6/feature-maasai-women-led-enterprises-to-respond-to-covid-19

___. 2020b. "Strategies for the Prevention of Violence against Women in the Context of COVID-19 in Latin America and the Caribbean.". 23 April 2020. Available at: https://www2.unwomen.org/-/media/field%20office%20americas/documentos/publicaciones/2020/05/un%20women%20violence%20prevention%20brief%20ingles.pdf?la=es&vs=2929

Vann, Piseth. 2019. *Indigenous Women's Voices, Livelihood and Climate Change Adaptation in Pu Chhorb and Krang Teh village, Mondulkiri province.* CIPO, RUPP.

Vinding, Diana, Kampbel, Ellen Rose. 2012. "Indigenous women workers: with case studies from Bangladesh, Nepal and the Americas". ILO International Labour Standards Department (PRO 169), ILO Bureau for Gender Equality, Working Paper 1v.

Xhantaki, Alexandra. 2019. "When Universalism Becomes a Bully: Revisiting the Interplay Between Cultural Rights and Women's Rights." *Human Rights Quarterly* 41 (3): 701-724.

ANNEX 1

Interview details

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

ANNEX II

Questions from the community questionnaire used in the data analysis:

- **Table 1** (T-2V1-9): What is the coverage of your assessment?
- **Table 3** (T-2V1-4): Which methods were used for data collection (tick as many boxes as relevant)?
- **Figure 2** (T-2V14 and T-2V15): 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 / 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
- **Table 4** (T-2V41): Is your right to lands, territories and resources recognised by the government?
- **Figure 3** (T-2V42): Does you people or community/ies have title deeds or other binding agreements in recognition of their collective right to lands or territories?
- **Figure 4** (T-2V44): 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 agreements in recognition of their individual rights to land?
- **Table 5** (T-2V-1-67r1): Approximately, how many women and girls (aged 15 and older) have experienced the following incidents of violence in the last 12 months: Physical or Sexual Violence by an intimate partner?
- **Table 6** (T-2V-27r5): To what extent do your customary law institutions/authorities handle the following situations: domestic violence?
- **Figure 5** (T-2V90): Approximately, how many men in your community/people do you consider poor?
- **Figure 6** (T-2V92): Approximately, how many women in your community/people do you consider poor?
- **Table 7** (T-2V93): What are the main characteristics of the women that you consider poor? (tick as many boxes as relevant)
- **Figure 7** (T-2V95): 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)?
- **Figure 8** (T-2V69): Approximately, how many adult men and women of your people/ community have recognised citizenship?
- **Figure 9** (T-2V70): Approximately, how many adult men and women of your people/ community have the possibility to vote in elections for national and local government?
- **Table 8** (T-2V71): Are there any men or women from your people/community who have seats in national parliament and/or elected office in local government bodies?
- **Figure 10** (T-2V101): Approximately, how many girls and boys of your people/community complete primary school?
- **Figure 11** (T-2V102): Approximately, how many girls and boys of your people/community complete secondary school?
- **Figure 12** (T-2V103): Approximately, how many women and men of your people/community enrol in tertiary (higher) education?
- **Figure 13** (T-2V133): How many youth (24-15 years) of your community/people are enrolled in vocational education programmes at secondary or post-secondary level?
- **Figure 14** (T-2V126): Approximately, how many young men and women (24-15 years) in your community/people are employed in the formal sector (i.e. have jobs with normal work hours and regular wages, that are recognized as income sources on which income taxes must be paid)
- **Figure 15** (T-2V127 and T-2V128): Approximately, how many young men (24-15 years) in your community/people migrate from your traditional territory and lands in search of work? / Approximately, how many young women (24-15 years) in your community/people migrate from your traditional territory and lands in search of work?
- **Table 9** (T-2V118): Which are the most important traditional occupations performed by women in your people/community (list up to five)?
- **Table 10** (T-2V119): How has the importance of these traditional occupations for women changed over the last 20 years?
- **Table 11** (T-2V120): What are the main barriers or restrictions for performing these traditional occupations today?

INDIGENOUS NAVIGATOR

www.Indigenousnavigator.org

Prinsessegade 29 B, 3rd floor,
DK 1422 Copenhagen, Denmark
Phone: (+45) 53 73 28 30
E-mail: Navigator@iwgia.org

@INDIGENOUSDATA @IndigenousNavigator

Funded by the European Union