



International
Labour
Organization

A person in traditional indigenous attire, including a large, colorful, striped turban and a vibrant, patterned shawl, stands on a grassy bank overlooking a large body of water. In the background, there are mountains under a clear blue sky with a few clouds. The person is seen from the back, looking out over the landscape.

► **Implementing the ILO
Indigenous and Tribal Peoples
Convention No. 169**
Towards an inclusive,
sustainable and just future

IMPLEMENTING THE ILO INDIGENOUS AND TRIBAL PEOPLES CONVENTION No. 169

**TOWARDS AN INCLUSIVE, SUSTAINABLE
AND JUST FUTURE**

Copyright © International Labour Organization 2019
First published (2019)

Publications of the International Labour Office enjoy copyright under Protocol 2 of the Universal Copyright Convention. Nevertheless, short excerpts from them may be reproduced without authorization, on condition that the source is indicated. For rights of reproduction or translation, application should be made to ILO Publications (Rights and Licensing), International Labour Office, CH-1211 Geneva 22, Switzerland, or by email: rights@ilo.org. The International Labour Office welcomes such applications.

Libraries, institutions and other users registered with a reproduction rights organization may make copies in accordance with the licences issued to them for this purpose. Visit www.ifrro.org to find the reproduction rights organization in your country.

Implementing the ILO Indigenous and Tribal Peoples Convention No. 169: Towards an inclusive, sustainable and just future

ISBN 978-92-2-134033-1 (print)
ISBN 978-92-2-134034-8 (web pdf)

The designations employed in ILO publications, which are in conformity with United Nations practice, and the presentation of material therein do not imply the expression of any opinion whatsoever on the part of the International Labour Office concerning the legal status of any country, area or territory or of its authorities, or concerning the delimitation of its frontiers.

The responsibility for opinions expressed in signed articles, studies and other contributions rests solely with their authors, and publication does not constitute an endorsement by the International Labour Office of the opinions expressed in them.

Reference to names of firms and commercial products and processes does not imply their endorsement by the International Labour Office, and any failure to mention a particular firm, commercial product or process is not a sign of disapproval.

Information on ILO publications and digital products can be found at: www.ilo.org/publns.

Printed in Switzerland.

Produced by the Publications Production Unit (PRODOC) of the ILO.

*Graphic and typographic design, layout and composition
printing, electronic publishing and distribution.*

The ILO endeavours to use paper sourced from forests managed
in an environmentally sustainable and socially responsible manner.

Code: CMD-MAS-ICA

TABLE OF CONTENTS

PREFACE	5
ACKNOWLEDGEMENTS	7
EXECUTIVE SUMMARY	11
1. INDIGENOUS AND TRIBAL PEOPLES AND THE QUEST FOR SOCIAL JUSTICE	32
1.1 The ILO and indigenous and tribal peoples: a century of commitment	32
1.2 Convention No. 169: unique and visionary	33
1.3 A push to address indigenous and tribal peoples' concerns .	34
1.4 The ILO Centenary Declaration for the Future of Work	35
1.5 The 2030 horizon	36
1.6 Overcoming inequalities and leveraging transformations . .	37
1.7 The role of institutions	39
2. OVERCOMING INVISIBILITY	44
2.1 Making the invisible visible	44
2.2 Who are indigenous and tribal peoples?	45
2.3 A large and diverse population	49
2.4 Visible partners for sustainable development	59
3. UNPACKING INEQUALITIES	64
3.1 Better capturing the realities of indigenous peoples.	64
3.2 Experiences and transformations at work	66
3.3 Persistence of poverty	92
3.4 Harnessing transformations and overcoming inequalities .	98
4. BUILDING INSTITUTIONAL RESPONSES	104
4.1 Partnerships, equality and inclusion: the role of institutions . .	104
4.2 Convention No. 169: a rights-based framework for institution building	105
4.3 Reaching out to indigenous women	111
4.4 Experiences on consultation and participation	113
5. TOWARDS AN INCLUSIVE, SUSTAINABLE AND JUST FUTURE	124
5.1 Tackling inequalities urgently	124
5.2 A future that works for indigenous women	126
5.3 Ratifying Convention No. 169 and investing in institutions .	127
5.4 Improving data availability and research methodologies . .	128
BIBLIOGRAPHY	131
APPENDIX	139

PREFACE

The year 2019 marked the International Labour Organization's centenary and the 30th anniversary of the Indigenous and Tribal Peoples Convention (No. 169). The history of the ILO's pursuit of social justice has been closely intertwined with improving the well-being of indigenous and tribal peoples worldwide. Convention No. 169 was a culmination of the ILO's, including its tripartite constituents', commitment towards addressing the concerns of indigenous and tribal peoples, and promoting their rights. It continues to be the only legally binding treaty on the issue open for ratification. It has played a significant role in shaping laws and policies, instituting change and empowering many indigenous women and men. Taking its work forward, the ILO in 2015 put in place a Strategy for action concerning indigenous and tribal peoples, which was designed through a consensus-driven process and endorsed by its tripartite constituents. In line with its Strategy, the ILO engages in qualitative and quantitative research to close knowledge gaps regarding the socio-economic conditions of indigenous women and men.

Ten years remain for achieving the 2030 Agenda for Sustainable Development, at the heart of which is the principle of leaving no one behind. As this report will show, the urgency of addressing the concerns of indigenous and tribal peoples, particularly indigenous women, cannot be overstated for realizing the Sustainable Development Goals (SDGs). This report takes up the ambitious task of peeling away the layers of invisibility that indigenous and tribal peoples face, particularly in terms of data, and statistics, to highlight the scale of their population. It further unpacks the experiences of inequalities, which are distinctly manifested in the world of work, with gaps in treatment, outcomes and rights between indigenous and non-indigenous populations, but also between indigenous women and men. The report further sheds light on the persistent specter of poverty shaping the realities of indigenous women and men today, at a time when their world of work is experiencing many transformations – from greater dependence on urban areas and the informal economy to attempts at building green enterprises and combating climate change. The findings from the report make it clear that the realization of the SDGs is under threat unless urgent course correction, through public policies, is undertaken, which not only addresses gaps, but also empowers indigenous women and men as development and climate actors.

A fundamental facet of the exclusion faced by indigenous women and men, overcoming the lack of participation and consultation, becomes indeed a critical point of departure for building responsive and coherent public policies. The report looks into some of the experiences and challenges in legal and institutional frameworks for indigenous and tribal peoples' consultation and participation, calling for increased investments into building state institutions in charge of consultations, and ensuring institutionalized and continuing dialogue with indigenous and tribal peoples.

As noted in the ILO Centenary Declaration for the Future of Work, the world of work is experiencing many transformations shaped by factors ranging from climate change to globalization. At the same time, countries are striving to achieve the SDGs and tackle the climate crisis. Indigenous women and men, representing a large and diverse population spread across many regions of the world will hold solutions to both achieving the goals set out by the international community as well as building a future of work that is sustainable and inclusive. Urgently focusing on the disadvantages, while also harnessing transformations that are shaping the experiences of indigenous and tribal peoples today will be fundamental. It is hoped that this publication will contribute to ensuring that inequalities, injustices and invisibility do not continue to limit the potential of indigenous women and men in building a world that works for all.

SHAUNA OLNEY
Chief
Gender, Equality and
Diversity & ILOAIDS Branch

MANUELA TOMEI
Director
Conditions of Work
and Equality Department

ACKNOWLEDGEMENTS

This report was prepared by the Gender, Equality and Diversity & ILOAIDS Branch of the Conditions of Work and Equality Department of the International Labour Organization. The main authors of the report are Rishabh Kumar Dhir, Umberto Cattaneo, Maria Victoria Cabrera Ormaza, Hernan Coronado and Martin Oelz who also provided overall coordination. Special thanks are due to Uma Rani (Research Department) for her continued engagement and guidance. Steven Kapsos, Monica Castillo, Kieran Walsh, Yves Perardel and Roger Gomis (Statistics Department) have contributed to the design of the data methodology. Extensive data collection and processing, and literature reviews were carried out by Khaoula Ettarfi and Josiane Djiofack Tsague. Antonia Rivas contributed to the mapping of developments in Latin America feeding into chapter 4. Several colleagues from other units have also reviewed the publication and provided valuable inputs, including Rosinda Silva (International Labour Standards Department); Hugo Ñopo (Regional Office for Latin America and the Caribbean); Rosalia Vazquez Alvarez, Patrick Belser, Florence Bonnet (Conditions of Work and Equality Department); Mariangels Fortuny and Waltteri Katajamaki (Sectoral Policies Department); Christina Behrendt (Social Protection Department); Maria Teresa Gutierrez (Employment Policy Department); Federico Blanco and Michaelle De Cock (Governance and Tripartism Department); and Luis Gonzalez (Bureau for Employers' Activities) and Victor Hugo Ricco (Bureau for Workers' Activities). The publication further benefited from the English language editing by Richard Cook and his team, and by Eric Carlson and Ellen Schewior. This report would not have been possible without the continued support, engagement and guidance from Shauna Olney and Manuela Tomei. Finally, the report has benefited from feedback received from ILO constituents and other participants of the Regional Forum and Tripartite Workshop on Convention No. 169 that took place in Lima on 5 and 6 December 2019 during which a preliminary version was presented.

LIST OF FIGURES

-
- Figure 1.** Employment-to-population ratio and informal employment as a share of total employment, by indigenous peoples' status and sex, 2019 and latest year
-
- Figure 2.** Employment status (ICSE-93), by indigenous peoples' status and sex, 2019
-
- Figure 3.** Indigenous wage gap based on mean hourly wages, by sex, latest year
-
- Figure 4.** Employment by type of economic activity, by indigenous peoples' status and sex, 2019
-
- Figure 5.** Proportion of indigenous peoples among the population and the poor living in 23 countries, according to \$1.90 a day poverty line, latest year
-
- Figure 6.** Poverty headcount using the \$1.90, \$3.20 and \$5.50 a day poverty lines, by indigenous peoples' status, sex and type of place of residence, latest year
-
- Figure 2.1.** Number and share of indigenous peoples in total population, by sex, 2019
-
- Figure 2.2.** Number and share of indigenous peoples in total population, by sex and region, 2019
-
- Figure 2.3.** Number and share of indigenous peoples in the total population, by sex and income group, 2019
-
- Figure 2.4.** Share of indigenous peoples by region and country income group, 2019 (percentage)
-
- Figure 2.5.** Share of indigenous peoples by type of place of residence, 2019 (percentage)
-
- Figure 3.1.** Employment-to-population ratio, by sex and indigenous peoples' status, 2019
-
- Figure 3.2.** Employment rates by age, sex and indigenous peoples status, 2019
-
- Figure 3.3.** Share of employed indigenous peoples by type of place of residence and sex, latest year (percentage)
-
- Figure 3.4.** Employment-to-population ratios of women and men with and without children under 6 years of age, by sex and indigenous peoples' status, latest year
-
- Figure 3.5.** Distribution of educational attainment of the employed population, by indigenous peoples' status and sex, age group 25 years and above, latest year

-
- Figure 3.6.** Employment status (ICSE-93), by region, income group, indigenous peoples' status and sex
-
- Figure 3.7.** Indigenous wage gap based on mean hourly wages, by sex
-
- Figure 3.8.** Informal employment as a share of total employment, by indigenous peoples' status and sex, 2019
-
- Figure 3.9.** Employment by type of economic activity, by indigenous peoples' status and sex, 2019
-
- Figure 3.10.** Proportion of indigenous peoples among the poor according to \$1.90, \$3.20 and \$5.50 a day poverty lines, latest year
-
- Figure 3.11.** Poverty headcount using the \$1.90, \$3.20 and \$5.50 a day poverty lines, by indigenous peoples' status, sex and type of place of residence latest year

LIST OF TABLES

-
- Table 4.1.** Examples of institutions in-charge of indigenous affairs and mechanisms for participation of indigenous peoples in Latin America
-
- Table 4.2.** Examples of regulation on consultation with indigenous peoples in ratifying countries in Latin America
-
- Table A.2.1.** List of data sources, by country and year
-
- Table A.3.1.** List of survey microdata by country and year
-
- Table A.3.2.** Country-level data availability for labour market indicators
-
- Table A.4.1.** List of survey microdata and type of welfare variable used for poverty indicators by country and year
-
- Table A.5.1.** Country regional and income groupings

LIST OF ACRONYMS

DHS
Demographic and Health Survey

ICSE
International Classification of Status in Employment

ILO
International Labour Organization

MDG
Millennium Development Goal

NGO
Non-governmental Organization

OECD
Organisation for Economic Co-operation and Development

PPP
Purchasing Power Parity

SDG
Sustainable Development Goal

UN
United Nations

UNDRIP
United Nations Declaration on the Rights of Indigenous Peoples

EXECUTIVE SUMMARY

The 2030 Agenda for Sustainable Development, with its pledge to leave no one behind, offers a unique opportunity to strengthen global efforts in tackling the socio-economic vulnerabilities confronting indigenous peoples today.¹ Since its foundation, the ILO has played a key role in promoting the rights of indigenous peoples and improving their socio-economic situation, notably through the rights-based framework of the Indigenous and Tribal Peoples Convention (No. 169).

Convention No. 169 marked its 30th anniversary in 2019 along with the Centenary of the ILO. It is the only international treaty open for ratification with specific provisions for the promotion and protection of the rights of indigenous peoples. It sets out a clear vision and provides specific guidance for the realization of these rights while advancing sustainable development rooted in the aspirations of indigenous women and men.

While considerable progress has been made towards addressing the concerns of indigenous peoples, it has been too slow. Several knowledge gaps persist in understanding their social and economic situation. A first step to accelerate the pace of inclusive and sustainable development is to overcome the “invisibility” faced by indigenous women and men in official data and research. This report sets out to address this invisibility and shed light on the situation indigenous women and men find themselves today. At the same time, zooming into the world of work, which is a critical site for understanding the socio-economic realities of indigenous peoples. In so doing, this report engages with two key aspects shaping the lives and prospects of indigenous women and men – inequalities relative to mainstream society as well as social, cultural, economic and environmental transformations.

¹ For practical reasons, the executive summary in the main refers to “indigenous peoples” rather than “indigenous and tribal peoples”; however, reference to “indigenous peoples” is to be understood as including “tribal peoples”.

Indigenous peoples constitute over 6 per cent of the world's population and are spread across regions.

Globally, there is an estimated 476.6 million indigenous peoples, of which 238.4 million are women and 238.2 million men.² Overall, they represent 6.2 per cent of the world's population which far exceeds the population of the United States and Canada combined. Asia and the Pacific is the region where the highest proportion of indigenous peoples live (70.5 per cent), followed by Africa (16.3 per cent), Latin America and the Caribbean (11.5 per cent), Northern America (1.6 per cent) and Europe and Central Asia (0.1 per cent). About 15 per cent of indigenous peoples live in the 23 countries that have ratified the Indigenous and Tribal Peoples Convention, 1989 (No. 169). This underlines an important challenge – a majority of indigenous peoples continue to fall outside the protection provided under ILO Convention No. 169, even 30 years after its adoption.

Over 80 per cent live in middle-income countries...

Over 387 million indigenous peoples live in middle-income countries, of whom 220.9 million (or 46.4 per cent of the total indigenous population) are concentrated in lower middle-income countries. Only 12.9 million indigenous peoples, or 2.7 per cent of the total, live in high-income countries, while 76.0 million, or 16.0 per cent of the total, reside in low-income countries. However, in low-income countries there is the highest proportion of indigenous peoples in the total population at 10.1 per cent.

² Global estimates based on 58 countries. Global estimate by sex based on 50 countries. See Appendix A.2, section A.2.1 for methodological details and table A.2.1 for survey year and data availability.

... and more than a quarter reside in urban areas.

Over 73.4 per cent of the global indigenous population live in rural areas, but there are substantial regional variations. The highest proportion of indigenous peoples residing in rural areas is found in Africa (82.1 per cent), followed by Asia and the Pacific (72.8 per cent) and Europe and Central Asia (66.4 per cent). Conversely, in Latin America and the Caribbean and in Northern America, a majority of indigenous peoples are urban dwellers (52.2 per cent and 69.0 per cent respectively). The data show that the higher the level of income, the lower the share of indigenous peoples residing in the countryside.

Indigenous women and men are more likely to be in employment than their non-indigenous counterparts...

Globally, the employment participation rate for indigenous peoples is 63.3 per cent, which is 4.2 percentage points higher than that of their non-indigenous counterparts (Throughout the report, non-indigenous population estimates are for the same number of countries for which the indigenous peoples estimates are calculated; see figure 1).³ Indigenous women, however, have a considerably lower employment participation rate when compared to indigenous men, 49.3 per cent and 77.1 per cent respectively. Globally, indigenous peoples aged 15 to 24 years are also more likely to be in employment compared to their non-indigenous counterparts, 47.9 per cent versus 35.7 per cent, resulting in a positive gap in employment rates between the indigenous and non-indigenous youth of 12.2 percentage points. The same gap for the adult population is more than four times lower than for the youth at 2.9 percentage points. This suggests that indigenous youth might have fewer educational opportunities than non-indigenous youth. Across regions, indigenous peoples are more likely to be employed compared to their non-indigenous counterparts, except in Northern America. Across income groups, however, in upper middle-income countries, 56.0 per cent of indigenous peoples are employed compared to 63.6 per cent of the non-indigenous population, while in high-income countries, 56.9 per cent of indigenous peoples are employed compared with 59.6 per cent of the non-indigenous population.

³ Global estimates based on 30 countries representing 95 per cent of the indigenous population. See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.

... but indigenous women are less likely to be employed as national income levels rise.

Globally, 49.3 per cent of indigenous women are employed compared to 45.6 per cent of non-indigenous women. However, in upper middle-income countries, the gap between the employment participation of indigenous and non-indigenous women is 12.9 percentage points, that is, 42.7 per cent of indigenous women are employed compared with 55.6 per cent of non-indigenous women. In high-income countries, indigenous women also have less chance of being employed compared to their non-indigenous counterparts, with just over half (52.1 per cent) of indigenous women in employment. At the same time, in Latin America and the Caribbean, 44.9 per cent of indigenous women are employed compared with 47.7 per cent of non-indigenous women.

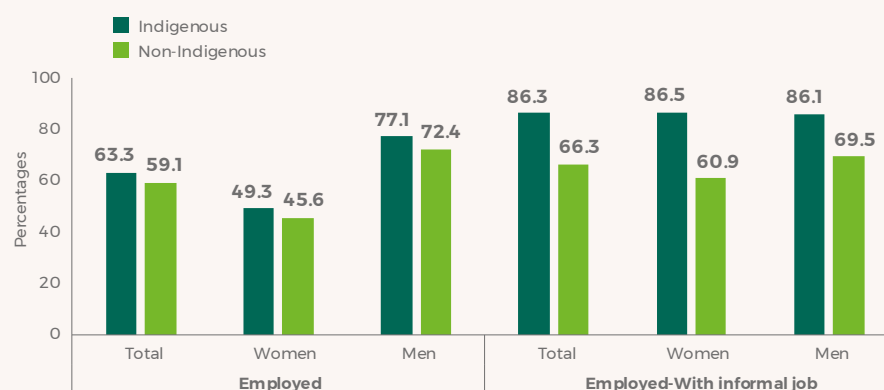
Motherhood also contributes to their lower employment.

Indigenous mothers face distinct challenges in the labour market, which can be even greater than those faced by indigenous fathers. Globally, 43.5 per cent of indigenous mothers of children aged 0 to 5 years are in employment compared to 86.4 per cent of indigenous fathers. They are also less likely to be employed than indigenous women without young children. At the same time, indigenous fathers have less chance of being employed than their non-indigenous counterparts.

While indigenous peoples are more likely to be employed, the quality of their employment is often poor.

A higher rate of participation in employment for indigenous peoples at the global level can hide substantial differences in the quality of work, which is marked by poor working conditions, low pay and discrimination. At the same time, higher employment rates may reflect the need by indigenous women and men, who tend to be poorer than their non-indigenous counterparts, for any form of income generation, even low paid ones. Without access to decent work, higher employment rates for indigenous women and men are not necessarily resulting in their improved socio-economic situation.

FIGURE 1. EMPLOYMENT-TO-POPULATION RATIO AND INFORMAL EMPLOYMENT⁴ AS A SHARE OF TOTAL EMPLOYMENT, BY INDIGENOUS PEOPLES' STATUS AND SEX, 2019 AND LATEST YEAR



Note: See note to figure 3.1 and 3.8.

Source: ILO calculations based on national censuses, labour force and household surveys.

They are more likely to be in the informal economy than their non-indigenous counterparts...

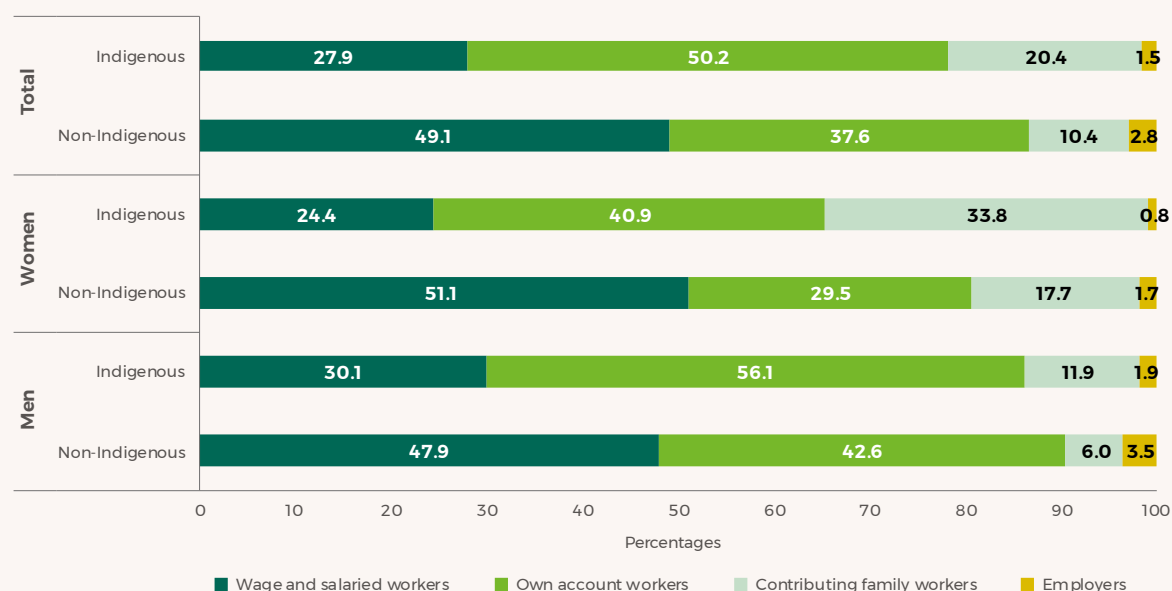
Indigenous peoples are 20.0 percentage points more likely to be in the informal economy than the non-indigenous population: 86.3 per cent of the global indigenous population has an informal job compared to 66.3 per cent of non-indigenous. Indigenous women have particularly high informality rates and are 25.6 percentage points more likely to work in the informal economy than their non-indigenous counterparts (see figure 1). The informality gap between indigenous and non-indigenous population is highest in Latin America and the Caribbean, where indigenous peoples have an informality rate of 82.6 per cent, which is 31.5 percentage points higher than that of non-indigenous peoples (51.1 per cent).

⁴ Informal employment as a share of total employment by indigenous peoples' status covers 14 countries where data are available. As a result, it differs from the official ILO global estimate on informality rate of 61.2 per cent presented in ILO, 2018i. See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.

... and are considerably less likely to be in wage and salaried work.

The share of wage and salaried workers is considerably lower among indigenous (27.9 per cent) than among the non-indigenous (49.1 per cent) population (see figure 2). This is true globally and across all regions and income groups, with the exception of Northern America. The differences are particularly high in Asia and the Pacific, and in Latin America and the Caribbean, where indigenous peoples are 19.8 and 12.4 percentage points respectively less likely to be in wage and salaried work compared to their non-indigenous counterparts. Furthermore, globally, indigenous women are nearly half as likely to be in wage and salaried work, and twice as likely to be contributing family workers when compared to non-indigenous women.

FIGURE 2. EMPLOYMENT STATUS (ICSE-93), BY INDIGENOUS PEOPLES' STATUS AND SEX, 2019



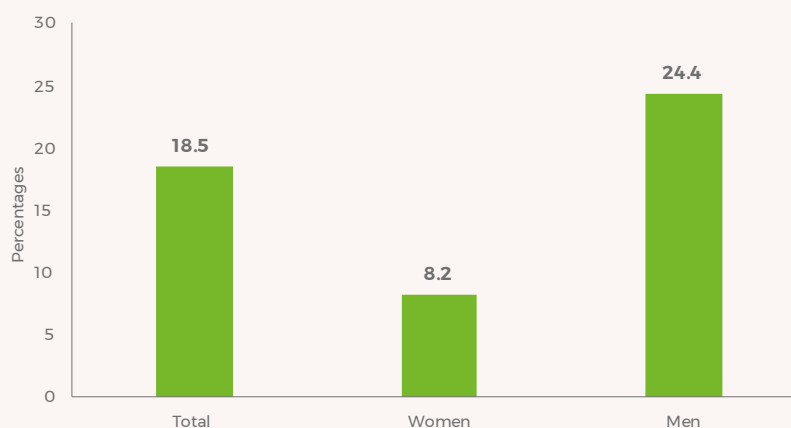
Note: See note to figure 3.6.

Source: ILO calculations based on national censuses, labour force and household surveys.

When they are in wage and salaried work, indigenous peoples tend to earn less than their non-indigenous counterparts.

Globally, indigenous peoples are earning 18.5 per cent less than non-indigenous people, and this is consistent across regions and income groups (see figure 3). The indigenous wage gap is highest in Latin America and the Caribbean (31.2 per cent) and lowest in Northern America (7.9 per cent). Without exception, when indigenous women are compared with their non-indigenous counterparts they face a pay gap (8.2 per cent), which is lower than the wage gap faced by indigenous men when compared to non-indigenous men. Indigenous men earn almost a quarter (24.4 per cent) less than their male non-indigenous counterparts (see figure 3). Factors contributing to an indigenous wage gap include lower educational attainment, a higher likelihood of residing in rural areas where well-paid jobs are scarce, and a higher unpaid care work burden due to larger and extended families. Discrimination also continues to be one of the root causes of indigenous peoples earning less than their non-indigenous counterparts, even when they are employees.

FIGURE 3. INDIGENOUS WAGE GAP BASED ON MEAN HOURLY WAGES, BY SEX, LATEST YEAR

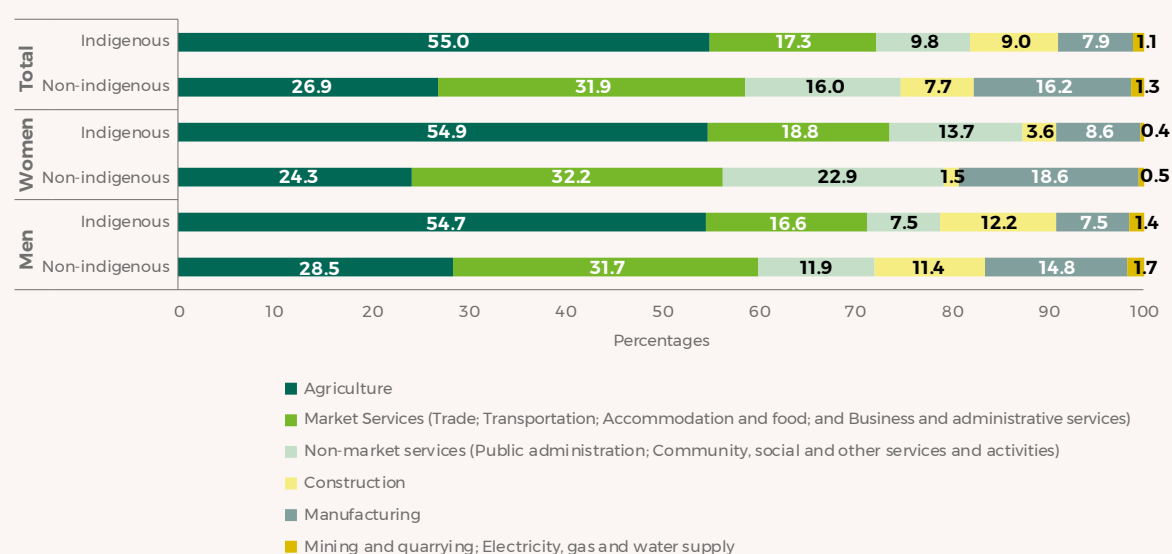


Note: See note to figure 3.7.
Source: ILO calculations based on national censuses, labour force and household surveys.

45 per cent of indigenous women and men are outside of the agricultural sector today.

Indigenous peoples continue to be heavily reliant on the agricultural sector (which includes agriculture, forestry and fishing). Globally, 55.0 per cent of the employed indigenous population work in agriculture compared with only 26.9 per cent of the non-indigenous one. However, this does not necessarily only entail carrying on traditional livelihood practices, but also includes work on plantations and as wage labourers. At the same time, 17.3 per cent of indigenous peoples are working in market services (trade, transportation, accommodation and food, and business and administrative services); 9.8 per cent are engaged in non-market services (public administration, community, social and other services and activities); 9.0 per cent are working in construction; and 7.9 per cent are working in manufacturing. Particularly as regards indigenous women, at the global level, 3.6 per cent of indigenous women are employed in construction compared to 1.5 per cent of non-indigenous women (see figure 4).

FIGURE 4. EMPLOYMENT BY TYPE OF ECONOMIC ACTIVITY, BY INDIGENOUS PEOPLES' STATUS AND SEX, 2019



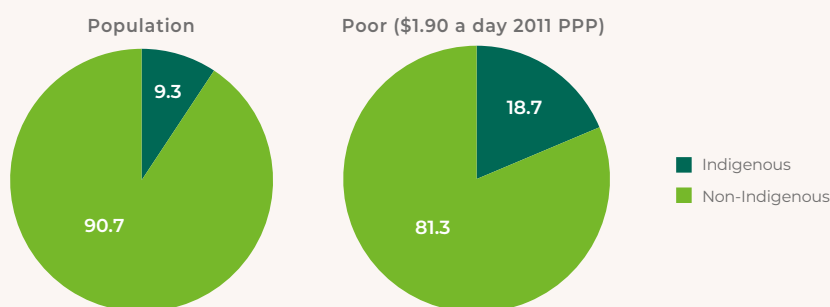
Note: See note to figure 3.9.

Source: ILO calculations based on national censuses, labour force and household surveys.

Based on data available for 23 countries representing 83 per cent of the global indigenous population,⁵ indigenous peoples constitute 9.3 per cent of the population but almost 19 per cent of the extreme poor...

Indigenous peoples continue to be the poorest among the poor. They represent 18.7 per cent of the extreme poor living in 23 countries representing 83 per cent of the global indigenous population, defined as people living below a \$1.90 a day (see figure 5). As measured using the \$3.20 a day poverty line, indigenous peoples represent 14.4 per cent of the poor, and using the \$5.50 a day poverty line they represent 12.5 per cent of the poor living in the 23 countries. Furthermore, irrespective of the region and residence in rural or urban areas, indigenous peoples represent a sizable share of the poor.

FIGURE 5. PROPORTION OF INDIGENOUS PEOPLES AMONG THE POPULATION AND THE POOR LIVING IN 23 COUNTRIES, ACCORDING TO \$1.90 A DAY POVERTY LINE, LATEST YEAR



Note: Number of countries 23. Percentage of the indigenous population covered: 83 per cent. See Appendix A.4, section A.4.1 for methodological details and table A.4.1 for survey year. Source: ILO calculations based on national censuses, labour force and household surveys.

5 See Appendix A.4, section A.4.1 for methodological details and table A.4.1 for survey year.

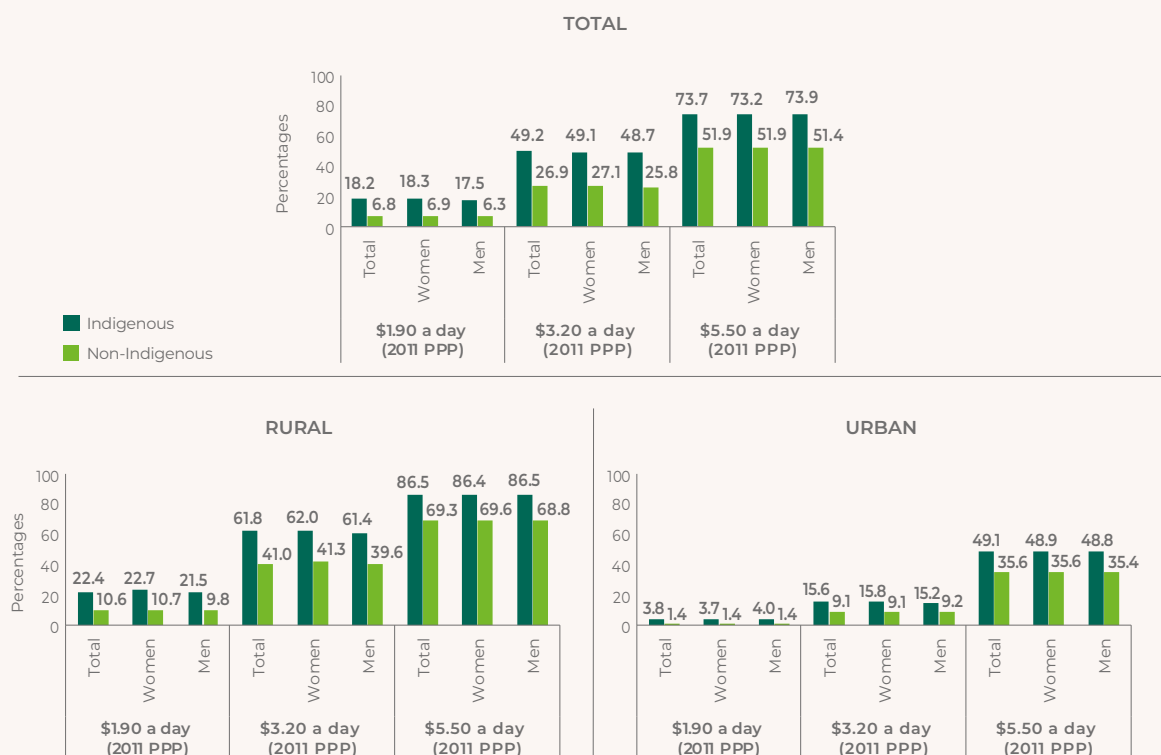
They are nearly three times more likely to be in extreme poverty⁶ compared to their non-indigenous counterparts.

Globally,⁷ 18.2 per cent of indigenous peoples live below \$1.90 a day compared to 6.8 per cent of non-indigenous people. At the same time, indigenous peoples are more likely to be poor irrespective of the poverty line used. This is also the case across regions and income groups. Disaggregation based on rural-urban areas further shows the pervasiveness of poverty among indigenous women and men. Globally, in rural areas, indigenous peoples are more than twice as likely to be in extreme poverty compared to their non-indigenous counterparts. Similarly, in urban areas globally, while only 1.4 per cent of non-indigenous people live below \$1.90, this is much higher for indigenous peoples at 3.8 per cent (see figure 6).

6 Extreme poverty is defined using the international poverty line of \$1.90 a day. The extreme poverty line is expressed in U.S. dollars, but when used for measuring poverty, the line is converted into local currencies through purchasing power parity (PPP) exchange rates, in an attempt to ensure that it has the same purchasing power in every country (Ferreira et al. 2015). There might be discrepancies between the estimates presented in this report and poverty headcount ratios produced using national poverty lines.

7 Estimates based on 23 countries representing 83 per cent of the global indigenous population. See Appendix A.4, section A.4.1 for methodological details and table A.4.1 for survey year.

FIGURE 6. POVERTY HEADCOUNT USING THE \$1.90, \$3.20 AND \$5.50 A DAY POVERTY LINES, BY INDIGENOUS PEOPLES' STATUS, SEX AND TYPE OF PLACE OF RESIDENCE, LATEST YEAR



Note: See note to figure 3.11.
Source: ILO calculations based on national censuses, labour force and household surveys.

Convention No. 169 has given impetus for policy action, but challenges remain.

Indigenous peoples' views are key to the sustainability of policies and programmes that tackle local and global challenges, including poverty, inequality, social conflicts and climate change. Institutions and mechanisms for participation of indigenous peoples have proved useful for bringing their perspectives and interests into policy-making. Convention No. 169 provides essential elements for building such institutions and mechanisms, and several countries have moved ahead in doing so. Notably, countries that have a designated lead agency responsible for indigenous affairs have made the greatest progress in developing and implementing both mechanisms for participation and consultation and relevant policies and programmes, while promoting inter-agency coordination and policy coherence. However, institutions often remain fragile, and regulatory frameworks and tools to orient and manage consultations with indigenous peoples are lacking or at an incipient stage in most cases. This is a serious obstacle towards realizing indigenous peoples' rights and making progress towards the Sustainable Development Goals (SDGs).

Inequalities experienced by indigenous women are more pronounced, but indigenous women's voices are starting to be heard.

The data presented in this report shows that indigenous women are consistently at the bottom of all social and economic indicators. They are almost three times more likely to work as contributing family workers compared to indigenous men, have the lowest chance of having achieved basic education and, at the same time, are the most likely to be in extreme poverty. Discrimination, violence and harassment, stemming from their being both indigenous and women, are among the barriers impeding their full participation in economic and social life. Yet, indigenous women are emerging as actors and partners for inclusive and sustainable development. They have formed alliances among themselves, from the local to the transnational level, to demand participation in decision-making at all levels and decent work, while stressing their rights, cultures and identities as assets.

Employers' and workers' organizations are contributing to strengthening institutional responses.

Employers' and workers' organizations play a crucial role in promoting the implementation of Convention No. 169 and other ILO instruments. They engage in national debates and social dialogue that shape laws, policies and other measures taken by governments to apply ILO instruments. The participation of employers' and workers' organizations in the design, implementation and monitoring of public policies concerning indigenous peoples can increase the effectiveness of these policies, while contributing to a climate of enhanced mutual trust. Because of their mandates and role in the economy and society, workers' and employers' organizations can help advance indigenous peoples' rights as peoples and workers and create an environment conducive to sustainable enterprises in the interest of both indigenous peoples and broader society. There is untapped potential for private sector collaboration with indigenous entrepreneurs and communities in support of their economic activities and the creation of jobs. Workers' organizations in several countries are building alliances with indigenous peoples' organizations to take action in areas of mutual concern, including through raising issues of compliance with Convention No. 169 through the ILO supervisory bodies.

Strategic action for moving ahead, with the participation of indigenous peoples.

Empowering indigenous women and men as economic, social and climate actors will be critical for the shaping of an inclusive, sustainable and just future for all. Doing so is urgent but also challenging, and requires multi-pronged approaches. Creating decent work opportunities for and with indigenous women and men, while at the same time leveraging the multiple transformations already under way, is essential to be able to tackle inequalities that today pose a risk for attaining the Sustainable Development Goals (SDGs) by 2030.

The ILO Centenary Declaration for the Future of Work is a critical call for action, along with the ILO's 2015 strategy for action concerning indigenous and tribal peoples. The strategy promotes indigenous and tribal peoples' rights as integral to an inclusive and sustainable development for all, complementing several international processes, including those related to the SDGs and the 2015 Paris Agreement on climate change. It underlines the critical role that indigenous women and men play as partners in sustainable development, working alongside the ILO's tripartite constituents.

Strategic action for moving ahead, with the participation of and in partnership with indigenous peoples, includes:

Promoting ratification and implementation of Convention No. 169, and investing in institutions

- Contributing to an enhanced understanding of Convention No. 169 and its relevance in countries that have not yet ratified it.
- Building capacity for implementing Convention No. 169 amongst government officials, employers' and workers' representatives, indigenous peoples, judges, parliamentarians, and civil society organizations, as well UN system entities.
- Documenting and sharing experiences and lessons learned in building institutions and legal frameworks for participation and consultation of indigenous peoples, including indigenous women, across and within regions.
- Equipping government institutions responsible for indigenous peoples' affairs with the knowledge, skills and tools to design and manage the participation and consultation of indigenous peoples in ways that are consistent with Convention No. 169.
- Supporting indigenous peoples in establishing their own representative institutions and strengthening their capacity to engage meaningfully with government, employers' and workers' organizations, the private sector and other counterparts.

Decent work for indigenous women and men

- Documenting opportunities for and challenges in generating decent work for young indigenous women and men, and compiling related good practices.
- Developing, testing and disseminating strategies and tools for promoting decent work for indigenous women and men in the rural economy, including through supporting indigenous peoples' enterprises.
- Building strategies for inclusion of indigenous persons with disabilities, indigenous peoples living with HIV, as well as older indigenous workers, into the labour market.
- Building methodologies for identifying and recognizing indigenous peoples' skills and knowledge as leverage for the creation of green jobs.
- Developing tools for designing and implementing social protection schemes and programmes responsive to indigenous peoples' needs and characteristics.
- Supporting dialogue and collaboration between indigenous peoples and workers' organizations and employers' organizations.

Indigenous women's participation and economic empowerment

- Supporting indigenous women to develop strategies and actions for overcoming persisting barriers to their participation in decision-making at all levels, including consultations processes.
- Tackling the different forms of discrimination, harassment and violence faced by indigenous women, particularly in the world of work, and ensuring their effective access to justice.
- Enabling indigenous women's economic empowerment through action to improve their working conditions, including equal pay for work of equal value, leveraging existing skills and knowledge, and supporting indigenous women-led enterprises and cooperatives.
- Developing culturally sensitive care policies that address care needs amongst indigenous groups.
- Promoting decent terms and conditions of employment for those employed in the care sectors: health and social work, education and domestic work.

Improving data collection, analysis and dissemination

- Building the capacity of national statistical offices to collect, analyse, and disseminate data regarding indigenous peoples, including indigenous persons with disabilities, and indigenous persons living with HIV.
- Promoting qualitative research on the socio-economic conditions of indigenous and tribal peoples, including culturally sensitive research that captures changes and transformations being experienced by indigenous women and men in the world of work.
- Improving the understanding of barriers to equality experienced by indigenous and tribal peoples through qualitative research methods to complement statistical data and quantitative analysis of their situation.

Towards an inclusive, sustainable and just future

STEP UP PUBLIC POLICIES TO PROMOTE
DECENT WORK FOR INDIGENOUS
PEOPLES IN URBAN
AND RURAL AREAS

BUILD A FUTURE
THAT WORKS
FOR INDIGENOUS
WOMEN



RATIFY
AND IMPLEMENT
CONVENTION No. 169
AND INVEST
IN INSTITUTIONS

KEEP IMPROVING
DATA COLLECTION,
ANALYSIS AND
DISSEMINATION
TO INFORM
POLICY DEBATES

1. INDIGENOUS AND TRIBAL PEOPLES AND THE QUEST FOR SOCIAL JUSTICE

1. INDIGENOUS AND TRIBAL PEOPLES AND THE QUEST FOR SOCIAL JUSTICE

1.1 THE ILO AND INDIGENOUS AND TRIBAL PEOPLES: A CENTURY OF COMMITMENT

Indigenous and tribal peoples across the planet have represented, since time immemorial, a rich diversity of cultures, traditions and ways of life based on a close relationship with nature. However, over centuries, the realities confronting them have been marked by marginalization, inequalities and impoverishment. These realities can be traced back to a history shaped by injustices whereby indigenous lands, territories, cultures and ways of life were undermined (UN, 2009). The International Labour Organization (ILO) has historically been at the forefront of tackling social issues, including those affecting indigenous and tribal peoples (Rodríguez-Piñero, 2005; Swepston, 2015, 2018a). Following the Organization's establishment in 1919, the initial focus was on eliminating the exploitation of "native workers", a term used to refer to workers from the populations of the colonies. The preparatory work that led to the Forced Labour Convention, 1930 (No. 29), found that indigenous and tribal peoples in the colonies were subject to forced labour. This triggered further work that included the establishment of an ILO Committee of Experts on Indigenous Labour in 1951 and the landmark study "Indigenous peoples: Living and working conditions of aboriginal populations in independent countries" (ILO, 1953), which highlighted an urgent need for specific attention to be paid to these groups through dedicated public policies.

The Indigenous and Tribal Populations Convention, 1957 (No. 107), adopted by the ILO with the collaboration of the United Nations (UN) system was the first attempt made to address comprehensively the living and working conditions of indigenous and tribal peoples in international law. Going beyond labour issues, this instrument addressed issues ranging from land to health and education. Because Convention No. 107 embodied an assimilationist approach, calls for its revision led to the convening of a technical meeting of experts in 1986, with the participation of experts from governments, workers' and employers' organizations, and the World Council of Indigenous Peoples. This meeting prepared the ground for a revision of Convention No. 107, which was achieved through the adoption the Indigenous and Tribal Peoples Convention, 1989 (No. 169), with overwhelming support from the government, workers' and employers' delegates to the International Labour

Conference, representing the ILO's global membership.⁸ Numerous indigenous peoples' representatives were involved in the standard-setting process as members of government delegations, but also through a close collaboration with trade unions (Swepston, 2018b).

1.2 CONVENTION NO. 169: UNIQUE AND VISIONARY

The year 2019 marked the 30th anniversary of the adoption of Convention No. 169, a landmark in the ILO's centennial trajectory of working for the improvement in the conditions of indigenous and tribal peoples. The Convention is a unique instrument impacting well beyond the ILO context. As the only international treaty open for ratification with specific provisions for the promotion and protection of the rights of indigenous and tribal peoples, it sets out a contemporary vision and gives specific guidance for ensuring these peoples' rights and well-being. Shifting the assimilationist paradigm of previous ILO standards, Convention No. 169 recognizes indigenous and tribal peoples as distinct communities and considers the cultural diversity they represent and the contributions they make as crucial for society as a whole. The instrument's preamble powerfully recognizes "the aspirations of these peoples to exercise control over their own institutions, ways of life and economic development and to maintain and develop their identities, languages and religions, within the framework of the States in which they live".⁹

The Convention calls for measures to protect indigenous and tribal peoples' individual and collective rights, to ensure their integrity, to support their institutions, to eliminate discrimination and the socio-economic gaps they face. In taking such measures, policy-makers are called upon to take account of the cultures and priorities of indigenous and tribal communities. A central feature of Convention No. 169 is its focus on indigenous and tribal peoples' participation in decision-making and the creation of mechanisms and institutions to enable such participation to take place. It also contains a unique set of provisions on equal rights for indigenous and tribal women: rights to lands and national resources; equality of opportunity and treatment in the world of work, including in the rural and community-based economy; and access to justice, education, health and social security.

8 The Convention was adopted with 328 votes in favour, 1 against and 49 abstentions (ILO, 1989).

9 The text of Convention No. 169 and the other ILO Conventions referred to in this report can be accessed at www.ilo.org/normlex.

1.3 A PUSH TO ADDRESS INDIGENOUS AND TRIBAL PEOPLES' CONCERNS

International debates and efforts regarding indigenous and tribal peoples' concerns have over recent decades occurred largely through the emergence of an active and vocal global indigenous peoples' movement. National indigenous organizations first began to appear in the 1960s, particularly in the Americas, while international networks and organizations, such as the World Council of Indigenous Peoples and the International Indian Treaty Council became active later in the 1970s (Thornberry, 2002). At the UN, indigenous groups and non-governmental organizations (NGOs) working on indigenous issues have attended meetings of the Working Group on Indigenous Populations ever since its establishment in 1982. The Working Group started to elaborate a draft declaration on the rights of indigenous peoples in 1985 (Sanders, 1989). Shortly thereafter, the revision of Convention No. 107 got underway at the ILO and Convention No. 169 was adopted in 1989.

The 1993 World Conference on Human Rights convened by the UN recognized “the inherent dignity and the unique contribution of indigenous people to the development and plurality of society” and re-affirmed strongly “the commitment of the international community to [indigenous peoples'] economic, social and cultural well-being and their enjoyment of the fruits of sustainable development”.¹⁰ Subsequently, in 2001, the UN established the Permanent Forum on Indigenous Issues, an expert body reporting to the Economic and Social Council, and appointed a Special Rapporteur on the rights of indigenous peoples mandated to report to the Human Rights Council. The Expert Mechanism on the Rights of Indigenous Peoples, also reporting to the Council, was set up in 2007, the year of the adoption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) by the General Assembly.

A World Conference on Indigenous Peoples was held in 2014. The result was an outcome document with a comprehensive set of commitments by UN Member States to advance the respect for indigenous peoples' rights and the aims of the UNDRIP, while calling for further ratifications of Convention No. 169 (UN, 2014a). More recently, the 2015 Paris Agreement on climate change specifically stresses the role played by indigenous and local communities and their traditional knowledge in

¹⁰ Vienna Declaration and Programme of Action, Vienna, 25 June 1993, Part I, para. 20, can be accessed at <https://www.ohchr.org/en/professionalinterest/pages/vienna.aspx>.

effective climate action (UNFCCC, 2015; see also ILO, 2017a).¹¹ At the regional level, the African Commission on Human and Peoples' Rights established a Working Group on Indigenous Populations/Communities in 2000. The Organization of American States adopted the American Declaration on the Rights of Indigenous Peoples in 2016. In Europe, a Nordic Sami Convention was agreed by Finland, Norway and Sweden in 2016.¹²

Indigenous and tribal peoples themselves, through active engagement in international fora, have emerged as active participants in global policy debates on human rights, development and climate change, claiming their rights and drawing the world's attention to their concerns and priorities. In recent years, the Indigenous Peoples Major Group for Sustainable Development has become a platform for indigenous peoples to engage with the follow-up to the 2030 Agenda for Sustainable Development adopted by UN Member States in 2015. Indigenous women participate actively in national, regional and global policy debates, including through the International Indigenous Women's Forum.

1.4 THE ILO CENTENARY DECLARATION FOR THE FUTURE OF WORK

On the occasion of the Centenary of the ILO, the International Labour Conference adopted the ILO Centenary Declaration for the Future of Work in June 2019. Stressing social dialogue as essential for social justice and democracy, the Declaration recognizes the on-going transformative changes in the world of work that are driven by technological innovations, demographic shifts, environmental and climate change, and globalization. It also points to persistent inequalities. The Declaration calls for urgent action to shape a fair, inclusive and secure future of work with full, productive and freely chosen employment and decent work for all. Such action is essential for sustainable development that puts an end to poverty and leaves no one behind. This needs to be part of developing a human-centred approach to the future of work, which

¹¹ Paris Agreement under the United Nations Framework Convention on Climate Change, 2015, can be accessed at http://unfccc.int/paris_agreement/items/9485.php, see para. 11 and Article 7(5).

¹² The Convention's ratification by the States concerned is pending. Ratification may not take place until the Sami Parliaments of the three countries have given their approval. The text in English is available at <https://www.sametinget.se/105173>.

puts the needs, aspirations and rights of all people at the heart of economic, social and environmental policies.

Amongst other things, the Centenary Declaration calls on the ILO to direct its efforts to promoting skills, competencies and qualifications for all workers; developing effective employment policies; promoting workers' rights; enhancing social protection systems; achieving gender equality, and ensuring equal opportunities and treatment in the world of work for persons with disabilities and other persons in vulnerable situations. Moreover, the Declaration puts emphasis on the need to continue supporting the role of the private sector as a principal source of economic growth and job creation by promoting an enabling environment for entrepreneurship and sustainable enterprises and promoting transition to the formal economy, giving due attention to rural areas. The Declaration thus promotes an inclusive and integrated approach to sustainable development and reflects an aspiration to empower those most at risk of being left behind in the world of work. This is of particular relevance to indigenous and tribal peoples, and reinforces the rights and aspirations set out in Convention No. 169, to enable indigenous women and men to become economic, social and environmental agents of development.

1.5 THE 2030 HORIZON

Significant changes to national laws, public policies and programmes, as well as institutions related to indigenous and tribal peoples have occurred over the years, particularly since the adoption of Convention No. 169. Measures taken by those countries that have ratified the Convention, and others, have included tools for making indigenous and tribal peoples visible in statistics based on self-identification; mechanisms for consultation and participation; recognition of land rights; access to employment; support for livelihoods; and measures regarding health and education. Many countries also have specific policies and programmes in support of indigenous and tribal women (ILO and ACPHR, 2009; Dhir, 2015; Errico, 2017; ILO, 2019a; ILO, forthcoming). For several countries, first ratifying and then striving to implement the Convention has been part of an effort to end conflict and consolidate peace (Cabrera Ormaza and Oelz, 2018).

Yet, despite the growing attention being given to the rights and development of indigenous and tribal peoples by policy- and decision-makers,

progress has been uneven in terms of the measures taken across regions and mixed in terms of outcomes. Available research shows that, while indigenous and tribal peoples have to some extent benefited from economic growth and poverty reduction, overall they remain disproportionately affected by poverty and continue to face discrimination, exclusion and marginalization (Ñopo, 2012; Hall and Patrinos, 2012; World Bank, 2015; OECD, 2019). Anti-poverty policies have often failed to reach indigenous and tribal communities through not having taken account of indigenous and tribal peoples' perceptions of well-being and what they themselves deem as necessary to improve their status (Tomei, 2005; Dhir, 2015). In monitoring the implementation of Conventions Nos 107 and 169, and other relevant ILO Conventions, such as those regarding discrimination, forced labour and child labour, the ILO supervisory bodies have in many cases drawn attention to an absence of adequate implementation measures, particularly with regards to the right to consultation and participation (ILO, 2019b; ILO, 2012).

The 2030 Agenda for Sustainable Development and its Sustainable Development Goals (SDGs) afford a historic and unique opportunity for ensuring that indigenous and tribal peoples are not left behind. Crucially, the 2030 Agenda recognizes that, if poverty is to be eliminated, development policies must also counter inequalities – including those that exist along gender and ethnic lines (UN, SDG 10) – through a simultaneous pursuit of economic growth and respect for rights. For this opportunity to be seized, it is essential that specific attention is paid to the situation of indigenous and tribal peoples, their participation and contributions, and integrated into actions taken towards achieving the SDGs. The next ten years *en route* to 2030 will be critical if existing patterns of disadvantage and exclusion are to be sustainably reversed.

1.6 OVERCOMING INEQUALITIES AND LEVERAGING TRANSFORMATIONS

Momentum has been building at the international level for the undertaking of “decisive action” to prevent “heading into a world that widens existing inequalities and uncertainties” (ILO, 2019c, p. 10). Addressing the situation of indigenous and tribal peoples is becoming increasingly important in this regard, given their persisting marginalization and experience of inequalities, but also given their unique role in shaping inclusive sustainable development and distinctive contribution towards

the “cultural diversity and social and ecological harmony of human-kind” (ILO Convention, 1989 (No. 169), Preamble). Whereas research and policy debates often focus on the income inequality between people at the top and bottom of the income distribution, this report, in line with Convention No. 169’s objective of promoting equality and closing socio-economic gaps more broadly, looks at various dimensions of inequality between indigenous and non-indigenous groups, while specifically highlighting the inequalities experienced by indigenous women in comparison to indigenous men and non-indigenous women. This report thus seeks to add to a better understanding as to the extent and nature of barriers, disadvantages and exclusion faced by indigenous and tribal peoples worldwide, including by presenting data and information on multiple facets of the world of work – a critical sphere where disadvantages are experienced. The data presented does not cover all social indicators, but focusses instead on employment-related aspects and poverty.

A distinct facet of the discrimination faced by indigenous and tribal peoples is their lesser degree of coverage in official statistical data. Rectifying this data gap is crucial, as an inadequate level of knowledge and data availability regarding indigenous and tribal peoples has been a factor behind insufficient policy attention being given to addressing the disadvantages they face. This absence of data also means that it is not possible to adequately measure and understand the impact and implications of the on-going transformations affecting or taking place in indigenous and tribal communities. The 2030 Agenda (Target 17.18) stresses the need to consolidate the availability of disaggregated socio-economic data. And, indeed, a considerable number of countries do already collect such data and it is on this that this report relies. By so doing, the report tackles a key aspect of what can be termed the “invisibility” confronting indigenous and tribal peoples by capturing global and regional estimates on the actual size of indigenous and tribal populations.

Indigenous peoples’ livelihoods are also experiencing transitions and transformations. Indigenous women and men are increasingly seeking economic opportunities beyond their traditional occupations and livelihood activities; this includes accepting wage employment and migrating away from traditional areas. Others are combining traditional activities with new forms of income generation, and leveraging traditional knowledge and natural resources as an asset, while sometimes

also relying on modern technologies (ILO, 2019d). The aspirations of indigenous and tribal peoples are likewise undergoing a transformation, as indigenous and tribal peoples in many countries enter the formal economy and develop enterprises, including cooperatives, as well as innovate by amalgamating traditional and modern knowledge systems (ILO, 2016a, 2019d; OECD, 2019). Yet, many, including indigenous women, remain confined to the informal economy, confronting barriers such as discrimination, including in education, and a non-recognition of traditional skills (ILO, 2015a, 2017b). At the same time, the impacts of climate change, which disproportionately threaten indigenous and tribal peoples, are having severe adverse consequences for their local economies and livelihoods. Climate change, in particular, has been singled out as a major transformation affecting the lives of indigenous and tribal peoples, and one that risks exacerbating existing inequalities (ILO, 2017a).

Transformations such as these present both challenges and opportunities, whereby there is the risk of worsening the multiple disadvantages shaping the experiences of the indigenous and tribal peoples in the world of work, but also the potential for addressing inequalities and empowering indigenous women and men. In exploring the disadvantages they experience, this report engages with the specific circumstances of indigenous and tribal peoples, which are not static. In some cases, transformations are drivers of inequality; in others, they can be leveraged to tackle it. Interventions addressing inequalities will be effective if they leverage those transformations driven by indigenous and tribal peoples themselves and factor in their aspirations, while at the same time seeking to mitigate and limit those negative impacts of transformation caused by external factors, for example, climate change or land insecurity.

1.7 THE ROLE OF INSTITUTIONS

Reducing the inequalities affecting indigenous and tribal peoples cannot be based on the assumption that economic growth alone will lead to an improvement in their situation. Convention No. 169 envisages the closing of socio-economic gaps through measures that take account of and are responsive to the priorities and aspirations of the indigenous and tribal peoples concerned. In this sense, the Convention is a tool for social change oriented towards mutual understanding and the building of common visions for the development process. In this

regard, the Convention's emphasis on institutions is critical. It calls for special measures to safeguard the persons, institutions, property, labour culture and environment of the peoples concerned (Art. 4) and support by the State for the development of indigenous and tribal peoples' institutions and initiatives (Art. 6). Indigenous and tribal peoples' representative institutions are the States' counterparts for consultations on legislative and administrative measures that may affect them directly and for seeking their views and participation in the design, implementation and evaluation of development plans (Art. 6 and 7). Crucially, this presupposes the existence of State institutions and legal frameworks for the participation of and consultation with indigenous and tribal peoples, and more generally for ensuring that the State fulfils its role as duty bearer for respecting, promoting and protecting the rights of indigenous and tribal peoples, and in instituting policies that create a favourable environment for inclusive and sustainable development for all. As several States, particularly those that have ratified Convention No. 169, have started to put in place such institutions, this report will highlight their experiences and progress so far, but also point out the complex challenges that lie ahead and require attention if they are to be overcome.

2. OVERCOMING INVISIBILITY

2. OVERCOMING INVISIBILITY

2.1 MAKING THE INVISIBLE VISIBLE

With a push to address the concerns of indigenous and tribal peoples, international and national frameworks have taken important strides in recognizing the fundamental role played by indigenous and tribal women and men in achieving sustainable development. Nevertheless, despite a growing concern for the well-being, rights and integrity of indigenous and tribal peoples, related commitments, initiatives, policies and action often fall short of changing their ground realities (Errico, 2017; UN, 2009). This situation is linked to a lack of proper understanding of their reality as it is today. To a significant degree, this is due to the continued “invisibility” of indigenous and tribal peoples in official data and statistics, and, in some countries, in public policies more generally. Fundamental questions like “Who are indigenous peoples?” or “How many are they?”, among others, continue to confound policy-makers. To overcome the inequalities and marginalization faced by indigenous and tribal peoples, first and foremost, requires addressing these questions.

A key manifestation of both historic injustices and contemporary disadvantages is the continued invisibility of indigenous and tribal peoples, together with their aspirations. The international and national public policy frameworks that have emerged over the past few decades have seen a move towards addressing this invisibility, despite the very notion of “indigenous peoples” or “tribal peoples” remaining a contested one in a host of countries (Errico, 2017). Some countries have been formally recognizing indigenous and tribal peoples, while others have been targeting the specific needs of indigenous and tribal women and men through public policy frameworks that transcend the “politics of recognition” (World Bank, 2015, p. 18; Dhir, 2015). This is especially important given that the non-recognition of indigenous and tribal peoples by some countries has been a major factor in the invisibility of such groups in the socio-economic statistical data collected and made available at the country level (ILO, 2015a).

There have been positive outcomes for indigenous and tribal peoples’ in many countries that range from improved statistical data collection on their situation and greater visibility for them in policy discussions (World Bank, 2015), to a decline in poverty rates (World Bank, 2011). In some of the countries in Asia and the Pacific and Latin America and the Caribbean, for instance, greater visibility in data has shown indigenous and tribal peoples to have experienced a degree of improvement in

their socio-economic situation (World Bank, 2011, 2015), and that they have been “catching-up” after starting from a position of disadvantage due to historic injustices. Such progress has, however, been limited, with the persistence of many socio-economic gaps between indigenous and non-indigenous populations (World Bank, 2011; UN, 2009). At the same time, the situation for indigenous and tribal women, who often face discrimination from both within and outside of their communities, continues to be a concern, with several socio-economic vulnerabilities adding to the risk of exploitation (ILO, 2015a, 2017b). This is a key issue, and one which is yet to be adequately addressed by public policies, especially given that data on indigenous and tribal women continues to be scarce, and their aspirations rarely reflected in public policy discussions.

By overcoming invisibility through engagement with key aspects, namely identification and population, this report takes forward the process of making the invisible visible. It brings to the fore discussions and complexities regarding the recognition of indigenous and tribal peoples, while at the same time highlighting the size and scale of their population. By drawing attention to multiple facets of this large and diverse population, such as regional distribution and rural–urban divides, this report underlines the critical role to be played by indigenous and tribal peoples as partners in achieving sustainable development, strengthening climate action and shaping an inclusive future of work.

2.2 WHO ARE INDIGENOUS AND TRIBAL PEOPLES?

Along with their distinct social, cultural, economic and political characteristics, indigenous and tribal peoples are the holders of unique languages, knowledge systems, traditions and worldviews (UN, n.d.). More than 5,000 distinct indigenous communities are believed to exist, speaking around 4,000 different languages (IWGIA, 2018a) and living in around 90 countries (UN, 2009). Often, indigenous cultures, social institutions and ways of life bear a close relationship with the lands and territories that indigenous communities have traditionally occupied or used (Errico, 2017). Yet there is no single, universally agreed definition of indigenous and tribal peoples. That said, as described below, Convention No. 169 provides subjective and objective criteria that can be used to identify these groups.

Identifying indigenous and tribal peoples

The ILO Indigenous and Tribal Peoples Convention, 1989 (No. 169), sets out criteria for identifying the peoples concerned:

	SUBJECTIVE CRITERIA	OBJECTIVE CRITERIA
Indigenous peoples	Self-identification as belonging to an indigenous people.	Descent from populations who inhabited the country or geographical region at the time of conquest, colonization or establishment of present State boundaries. They retain some or all of their own social, economic, cultural and political institutions, irrespective of their legal status.
Tribal peoples	Self-identification as belonging to a tribal people.	Their social, cultural and economic conditions distinguish them from other sections of the national community. Their status is regulated wholly or partially by their own customs or traditions or by special laws or regulations.

Source: ILO. 2013. *Understanding the Indigenous and Tribal Peoples Convention, 1989 (No. 169). Handbook for ILO Tripartite Constituents*, International Labour Standards Department (Geneva).

Article 1 of the Convention notably refers to “self-identification” as a fundamental subjective criterion for the identification of indigenous and tribal peoples, complemented by objective criteria (ILO, 2019e). These subjective and objective criteria have been used by numerous countries to identify the groups concerned, including through legislative or administrative lists of recognized indigenous or tribal peoples. In some cases, national as well as international courts have resorted to the criterion of self-identification, when it comes to deciding whether a particular group is covered by international norms concerning indigenous and tribal peoples.¹³ Communities that correspond to the objective criteria describing “indigenous” and “tribal” may not identify themselves as such due to the still existing stereotypes attached to these groups. Consequently, communities may go unrecognized as indigenous or tribal peoples in national laws and policies, survey instruments or programmes targeting indigenous and tribal peoples.

¹³ See, among others, Supreme Court of Argentina C.1324 XLVII, 10 December 2013; Inter-American Court of Human Rights, Case of the Community Garifuna Triunfo de la Cruz and its members v. Honduras. Merits, Reparations and Costs. Judgment of October 8, 2015, Series C No. 305, para. 48.

Under ILO Convention No. 169, “indigenous” and “tribal” peoples are covered as separate categories of groups, but granted the same rights, the exercise of which is governed by the national legal framework of the countries where they live as well as by international law. Some countries, like Argentina (Government of Argentina, n.d.) and Peru (Government of Peru, n.d.) for example, have introduced databases of indigenous communities, or provide for a specific legal personality for indigenous and tribal peoples, as does for example Costa Rica, in order to facilitate the effective realization of their rights.¹⁴

In Latin America, indigenous peoples, as well as some tribal peoples, as is the case for Afro-descendant groups, have achieved legal recognition as a distinct group (ILO, 2013). However, in Asia and Africa, the use of the term “indigenous peoples” remains contested (Baird, 2016; Sapignoli and Hitchcock, 2013). In response to this, the World Bank (World Bank, 2017) and the Green Climate Fund (Green Climate Fund, 2018) have adopted a more flexible approach with respect to the identification and categorization of groups. Their approach is that, regardless of their categorization at the national level, indigenous and tribal peoples are those who meet criteria, such as having a collective attachment to land, a distinct language and cultural and economic institutions that are distinct from mainstream society.

With respect to Asia, the UN Special Rapporteur on the rights of indigenous peoples has noted that, while a vast majority of the population may be considered, in a literal sense, indigenous to the region, there are particular groups that distinguish themselves from the wider population and fall within the scope of international concern for indigenous peoples (UN, 2013a). Some of these groups are referred to as “tribal peoples”, “hill tribes”, “scheduled tribes”, and “Adivasis” or “Janajatis”, and have received targeted attention from governments (ILO, 2017a). With respect to Africa, the Working Group on Indigenous Populations/Communities of the African Commission on Human and Peoples’ Rights has paid special attention to hunter-gatherers and pastoralists, as well as some small-scale farmers, when outlining the key characteristics that identify indigenous communities in Africa (ACHPR and IWGIA, 2005).

For practical reasons, this report in the main refers to “indigenous peoples” rather than “indigenous and tribal peoples”; however, reference

¹⁴ See the 1977 Indigenous Act (No. 6172) which provides that indigenous peoples shall adopt the form of “asociaciones de desarrollo integral”.

to “indigenous peoples” is to be understood as including “tribal peoples”. This is consistent with the approach taken by the wider UN system and multilateral development banks. For instance, the World Bank (2011, p. 2), when estimating population and poverty levels among indigenous peoples, notes the following:

Indigenous Peoples may be referred to in different countries by such terms as ‘indigenous ethnic minorities,’ ‘aboriginals,’ ‘hill tribes,’ ‘minority nationalities,’ ‘scheduled tribes,’ or ‘tribal groups’ [...] Against this backdrop, this study does not put forth a rule of what does or does not constitute indigenous—that would contribute little and only invite controversy over perceived errors of inclusion or omission. For global data, it includes indicators for any people whom any government or recognized organization (including self-identified indigenous organizations such as the International Working Group for Indigenous Affairs) has described as indigenous. For the countries studied in Asia and Africa, it uses terminology and population breakdowns typical in those countries. Thus, in China, Lao People’s Democratic Republic, and Vietnam, it uses “ethnic minority”; in India, “Scheduled Tribes”.

The current report by the ILO builds on the approach taken by the World Bank, in that it does not claim to assign indigenous or tribal status to any groups at the country level. Instead, it relies on existing government recognition of indigenous or tribal groups, particularly by countries that have ratified ILO Convention Nos 169 or 107, or those identified as such by the International Work Group for Indigenous Affairs and other expert sources, as is the case for the World Bank.

2.3 A LARGE AND DIVERSE POPULATION

Although the lack of data available on indigenous peoples is a problem that confronts both policy-makers and statisticians alike, attempts have been made over the past two decades to better capture the size and scale of the population of indigenous peoples regionally and globally. However, data on indigenous peoples, particularly estimates of the population, continue to be challenged by the limited recognition of indigenous peoples at the country level and a dearth of disaggregated data. This has meant that population estimates regarding indigenous peoples have, over the past decade, been extremely limited.

More recently, attempts have been made to understand the regional distribution of the population of indigenous peoples, even though data availability across regions has varied tremendously. The Latin American context, where ILO Convention No. 169 has a high ratification rate, has been unique in possessing a greater data availability on indigenous peoples (ILO, 2007). The World Bank (2015, p. 18) has, however, recognised the part played by the “politics of recognition” in shaping the data in the region, and acknowledged that “[to] determine the exact number and distribution of indigenous people in Latin America and the Caribbean is not easy for several reasons, ranging from the lack of accurate and accessible information to the very nature of indigenous identities”. The issue of the recognition of indigenous peoples, and their consequent visibility in official statistics, is a particularly complex one for countries in the Asia and the Pacific region (Dhir, 2015; Errico, 2017), and also in Africa (African Development Bank Group, 2016), thereby creating many barriers to an adequate understanding as to the true scale of the indigenous peoples’ population. Furthermore, sex disaggregation remains largely absent from the data, preventing important insights that could otherwise advance gender equality among indigenous populations.

Existing estimates as to the population of indigenous peoples (World Bank, 2003, 2011, 2015; IWGIA, 2018b; IPMG, 2019) show the difficulties that underlie the recording and reporting of statistics for a group marked by its invisibility. Although data has been limited, there have, however, been attempts made by institutions (World Bank, 2015, 2011) and indigenous peoples’ organizations (IPMG, 2019) to identify indigenous populations and enumerate this group using various methodologies, which may or may not always draw on official statistics. While a key limitation continues to stem from a lack of official identification

and recognition of indigenous peoples at the country level, even in those countries where official identification and recognition may have been instituted, its incorporation into population censuses and other individual level surveys may be absent or partial. With demand increasing for data with which to address sustainable development concerns and shape appropriate public policies, some countries have instituted new modules in official labour force and household surveys to better capture the situation of multiple ethnic, racial, indigenous or tribal groups. This development is evident across several countries, whose data have been included in ILO estimates of the population of indigenous peoples.

In light of a growing focus on the issues faced by indigenous peoples, as well as to ensure that they are not left behind in achieving the SDGs, progressing further in understanding the scale of the population of indigenous peoples has become critical. Building on the latest available official data and going beyond anecdotal evidence will be vital in this regard. In 2018, the ILO Committee of Experts on the Application of Conventions and Recommendations reiterated that “having reliable statistical data on the indigenous population, their location and socio-economic conditions constitutes an essential tool for effectively guiding and defining policies relating to indigenous peoples as well as for monitoring the impact of the actions carried out” (ILO, 2019a). This section addresses the paucity of population data in recent years, and presents new data relating to the population of indigenous peoples for the year 2019. A detailed analysis by region, country income group, sex, as well as type of place of residence (rural/urban), is also presented.

The data on indigenous peoples presented here are drawn from population censuses, labour force and household surveys, based on the self-identification of survey respondents (the Methodology is explained in greater detail in the Annex). Self-identification need not be limited to the category of “indigenous peoples”, but, depending on the country context, may entail self-identification to categories such as “ethnic minorities”, “tribes” or other specific groups that could fall within the scope of international concern for indigenous peoples (see previous section on who are indigenous and tribal peoples). In the absence of self-identification in surveys, indigenous peoples are identified according to

language spoken. However, self-identification is considered the most desirable criterion for identifying indigenous peoples, especially as indigenous languages are disappearing due to rapid globalization, particularly among economically vulnerable communities (UNESCO, 2003; UN, 2017a). Moreover, self-identification not only re-asserts indigenous peoples' agency, but it takes account of the changing and historically specific character of indigeneity, as well as the distinctive ways indigenous peoples cope with broader society, market forces, state politics and development agencies (World Bank, 2015). Self-identification is also an important criterion as per ILO Convention No. 169 (ILO, 2013). That said, in the context of data collection, existing prejudices against indigenous or tribal communities may, nevertheless, lead members of these communities to refrain from self-identification. Research into earnings differentials along ethnic lines has deployed methodologies that comb pollsters' observations and self-identification (Ñopo et al., 2007). The OECD (2019, p. 57) noted, "[s]tatistical identification methodologies based on specific objective characteristics are less inclusive and less likely to produce accurate estimates. Specifically, statistical identification based on population's ancestral territories, or embeddedness in traditional cultures and practices, can lead to underestimation of indigenous population whenever attachment with traditional groups is lost after migrating to urban areas".

Global estimates

Country-level data on indigenous peoples' population could only be gathered for the 58 most populous countries, where indigenous peoples are considered to live.¹⁵ As a result, the true extent of the indigenous peoples' population is likely to be found to be even greater than the estimates presented below. However, working with the data currently available, it is difficult to determine the range within which the "true" value lies. The figures presented below are the most reliable lower bound estimates available, based on the sources listed in Appendix A.2 (table A.2.1). Nevertheless, the estimated figure below provides important information on the scale of the population of indigenous peoples globally, which far exceeds the population of the United States and Canada combined (UN, 2019a).

¹⁵ It is estimated that indigenous peoples live in nearly 90 countries (UN, 2009).

Globally, there are an estimated **476.6 million** indigenous peoples, of whom 238.4 million are women and 238.2 million men. Overall, the indigenous population represents **6.2 per cent of the global population**, while indigenous women represent 6.2 per cent global female population and indigenous men 6.1 per cent of global male population (figure 2.1).¹⁶

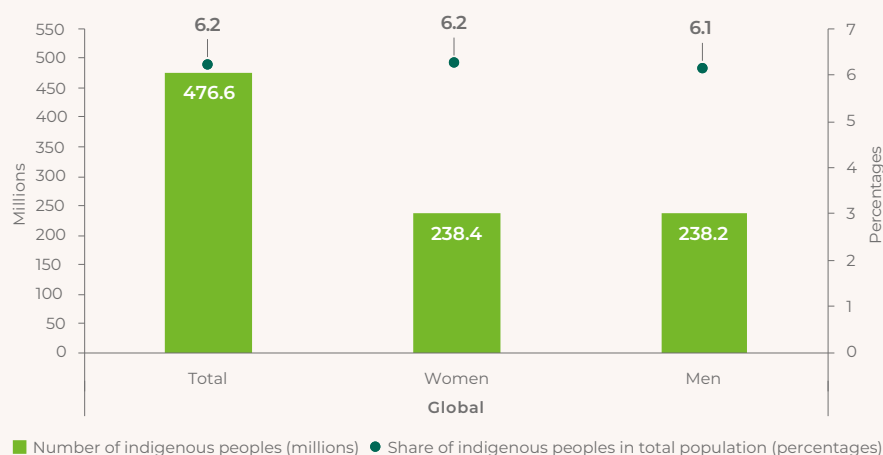
Globally, about **15 per cent** of indigenous peoples live in countries that have ratified the Indigenous and Tribal Peoples Convention, 1989 (No. 169).¹⁷ This figure underlines an important challenge – a majority of indigenous peoples, globally, continues to fall outside the protection provided under ILO Convention No. 169, even 30 years after its adoption. There are several countries that have ratified the Indigenous and Tribal Populations Convention, 1957 (No. 107), the ILO's older Convention on this topic which is now considered outdated and closed for ratification. Based on data from six of the most populous countries¹⁸ that have ratified Convention No. 107, it can be estimated that, were these six countries to ratify ILO Convention No. 169, the share of indigenous peoples protected under its provisions would rise to at least 40 per cent. Increasing the ratification of ILO Convention No. 169, and consequently enhancing the share of indigenous peoples protected under its provisions, would therefore be an important step towards addressing the multiple disadvantages faced by indigenous women and men. It would also further the building of inclusive sustainable development processes with the meaningful consultation and participation of indigenous peoples.

¹⁶ Previous available estimates of indigenous peoples' population calculated an overall figure of around 4.5 per cent (World Bank, 2011) to 5 per cent (World Bank, 2003) of the global population. A rough estimate was that it ranged from 300 million (World Bank, 2011) to 370 million indigenous peoples living in some 90 countries (UN, 2009).

¹⁷ Presently, 23 countries have ratified Convention No. 169, but, of these, data were not available for the Central African Republic; Netherlands, Spain and Luxembourg are considered as not having indigenous populations.

¹⁸ Seventeen countries have ratified ILO Convention No. 107 and data are available for the six of these countries where indigenous peoples are most populous, namely: Angola, Bangladesh, El Salvador, India, Pakistan and Panama.

FIGURE 2.1. NUMBER AND SHARE OF INDIGENOUS PEOPLES IN TOTAL POPULATION, BY SEX, 2019



Note: Global estimates based on 58 countries. Global estimate by sex based on 50 countries. See Appendix A.2, section A.2.1 for methodological details and table A.2.1 for survey year and data availability.

Source: ILO calculations based on national censuses, labour force and household surveys.

Estimates by region and country income groups

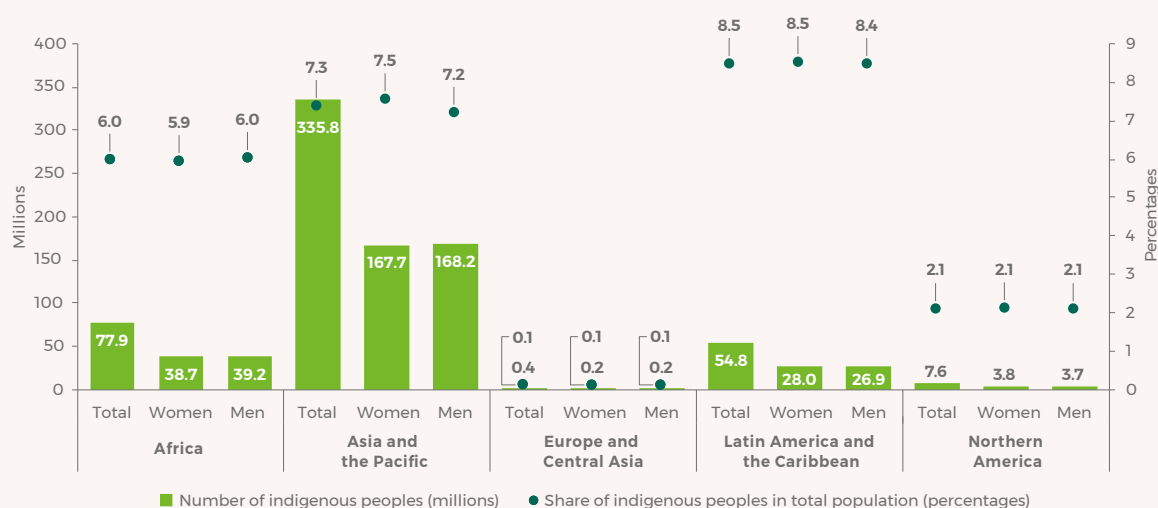
Global estimates of indigenous peoples conceal substantial regional and country income-group variations. In Asia and the Pacific, for example, there are 335.8 million indigenous peoples, making it the region where the highest number of indigenous peoples live. Africa has the second highest number of indigenous peoples, with 77.9 million indigenous peoples, followed by Latin America and the Caribbean, with 54.8 million indigenous peoples, Northern America, with 7.6 million and Europe and Central Asia, with 0.4 million indigenous peoples (figure 2.2). From these estimates it can also be seen that, of the global 476.6 million indigenous peoples, 70.5 per cent live in Asia and the Pacific, 16.3 per cent live in Africa, 11.5 per cent live in Latin America and the Caribbean, 1.6 per cent live in Northern America and 0.1 per cent live in Europe and Central Asia (see figure 2.4).

Previously, through multiple methodologies, some institutions and organizations have attempted to capture regional variations in the indigenous peoples' population. For instance, the World Bank (2015) estimated that the population of indigenous peoples in Latin America in 2010 stood at nearly 41.8 million, or 7.8 per cent of the total population

for the region. Previous estimates, as is the case for ILO estimates, also found Asia to be home to the biggest population of indigenous peoples. The World Bank (2011) estimated that 80 per cent of the world's roughly 300 million indigenous peoples are in Asia, with China and South Asia having large populations, 106 million and 95 million, respectively. For other regions, the World Bank (2011) estimated a population of roughly 22 million indigenous peoples in Africa, about 15 million in the Arab States and 9 million in the rest of the world. Estimates by indigenous organizations (IPMG, 2019) have also attempted to shed more light on population figures in other regions, for instance, the Pacific islands (roughly 11 million), North America (roughly 5 million), Northern Europe (roughly 127,000). These figures were, however, largely confined to regional distributions, and did not factor in aspects such as country income groups, which can provide valuable insights into the challenges faced by indigenous peoples in emerging and developing economies.

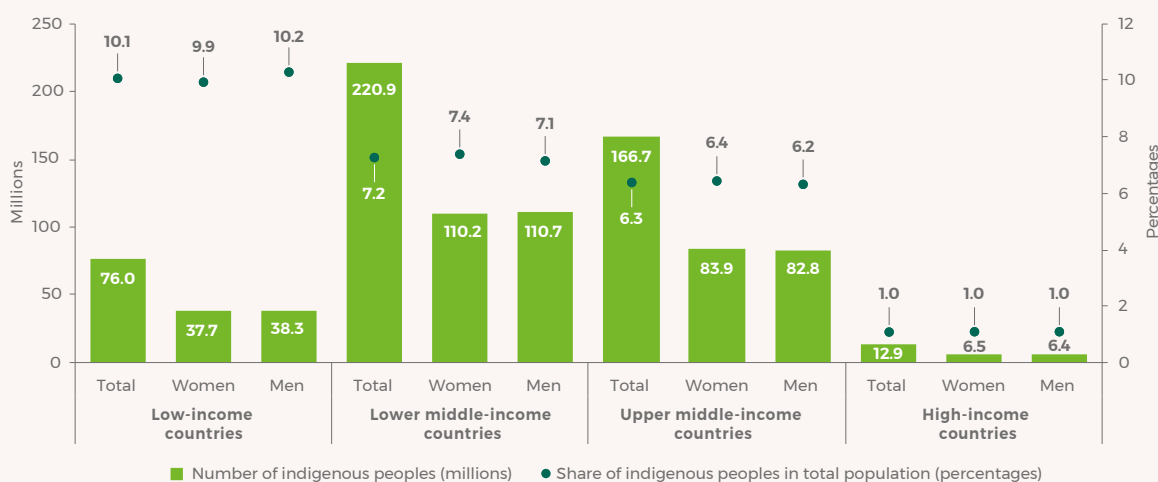
The number of indigenous peoples varies considerably by country income groups. In lower middle-income countries, there are 220.9 million indigenous peoples (or 46.4 per cent of the total indigenous peoples), followed by upper middle-income countries, with 166.7 million indigenous peoples (or 35.0 per cent of the total indigenous peoples), low-income countries, with 76.0 million indigenous peoples (or 16.0 per cent of the total indigenous peoples) and, lastly, high-income countries with 12.9 million indigenous peoples, constituting 2.7 per cent of total indigenous peoples (see figures 2.3 and 2.4). These figures show that the largest share of indigenous peoples (81.4 per cent) live in middle income countries. Also, while low-income countries have only 16.0 per cent of indigenous population, they have the highest proportion of indigenous peoples in the total population across all income groups at 10.1 per cent (see figures 2.3 and 2.4). This is a particularly important finding, given that the focus on indigenous peoples tends to be directed more towards low-income countries, where indigenous peoples experience poverty rates higher than their non-indigenous counterparts and are less likely to be covered by social protection, health care programmes or receive vital vaccinations (World Bank, 2011; Hall and Patrinos, 2012; ILO, 2018f). However, given that a majority of indigenous peoples live in middle-income countries, the question of their well-being, for instance, when seen through the lens of employment and poverty (see following chapter), highlights a scenario shaped by disadvantage, where indigenous peoples have yet to benefit adequately from the economic opportunities created over the past decades.

FIGURE 2.2. NUMBER AND SHARE OF INDIGENOUS PEOPLES IN TOTAL POPULATION, BY SEX AND REGION, 2019



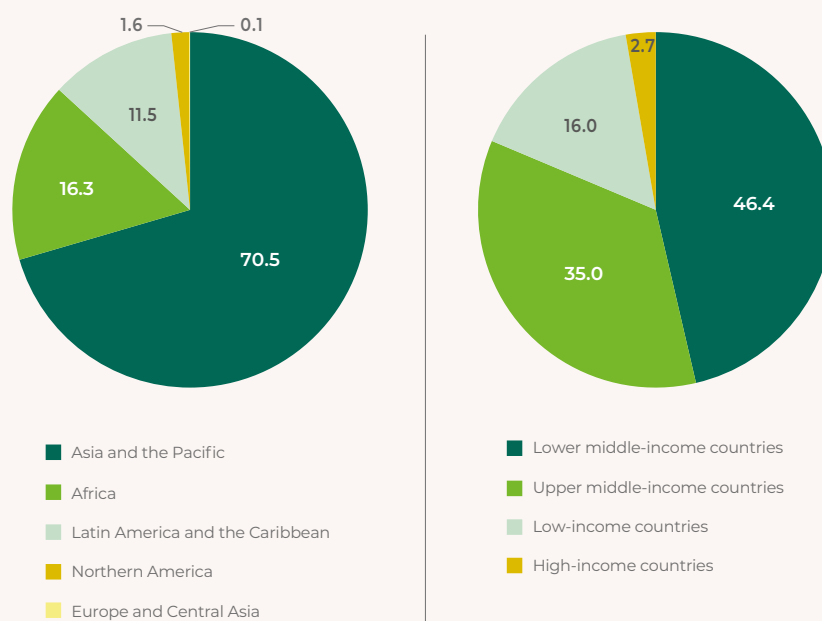
Note: Number of countries covered by regional estimates: Africa: 17; Asia and the Pacific: 15; Europe and Central Asia: 4; Latin America and the Caribbean: 20; Northern America: 2. Regional estimates by sex are averages of the share of women living in each country weighted by the total number of indigenous peoples. Number of countries for which sex disaggregated estimates are available: Africa: 15; Asia and the Pacific: 13; Europe and Central Asia: 2; Latin America and the Caribbean: 18; Northern America: 2. It has not been possible to find suitable data sources to estimate the number of indigenous peoples living in the Arab States. See Appendix A.2, section A.2.1 for methodological details and table A.2.1 for survey year and data availability. Source: ILO calculations based on national censuses, labour force and household surveys.

FIGURE 2.3. NUMBER AND SHARE OF INDIGENOUS PEOPLES IN THE TOTAL POPULATION, BY SEX AND INCOME GROUP, 2019



Note: Number of countries covered by income group estimates: Low-income countries: 9; Lower middle-income countries: 19; Upper middle-income countries: 18; High-income countries: 12. Income group estimates by sex are based on the share of women living in each country weighted by the total number of indigenous peoples in that country. Number of countries for which sex disaggregated estimates are available: Low-income countries: 9; Lower middle-income countries: 17; Upper middle-income countries: 15; High-income countries: 9. See Appendix A.2, section A.2.1 for methodological details and table A.2.1 for survey year and data availability. Source: ILO calculations based on national censuses, labour force and household surveys.

FIGURE 2.4. SHARE OF INDIGENOUS PEOPLES BY REGION AND COUNTRY INCOME GROUP, 2019 (PERCENTAGES)



Note: See note to figures 2.2 and 2.3.
Source: ILO calculations based on national censuses, labour force and household surveys.

A rural–urban divide

Indigenous peoples have historically lived in rural areas, often relying on traditional lands and natural resources to meet their livelihoods needs and practice their traditional occupations. ILO estimates indicate that a vast majority of indigenous peoples continue to live in rural areas.¹⁹ Globally, 350.0 million indigenous peoples live in rural areas, representing 73.4 per cent of the global indigenous population, and of these 173.1 million are women and 176.9 million men. The highest share of indigenous peoples living in rural areas across all regions is found in Africa (82.1 per cent). Asia and the Pacific has the second highest share of indigenous peoples living in rural areas (72.8 per cent or 244.3 million) followed by Europe and Central Asia, with 66.4 per cent of indigenous peoples living in rural areas (see figure 2.5). Nevertheless, despite traditional territories, which are located mainly in rural areas, having been

¹⁹ The definition of type of place of residence is based on national definitions of rural and urban areas.

considered one of the most overarching referents of historical continuity, identity and self-determination for indigenous peoples (World Bank, 2015), only 47.8 per cent in Latin America and the Caribbean currently live in rural areas, and only 31.0 per cent in Northern America, while the figures for urban areas are 52.2 per cent and 69.0 per cent, respectively (see figure 2.5). When estimates are observed by income group, high-income countries have the lowest share of indigenous peoples living in rural areas (32.2 per cent), followed by upper middle-income countries, with 56.3 per cent of the indigenous peoples living in rural areas. These estimates signal that an important transition is underway, whereby, particularly in middle-income countries, indigenous peoples are migrating from rural to urban areas.

Several factors are at play in this transition from rural to urban areas. In some instances, migration to urban areas is driven by a search for better income generation opportunities (ILO, 2017b), or the pursuit of an improved quality of life. In the case of Latin America, for instance, urban spaces can provide better services, including in health and education. Region-wide, indigenous peoples living in urban settings have 1.5 times better access to electricity and 1.7 times better access to piped water than their rural counterparts (World Bank, 2015). At the same time, however, push factors are also at play in many cases. These include such factors as dispossession of land, ecological depletion, climate change, displacement due to conflict and violence, and natural disasters (ILO, 2017b; World Bank, 2015; Hall and Patrinos, 2012). Both the pull and the push factors are indicative of the underlying disadvantage faced by indigenous women and men. These may stem from a lack of adequate investment towards creating economic opportunities and services in rural areas, but also from the gradual loss of indigenous peoples' access to traditional rights over land to meet their livelihood and income generation needs, due to acquisition of land for infrastructure and development projects, along with limited access to other, new economic opportunities. The chapter on "Unpacking inequalities" sheds greater light on these aspects, which are playing a key role in shaping the experiences of indigenous peoples in the world of work and in turn contributing towards migration away from traditional areas in the rural economy.

FIGURE 2.5. SHARE OF INDIGENOUS PEOPLES BY TYPE OF PLACE OF RESIDENCE, 2019 (PERCENTAGE)



Note: Global, regional and income group estimates weighted by the indigenous peoples' population. Number of countries covered by global, regional and income group estimates: Global: 39; Africa: 16; Asia and the Pacific: 9; Europe and Central Asia: 1; Latin America and the Caribbean: 12; Northern America: 1; Low-income countries: 9; Lower middle-income countries: 13; Upper middle-income countries: 13; High-income countries: 4. See Appendix A.2, table A.2.1 for survey year and data availability.
Source: ILO calculations based on national censuses, labour force and household surveys.

2.4 VISIBLE PARTNERS FOR SUSTAINABLE DEVELOPMENT

Indigenous peoples comprise over 6 per cent of the global population, representing a population of over 476 million; one which far exceeds the total population of the United States and Canada combined. Achieving the SDGs will entail not leaving this critical population group behind. At the same time, recognizing indigenous peoples, not just as “subjects of development” but also as partners in achieving sustainable development and meaningful climate action, will be vital. Particularly in the context of climate change and disaster risk-reduction, emerging research is emphasizing the fundamental part indigenous peoples can play in achieving environmental sustainability, generating green jobs and enterprises, as well as developing innovative solutions rooted in traditional knowledge (ILO, 2017a, 2019d; IPCC, 2018; UN, 2014b). This is all the more crucial given that indigenous peoples care for and protect an estimated 22 per cent of the Earth’s surface and 80 per cent of the planet’s biodiversity (World Bank, 2008). In this regard, the 2030 Agenda for Sustainable Development and the Paris Agreement on climate change have given recognition to the unique and important role indigenous peoples are able to play as partners.

That said, while such forms of international recognition are important in making indigenous peoples visible as partners, a multitude of disadvantages and barriers continue to be a critical challenge to empowering indigenous women and men. Addressing these requires tackling invisibility on many levels. A key finding from the preceding section is that many indigenous women and men reside in urban areas in some parts of the world, which presents a new sets of challenges and opportunities, when compared to living in rural areas. This transformation is emblematic of a changing world of work for indigenous peoples, as well as changing aspirations. It also questions the long-held belief that indigenous peoples in all regions live primarily in rural areas, and underscores the need for distinct public policy responses. At the same time, these findings serve to highlight the fact that a majority of indigenous peoples reside in middle-income countries, where they have not benefitted from emerging economic opportunities and recent successes in poverty reduction. This poses important questions for policy-makers as to how do the aspirations of indigenous peoples connect with the economic opportunities emerging in middle income countries, including in the low-carbon economy, and how could these be leveraged for the betterment of indigenous peoples’ well-being.

Addressing inequalities, however, will also require unpacking the disadvantages that shape the experiences of indigenous women and men. A fundamental aspect of this entails a better comprehension and exploration of the experiences of indigenous peoples in the world of work, which, in many instances, is marked by the transformations being brought about by globalization and climate change. It also entails investigating the situation of indigenous peoples with regards to poverty, and understanding the barriers faced particularly by indigenous women in benefiting from and contributing to modern-day labour markets. At the same time, engaging with the transformations confronting indigenous women and men will be equally critical, given both the risks they pose in exacerbating inequalities and the opportunities they present in empowering indigenous peoples. The scale and distribution of indigenous peoples' population around the world is an important reminder that global agendas around sustainable development, climate action and an inclusive future of work need to empower indigenous women and men as partners and agents of change.

3. UNPACKING INEQUALITIES

3. UNPACKING INEQUALITIES

3.1 BETTER CAPTURING THE REALITIES OF INDIGENOUS PEOPLES

It is increasingly coming to be recognized that traditional data in the form of quantitative statistics may be limited in its ability to capture adequately the multi-layered problems confronting indigenous women and men. The World Bank (2015), for one, has noted that analyses focused on poverty indicators or quantitative data, while indispensable, might be insufficient to identify the root causes of social exclusion. With regards to better understanding the indigenous peoples' socio-economic well-being, including in the context of the SDGs, availability of statistical data is vital. A better appreciation of indigenous peoples' cultures, ways of life, traditional knowledge and approaches to development, along with their rights situation, requires the type of data and information that goes beyond traditional statistical indicators is also needed.

Building a comprehensive picture of the health situation of indigenous peoples, including in the context of HIV and AIDS, is just such a case in point, where the lack of disaggregated data concerning, for instance, indigenous or tribal identity, ethnicity, sex and disability status, as well as “culturally relevant indicators”, poses a serious challenge (UN, 2009, p. 165; UN, 2016a). Along with the imperative to collect disaggregated data, there is also a need to develop indicators rooted in indigenous cultures that are able to capture the multiple facets of well-being, and which take account of the worldviews of indigenous peoples through their participation. Some efforts are already underway in this direction, aiming to better understand the challenges confronting indigenous women and men and design policy interventions that speak to the cultural realities of indigenous communities. For example, some cultural indicators of indigenous peoples' food and agro-ecological systems have been developed through an understanding that indigenous peoples' health and well-being are directly related to eating traditional foods and the continuation of traditional food practices, and that these are deeply intertwined with their cultures and value systems (Woodley et al., 2007).

The scientific community is likewise increasingly starting to credit the relevance of culturally appropriate indicators and monitoring practices for addressing environmental and biodiversity challenges. For instance, with regards to the Convention on Biological Diversity, initiatives²⁰ have been undertaken for indicators regarding traditional knowledge and

²⁰ The Working Group on Article 8(j) and Related Provisions has been collaborating with the Subsidiary Body on Scientific, Technical and Technological Advice, the Working Group on Indicators of the International Indigenous Forum on Biodiversity and interested parties, including the Biodiversity Indicators Partnership.

the customary sustainable use of biodiversity “with full and effective participation of indigenous and local communities” (UNEP, 2013, p. 2). At the same time, attempts have been made to explore traditional occupations as a proxy indicator for the preservation of traditional knowledge. Similarly, the utilization of traditional knowledge itself is also being used for understanding the customary use of biodiversity. An indigenous peoples-led tech start-up, for instance, is integrating traditional knowledge into cutting-edge digital technology to translate and augment cultural landscapes within heritage areas, simultaneously contributing to their preservation and creating jobs (Cooper and Kruglikova, 2019).

The Indigenous Navigator initiative is another case in point that has enabled the generation of innovative data by indigenous communities themselves on their own human rights situation and well-being through indicators developed with the participation of indigenous peoples. The Indigenous Navigator framework is guided by key human rights instruments, including ILO Convention No. 169 and the UN Declaration on the Rights of Indigenous Peoples, and aligned with the SDGs. It follows a unique approach whereby data gathering is conducted by indigenous peoples themselves, after being trained in data collection methods and on key human rights frameworks (Indigenous Navigator, n.d.). The initiative does not claim to provide statistical data on indigenous women and men, but instead is attempting to bring the “data revolution” to indigenous communities. It draws on qualitative experiences and perceptions about rights and well-being, while enabling indigenous peoples to engage with development actors, from the local to the global level. Furthermore, it is amalgamating developments in digital technology with indigenous peoples’ experiences, through open source tools accessible globally via a Web-based portal. The tools enable communities to collect, generate and disseminate data and information about their own situation and needs. While the findings from this initiative are not claimed as providing traditional socio-economic data and information, they do provide important complementary information concerning the situation of indigenous peoples through rights-based indicators.

To capture the realities of indigenous peoples a multitude of efforts and innovations in public policies and research methodologies alike is required. Improved data disaggregation in official socio-economic statistics based on criteria such as ethnicity, indigenous or tribal identity, gender and disability continues to be an important first step. This aspect is also reflected in SDG target 17.18 with regards to enhancing capacities for generating disaggregated data “by income, gender, age, race, ethnicity, migratory status, disability, geographic location and other

characteristics relevant in national contexts” (UN, 2015a, p. 27). Equally important, however, is the need to complement such official statistical data with information that reflects the worldviews, aspirations and ways of life of indigenous peoples. In this regard, States have committed to not only disaggregate data when working with indigenous peoples, but also “to utilizing holistic indicators of indigenous peoples’ well-being” (UN, 2014a, p. 2). Taking forward such complementarities of different forms of data not only has the potential for better capturing the realities of indigenous peoples, but also for improving broader, sustainable development-related data and information for achieving the SDGs and combatting climate change.

3.2 EXPERIENCES AND TRANSFORMATIONS AT WORK

Indigenous peoples in the world of work make important economic, social and environmental contributions to local, national and global economies. Often, the livelihoods and occupations of indigenous women and men share a unique relationship with their lands and the natural resources in the rural economy, and possess a significance for indigenous cultures and ways of life (UN, 2009; Dhir, 2015; ILO, 2017b). Particularly in the rural economy, indigenous peoples are engaged in traditional occupations and activities, such as agriculture, forestry, hunting-gathering, pastoralism, fishing and the production of traditional handicrafts and goods. In recent years, emerging research has highlighted how such forms of traditional occupations are closely intertwined with indigenous peoples’ traditional knowledge, which is becoming recognized as playing a unique role in environmental sustainability and combating climate change (ILO, 2019d).

The human capital of indigenous peoples, however, especially as regards traditional knowledge and skills, is often overlooked at the country level (ILO, 2015a, 2017a; Dhir and Ahearn, 2019), while indigenous peoples’ educational achievements, particularly with regards to tertiary education, are lagging behind. Together, these two aspects create a situation where the traditional skills of indigenous women and men are often not leveraged, while formal education systems, and later, employment opportunities, do not necessarily result in socio-economic mobility and empowerment (UN, 2017b). Instead, with limited recognition of their skills and poor access to formal training, indigenous peoples are increasingly having to rely on the informal economy.

At the same time, the world of work for indigenous peoples has been transforming. They are also engaging, adapting and responding to what the 2019 ILO Centenary Declaration for the Future of Work describes as “transformative change in the world of work, driven by technological innovations, demographic shifts, environmental and climate change, and globalization, as well as at a time of persistent inequalities” (ILO, 2019f, p.3). For instance, climate change, land degradation and exploitation of natural resources are putting indigenous peoples’ livelihoods and traditional occupations under pressure, as they are often reliant on land and agriculture (ILO, 2017a). Indigenous peoples’ traditional areas are also characterized by land insecurity and reduced access to natural resources, weak infrastructural connectivity and poor access to public services, and few income generation opportunities. Furthermore, the aspirations of many indigenous women and men are changing, as they seek after new opportunities and socio-economic mobility. Migration away from traditional areas has become an important strategy for many indigenous women and men who are attempting to improve their socio-economic situation. In some instances, this has led to work in the formal economy and the development of enterprises, including cooperatives (ILO, 2016a). However, in many other instances, this has led to a greater reliance on wage work, casual as well as seasonal, in both rural and urban areas, through work on farms, plantations, construction sites, in mines and in informal enterprises, or as street vendors and domestic workers, among others (Dhir, 2015; ILO, 2017b). It has also been observed that migrant workers who are from indigenous groups “may feel less able to raise disputes with employers and may not perceive judicial and quasi-judicial bodies as amenable to them” (ILO, 2016f, p. 163). Moreover, the transformations being experienced by indigenous peoples are set against the persistence of discrimination and socio-economic exclusions, the impacts of conflict, a disregard for the rights of indigenous peoples, and poor institutional frameworks (UN, 2009; Dhir, 2015; World Bank, 2015; ILO, 2017b), all of which have been contributing to the inequalities shaping the experiences of indigenous women and men alongside the transformations.

Nevertheless, some of the economic transformations underway have had some successes, including through community-driven initiatives supported by public policies. In some countries, indigenous entrepreneurs and communities are combining local assets (land, culture and traditional knowledge) to create competitive businesses that meet the community’s objectives for development and benefit the wider region

(OECD, 2019). Exploring such opportunities, as well as better understanding the challenges associated with the inequalities and transformations, is critical to moving forward. While socio-economic data on indigenous peoples continue to pose a challenge to a better understanding of the situation of indigenous peoples in the world of work, this section sheds some light on the situation of indigenous women and men in modern-day labour markets.

Participation in employment

In terms of access to employment, 63.3 per cent of indigenous peoples are employed compared to 59.1 per cent of non-indigenous people (Throughout the report, non-indigenous population estimates are for the same number of countries for which the indigenous peoples estimates are calculated).²¹ Employment rates by sex show that indigenous women have lower employment opportunities than indigenous men; 49.3 per cent of indigenous women are employed compared to 77.1 per cent of indigenous men (figure 3.1).

A higher rate of participation in employment for indigenous peoples at the global level, however, hides substantial differences in working conditions. This may also reflect the need by indigenous women and men, who tended to be poorer than their non-indigenous counterparts, for any form of income generation, even low paid ones (see section 3.3 on poverty below). Few indigenous workers obtain well-paid jobs in the formal economy with adequate social protection coverage, for example. This situation is essentially due to the over participation of indigenous employment in agriculture and low-skilled occupations (see section 3.2). In addition, with few exceptions, indigenous peoples in employment often have terms of engagement that are generally short-term and characterized by instability (World Bank, 2015).

These global employment patterns conceal substantial regional variations. In Africa, for instance, when looking at the total working-age population, indigenous peoples are more likely to be employed than non-indigenous population groups (70.5 and 55.7 per cent respectively). However, a gender disaggregated analysis shows that only 61.2 per cent of indigenous women are employed, a value which is considerably lower than that for indigenous men (79.7 per cent). Indigenous

21 Global estimates based on 30 countries representing 95 per cent of the indigenous population. See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.

men in Africa not only have a higher employment rate than indigenous women, they are 17.4 percentage points more likely to be employed than their non-indigenous counterparts.

In Asia and the Pacific as well, indigenous women have a lower participation in employment than indigenous men. 46.9 per cent of indigenous women work for pay or profit. At the same time, the participation rates among non-indigenous women is 3.1 percentage points lower than indigenous women. The participation rate among indigenous men is the second lowest across regions, with 76.6 per cent in employment, which, however, is 2.1 percentage points higher than that of non-indigenous men. Similarly, in Latin America and the Caribbean, the employment rate for indigenous peoples is 62.1 per cent, which is 2.6 percentage points higher than non-indigenous people. Indigenous women living in this region, however, have the lowest participation in employment across regions (44.9 per cent), which is also lower than the employment rates for indigenous men (79.2 per cent) and non-indigenous women (47.7 per cent).

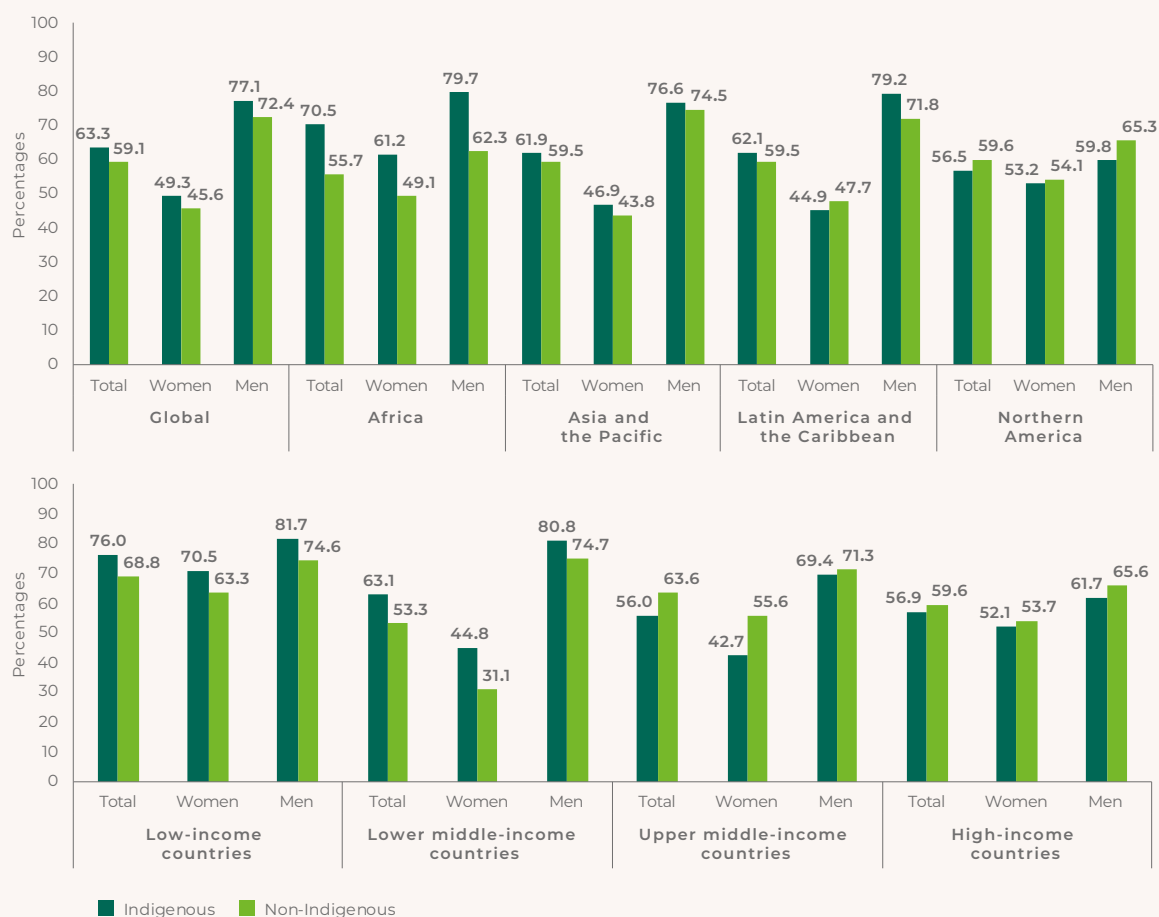
Several factors are at play in these contexts. For instance, in some countries, the rapid transition from agriculture to industry (ILO, 2019g) has reduced traditional job opportunities for indigenous women residing in rural areas (ILO, 2017b). At the same time, prevailing gender roles among indigenous communities, cultural and historical factors, as well as their particularly vulnerable situation with regards to poverty and discrimination (Pavon, 2014; Hall and Patrinos, 2012), can be resulting in indigenous peoples seeking any employment opportunity, even ones with low wages and poor working conditions. Indigenous women's access to employment, in particular, is often impacted by exposure to social and economic exclusion, discrimination, exploitation, violence and harassment, and other rights violations (ILO, 2017a; Thornberry, 2017; Gigler, 2009). The non-recognition of traditional skills in emerging economic opportunities can be another important factor (ILO, 2015a). This situation has been further exacerbated by a lack of care services and infrastructure that enable women to combine paid employment with unpaid care work (ILO, 2018a, 2019g; Dasgupta and Sher Verick, 2016). This is especially the case in rural areas, where basic infrastructure, such as access to water, is often missing and adds to women's workloads. Moreover, in some countries, indigenous women are even having to manage farms and undertake other agricultural activities alongside their unpaid care work, following the migration of indigenous men away

from traditional areas (Das et al., 2018). Furthermore, even when an indigenous person has the same probability of being employed as a non-indigenous person, their likelihood of being in informal employment (see figure 3.8) or being poor (see section 3.3) is far higher.

In Northern America, 56.5 per cent of indigenous peoples are employed compared to 59.6 per cent of non-indigenous people. This difference is driven by a lower employment rate for indigenous men (59.8 per cent) than for their non-indigenous counterparts (65.3 per cent), as well as indigenous (53.2 per cent) and non-indigenous (54.1 per cent) women. Research undertaken in Canada indicates that these differences can be attributed to such factors as lack of adequate education, skills and training, discrimination, shortage of jobs in communities, as well as barriers associated with language and geographies (OECD, 2018).

When looking at income groups, indigenous peoples tend to have a higher chance of being employed than non-indigenous people in low-income countries, where the highest participation rates are observed. In lower middle-income countries as well, indigenous peoples have higher participation rates in employment than non-indigenous: 63.1 per cent of indigenous peoples are employed compared to 53.3 per cent of non-indigenous. This gap is even wider for women, with 44.8 per cent of indigenous women who are employed compared to 31.1 per cent of non-indigenous women, whereas it slightly decreases for men.

In upper middle-income countries, 56.0 per cent of indigenous peoples are employed compared to 63.6 per cent of non-indigenous people. A similar gap is observed when comparing indigenous and non-indigenous women (42.7 per cent and 55.6 per cent respectively). In particular, indigenous women in upper middle-income countries have the lowest employment-to-population ratios across income groups, with 42.7 per cent of women in employment (see figure 3.1). On the one hand, this situation emerges from there being fewer employment opportunities in agriculture and more jobs in industry and the services sector, in neither of which are the traditional skills of indigenous peoples are credited. On the other hand, traditional occupations in the agricultural sector have become increasingly burdened due to pressures on land, including from restrictions to access, land degradation and the impacts of climate change (ILO, 2017a). Similarly, gaps in participation rates between indigenous and non-indigenous populations are also present in high-income countries, 56.9 per cent and 59.6 per cent, respectively (figure 3.1).

FIGURE 3.1. EMPLOYMENT-TO-POPULATION RATIO, BY SEX AND INDIGENOUS PEOPLES' STATUS, 2019

Note: Age group 15 years and above. Percentage of indigenous population and number of countries covered by the estimates: Global: 95 per cent (30); Africa: 89 per cent (10); Asia and the Pacific: 97 per cent (7); Latin America and the Caribbean: 94 per cent (11); Northern America: 100 per cent (2); Low-income countries: 99 per cent (7); Lower middle-income countries: 93 per cent (9); Upper middle-income countries: 98 per cent (10); High-income countries: 77 per cent (4). See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.
Source: ILO calculations based on national censuses, labour force and household surveys.

Globally, indigenous peoples aged 15 to 24 years are more likely to be in employment compared to their non-indigenous counterparts, 47.9 per cent versus 35.7 per cent, resulting in a positive gap in employment rates between the indigenous and non-indigenous youth of 12.2 percentage points. The same gap for the adult population is more than four times lower than for the youth at 2.9 percentage points (figure 3.2). This suggests that indigenous youth might have fewer educational opportunities than non-indigenous youth (UN, 2017b). Poverty, and the need to make a living, may also play a role. In many low and lower middle-income countries, where the gap in employment participation between indigenous and non-indigenous youth is the highest (15.8 and 12.4 percentage points respectively), indigenous peoples have minimal educational levels and are often illiterate. In some of these countries, access to quality education remains a significant challenge. Some of the factors include that educational institutions may not offer courses in indigenous languages, a very high pupil-teacher ratio, weak capacities to engage in culturally sensitive methodologies, or the school calendar might not bear in mind traditional community activities, such as hunting or harvesting. In addition, remote areas tend to have weak infrastructure, schools may be located far away from indigenous communities or may be incompatible with semi-nomadic lifestyle of certain groups (Thornberry, 2017; CED et al., 2010). Conversely in high-income countries, it is the non-indigenous youth who exhibits higher employment rates.

FIGURE 3.2. EMPLOYMENT RATES BY AGE SEX AND INDIGENOUS PEOPLES STATUS, 2019



Note: Percentage of indigenous population and number of countries covered by the estimates: Global: 95 per cent (30); Africa: 89 per cent (10); Asia and the Pacific: 97 per cent (7); Latin America and the Caribbean: 94 per cent (11); Northern America: 100 per cent (2); Low-income countries: 99 per cent (7); Lower middle-income countries: 93 per cent (9); Upper middle-income countries: 98 per cent (10); High-income countries: 77 per cent (4). See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.
Source: ILO calculations based on national censuses, labour force and household surveys.

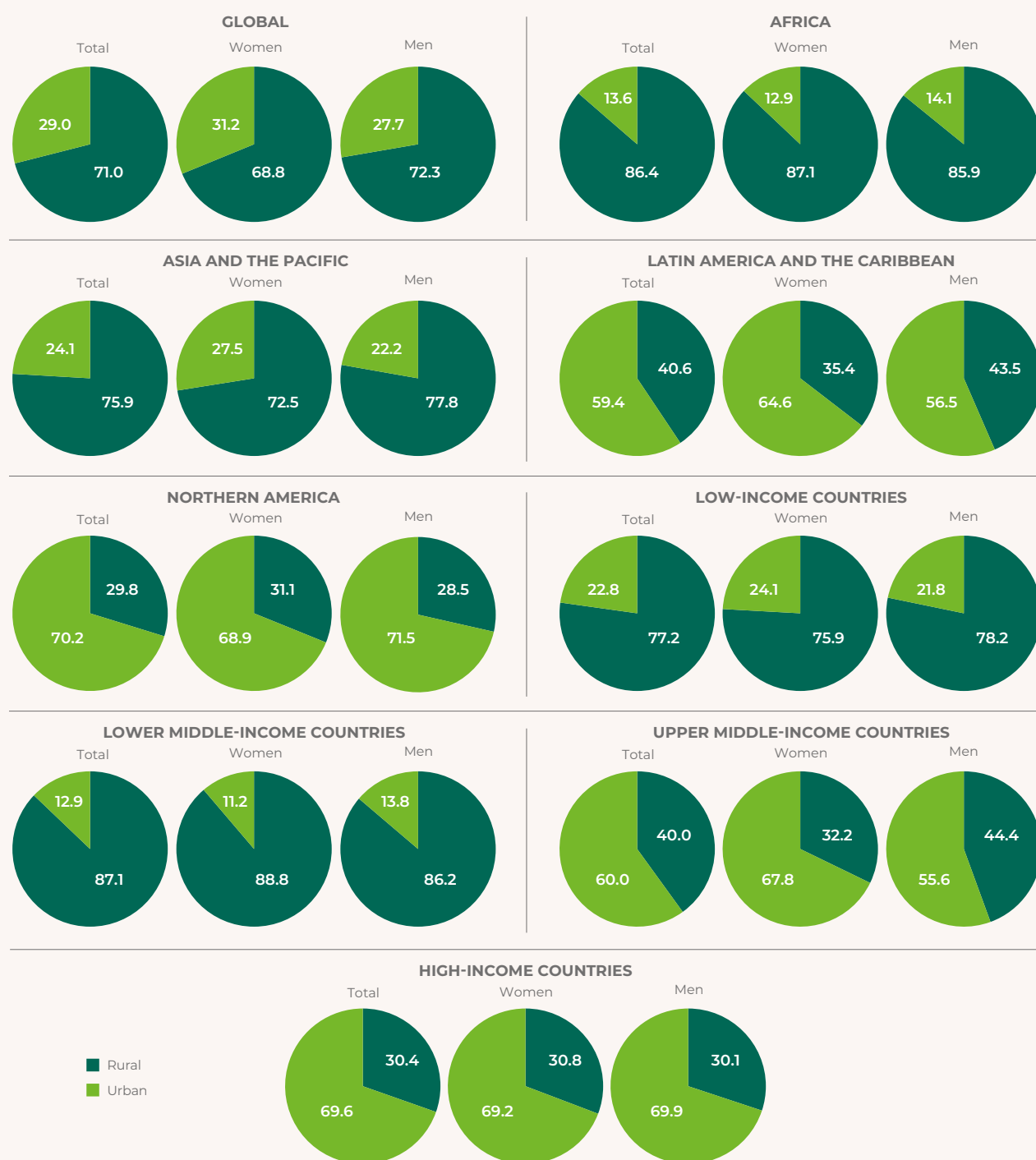
Rural–urban transformations

Globally, the majority of employed indigenous peoples reside in rural areas, namely 71.0 per cent. Indigenous peoples who are in employment in rural areas are engaged in diverse economic activities, ranging from agriculture and forestry to fishing and the production of traditional handicrafts. When looking at sex disaggregated data, the share of women employed in rural areas among indigenous peoples is 68.8 per cent, while for men is 72.3 per cent (figure 3.3). This is in part, because, while men are often employed in agriculture, indigenous women and girls residing in rural areas are not able to access employment opportunities due to the restrictions that arise from the time spent in traditional livelihood-related activities and unpaid care work (ILO, 2017b). For instance, traditional norms and practices with respect to water management performed by indigenous women, on the one hand, play a crucial role in the preservation of common property resources, as well as traditional knowledge (Rani and Oelz, 2019); on the other hand, they often go unrecognized as either skills or work (Dhir and Ahearn, 2019). Furthermore, research is increasingly emphasizing how indigenous women “play important role in farm management and animal husbandry enterprise”, particularly when indigenous men migrate (Das et al., 2018, p. 87). At the same time, employment in rural areas can be exploitative for indigenous women and men alike, including in those circumstances where rural-to-rural migration for the purpose of income generation leads to poor working conditions, for example, on plantations (Shah et al., 2018).

Latin America and the Caribbean represents a special case. Here the majority of employed indigenous women reside in urban areas (64.6 per cent), where employed indigenous men are also overrepresented. In this region, an important transformation is underway whereby many indigenous peoples have migrated from their traditional territories to urban areas. A range of factors can be attributed to this transformation, such as changing aspirations, employment opportunities in agriculture becoming scarce, poor income generation opportunities, a lack of adequate infrastructure, as well as an increasing resource scarcity related to climate change (ILO, 2017b; Carling et al., 2015). Particularly for indigenous women, urban migration has the potential of affording greater personal autonomy. Women are able to earn their own money and move beyond the stratifications associated with the social norms of the community, for instance away from the gender discrimination

experienced in the access and control over land and property (Vinding and Kampbel, 2012). However, urban indigenous populations in Latin America and the Caribbean remain highly vulnerable compared to non-indigenous urban dwellers. For instance, in countries with large urban indigenous population, such as Bolivia, Ecuador, Mexico and Peru, the percentage of indigenous peoples occupying high-skill and stable jobs is two or three times smaller than that of the non-indigenous population (World Bank, 2015). At the same time, the migration that has been undertaken by indigenous women and men in regions other than Latin American and the Caribbean, for instance in South Asia, has likewise resulted in distinct disadvantages. Emerging research on South Asia is showing that indigenous identity, gender, migration, the informal economy, exploitation and precarious working conditions are increasingly linked to and shaping the socio-economic vulnerabilities of indigenous women and men as they shift from the rural economy to urban industrial work (Shah et al., 2018).

FIGURE 3.3. SHARE OF EMPLOYED INDIGENOUS PEOPLES BY TYPE OF PLACE OF RESIDENCE AND SEX, LATEST YEAR (PERCENTAGES)



Note: Age group 15 years and above. Global, regional and income group estimates weighted by the indigenous employed population. Percentage of indigenous population and number of countries covered by the estimates: Global: 92 per cent (27); Africa: 86 per cent (9); Asia and the Pacific: 93 per cent (6); Latin America and the Caribbean: 92 per cent (10); Northern America: 100 per cent (2); Low-income countries: 99 per cent (7); Lower middle-income countries: 84 per cent (7); Upper middle-income countries: 98 per cent (9); High-income countries: 78 per cent (4). See Appendix A.3, table A.3.1 for survey year and table A.3.2 for data availability.
Source: ILO calculations based on national censuses, labour force and household surveys.

Parenthood and labour market outcomes

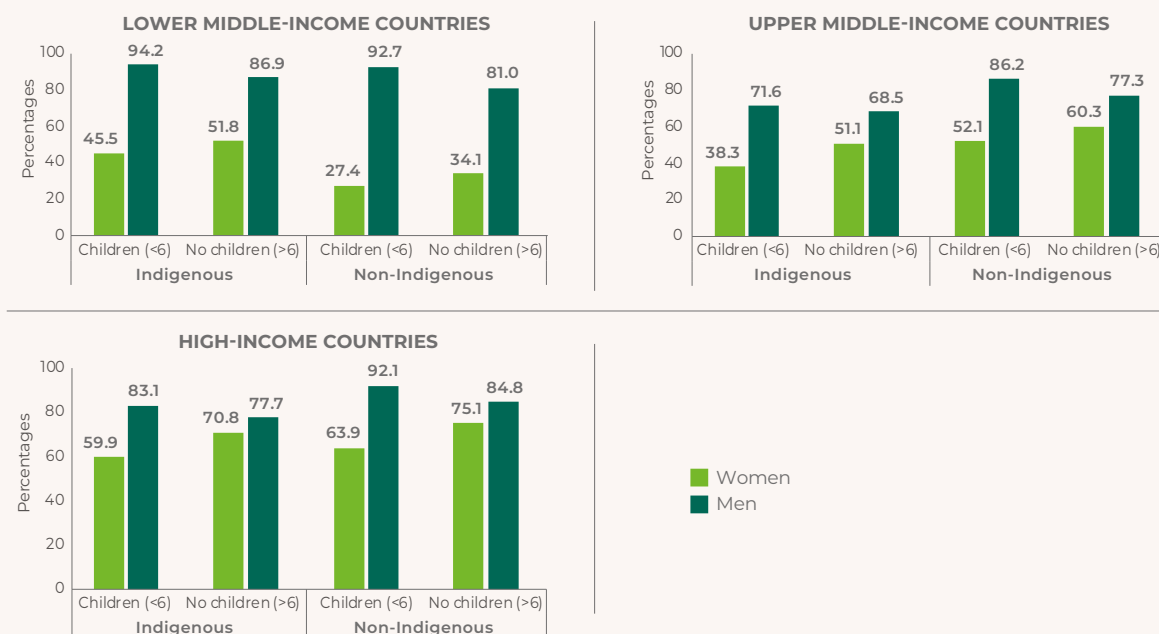
Parenthood and, in particular, motherhood for indigenous peoples involves multifaceted roles and practices that differ between communities and populations around the world. Indigenous mothers are often responsible for the transmission of teachings and cultural practices across generations, and often bear the brunt of unpaid care work as they reside in areas, typically urban slums or remote rural areas, where care services are scarce or non-existent (ILO, 2018a; World Bank, 2015; National Collaborating Center for Aboriginal Health, 2012). For these reasons, the challenges that indigenous mothers confront in the labour market can be even greater than those faced by indigenous fathers, and non-indigenous mothers. The divergence between the employment rate for women without children under six years of age and the one for mothers of young children illustrates that, globally, there exists a “motherhood employment penalty” (ILO, 2018a, 2019g; Grimshaw and Rubery, 2015).

Across regions and income groups, indigenous mothers have considerably lower chances of being employed than indigenous fathers. At the same time, indigenous mothers also have lower chances of being employed when compared to their non-indigenous counterparts in Africa (49.3 per cent and 63.5 per cent respectively) and Northern America (60.5 per cent and 64.1 per cent). In Latin America and the Caribbean, however, indigenous mothers (66.2 per cent) have a much higher employment rate than non-indigenous mothers (52.5 per cent), (figure 3.4). A possible explanation for these circumstances is the intense rural-to-urban migration that indigenous peoples have experienced in the region, which has resulted in more, even though of low quality, job opportunities for indigenous mothers (World Bank, 2015).

Globally, fathers of young children are more than 40 percentage points more likely to be employed than mothers, irrespective of their indigenous status. However, when comparing indigenous and non-indigenous fathers, employment outcomes differ. The participation rate for indigenous fathers (86.4 per cent) is 2.7 percentage points lower than that of their non-indigenous counterparts (89.1 per cent). This result shows that indigenous fathers have a lower chance of being employed than their non-indigenous counterparts; an aspect which requires further qualitative research for an improved understanding.

FIGURE 3.4. EMPLOYMENT-TO-POPULATION RATIOS OF WOMEN AND MEN WITH AND WITHOUT CHILDREN UNDER 6 YEARS OF AGE, BY SEX AND INDIGENOUS PEOPLES' STATUS, LATEST YEAR





Note: High-income countries age group is 25–54 years, middle- and low-income countries 18–54 years (ILO, 2018a). Global, regional and income group estimates weighted by the indigenous and non-indigenous working-age population. Percentage of indigenous population and number of countries covered by the estimates: Global: 62 per cent (16); Africa: 12 per cent (3); Asia and the Pacific: 80 per cent (5); Latin America and the Caribbean: 24 per cent (7); Northern America: 76 per cent (1); Low-income countries: 24 per cent (3); Lower middle-income countries: 64 per cent (6); Upper middle-income countries: 77 per cent (5); High-income countries: 47 per cent (2). See Appendix A.3, table A.3.1 for survey year and table A.3.2 for data availability. Source: ILO calculations based on national censuses, labour force and household surveys.

Education and labour market outcomes

Education is a major factor affecting access to and progression in the labour market (ILO, 2019g). Despite the impressive progress made in closing the overall gap in educational achievements over the past 40 years (ILO 2018a), globally and across regions and income groups, indigenous peoples' education levels remain well below that of the non-indigenous population. Figure 3.5 shows that 46.6 per cent of adult indigenous peoples in employment have no education²² compared to 17.2 per cent of their non-indigenous counterparts, making indigenous peoples almost 30 percentage points more likely to have no education compared to non-indigenous peoples. Disaggregation by sex reveals that indigenous women in employment have the lowest educational achievements, 53.5 per cent of indigenous women have no education. Indigenous women living in Africa are the most disadvantaged across regions and income groups in terms of educational achievement, 89.9 per cent of them received no education compared to 62.2 per cent of their non-indigenous counterparts. Figure 3.5 further shows that indigenous women and men face particular challenges in the attainment of advanced education. Globally only 7.8 per cent of indigenous peoples have a university degree (advanced education), compared to almost 20 per cent of non-indigenous peoples. Such inequalities in educational attainment have profound implications for the quality of work that indigenous women and men can secure, and has an impact on the income they receive and their potential for socio-economic mobility.

This state of affairs stems from the way the education system is structured in many countries, and the inequality that exists in the access to education for indigenous groups. For instance, parents of indigenous children might not be able to afford primary school, which, regardless of being compulsory and free in many countries, still entails a variety of costs, including materials, registration and administrative procedures, and food. These costs can be prohibitive, often preventing indigenous children from attending primary school, and then progressing to higher grades of education (Thornberry, 2017; UN, 2011; CED et al., 2010; RFUK and OCDH, 2006), and accessing labour markets.

²² No education category might also include respondents who achieved only early childhood education (ISCED 0).

FIGURE 3.5. DISTRIBUTION OF EDUCATIONAL ATTAINMENT OF THE EMPLOYED POPULATION, BY INDIGENOUS PEOPLES' STATUS AND SEX, AGE GROUP 25 YEARS AND ABOVE, LATEST YEAR



Note: Global, regional and income group estimates weighted by the indigenous and non-indigenous employed population. Percentage of indigenous population and number of countries covered by the estimates: Global: 95 per cent (30); Africa: 89 per cent (10); Asia and the Pacific: 97 per cent (7); Latin America and the Caribbean: 94 per cent (11); Northern America: 100 per cent (2); Low-income countries: 99 per cent (7); Lower middle-income countries: 93 per cent (9); Upper middle-income countries: 98 per cent (10); High-income countries: 77 per cent (4). See Appendix A.3, table A.3.1 for survey year and table A.3.2 for data availability. Source: ILO calculations based on national censuses, labour force and household surveys.

The barriers faced by indigenous children in accessing education result in inequalities later in life, when as adults they enter the labour market and face obstacles to moving into better jobs. These disadvantages are one of the key determinants of indigenous peoples' status in employment. To illustrate this, figure 3.6 presents the status in employment of indigenous and non-indigenous people by sex, classified using the International Classification of Status in Employment (ICSE-93). This double comparison further highlights the labour market disparities faced by employed indigenous peoples. Globally, the share of wage and salaried workers is considerably lower among indigenous (27.9 per cent) than among the non-indigenous (49.1 per cent) population. This is true globally and across all regions and income groups, with the exception of Northern America. The differences are particularly high in Asia and the Pacific, and in Latin America and the Caribbean, where indigenous peoples are 19.8 and 12.4 percentage points respectively less likely to be in wage and salaried work compared to their non-indigenous counterparts. Many indigenous peoples in these regions are self-employed traders and producers as own-account workers or else casual and subcontracted workers, working for low pay (Vinding et al., 2012). Furthermore, globally, indigenous women are nearly half as likely to be in wage and salaried work, and twice as likely to be contributing family workers when compared to non-indigenous women, which indicates the continued challenge they face in accessing non-traditional paid work. At the same time, however, across income groups, the gap between employed indigenous peoples and the non-indigenous population who are employees reduces as national income rises; but even in high-income countries, indigenous men and women, when compared to their non-indigenous counterparts, are still more likely to be working as own-account workers and less likely to be wage and salaried workers (figure 3.6).

FIGURE 3.6. EMPLOYMENT STATUS (ICSE-93), BY REGION, INCOME GROUP, INDIGENOUS PEOPLES' STATUS AND SEX, 2019

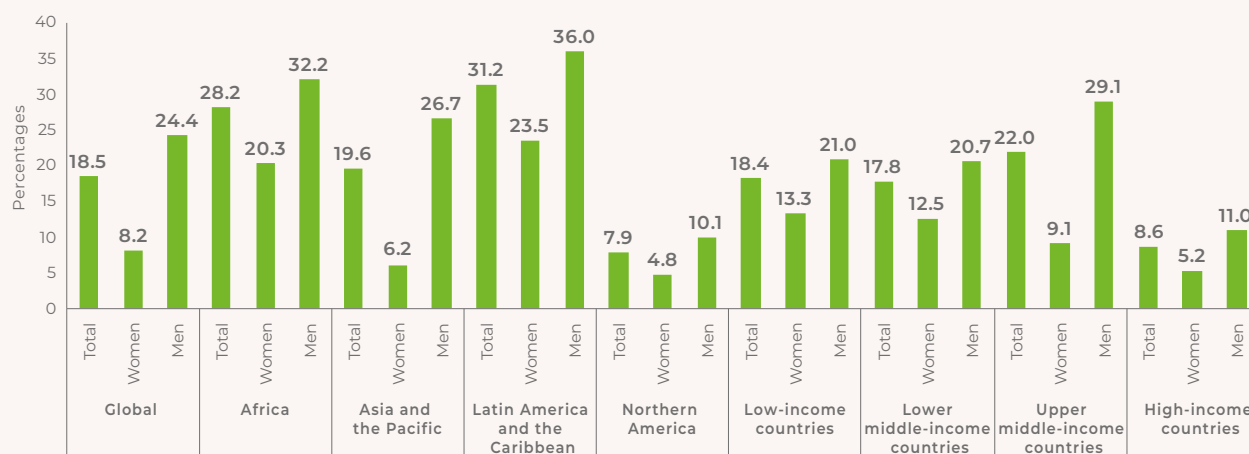


Note: Age group 15 years and above. Percentage of indigenous population and number of countries covered by the estimates: Global: 95 per cent (28); Africa: 86 per cent (8); Asia and the Pacific: 97 per cent (7); Latin America and the Caribbean: 94 per cent (11); Northern America: 100 per cent (2); Low-income countries: 99 per cent (7); Lower middle-income countries: 91 per cent (8); Upper middle-income countries: 99 per cent (9); High-income countries: 78 per cent (4). See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.

Source: ILO calculations based on national censuses, labour force and household surveys.

Indigenous wage gap

Wages are often taken as a proxy for the quality of work, as wage and salaried work is usually associated with better working conditions. Indigenous peoples, however, even when employees, face a pay gap. Figure 3.7 presents estimates of the indigenous pay gap by sex and provides insights into the wage differentials for being indigenous. The indigenous pay gap is estimated by comparing the mean hourly wages of non-indigenous and indigenous populations. A positive indigenous pay gap means that indigenous people earn less than their non-indigenous counterparts. Globally, indigenous peoples are earning 18.5 per cent less than non-indigenous people, and this is consistent across regions and income groups. The indigenous pay gap is highest in Latin America and the Caribbean (31.2 per cent) and lowest in Northern America (7.9 per cent). Without exception, when indigenous women are compared with their non-indigenous counterparts they face a pay gap (8.2 per cent), which is lower than the wage gap faced by indigenous men when compared to non-indigenous men. Indigenous men earn almost a quarter (24.4 per cent) less than their male non-indigenous counterparts (figure 3.7). Discrimination continues to be one of the root causes of indigenous peoples earning less than non-indigenous people, even when they are employees. For instance, in domestic work in Guatemala, women domestic workers who are indigenous earn less than non-indigenous women domestic workers (ILO, 2017d). Even where minimum wages have been established, greater compliance gaps have been seen with regard to indigenous peoples, with indigenous women often facing compounded disadvantage (Rani et al., 2013). Other factors contributing to this situation include lower educational attainment, a higher likelihood of residing in rural areas where well-paid jobs are scarce and a higher unpaid care work burden due to larger and extended families. Lower wages for indigenous peoples might also derive from the over-representation of indigenous women and men in the informal economy (UN, 2014c, ILO, 2018g).

FIGURE 3.7. INDIGENOUS WAGE GAP BASED ON MEAN HOURLY WAGES, BY SEX

Note: Age group 15 years and above. Global, regional and income group estimates weighted by the indigenous and non-indigenous wage and salaried workers population. Percentage of indigenous population and number of countries covered by the estimates: Global: 38 per cent (19); Africa: 4.6 per cent (2); Asia and the Pacific: 44 per cent (4); Latin America and the Caribbean: 42 per cent (11); Northern America: 100 per cent (2); Low-income countries: 18 per cent (2); Lower middle-income countries: 9.5 per cent (9); Upper middle-income countries: 82 per cent (7); High-income countries: 79 per cent (5). See Appendix A.3, table A.3.1 for survey year and table A.3.2 for data availability. Source: ILO calculations based on national censuses, labour force and household surveys.

Dependence on the informal economy

When striving to find employment, indigenous peoples often find themselves confined to jobs in the informal economy (UN, 2014c; ILO, 2015a). This is further evidenced by figure 3.8, showing that without exception, globally and across regions and income groups, indigenous peoples are more likely to work in the informal economy. More particularly, 86.3 per cent of the global indigenous population has an informal job compared to 66.3 per cent of non-indigenous²³, which implies that indigenous peoples are 20.0 percentage points more likely to work in the informal economy than their non-indigenous counterparts. The informality gap between indigenous and non-indigenous people is highest in Latin America and the Caribbean, where indigenous peoples have an informality rate of 82.6 per cent, which is 31.5 percentage points higher than that of non-indigenous people (51.1 per cent). It is also the region to have seen the greatest economic dependence on urban areas

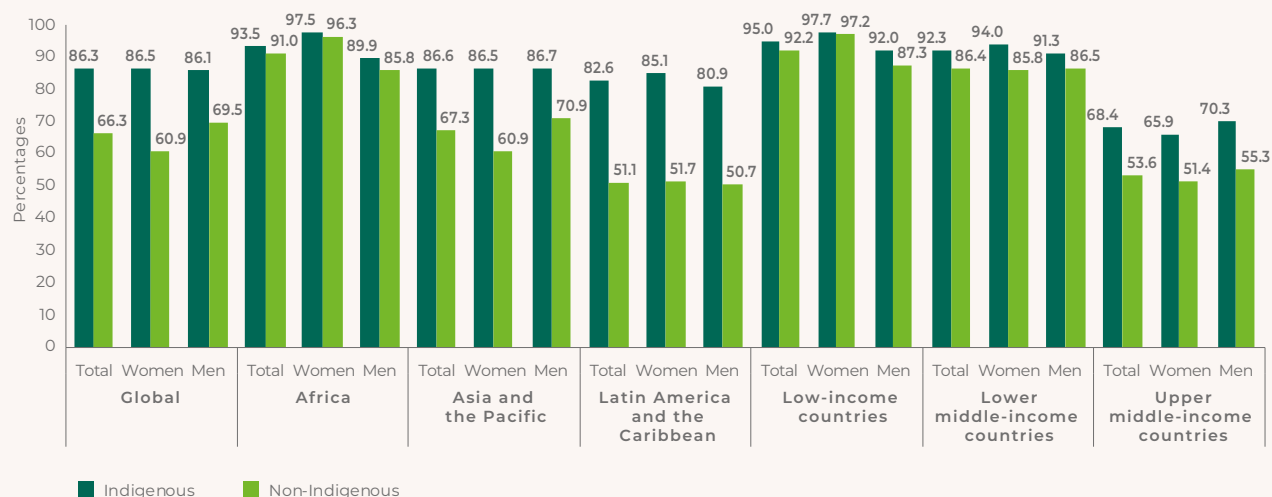
23 Informal employment as a share of total employment by indigenous peoples status covers 14 countries where data are available, as a result, it differs from the official ILO global estimate on informality rate of 61.2 per cent presented in ILO, 2018i. See Appendix A.3, section A.3.1 for methodological details and table A.3.1 for survey year, table A.3.2 for data availability..

by indigenous peoples, as discussed above, which might indicate that indigenous peoples are forced to rely on the informal economy after migrating away from rural areas.

With regards to indigenous women, the situation is even more severe. Indigenous women have higher informality rates than non-indigenous ones and are 25.6 percentage points more likely to be working in the informal economy. This is consistent with the fact that indigenous women are often engaged in low productivity activities that do not generate sufficient income to lift them out of poverty (see following section) and exposed to food insecurity (World Bank, 2015). Furthermore, indigenous women continue to be vulnerable to exploitation, violence and harassment in the informal economy, especially so when also engaging in migration away from traditional areas. A 2013 UN inter-agency report highlighted the magnitude and threat of violence against indigenous girls, adolescents and young women. It observed that countries in the Asia-Pacific region serve as one or a combination of origin, transit or destination point for child trafficking, thereby making indigenous women and girls especially vulnerable to trafficking for sexual exploitation in these countries (UNICEF et al., 2013).

Violations of fundamental principles and rights at work of indigenous peoples continue to be of particular concern. For instance, in relation to forced labour, “debt bondage is particularly common in rural areas and affects poor agricultural workers and members of indigenous communities” (ILO, 2015e, p. 7). At the same time, there have been indications of a high incidence of the worst forms of child labour among indigenous peoples in several countries (ILO, 2015a; Larsen, 2003). Lack of knowledge of existing labour legislation, as well as about the rights of indigenous peoples, is also an issue; one which renders indigenous women and men vulnerable to exploitation and labour right violations. In Latin America, the trade union movement has been engaging with indigenous peoples and their organizations, which has resulted in enhanced knowledge and capacities (ILO, 2015b). At the same time, however, many indigenous women and men continue to have limited engagement with trade unions. The socio-economic vulnerabilities of indigenous peoples also persist, because of limited access to support in formalizing their income generating activities, including through creating small enterprises, and for enhancing their productivity, together with limited access to social protection (UN, 2014c; ILO, 2018f).

FIGURE 3.8. INFORMAL EMPLOYMENT AS A SHARE OF TOTAL EMPLOYMENT²⁴, BY INDIGENOUS PEOPLES' STATUS AND SEX, 2019



Note: Age group 15 years and above. Percentage of indigenous population and number of countries covered by the estimates: Global: 61 per cent (14); Africa: 5 per cent (2); Asia and the Pacific: 80 per cent (5); Latin America and the Caribbean: 36 per cent (7); Low-income countries: 18 per cent (2); Lower middle-income countries: 63 per cent (4); Upper middle-income countries: 82 per cent (7). See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.

Source: ILO calculations based on national censuses, labour force and household surveys.

Sectoral segregation

The section above on population showed that indigenous peoples are more likely to reside in rural areas, therefore it is not surprising that indigenous peoples seek employment in agriculture and in activities that are most closely linked to their local environment. Overrepresentation of indigenous peoples in the agricultural sector (this includes agriculture, forestry and fishing) is another cause of the indigenous pay gap, as agriculture is one of least productive sectors, with a high degree of informality and precarious employment (ILO, 2018b). Globally, 55.0 per cent of the employed indigenous population work in agriculture, compared to only 26.9 per cent of the non-indigenous. In many countries, the loss of access to traditional lands, as well as land degradation due to deforestation and climate change, have led indigenous people to seek employment in intensive crop production or large-scale farming, often working in the informal economy under exploitative working conditions (Thornberry, 2017).

24 See footnote 23.

This situation is similar across regions and income groups. In South Asia, for instance, research shows that indigenous women and men rely on rural-to-rural migration in order to work under exploitative conditions on plantations (Shah et al., 2018).

Contrary to the commonly held belief that indigenous peoples are overwhelmingly engaged in agricultural activities, figure 3.9 shows that, at the global level, 17.3 per cent of indigenous peoples work in market services (trade, transportation, accommodation and food, and business and administrative services). At the same time, 9.8 per cent of the indigenous population are engaged in non-market services (public administration, community, social and other services, and activities); 9.0 per cent are engaged in construction; and 7.9 per cent in manufacturing. A similar picture is observed when looking at sectorial employment by sex, except for the construction sector. A higher proportion of indigenous women (3.6 per cent) are engaged in the construction sector than non-indigenous women (1.5 per cent). In other words, at the global level, 3.6 per cent of indigenous women are employed in construction compared to 1.5 per cent of non-indigenous women (see figure 3.9). Indigenous women in the construction sector are often informal wage workers and work for very low pay. A 2017 ILO study in Bolivia collected the experiences of indigenous women working in construction. One participant stated: “They made me work for free, without pay. But if I had known my rights at work then, I would have been able to complain” (ILO, 2017c).

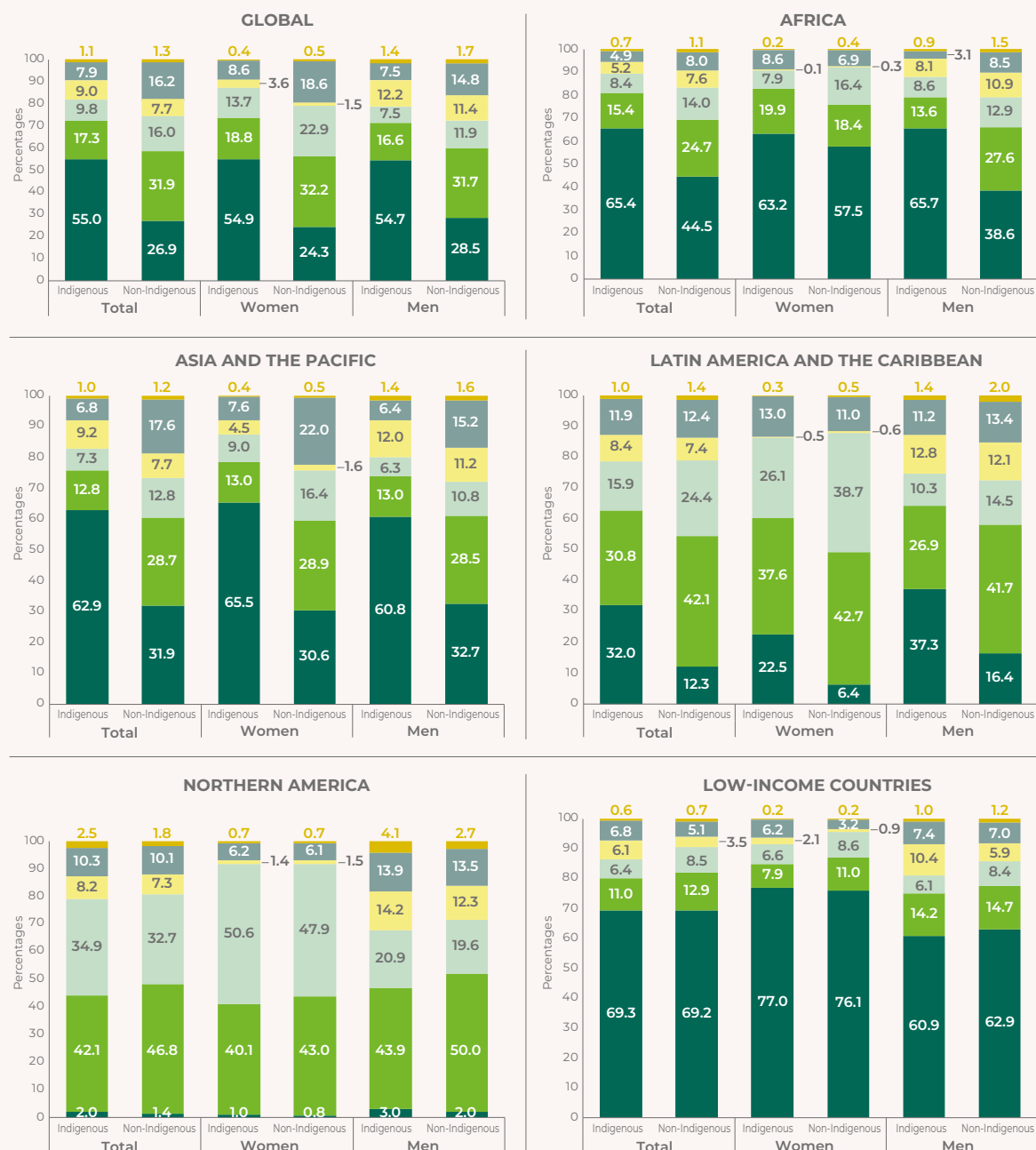
Similarly, also in sectors related to manufacturing or services, the experiences of indigenous women and men are often marked by poor working conditions and a lack of respect for their rights. In some South Asian countries, research has shown that a combination of discrimination, poverty and a dire need for income generation has been pushing some indigenous peoples into industries where exploitation and precarious working conditions are rife (Shah et al., 2018 ; ILO, 2016b). Nevertheless, there have been cases where indigenous peoples, with changing aspirations, have built enterprises and generated jobs, while adapting to a transforming economy. A case in point is the coming together of the digital economy and traditional knowledge through an indigenous-led enterprise in Australia to develop augmented cultural landscapes for heritage conservation (Cooper and Kruglikova, 2019).

Similarly, indigenous, women-led small cooperatives produce argan oil in Morocco by mixing traditional and modern methods to achieve large-scale production, and are supplying to an international market (ILO, 2016a).

In the mining sector, which is an important employment option particularly for indigenous peoples in rural areas (UN, 2014c), indigenous women and men are nearly as engaged as their non-indigenous counterparts. Globally, almost 1.1 per cent of indigenous peoples and 1.3 per cent of non-indigenous people are employed in the mining sector. Indigenous men, however, are more likely to be employed in the mining sector than indigenous women (1.4 per cent and 0.4 per cent respectively). In Northern America, indigenous peoples' participation in the mining sector is highest (2.5 per cent), where indigenous peoples are 38.9 per cent more likely to be employed in mining than their non-indigenous counterparts. The expansion of industrial mining operations within or near traditional territories and the consequent erosion of land and natural resource endowments provides a clue as to why there is this higher participation of indigenous workers, especially indigenous men, in the mining sector (Cooney, 2013; Tomei, 2005). In recent years, indigenous cooperatives that self-manage mining resource use have been formed in some countries, whose potential in empowering indigenous peoples continues to be debated (Eichler, 2018).

The figures on sectoral segregation provide a valuable glimpse into the changing world of work for indigenous peoples. Increasingly, the sources of income generation for indigenous peoples are diversifying and moving beyond the agricultural sector, including in the rural economy, as can be seen in the mining sector. However, such transformations are taking place against a backdrop of discrimination and disadvantage, which persist in posing tremendous challenges for indigenous peoples in overcoming poverty.

FIGURE 3.9. EMPLOYMENT BY TYPE OF ECONOMIC ACTIVITY, BY INDIGENOUS PEOPLES' STATUS AND SEX, 2019





Note: Age group 15 years and above. Percentage of indigenous population and number of countries covered by the estimates: Global: 82 per cent (23); Africa: 7 per cent (3); Asia and the Pacific: 97 per cent (7); Latin America and the Caribbean: 94 per cent (11); Northern America: 100 per cent (2); Low-income countries: 17 per cent (2); Lower middle-income countries: 92 per cent (8); Upper middle-income countries: 99 per cent (9); High-income countries: 78 per cent (4). See Appendix A.3, section A.3.1 for methodological details, table A.3.1 for survey year and table A.3.2 for data availability.
Source: ILO calculations based on national censuses, labour force and household surveys.

3.3 PERSISTENCE OF POVERTY

The inequalities manifest in the world of work for indigenous women and men have profound consequences for eliminating poverty among indigenous peoples. This section provides an assessment of poverty among indigenous peoples based on available data from 23 countries representing 83 per cent of the global indigenous population. Across the world, there has been a considerable reduction in extreme poverty, from 35.9 per cent of people living below a \$1.90²⁵ a day in 1990 to almost 10 per cent in 2015. This has, in part, been attributed to fast GDP growth in emerging economies (World Bank PovcalNet, 2019). However, indigenous peoples have not benefitted from growth equally with their non-indigenous counterparts (World Bank, 2011). A higher informality rate among indigenous peoples when in employment, their over-representation among the rural population, obstacles to land ownership and overall access to natural and productive resources, as well as poor access to education, care services and infrastructure are key factors. As a result, indigenous peoples are often the poorest of the poor in terms of income, consumption and assets (Hall and Patrinos, 2012).

Indigenous peoples, living in 23 countries representing 83 per cent of the global indigenous population, constitute **18.7 per cent of the extreme poor**, defined as people living below \$1.90 a day.²⁶ An analysis of poverty using the \$3.20 a day²⁷ poverty line shows that indigenous people represent 14.4 per cent of the poor; using the \$5.50 a day²⁸ poverty line indigenous peoples represent 12.5 per cent of the poor (figure 3.10). In rural areas, indigenous peoples represent 20.8 per cent of the extreme poor residing in rural areas, defined as people living below \$1.90 a day; using the \$3.20 a day poverty line, the value is 16.1 per cent; and using the \$5.50, the value is 14.3 per cent. A similar situation of overrepresentation among the poor is visible in urban areas, where the values are 14.2 per cent, 9.9 per cent and 10.2 per cent respectively.

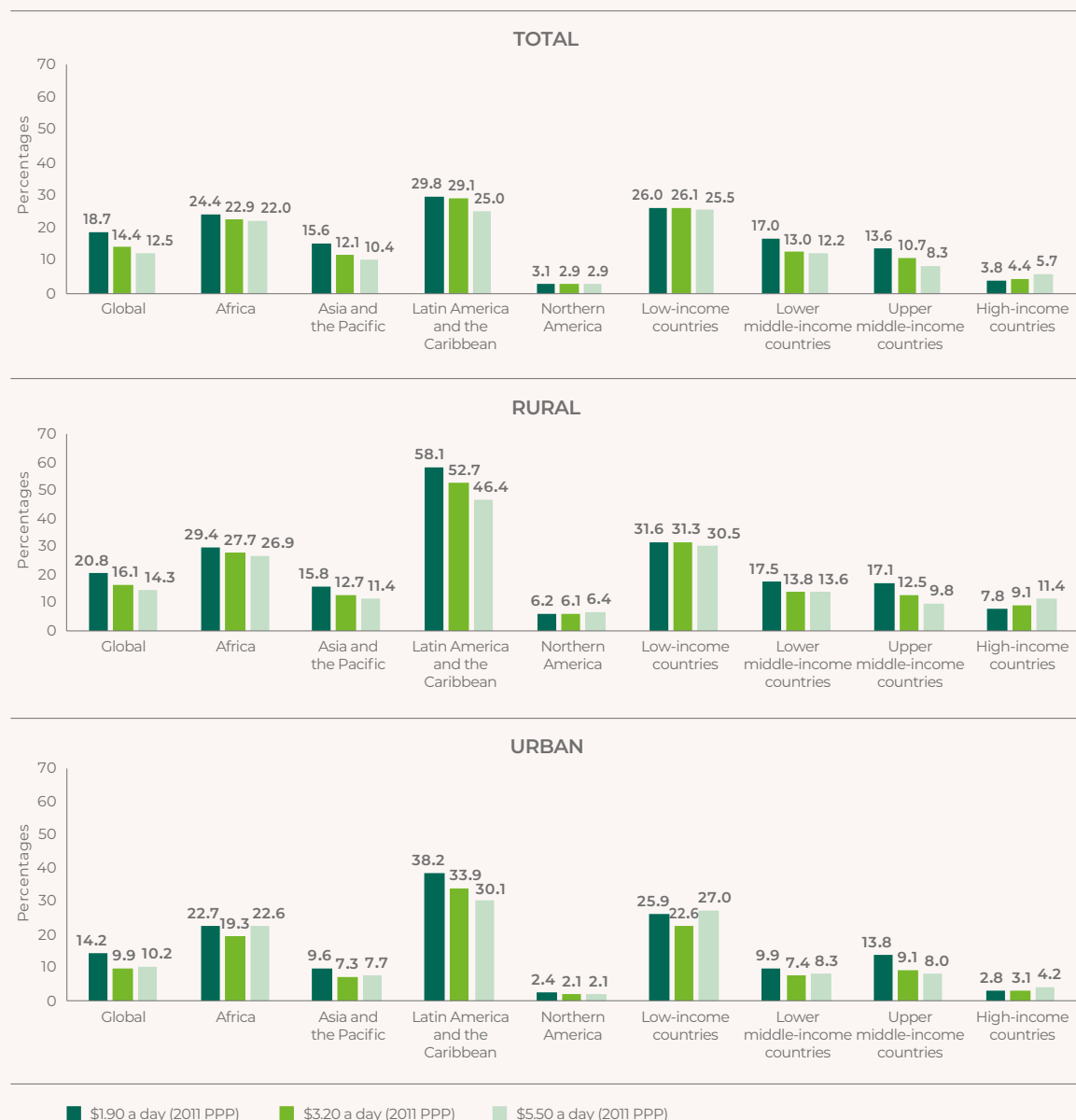
25 Expressed in purchasing power parity (PPP) 2011 exchange rate.

26 Extreme poverty is defined using the international poverty line of \$1.90 a day. The extreme poverty line is expressed in U.S. dollars, but when used for measuring poverty, the line is converted into local currencies through purchasing power parity (PPP) exchange rates, in an attempt to ensure that it has the same purchasing power in every country (Ferreira et al. 2015). There might be discrepancies between the estimates presented in this report and poverty headcount ratios produced using national poverty lines.

27 Expressed in purchasing power parity (PPP) 2011 exchange rate..

28 Ibid.

FIGURE 3.10. PROPORTION OF INDIGENOUS PEOPLES AMONG THE POOR ACCORDING TO \$1.90, \$3.20 AND \$5.50 A DAY POVERTY LINES, LATEST YEAR



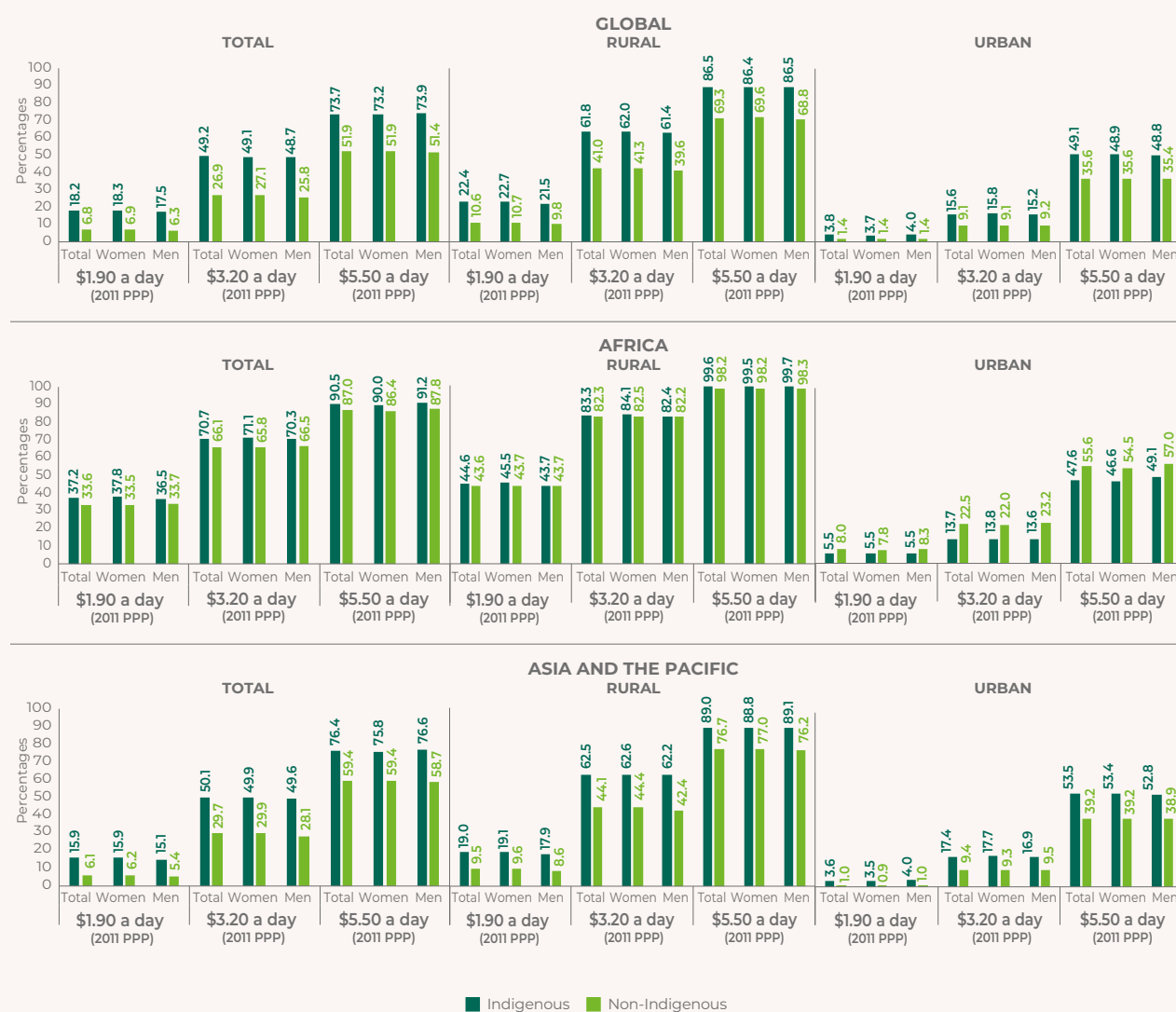
Note: Percentage of indigenous population and number of countries covered by the estimates: Global: 83 per cent (23); Africa: 85 per cent (7); Asia and the Pacific: 80 per cent (5); Latin America and the Caribbean: 90 per cent (9); Northern America: 100 per cent (2); Low-income countries: 95 per cent (2); Lower middle-income countries: 67 per cent (6); Upper middle-income countries: 98 per cent (7); High-income countries: 75 per cent (5). See Appendix A.4, section A.4.1 for methodological details and table A.4.1 for survey year.

Source: ILO calculations based on national censuses, labour force and household surveys.

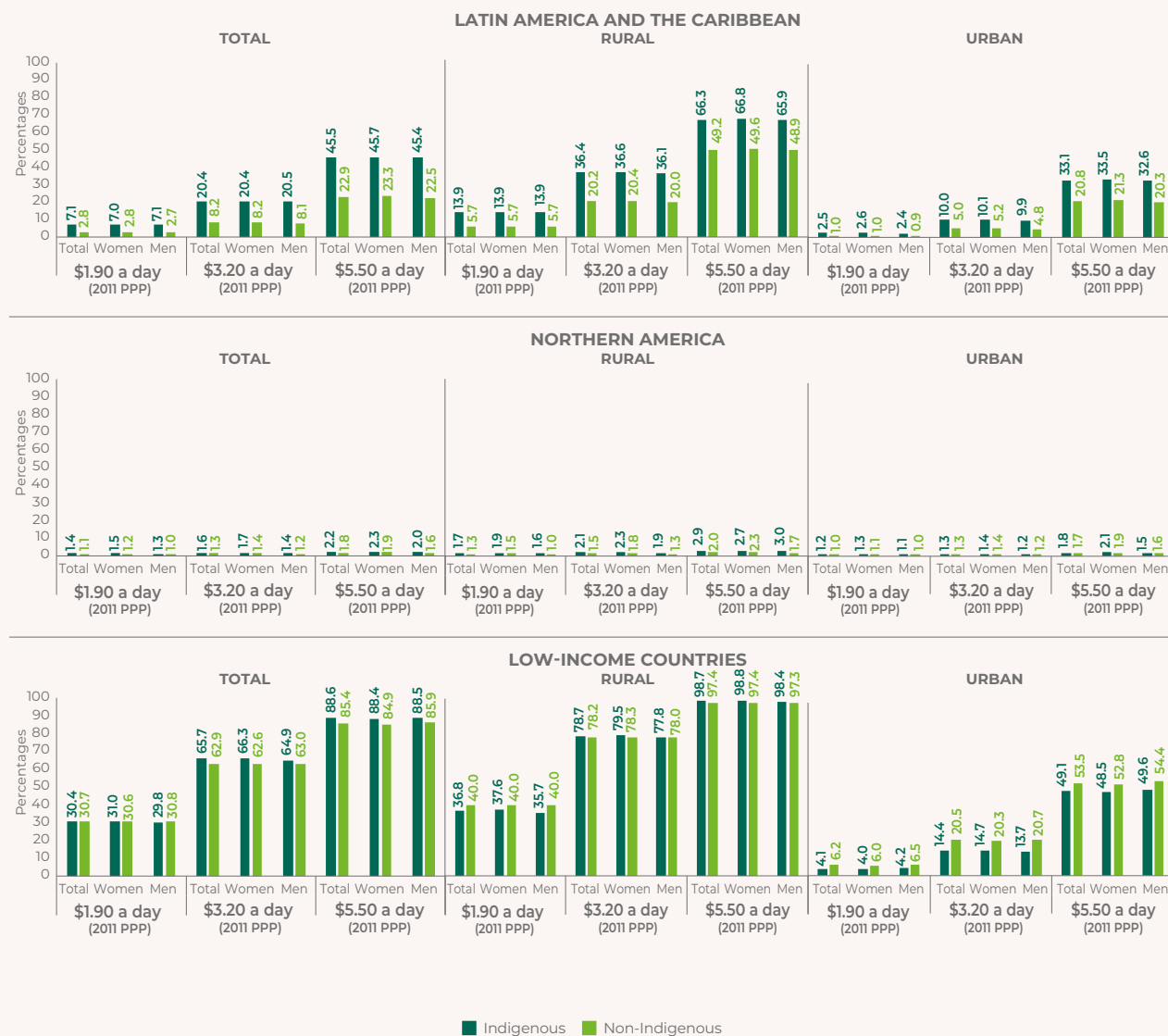
Globally, indigenous peoples are nearly **thrice as likely to be in extreme poverty** compared to their non-indigenous counterparts. More particularly, 18.2 per cent of indigenous peoples live below \$1.90 a day compared to 6.8 per cent of non-indigenous people. At the same time, indigenous peoples are more likely to be poor irrespective of the poverty line used (see figure 3.11). This is also the case across regions and income groups. Disaggregation based on rural-urban areas further shows the pervasiveness of poverty among indigenous women and men. In rural areas, indigenous peoples are more than twice as likely to be in extreme poverty compared to their non-indigenous counterparts. Similarly, in urban areas, while only 1.4 per cent of non-indigenous people live below \$1.90, the value for indigenous peoples is much higher with 3.8 per cent.

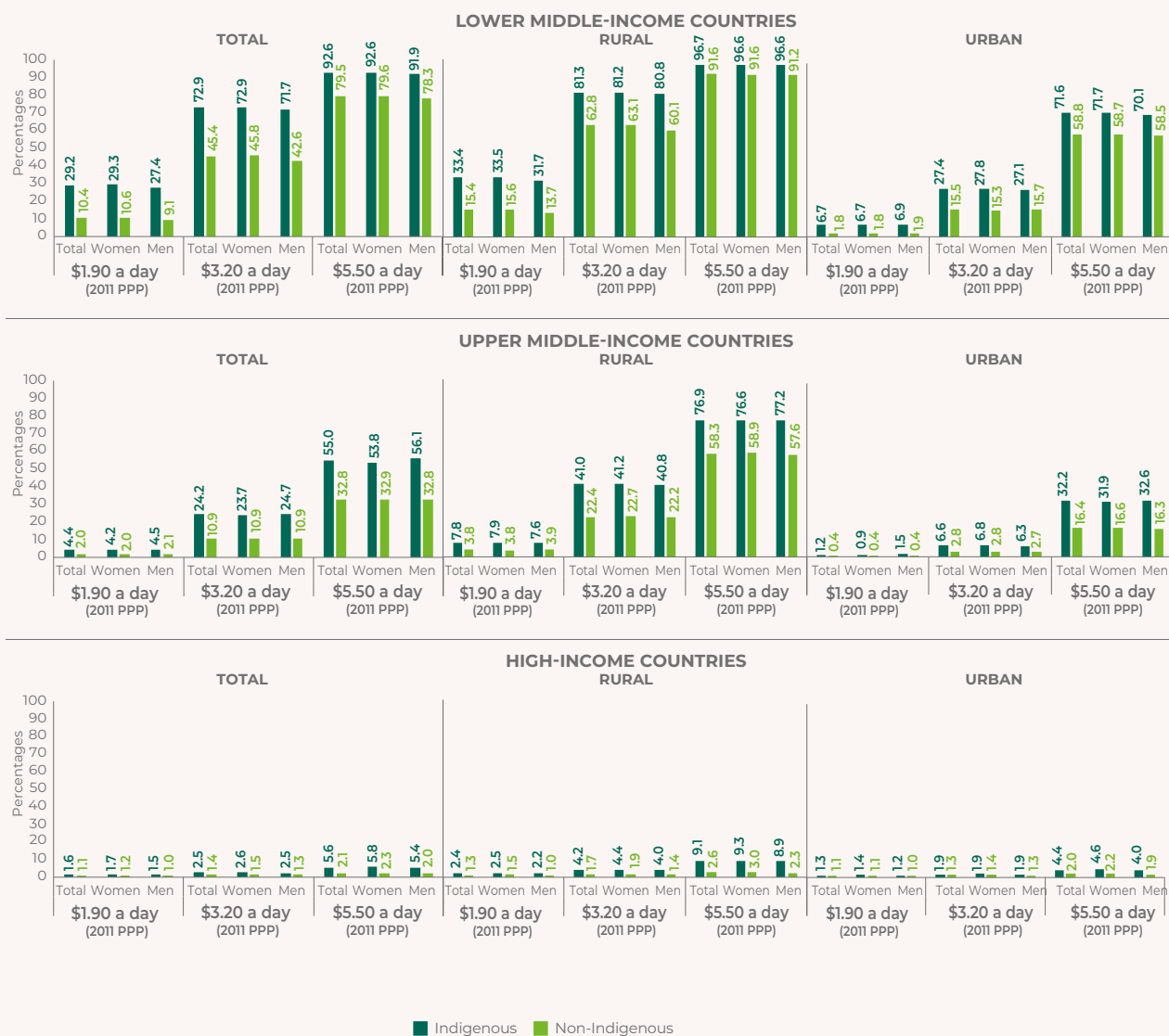
The persistence of poverty among indigenous peoples has been repeatedly highlighted in the past few decades (UN, 2009; World Bank, 2011). In 2019, as the figures above have shown, disproportionate levels of poverty among indigenous women and men are a stark reminder of the inequalities these peoples encounter in their daily lives, and the threat that they may be left behind. Ensuring access to decent work opportunities for indigenous peoples will be critical if this situation is to be remedied (ILO, 2015a, 2017b, 2018h, 2019d). Of equal importance is the need to urgently recognize the situation, improve understandings about its root causes, harness the transformations and leverage the momentum generated by the 2030 Agenda for Sustainable Development with the participation of indigenous women and men.

FIGURE 3.11. POVERTY HEADCOUNT USING THE \$1.90, \$3.20 AND \$5.50 A DAY POVERTY LINES, BY INDIGENOUS PEOPLES' STATUS, SEX AND TYPE OF PLACE OF RESIDENCE, LATEST YEAR



Implementing the ILO Indigenous and Tribal Peoples – Convention No. 169
Towards an inclusive, sustainable and just future





Note: Percentage of indigenous population and number of countries covered by the estimates: Global: 83 per cent (23); Africa: 85 per cent (7); Asia and the Pacific: 80 per cent (5); Latin America and the Caribbean: 90 per cent (9); Northern America: 100 per cent (2); Low-income countries: 95 per cent (2); Lower middle-income countries: 67 per cent (6); Upper middle-income countries: 98 per cent (7); High-income countries: 75 per cent (5). See Appendix A.4, section A.4.1 for methodological details and table A.4.1 for survey year.

Source: ILO calculations based on national censuses, labour force and household surveys.

3.4 HARNESSING TRANSFORMATIONS AND OVERCOMING INEQUALITIES

About ten years remain for achieving the 2030 Agenda for Sustainable Development and fulfilling the pledge made by UN Member States to leave no one behind (UN, 2015a). At the time when the era of the Millennium Development Goals was drawing to a close, the World Bank (2011, p. 2) observed that in Asia, the region with the most indigenous peoples, “with some exceptions, the MDG-like indicators for indigenous peoples are worse than population averages”, and that a similar situation existed in Latin America, where they had “uniformly worse outcomes across all five MDG indicators, again with some exceptions”. This struck the first note of warning regarding the disadvantages confronted by indigenous peoples. Today, as the ILO estimates related to employment and poverty above show, inequalities pose a grave and urgent threat to the realization of the Sustainable Development Goals.

Inequalities are pervasive for indigenous women and men in the world of work whose working conditions are in stark contrast to those of the non-indigenous population. Indigenous women, in particular, have tremendous challenges to face; challenges often compounded by motherhood to a greater extent than is the case for either non-indigenous women, or indigenous men. The relationship between education and labour market outcomes exemplifies how indigenous peoples tend to become stuck in low paying, poor quality work, while additionally subject to an indigenous wage gap. At the same time, the informal economy has emerged as a key avenue open to indigenous peoples for finding work and income, with indigenous women over 25.6 percentage points more likely to be working in the informal economy than their non-indigenous counterparts. This situation is a reflection of the persistent spectre of poverty confronting indigenous women and men, with indigenous peoples constituting over 18 per cent of the global extreme poor. Such a high instance of poverty, in turn, creates a vicious cycle whereby indigenous women and men are made dependent on the informal economy for income generation and consequently not socially and economically mobile enough to find better work. As the data discussed in the above sections shows, indigenous peoples in the world

of work, and in particular indigenous women, are in a situation that prevents them from becoming either empowered partners or economic actors; this is a very serious challenge to sustainable development.

These multiple forms of inequality operate against a backdrop of transformations that are introducing both opportunities and threats. Many indigenous people now work in urban areas, indigenous women in particular. For instance, in Latin America and the Caribbean, over 64 per cent of employed indigenous women reside in urban areas. Similarly, while many indigenous women and men continue to be engaged in agriculture globally, over 17 per cent work in market services, nearly 9 per cent in construction and over 7 per cent in manufacturing. Such transformations are being driven by factors that range from climate change, globalization and poor economic opportunities in traditional areas (ILO, 2017a, 2017b), to changing aspirations and a pursuit of better prospects in urban areas (World Bank, 2015). For instance, Kronik and Verner (2010) have observed a serious risk of depopulation exacerbated by climate impacts among indigenous villages in Latin America, and quote a member of the Aymara community as saying, “The young people have gone to La Paz, and most of the older people who remained as peasant farmers in the village have already died” (p. 64). However, another Aymara community member also notes, “Those performing only agricultural activities are not doing well, and if they begin changing, transition is not easy, but those who change the activity completely are doing better” (p. 63).

Identifying and addressing the root causes of the inequalities faced by indigenous peoples, along with harnessing the transformations underway, urgently, will be critical for achieving sustainable development. Root causes such as discrimination, exclusion and marginalization, particularly against indigenous women; a lack of respect for the rights of indigenous peoples; public policies that overlook their needs and aspirations and exclude them from decision-making on development processes: all require urgent attention (UN, 2009; World Bank, 2011, 2015; ILO, 2015a, 2017b). This can have important implications with regards to improving land security and incomes, together with better access to education and health care, skills and training, credit and finance,

and social protection. For example, measures to ensure indigenous peoples' participation in the design, implementation and monitoring of social protection policies are essential if their rights to social security, health and an adequate standard of living are to be realized (ILO, 2018f). Moreover, such measures can spur the social change necessary to address stereotypes and enhance respect for indigenous women and men, and their important contributions, skills and knowledge.

At the same time, leveraging transformations can have multiple benefits for indigenous peoples' well-being, and that of the broader society and economy. The transformations associated with climate change are a case in point. While there are many threats to indigenous peoples from climate impacts (ILO, 2017a), inclusive climate action guided by a just transition (ILO, 2015c) provides a bold opportunity for decent jobs and empowerment. The ILO (2018c) estimates that about 24 million jobs could open up in the green economy, including, among others, in the renewable energy sector, construction work to achieve greater energy efficiency in buildings, organic agriculture and ecosystem services. Indigenous peoples, particularly through their traditional knowledge and unique relationship with the land and natural resources (ILO, 2019d) can make important contributions in this regard. At the same time, non-traditional sectors can also be leveraged, for instance, in construction work for improving energy efficiency, especially given that indigenous women have more than 50 per cent greater chances of working in the construction sector than their non-indigenous counterparts (see previous section). Similarly, indigenous-led enterprises, including cooperatives, across different sectors have an important role to play in innovation, from amalgamating modern and traditional knowledge (ILO, 2016a, 2019d), to building renewable energy systems (The Generation Energy Council, 2018). Cooperatives, in particular, can play an important part in not only providing equal access to economic opportunities but also by providing voice, representation and empowerment to indigenous women and men.

Harnessing transformations and overcoming inequalities, however, require indigenous peoples' realities to be understood and their aspirations respected, particularly in public policies. A fundamental pathway

towards achieving this is through the consultation and participation of indigenous peoples, particularly indigenous women, across research related matters, policy discussions, designing of legal frameworks, and decision-making on sustainable development and climate action. As the international community moves towards realizing both the SDGs and the Paris Agreement on climate change, the urgency of ensuring that indigenous peoples are not left behind, of ensuring that they are empowered as partners to tackle global challenges, cannot be overstated. In recent years, many countries have been moving in the direction of instituting mechanisms for consultation and participation with indigenous peoples. These institutional responses are discussed in the following section as a critical way forward for addressing inequalities and empowering indigenous women and men as agents of change.

4. BUILDING INSTITUTIONAL RESPONSES

4. BUILDING INSTITUTIONAL RESPONSES

4.1 PARTNERSHIPS, EQUALITY AND INCLUSION: THE ROLE OF INSTITUTIONS

The data in this report calls for further policy action to address the root causes and effects of the structural barriers affecting the lives of indigenous and tribal peoples across the world. Such barriers are connected to historic and persisting patterns of exclusion, discrimination and marginalization that have cultural, social, economic, as well as political dimensions (UN, 2014d; UN, 2014e).

Exclusion of indigenous and tribal peoples is manifested in the often limited representation of these groups in the political institutions of the State in which they live, weak or no recognition of their own representative institutions and traditional decision-making processes in public law, and absence of spaces for their participation in governance systems. Lack of inclusion and participation of indigenous and tribal peoples is a factor behind the failure of public policies and interventions in responding to the needs and priorities of indigenous and tribal communities (Tomei, 2005). This also inhibits the building of trust and shared visions, which leads to the rejection of developmental interventions, social conflict and the disruption of peace (UN, 2016b). Within this broader picture, indigenous and tribal women face compounded exclusion from accessing decision-making processes, notwithstanding their key roles and active engagements (FIMI, 2019). Hence, the consideration of indigenous and tribal peoples' visions and priorities for development is not only fair but necessary in view of the current social and environmental challenges.

The vision of Convention No. 169 of indigenous and tribal peoples as actors rather than recipients of development, which is also reflected in the United Nations Declaration on the Rights of Indigenous Peoples, has gained prominent recognition in the 2030 Agenda for Sustainable Development (UN, 2015a). More recently, indigenous peoples' inclusion and participation have been stressed in the institutional policies and safeguards of major development financing institutions (Green Climate

Fund, 2018; World Bank, 2017). Leveraging the contributions and knowledge of indigenous and tribal peoples through partnership is increasingly acknowledged as essential for tackling global challenges, such as reducing poverty, protecting the environment, re-building peace and tackling the climate crisis.

Institutionalized mechanisms for the participation of and consultation with indigenous and tribal peoples, as envisaged by Convention No. 169, are crucial for the eradication of structural disadvantage. As noted by the UN High Commissioner for Human Rights “[i]n projects affecting indigenous peoples, consultation processes that are carried out in compliance with international standards – i.e. are prior, free, informed and culturally adequate – can help prevent conflicts, and genuinely take into consideration the opinions and views of those who have been most excluded” (UN, 2019b). Equally important is the establishment of State institutions responsible for the design, implementation and monitoring of policies and programmes directed specifically at indigenous and tribal peoples, with the full collaboration of the groups concerned. This is reflected in Goal 16 of the 2030 Agenda for Sustainable Development, which calls for the promotion of peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels (UN, 2015a).

4.2 CONVENTION NO. 169: A RIGHTS-BASED FRAMEWORK FOR INSTITUTION BUILDING

Among the international instruments concerned with the promotion and protection of the rights of indigenous peoples, Convention No. 169 offers specific guidance for building institutions capable of ensuring that these rights are not only recognized but also implemented in a culturally appropriate and participatory manner. It thus offers an essential framework for developing inclusive institutions and overcoming the exclusion of indigenous and tribal peoples from public decision-making affecting their lives.

Development, cultural integrity and participation: interlinked notions

Convention No. 169 interlinks development, participation and cultural integrity by emphasizing:

- The recognition and protection of social, cultural, religious and spiritual values.
- The rights of ownership and possession of indigenous and tribal peoples over their traditionally occupied lands and respect for the procedures established by these people for the transmission of land rights among their members.
- Community-based health services that are planned and administered in co-operation with the peoples concerned.
- Indigenous and tribal peoples' right to establish their own educational institutions and facilities and, wherever practicable, to be taught to read and write in their own indigenous language.
- Vocational training programmes based on the economic environment, social and cultural condition and practical needs of the peoples concerned.

Source: Articles 5, 14, 17, 22, 25, 27 and 28 of Convention No. 169.

Under Convention No. 169, consultation and participation are established as collective rights of indigenous and tribal peoples and as fundamental principles of inclusive development and democratic governance (ILO, 2013). The Convention uniquely sets out specific standards and parameters with regards to consultation and participation. It seeks to bring all those concerned into the same dialogue (ILO, 1995), thereby promoting peace and building trust. Given its treaty status, ratifying States have an obligation under international law to give effect to the Convention's provisions, by adapting their national legislation and institutions accordingly.

A key feature of the Convention is its emphasis on the need to ensure coordinated and systematic action to protect the rights of indigenous and tribal peoples and guarantee their integrity, with their participation. The Convention also requires the establishment of means by which indigenous peoples can freely participate, to at least to the same extent as other sectors of the population, at all levels of decision-making, and develop their own representative institutions and initiatives, providing, in appropriate cases, the necessary resources for this purpose.

Key standards for State institutions under Convention No. 169

1. Establishing bodies in charge of administering programmes concerning indigenous and tribal peoples;
2. Providing such bodies with the necessary means for the fulfilment of their tasks;
3. Ensuring coordinated and systematic action between the different institutions involved;
4. Providing for mechanisms for cooperation with indigenous and tribal peoples in the planning, coordination, execution and evaluation of the measures affecting them;
5. Establishing means, by which the peoples concerned can freely participate, to at least the same extent, as other sectors of the population, at all levels of decision-making;
6. Consulting the peoples concerned, through appropriate procedures and in particular through their representative institutions, whenever consideration is being given to legislative or administrative measures which may affect them directly; and
7. Ensuring that no relocation of the peoples concerned will take place without their free and informed consent, or, where their consent cannot be attained, without following national legal procedures providing for their effective representation.

Source: Articles 2, 6 Para. 1 (a) and (b), 16 and 33 of the Convention No. 169.

Convention No. 169 does not prescribe a specific institutional model, nor does it require that the implementation of its provisions should fall under the competence of one single government entity. Indeed, it is critical that government entities with competence for matters such as justice, health, land, energy, employment, culture, or the environment and climate change ensure that their policies and programmes take into account indigenous peoples' rights and issues. At the same time, institutions or agencies in charge of indigenous affairs can play a key role in implementing a whole-of-government approach through exercising lead responsibility for indigenous policy, administering targeted programmes, coordination, and promotion of policy coherence. Such agencies, for instance, can provide expertise and support for building

capacities of other parts of the public administration, including through promoting indigenous peoples' rights and inter-cultural approaches and methodologies for policy development and implementation. They should be equipped with a clear mandate and the means necessary to bring about the coordinated and systematic action for realizing the rights of indigenous peoples called for by Article 2 of Convention No. 169.

The incorporation of the notion of consultation into the text of Convention No. 169 was fundamental during the negotiation of this instrument as it was considered consistent with the overall philosophy of the Convention which was to stress the participation of indigenous and tribal peoples in decision-making (ILO, 1988). The ILO Committee of Experts on the Application of Conventions and Recommendations has emphasized that consultation should be seen as an essential instrument for the promotion of effective and meaningful social dialogue, mutual understanding, as well as legal certainty (ILO, 2019e).

The State's duty to consult emerges whenever consideration is being given to administrative and legislative measures that may affect indigenous and tribal peoples directly (Article 6). This could include consideration of statutes, constitutional reforms, executive decrees, as well as any other type of national, provincial or local regulation, including if authorizing development projects or administrative decisions on development strategies or plans at national or subnational levels. The Convention also envisages consultations with the peoples concerned taking place in relation to programmes for the exploration or exploitation of natural resources in their lands (Article 15); prior to their relocation (Article 16); when considering transmission of their lands (Article 17); and with regard to vocational and educational measures (Articles 27 and 28). Although the Convention sets out clear and concrete standards on consultation, countries have the necessary flexibility to decide on the type of institutions and policies for the implementation of these standards in view of their own national conditions.

Basic requirements of a consultation process with indigenous and tribal peoples

- It should be guided by the principle of good faith and in a form appropriate to the circumstances. This implies genuine dialogue between the parties, involving communication and understanding, mutual respect and the desire to reach consensus.
- It should be conducted through appropriate procedures and through the representative institutions of indigenous peoples. The Convention does not imply a model of what a representative institution should involve; however, it is important that this should be the result of a process carried out by indigenous peoples themselves.
- It shall be carried out with the objective of achieving agreement or consent to the proposed measure.

Sources: Article 6 of Convention No. 169, comments and reports of ILO supervisory bodies, ILO Manual 2013.

An area in which Convention No. 169 has played a crucial role linking rights and institutions concerns land rights. Rights over the land are critical for indigenous and tribal peoples, not only to ensure their cultural preservation (Feiring, 2013), but also to mobilize economic development opportunities for them (OECD, 2019). Furthermore, a lack of recognition of such rights undermines their right to engage in traditional occupations (ILO, 2012). The Convention sets the basis for an inclusive land system that reflects the realities of indigenous and tribal peoples in all its dimensions.

Article 14 of the Convention recognizes the rights of ownership and possession of indigenous and tribal peoples over the lands which they have traditionally occupied. To realize this right it requires governments to adopt measures to identify these lands, as well as adequate procedures within the national legal system to resolve land claims by the peoples concerned. A number of ratifying countries have developed land policies and institutions aimed at the recognition of land rights and facilitating indigenous and tribal peoples' access to land titling and registration. In Norway, the 2005 Finnmark Act acknowledges that through prolonged use of land and water areas the Sami have collectively and individually

acquired rights to land in Finnmark.²⁹ The Act also provides for the establishment of a commission for the investigation of such rights.³⁰ In Nicaragua, the traditional land rights of indigenous peoples of the Caribbean Coast are protected by the Constitution³¹ and regulated by the 2002 Act No. 445, which established the National Demarcation and Title Commission to determine and resolve applications for demarcation and title, and which includes indigenous representatives.³²

As regards fundamental principles and rights at work, Article 20 of Convention No. 169 also recognizes indigenous workers' freedom of association and right to collective bargaining. In this regard, it should be noted that trade unions have historically supported indigenous organizations in promoting the realization of the provisions of the Convention (ILO, 2015d). Furthermore, the Convention notes that strengthening labour inspection in areas where indigenous workers are usually employed is necessary to protect them against exploitative or abusive conditions of work, and secure the respect of their labour rights. Some countries are taking actions in this regard. Guatemala has reinforced labour inspection in the agricultural sector, including in the sugar cane and African palm production.³³ Costa Rica has increased the number of labour inspectors in provinces with the most indigenous population.³⁴

Convention No. 169 also provides elements for the development of inclusive health and education systems, that take into account the traditions as well as the particular needs of indigenous and tribal peoples and provide for their collaboration. In a number of countries, use of traditional medicine has been recognized and integrated into national health policies (WHO, 2019). Similarly, policies on intercultural education have put into place systems of intercultural and bilingual education,³⁵ which

29 Finnmark Act (2005), Section 5.

30 Ibid., Section 29.

31 Constitution of Nicaragua, Art. 89.

32 Act No. 445 establishing the communal property of indigenous peoples and ethnic communities in the autonomous regions of the Caribbean Coast of Nicaragua and the Bocay, Coco, Indio and Maiz Rivers (2002), Article 41. According to the Act No. 854 (2014) reforming the national Constitution of Nicaragua, any reference in the Constitution to "Atlantic coast" shall be read as "Caribbean coast".

33 See Committee of Experts on the Application of Conventions and Recommendations, direct request to Guatemala, 2018.

34 See Committee of Experts on the Application of Conventions and Recommendations, direct request to Costa Rica, 2015, available at: www.ilo.org/normlex.

35 See, among others, Ecuador, Executive Decree No. 445 that creates the Secretariat of the System of Intercultural and Bilingual Education (2018), available at: www.ilo.org/normlex.

allow indigenous and tribal children to be educated in their mother tongue, as well as in the official language of the countries where they live. However, in many cases, medical and educational services might not have reached remote areas where indigenous and tribal peoples live.

4.3 REACHING OUT TO INDIGENOUS WOMEN

Indigenous women, both from rural and urban areas, face multiple barriers to participation in decision-making (UN, 2013b) and discrimination against them continues to exist, including in the world of work (UN, 2015b; ILO, 2016b, 2017e). Moreover, when gender intersects with ethnicity, the result is a widening of gender disparities and intra-women inequalities (ILO, 2019g).

To rectify this situation, indigenous women have made great efforts and built up movements, organizations and networks to raise their voice at the country, regional and global levels in order to advocate for equality (AWID et al., 2016), and these play a crucial role in empowering indigenous women worldwide. As noted by the Permanent Forum on Indigenous Issues, “the exercise of power for indigenous women takes the form of opportunities to ‘attend’, to be present, speak and decide for themselves” (UN, 2013b, para. 8). Reaching out to, supporting and engaging with indigenous women and their aspirations is therefore critical for policy-makers, and their economic empowerment crucial for the closure of the socio-economic gaps that exist along ethnic and gender lines.

Indigenous women workers in the construction sector in Bolivia: striving for equal rights

In Bolivia, nearly half of workers in the construction sector are women, of which 34.2 per cent define themselves as indigenous. More than 60 per cent of these women do not receive remuneration, but are instead unpaid family workers. Many are exposed to violence and harassment at workplace.

In order to improve their labour and safety conditions, women workers decided to establish the Association of Women in the Construction Sector, known as *Asociación de Mujeres Constructoras (ASOMUC)*. Since its inception, this organization has called for and pushed forward legal reforms to ensure equal pay for work of equal value.

Members of the Bolivian Workers Union (COB) have been involved in training programmes on international labour standards exclusively targeting indigenous and non-indigenous women in the construction sector.

Sources: ILO, 2016d, 2016g; Los Tiempos, 2018

With their participation, institutions are needed to ensure visibility for indigenous women and guarantee their rights. One example of this kind was the establishment in 1999 of the Office of the Ombudsperson for Indigenous Women (*Defensoría de la mujer indígena*) in Guatemala.³⁶ Other countries have established policies or mechanisms to eliminate discrimination and violence against indigenous women, raise awareness about their rights and leverage their contributions for inclusive and sustainable development. Mexico has implemented what are known as “Indigenous Women Houses”, which are offices run by indigenous women with the support of government, where indigenous women can obtain legal counselling (ILO, 2014). El Salvador has adopted a policy for rural, indigenous and peasant women designed to promote their economic autonomy in line with the SDGs (ILO, 2019e).

³⁶ Governmental Agreement 525-99 on the creation of the Office of the Ombudsperson for Indigenous Women (1999).

4.4 EXPERIENCES ON CONSULTATION AND PARTICIPATION

LEARNING FROM LATIN AMERICA

Even before the adoption of Convention No. 169, several Latin America countries that were at the time parties to the ILO Indigenous and Tribal Populations Convention, 1957 (No. 107) established dedicated institutions in charge of dealing with matters concerning indigenous and tribal peoples (ILO, 1988). This was the case of Argentina, Brazil, Costa Rica, Panama and Mexico (Swepston, 1978). Over the past thirty years, some countries have either reformed these institutions, or, for the first time, established one. The form and scope of these institutions varies from country to country (see table below).

TABLE 4.1. EXAMPLES OF COUNTRIES WITH INSTITUTIONS IN-CHARGE OF INDIGENOUS AFFAIRS AND MECHANISMS FOR PARTICIPATION OF INDIGENOUS PEOPLES IN LATIN AMERICA

COUNTRY	INSTITUTION	MECHANISM FOR THE PARTICIPATION OF INDIGENOUS AND TRIBAL PEOPLES
Argentina	National Institute for Indigenous Affairs	Consultative and Participatory Council of Indigenous Peoples
Chile	Ministry of Social Development and the Family (Vice-Ministry of Social Services, National Indigenous Development Cooperation)	Council of the National Indigenous Development Corporation
Colombia	Ministry of the Interior (Directorate of Indigenous, ROM and Minority Affairs)	Permanent Table for Conciliation with Indigenous Peoples and their Organizations
Mexico	National Institute of Indigenous Peoples	National Council of Indigenous Peoples of the National Institute of Indigenous Peoples
Paraguay	Paraguayan Indigenous Institute	Advisory board to the Paraguayan Indigenous Institute
Peru	Ministry of Culture (Vice-Ministry for Interculturality)	Working Group on Indigenous Policies

While institutions in charge of indigenous affairs now exist in a considerable number of countries, there is a need to regularly assess their impact and effectiveness, and adapt or develop them further, with the participation of indigenous peoples (ILO, 2019e). In Mexico, a National Institute of Indigenous Peoples was created in 2018 and tasked with promoting and coordinating a national policy for indigenous peoples.³⁷ Through a National Council of Indigenous Peoples, which is part of the Institute, indigenous representatives are able to examine and propose actions and plans for the implementation of their rights. Peru is in the process of strengthening its Working Group on Indigenous Policies, a permanent body for participation linked to the Vice-Ministry of Interculturality that coordinates public policies related to indigenous peoples (Government of Peru, 2018). Mechanisms that ensure continuing participation and involvement of indigenous peoples in the design, monitoring and assessment of public policies and address their concerns and demands are essential. Such mechanisms contribute to building trust, leveraging indigenous peoples' contributions to public policy making and ensuring that public policies address existing inequalities. In some countries, for instance Panama, participation of indigenous peoples has resulted in the development of comprehensive policy instruments for indigenous peoples (Government of Panama, 2018). Costa Rica and Guatemala are involved in a similar process (ILO, 2016c, 2019e). In other cases, governments have given special attention to indigenous peoples within their national development plans.³⁸

In existing national legal frameworks for prior consultations with indigenous and tribal peoples, the responsibility for carrying out consultation processes usually lies with the public entity responsible for the measure to be consulted. However, agencies or bodies in charge of indigenous affairs are in charge of overseeing the consultations. For instance, in Peru, the Vice-Ministry of Interculturality is responsible for facilitating, providing assistance and overseeing consultation processes (ILO, 2018e). In Chile, the procedures for consultation are subject to the monitoring of the Vice-Ministry for Social Services (ILO, 2017f) with the National Indigenous Development Corporation also playing a role in this regard.

37 Act establishing the National Institute of Indigenous Peoples (2018).

38 See, for instance: Ecuador, National Development Plan 2017-2021.

Though institutional and regulatory frameworks for the implementation of consultation are still absent in many cases, the duty to consult with indigenous peoples is widely recognized in the legal systems of Latin American countries, including those which have not yet ratified the Convention.³⁹ Due to the Convention's status as a treaty, in most domestic legal systems in the region, the duty to consult has been invoked by national courts as a guarantee for the realization of the rights of indigenous peoples. In several countries, including Bolivia, Colombia, Ecuador, Guatemala and Peru, consultation has been recognized as a constitutional right of indigenous peoples (Cabrera Ormaza, 2017). Furthermore, the Inter-American Court of Human Rights has considered that the creation of appropriate legislative and institutional frameworks for prior consultation is an obligation under Article 2 of the American Convention on Human Rights.⁴⁰

Appropriate institutional and legal frameworks are needed for the effective realisation of indigenous peoples' collective right to consultation. Such frameworks can also contribute to democratic governance and the rule of law more generally, including legal certainty for economic activities and responsible investment. Several countries in Latin America have adopted either legislation or other forms of regulation regarding consultation (see table below). Progress in this regard has been made particularly in countries that have in place a lead agency in charge of indigenous affairs (Table 4.2. above). In some cases, countries have incorporated consultation with indigenous and tribal peoples as a requirement into sector-specific legislation, such as those related to hydrocarbons, mining, forests, fishing and water resources, or into legislation concerning environmental impact assessments.

39 Panama, which is party to Convention No. 107, enacted Act No. 37 on consultation and free, prior and informed consent of indigenous peoples (2016).

40 Inter-American Court of Human Rights (2012), para. 301.

TABLE 4.2. EXAMPLES OF REGULATION ON CONSULTATION WITH INDIGENOUS PEOPLES IN RATIFYING COUNTRIES IN LATIN AMERICA

COUNTRY	INSTRUMENTS FOR THE REGULATION OF CONSULTATION	LEAD AGENCY
Colombia	Presidential Directive No. 10 of 2013 containing the Guide for the implementation of prior consultation, and Executive Decree No. 2613 of 2013 containing the Protocol for Inter-Institutional Coordination for Prior Consultation	National Authority for Consultation, Ministry of the Interior
Costa Rica	Executive Decree No. 40932 of 2018	Ministry of Justice and Peace
Chile	Supreme Decree No. 66 that contains the procedure for indigenous consultation Supreme Decree No. 40 containing the regulation of the Environmental Impact Assessment System	Vice-Ministry of Social Services, Ministry of Social Development and the Family
Ecuador	Guideline for the Implementation of Pre-legislative Consultation, adopted in June 2012	National Assembly
Mexico	Protocol for the Implementation of Consultations with Indigenous Peoples and Communities, approved in 2013 by the Consultative Council of the National Commission for Indigenous Development	National Institute of Indigenous Peoples
Peru	Act No. 29785 of 2011 on the right to prior consultation of indigenous and aboriginal peoples and Supreme Decree No. 001-2012-MC that regulates the implementation of Act No. 29785	Directorate of Consultation, Vice-Ministry of Interculturality, Ministry of Culture
Paraguay	Presidential Decree No. 1039 of 2018 containing the Protocol for the Process of Consultation and Free, Prior and Informed Consent of Indigenous Peoples that Live in Paraguay	Paraguayan Indigenous Institute

In its 2018 General Observation on the Convention No. 169, the ILO Committee of Experts on the Application of Conventions and Recommendations recalled that it is incumbent upon governments to establish appropriate mechanisms for consultation (ILO, 2019a).

Convention No. 169 is also an instrument for governance and sound public administration and management. In Latin America progress was made in countries that have developed a specialized institutional capacity to address indigenous issues, with a mandate to advise and coordinate with other government entities. The development of such institutional capacity involved the preparation of tools, such as procedures, guides, management and training manuals, or databases with information regarding indigenous peoples for public officials.

Although there is no single model for consultation under the Convention, there are similarities in the existing consultation procedures in Latin American countries. Consultations in these countries tend to be organized into four broad stages: i) preparation; ii) information; iii) dialogue; and iv) follow-up of agreements. Regulatory frameworks in the region have incorporated general timeframes for consultation processes and standards for identifying the indigenous peoples' representatives to be consulted. At the same time, they provide for flexibility in developing and implementing consultation processes, thus allowing the process to address the different realities that may exist, including in the communities concerned. The identification of the indigenous peoples' representatives and the definition of specific timeframes appropriate for the internal decision-making by communities occur at the preparatory stage, which may include the development of consultation plans with the participation of the concerned communities. Some countries have developed specific standards or guidelines for the identification of the administrative and legislative measures that are to be the subject of consultation, and mechanisms for the provision of information in a culturally appropriate manner, which also need to be addressed at the preparatory or planning stage.

A central issue in designing frameworks for consultations has been the nature and follow-up to agreements reached. Legal frameworks have established an obligation to comply with agreements and for the Government to ensure fundamental rights when adopting the measures concerned, including in cases in which it was not possible to reach agreement or obtain consent. The minutes of consultation processes, which are public documents, show that a single consultation process can lead to several agreements and also several disagreements. Efforts are underway in some countries to establish systems for monitoring and follow-up to agreements as a means to ensure systematic implementation, which in many cases has been challenging.

Governments are also facing the challenge of including the costs of consultation processes into the public budget, including the costs of a government institution with the required specialized capacity. Legislation in the region currently distinguishes the mechanisms for financing consultation processes on public policies and interventions from consultation processes regarding economic activities implemented at the request of a third party. In the case of third party requests, fees are imposed, which contribute to financing consultation processes. Costs arise

also in relation to the participation of the representatives of indigenous peoples who may be participating in many consultation processes. It is therefore important to ensure public resources are available to promote the strengthening of indigenous representation and participation, as envisaged in Article 6(1) of Convention No. 169.

DEVELOPMENTS ACROSS THE WORLD

The impact of Convention No. 169 is not confined to Latin American countries, but has spread out to other regions of the world. In Nepal, its ratification played a crucial role in integrating indigenous peoples' rights and concerns into the peace process that put an end to a civil war (Cabrera Ormaza and Oelz, 2018). The current Constitution of Nepal stipulates that special arrangements have to be made to ensure the participation of indigenous peoples (Adivasi Janajatis) in decision-making concerning them.⁴¹

In non-ratifying countries, laws have been adopted with regards to indigenous and tribal peoples that reflect the key concepts of the Convention: participation and consultation. In the Philippines, the Indigenous Peoples' Rights Act, adopted in 1997, establishes that no displacement or relocation of an indigenous community can take place without its free and prior informed consent.⁴² Bangladesh, a country which is still a party to ILO Convention No. 107, has sought to strengthen the self-government system of indigenous groups. Based on the Chittagong Hill Tracts Peace Accord of 1997, a regional council for the Chittagong Hill Tracts has been established, two-thirds of whose members are elected from among the tribal peoples.⁴³ In 2011, the National Assembly of the Republic of Congo issued Act No. 5 for the promotion and protection of indigenous peoples (*populations autochtones*). This protects these groups against discrimination and obliges the State to consult them through culturally appropriate mechanisms prior to the consideration, formulation and implementation of legislative or administrative measures, programmes or development projects that may affect them directly or indirectly.⁴⁴ Consultation with indigenous peoples has also been promoted and strengthened through

41 Constitution of Nepal, Article 51 (j) (8).

42 Indigenous Peoples' Rights Act (1997), Chapter III, Section 7 (c) and Chapter VIII, Section 58.

43 Chittagong Hill Tracts Peace Accord (1997), Section C.

44 Act No. 5 for the promotion and protection of indigenous peoples (2011), Article 3.

jurisprudence. In Canada, for instance, the Supreme Court has ruled that the scope of the duty to consult with indigenous peoples must be proportionate to the seriousness of the potentially adverse effect upon the right or title claimed.⁴⁵

Notable in the context of the Nordic region is the text of the Nordic Saami Convention (Finland, Norway and Sweden) which provides for the right of the Sami parliaments to be represented on public councils and committees when dealing with matters that concern the interests of the Saami.⁴⁶

These examples seem to suggest that, globally, indigenous and tribal peoples' rights are starting to occupy an important place in national legal systems, thus paving the way towards more ratifications of the Convention. In the meantime, the continuing lack of legal recognition of indigenous and tribal peoples and their right to maintain their traditional livelihoods risks exacerbating their impoverishment (Thornberry, 2017).

OVERCOMING PERSISTING CHALLENGES

Despite the progress made, many countries lack the appropriate institutional and legal frameworks, as well as tools and methodologies for public authorities, to ensure the right to consultation and participation for indigenous and tribal peoples, including for indigenous women who are still under-represented in decision-making processes relevant to them. Overcoming the persisting and complex challenges in this regard will be crucial for building shared visions for inclusive and sustainable development in the context of the 2030 Agenda for Sustainable Development.

Consultation and participation, while important processes for ensuring voice, are also a means to an end. Convention No. 169 is an instrument that seeks to realize indigenous peoples' human rights and eliminate disadvantages affecting indigenous and tribal peoples. Hence its focus on areas such as culture, land, education, employment and health. Consultation and participation are both a right and a means for designing and implementing public policies that can bring about concrete improvements in the living conditions of indigenous and tribal peoples.

45 *Haida Nation v. British Columbia (Minister of Forests)*, 2004 SCC 73, Paras. 39 and 68.

46 Nordic Sami Convention (2016), Article 16.

Convention No. 169 does not prescribe a single model for realizing the rights to participation and consultation of indigenous and tribal peoples, thus providing flexibility for countries to take the appropriate measures, consistent with the specific context and realities of a given country. While the Convention sets out clear guidance and principles, experience shows that it is essential that an appropriate national institutional and legal framework is put in place and suitable tools and methodologies for public authorities exist to clarify what matters are to be consulted upon; when, how and for how long; and for identifying indigenous representatives that should be consulted.

Experience is also showing that when there is an absence of appropriate institutional and legal frameworks for consultation and participation, national courts in an increasing number of countries have had to deal with allegations of violations of the duty to consult with indigenous peoples. Even though courts have provided ways to safeguard indigenous peoples' right to consultation, and have in some cases attempted to fill legal gaps (ILO, 2016e), the existence of different rulings in comparable cases, however, can lead to conflicting interpretations regarding the meaning of consultation. Furthermore, public authorities and institutions may not be in a position to follow-up on court decisions without having specific responsibilities and budgets assigned to them.

The existence of specific regulation on consultation and institutions that coordinate and supervise the implementation of consultation processes is therefore key to achieving the legal certainty and clarity of criteria, which benefits all parties involved. The inclusion of indigenous and tribal peoples, both women and men, from the initial stage of designing procedures for consultation to the implementation of the agreements reached through consultation is critical. New technologies, for example, could assist in increasing the participation of indigenous youth. As is the case with all ILO instruments, measures put in place for their application should be the subject of social dialogue involving employers' and workers' organizations.

Implementing consultations requires investment in the State institutions in charge of consultations. It also requires investing in the development of the technical capacities of those in charge of developing legislation and carrying out consultations, as well as of the indigenous and tribal peoples themselves. Allocation of appropriate levels of financial resources to the government bodies in charge of the consultation processes is therefore crucial if they are to act as trusted and effective public institutions.

It is essential that the responsible institutions are able to reach out to indigenous and tribal communities. Some of these communities may live in remote areas and interpretation and translation from and into their language may be required, as well as the use of traditional means of communication, such as communal radio, posters or public hearings. At the same time, planning and carrying out consultations requires coordination and collaboration between all public authorities involved, including between authorities at the central and local levels.

Actors in charge of consultation processes need to have the capacity to engage in inter-cultural dialogue, which is key for building trust. Yet, at the same time, dialogue should not be limited to processes of consultation on specific measures. Instead, it should take place between indigenous and tribal peoples and the State through adequate participation mechanisms to address indigenous and tribal peoples' historical demands and concerns, and discuss public policy issues affecting them, on an on-going basis.

Particular efforts are needed to continue exploring ways to stimulate and ensure the inclusive participation and representation of indigenous men and women in consultation procedures. Studies have shown that participation by indigenous women in consultation processes remains low (Oxfam, 2019). Taking account of their views can translate into national policies that better reflect not only indigenous women's concerns (Inter-American Commission on Human Rights, 2017), but also ensure inclusive and responsive public policies for all.

The ILO Committee of Experts on the Application of Conventions and Recommendations has recommended the periodic assessment of existing consultation procedures with the participation of indigenous peoples, with a view to their continual improvement (ILO, 2011). In this regard, documenting and sharing experiences in setting up and implementing mechanisms and procedures for consultation and participation across countries and regions can be a meaningful course of action for finding solutions to the persisting challenges. Documenting lessons learned and identifying good practices, as well as the positive impact of participation and consultation on the rights and well-being of indigenous and tribal peoples could assist a broader number of countries to take action in this regard.

5. TOWARDS AN INCLUSIVE, SUSTAINABLE AND JUST FUTURE

5. TOWARDS AN INCLUSIVE, SUSTAINABLE AND JUST FUTURE

5.1 TACKLING INEQUALITIES URGENTLY

Considerable progress has been achieved in international and national public policy frameworks for recognizing and addressing the concerns of indigenous peoples over the past decades. This has resulted in some successes in addressing historic injustices, as well as contemporary disadvantages and the invisibility faced by indigenous women and men. Such successes, however, have been limited in scale and scope, and the situation for indigenous peoples today continues to be shaped by inequalities that cut across rights, opportunities, treatment and outcomes.

With about ten years remaining to achieve the SDGs, empowering over 6 per cent of the global population, and ensuring that they are not left behind is imperative. Public policies need to step up and better respond to the barriers that are shaping the experiences of indigenous women and men, while at the same time, harnessing the positive potential of the transformations being brought about by changing economic, social, political and environmental landscapes. Whether it be engaging with a changing climate or responding to changes in the aspirations of indigenous peoples, public policies have started to address the situation of indigenous women and men; yet, so far, these policies have not been sufficiently adapted to emerging realities. Moving forward, leveraging the world of work, which is the critical site where inequalities are most apparent for indigenous peoples, will be instrumental. Public policies, on the one hand, need a targeted focus on indigenous peoples; on the other hand, those designed for society at large need to reach indigenous peoples and institute change on the ground. Key world of work issues, such as creating job opportunities, promoting skills recognition and development, ensuring effective labour inspection, improving access to social protection, supporting the creation of enterprises and cooperatives, building capacities on rights and social dialogue, as well as tackling discrimination, will be vital for designing effective public policies.

Tackling poverty, particularly through decent work opportunities, can be an important point of departure. This can be further supported by leveraging transformations such as climate action rooted in a just transition. Agriculture and forestry, construction and the renewable energy sectors of a low-carbon economy can together create decent work opportunities for indigenous women and men, while at the same time building on their existing skills and traditional knowledge. The digital economy is another important frontier that can be leveraged to create decent work opportunities, particularly for indigenous youth, many of whom are already avidly utilizing information and communications

technology to build enterprises and generate incomes. Public policies, however, need to be driven by a rights-based approach that reflects the priorities and aspirations of indigenous peoples no longer limited to traditional occupations or the agricultural sector, but who are instead increasingly diversifying their economic options in pursuit of improvement to their well-being. A key aspect of this will be ensuring that such transitions do not result in greater socio-economic vulnerabilities for indigenous women and men, for instance, through a greater reliance on the informal economy where working conditions tend to be poor. In this regard, addressing the specificities of indigenous peoples at work in the rural economy, where they are threatened by land insecurity for instance, and those in urban areas, where they face, for example, exploitation in the informal economy, will be an important way forward.

The ILO Centenary Declaration for the Future of Work has further underlined the critical role of ILO's constituents in promoting public policies for tackling persistent inequalities. This includes, among others, developing effective policies aimed at generating full, productive and freely chosen employment and decent work opportunities for all; promoting workers' rights as a key element for the attainment of inclusive and sustainable growth; and supporting the role of the private sector as a principal source of economic growth and job creation. In this regard, with a focus on indigenous and tribal peoples and addressing the inequalities they face, documenting opportunities for and challenges in generating decent work for indigenous women and men will be an important first step. At the same time, compiling related good practices to inform the development initiatives for indigenous youth employment in particular, as recommended by the UN Permanent Forum on Indigenous Issue, could also serve as a concrete point of departure.⁴⁷ Furthermore, there is an untapped potential for private sector collaboration with indigenous entrepreneurs and communities in support of their economic activities.

As exclusion and disadvantage continue to dominate the experiences of indigenous women and men, an urgent re-imagining of existing public policy frameworks and the designing of new ones will be instrumental. Particularly through consultation with and the participation of indigenous peoples, inclusive public policies can lead to course correction. This would be a significant advance towards realizing the 2030 Agenda for Sustainable Development; one that empowers indigenous women and men as partners as well as economic, social and climate actors for shaping an inclusive, sustainable and just future.

⁴⁷ As recommended by the UN Permanent Forum on Indigenous Issues, E/2019/43, para. 89.

5.2 A FUTURE THAT WORKS FOR INDIGENOUS WOMEN

Indigenous women face specific challenges in the world of work that risk exacerbating their marginalization and poverty. Their heavy reliance on informal work and their concentration in areas at risk of climate change, places indigenous women in a position of disadvantage compared to their non-indigenous counterparts, as well as indigenous men. As shown in this report, the pronounced gaps in poverty and in multiple facets of employment for indigenous women in particular when compared to both indigenous men and their non-indigenous counterparts, underline the need for a specific focus on their situation and a careful evaluation of the impact of gender equality policies on the ground, as well as a gender analysis of all other policies and measures. Discrimination remains a root cause of the disadvantages faced by indigenous women requiring urgent action at multiple levels – from the household and community levels, to the local and national levels, at the place of work and at home.

The achievement of the SDGs - goals 5, 8, 10 and 15 - will entail empowering indigenous women and ensuring a future that also works for them, and guarantying respect for their cultural identities. Challenging stereotypes, combating violence and harassment, developing and financing care policies, improving mechanisms for access to justice, creating an enabling environment for the participation of indigenous women in decision-making at all levels, as well as leveraging existing skills and knowledge through targeted public policies, are together an important point of departure for national public policies as well for global policy agendas. Complementing this, broader public policies and initiatives are required to identify indigenous women's needs and aspirations, and to better respond to them and tackle their persisting exclusion. Furthermore, public policies promoting gender equality also need to engage with the specific realities of indigenous women and their indigenous or tribal identity. This will enable institutions promoting gender equality to better respond to the specific concerns of indigenous and tribal women, and build inclusive policies.

Several avenues and sectors can be leveraged for the economic empowerment of indigenous women. As a case in point, indigenous women have been the custodians of traditional knowledge, a role that is also vital for climate action. Recognizing such traditional skills and supporting the development of decent work opportunities in a low-carbon economy can have many positive direct and indirect effects for both gender equality and strengthening climate action. In this regard, indigenous women-led enterprises, such as cooperatives, have already

begun to produce positive outcomes in terms of empowerment and environmental sustainability. In the urban economy, for instance, the engagement of indigenous women in diverse economic activities has been accompanied by several challenges, but also by greater autonomy and, in some cases, economic independence.

Construction is another example of a sector where indigenous women have been participating for income generation, and one that can provide decent work opportunities once wage gaps are addressed, occupational safety and health issues improved, social dialogue enhanced and access to social protection guaranteed. Cooperatives are also a means by which indigenous women can develop income-generating activities, benefit from socio-economic processes and participate meaningfully in decision-making at all levels.

To build an inclusive future of work, one capable of achieving the SDGs and shaping a low-carbon economy, the aspirations of indigenous women should be understood, and their important contributions recognized, respected and promoted. Particularly given the stark inequalities confronting them today, a quantum leap towards social justice and decent work for indigenous women will be critical. With the urgency required to realize the 2030 Agenda and the Paris Agreement, the empowerment of indigenous women emerges as a development and climate imperative fundamental to overcoming some of the most difficult global challenges today.

5.3 RATIFYING CONVENTION No. 169 AND INVESTING IN INSTITUTIONS

The ratification and full implementation of Convention No. 169 can contribute to the achievement of peace, justice and strong institutions - the specific objectives of SDG 16. It lays the foundations of an inclusive society based on the principles of democracy, social dialogue and the rule of law. As an ILO instrument, the Convention benefits from the involvement of workers' and employers' organizations at the global and national levels. These organizations can play an active role in designing, monitoring and strengthening the measures taken by Governments for the implementation of the Convention, including in the context of the ILO mechanisms for the supervision of international labour standards.

Despite some progress in the establishment of institutions for the realization of indigenous peoples' rights in several countries, further and sustained efforts across all regions are needed. Existing institutions

and regulatory frameworks for participation and consultation of indigenous peoples need to be strengthened, and where they are lacking, must be created. This is a crucial condition to ensure legal certainty for indigenous peoples and society at large. In this sense, Convention No. 169 is an important framework for sound public administration. Building institutions includes defining roles and competences, creating coordination mechanisms and allocating the necessary resources. Consultation procedures also need clear rules and methodologies that clarify the different actors involved in the consultation process, as well as its stages, timelines and a system to follow-up on the agreements reached. These are indispensable for ensuring not only positive but also sustainable outcomes. An active involvement of indigenous peoples in programmes and policies that affect them not only ensures the legitimacy and effectiveness of these initiatives, but also helps to boost ownership among targeted groups. At the same time, strong, transparent, inclusive and effective mechanisms for participation and consultation contribute to fostering an environment which is also favourable to the development of sustainable enterprises and the creation of decent work opportunities for indigenous women and men.

Investing in strong institutions means investing also in the capacity of indigenous women and men to engage with public institutions, as well as governments, trade unions, employers' organizations, companies, NGOs and international organizations, among others. In this context, it is crucial that barriers to the participation of indigenous women in decision-making processes, such as discrimination, violence and harassment, are addressed and eliminated at all levels. Listening to the voice of indigenous women and leveraging their leadership is critical for building institutions and public policies responsive to their realities and aspirations.

5.4 IMPROVING DATA AVAILABILITY AND RESEARCH METHODOLOGIES

The invisibility of indigenous peoples in official data and statistics is an important indicator of the exclusion they face; moreover, this invisibility leads to serious limitations in the design of responsive public policies. Furthermore, the research methodologies often employed by national and international institutions fall short of capturing the lived realities of indigenous women and men, their priorities and aspirations. Overcoming the historic injustices and contemporary disadvantages that shape the experiences of indigenous peoples requires a research

agenda rooted in social justice. It entails both better data disaggregated by indigenous or tribal status, ethnicity, sex and disability status, as well as methodological innovations that reflect the culture, ways of life and aspirations of indigenous peoples.

Although important measures have been undertaken to improve data availability, and these have facilitated the preparation of this report, large gaps remain both in terms of availability of data and culturally relevant indicators. Participation by indigenous peoples in shaping research will be critical in this regard, along with initiatives at the national level to generate disaggregated data. Collaboration between national institutions, international organizations, indigenous peoples' organizations and academia will also be important. Equally vital will be public policy initiatives that invest in research and methodological innovations. Such aspects will also serve to improve existing public policies, and aid in the designing of more inclusive and responsive interventions. This should include research and knowledge development on indigenous and tribal peoples' representative institutions as a basis for supporting them in building their capacities to engage with state institutions and other actors.

Furthermore, a key aspect of methodological innovations will entail bridging gaps between modern and traditional knowledge systems. Although considerable development is already underway in this regard, particularly from the lens of environmental vulnerability, conservation and sustainability, it requires still greater attention. Improving data availability and research methodologies will not only be beneficial in addressing the challenges faced by indigenous peoples, but will also contribute towards a better understanding of key sustainable development and environmental issues more broadly. As the international community moves towards realizing the SDGs, shining a light on the situation of indigenous women and men with their participation is critical, and can set an important standard in the understanding of the predicament of all those who face social, economic and environmental vulnerabilities in the world today.

BIBLIOGRAPHY

- African Commission on Human and Peoples' Rights (ACHPR); International Work Group For Indigenous Affairs (IWGIA) 2005. *Report of the African Commission's Working Group of Experts on Indigenous Populations/Communities* (Copenhagen).
- African Development Bank Group. 2016. *Development and indigenous peoples in Africa, Safeguards and Sustainability Series, Vol. 2, No. 2. Compliance and Safeguards Division* (Abidjan).
- Association for Women's Rights in Development (AWID); International Indigenous Women's Forum (FIWI); International Funders for Indigenous Peoples (IFIP). 2016. *A call to action: Insights into the status of funding for indigenous women's groups*, joint report, April.
- Baird, I. 2016. "Indigeneity in Asia: an emerging but contested concept", in *Asian Ethnicity*, Vol. 17, No. 4, pp. 501-505.
- Beegle, K.; Christiaensen, L.; Dabalén, A.; Gaddis, I. 2016. *Poverty in a rising Africa* (Washington, DC, World Bank).
- Cabrera Ormaza, M.V. 2017. *The requirement of consultation with indigenous peoples in the ILO: Between normative flexibility and institutional rigidity* (Leiden and Boston, Brill/Nijhoff).
- ; Oelz, M. 2018. "The ILO's quest for social justice: Convention 169 and peace building", in *International Union Rights*, Vol. 25, No. 4, pp. 6-7.
- Carling, J.; Carino, J.; Sherpa, L.N. 2015. *Asia report on climate change and indigenous peoples* (Chiang Mai, Asia Indigenous Peoples Pact).
- Centre for Environment and Development (CED); Réseau Recherches Actions Concertées Pygmées (RACOPY); Forest Peoples Programme (FPP). 2010. *Indigenous peoples' rights in Cameroon: Supplementary report submitted in connection with Cameroon's second periodic report*. Available at: <https://www.forestpeoples.org/sites/fpp/files/publication/2010/08/cameroonachprsubmissionmay10eng.pdf> [14 Oct. 2019].
- Christiaensen, L.; Stifel, D. 2007. "Tracking poverty over time in the absence of comparable consumption data", in *World Bank Economic Review*, Vol. 21, No. 2, pp. 317-341.
- Cooney, J. 2013. *Mining, economic development and indigenous peoples: "Getting the governance equation right"*, Report on a Forum Held at McGill University Institute for the Study of International Development (ISID), Montreal, 5-10 Aug. Available at: https://www.mcgill.ca/isid/files/isid/mcgill_2013_summer_forum_-_final_report.pdf [14 Oct. 2019].
- Cooper, D.; Kruglikova, N. 2019. "Augmented realities: The digital economy of indigenous knowledge", in A. Ahearn, M. Oelz and R.K. Dhir (eds): *Indigenous peoples and climate change: Emerging research on traditional knowledge and livelihoods* (Geneva, ILO), pp. 107-119.
- Das, T.K.; Pradhan, K.; Prasad, C.V.; Saha, A. 2018. "Experiencing the factors of tribal women involvement in agriculture and livestock management", in *Indian Research Journal of Extension Education*, Vol. 18, No. 4, pp. 83-87.
- Dasgupta, S.; Verick, S. (eds). 2016. *Transformation of women at work in Asia: An unfinished development agenda* (Los Angeles, Sage).
- Déville, J.-C.; Särndal, C.-E. 1992. "Calibration estimators in survey sampling", in *Journal of the American Statistical Association*, Vol. 87, No. 418, pp. 376-382.
- Dhir, R.K. 2015. *Indigenous peoples in the world of work in Asia and the Pacific: A status report* (Geneva, ILO).
- ; Ahearn, A. 2019. "Introduction", in A. Ahearn, M. Oelz and R.K. Dhir (eds): *Indigenous peoples and climate change: Emerging research on traditional knowledge and livelihoods* (ILO, Geneva), pp. 1-8.
- Eichler, J. 2018. "New responses to mining extractivism in the Bolivian lowlands: The role and potential of indigenous cooperatives in self-managing mining resources", *The International Journal of Human Rights*, Vol. 22, No. 2, pp. 262-285.
- Errico, S. 2017. *The rights of indigenous peoples in Asia: Human rights-based overview of national legal and policy frameworks against the backdrop of country strategies for development and poverty reduction* (Geneva, ILO).
- Feiring, B. 2013. *Indigenous peoples' rights to lands, territories, and resources. International Land Coalition* (Rome, International Land Coalition).

Ferreira, F.H., Chen, S., Dabalén, A., Dikhanov, Y., Hamadeh, N., Jolliffe, D., Narayan, A., Prydz, E.B., Revenga, A., Sangraula, P. and Serajuddin, U., 2015. *A global count of the extreme poor in 2012: data issues, methodology and initial results*. (Washington, DC, World Bank).

Filmer, D.; Scott, K. 2012. "Assessing asset indices", in *Demography*, Vol. 49, No. 1, pp. 359–392.

Foro Internacional de Mujeres Indígenas (FIMI). 2019. *Justicia ambiental: Perspectivas de las mujeres indígenas: "Guardianas y custodias de los conocimientos y biodiversidad de los pueblos"* (Lima).

Gigler, B.-S. 2009. "Poverty, inequality and human development of indigenous peoples in Bolivia", in *Working Paper Series No. 17* (Georgetown University Centre for Latin American Studies).

Government of Argentina. n.d. *List of indigenous communities*. Available at: <https://datos.gob.ar/dataset/justicia-listado-comunidades-indigenas> [21 Oct. 2019].

Government of Panama. 2018. *Lanzan proyecto para implementar el Plan de Desarrollo Integral de los Pueblos indígenas de Panamá [Launching of the Project for implementing the Plan for the Integral Development of the Indigenous Peoples of Panama]*, press release, 5 Dec. (Ministry of Government). Available at: <http://www.mingob.gob.pa/lanzan-proyecto-para-implementar-el-plan-de-desarrollo-integral-de-los-pueblos-indigenas-de-panama> [14 Oct. 2019].

Government of Peru. 2018. *Ministerio de Cultura inicia el fortalecimiento del Grupo de Trabajo de Políticas Indígenas [Ministry of Culture begins the strengthening of the Working Group on Indigenous Policies]*, press release, 26 Jun. (Ministry of Culture). Available at: <https://www.gob.pe/institucion/cultura/noticias/11957-ministerio-de-cultura-inicia-el-fortalecimiento-del-grupo-de-trabajo-de-politicas-indigenas> [30 Sep. 2019].

Government of Peru. n.d. *Database for Indigenous and original peoples*. Available at: <https://bdpi.cultura.gob.pe/> [21 Oct. 2019].

Green Climate Fund. 2018. *Indigenous Peoples Policy*. Available at: https://www.greenclimate.fund/documents/20182/574763/GCF_policy_-_Indigenous_Peoples_Policy.pdf/6af04791-f88e-4c8a-8115-32315a3e4042 [14 Oct. 2019].

Grimshaw, D.; Rubery, J. 2015. "The motherhood pay gap: a review of the issues, theory and international evidence", in *Conditions of Work and Employment Series No. 57* (Geneva, ILO).

Hall, G.H.; Patrinos, H.A. (eds). 2012. *Indigenous peoples, poverty, and development* (Cambridge: Cambridge University Press).

Indigenous Navigator. n.d. "What is the Indigenous Navigator?" Available at: <http://nav.indigenousnavigator.com/index.php/en/about> [30 Aug. 2019].

Indigenous Peoples Major Group for Sustainable Development (IPMG). 2019. *Global report on the situation of lands, territories and resources of indigenous peoples*. Available at: <https://www.iwgia.org/en/resources/publications/3335-global-report-on-the-situation-of-lands-territories-and-resources-of-indigenous-peoples> [14 Oct. 2019].

Inter-American Commission on Human Rights. 2017. *Las mujeres indígenas y sus derechos humanos en las Américas*. Available at: <http://www.oas.org/es/cidh/informes/pdfs/mujeresindigenas.pdf> [14 Oct. 2019].

Inter-American Court of Human Rights. 2012. *Case of the Kichwa indigenous people of Sarayaku v. Ecuador, Judgment of June 27, 2012 (merits and reparations)*. Available at: http://corteidh.or.cr/docs/casos/articulos/seriec_245_ing.pdf [14 Oct. 2019].

Intergovernmental Panel on Climate Change (IPCC). 2018. "Summary for policymakers", in V. Masson-Delmotte et al. (eds): *Global Warming of 1.5°C. An IPCC Special Report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty*, pp. 1–24. Available at: <https://www.ipcc.ch/sr15/download/#full> [14 Oct. 2019].

- International Labour Office (ILO). 1953. *Indigenous peoples: Living and working conditions of aboriginal populations in independent countries* (Geneva).
- . 1988. *Partial Revision of the Indigenous and Tribal Populations Convention 1957 (No. 107)*, Report VI (1) (Geneva).
- . 1989. *Record of proceedings*, International Labour Conference, 76th Session, Geneva, 1989 (Geneva), 32/17.
- . 1995. *A guide to ILO Convention No. 169 on Indigenous and Tribal Peoples*, prepared by M. Tomei and L. Swepston (Geneva).
- . 2007. *Labour overview. Latin America and the Caribbean* (Lima, ILO Regional Office).
- . 2011. *Report of the Committee of Experts on the Application of Conventions and Recommendations* (Geneva).
- . 2012. *Giving globalization a human face: General survey on the fundamental Conventions concerning rights at work in light of the ILO Declaration on Social Justice for a Fair Globalization*, Report III (1B), International Labour Conference, 101st Session, Geneva, 2012 (Geneva).
- . 2013. *Understanding the Indigenous and Tribal Peoples Convention, 1989 (No. 169)*, Handbook for ILO Tripartite Constituents, International Labour Standards Department (Geneva).
- . 2014. *Application of International Labour Standards 2014 (I): Report of the Committee of Experts on the Application of Conventions and Recommendations*, International Labour Conference, 103rd Session, 2014 (Geneva).
- . 2015a. *Indigenous peoples in the world of work: Snapshots from Asia*, Gender, Equality and Diversity Branch (Geneva).
- . 2015b. *Alianzas entre sindicatos y pueblos indígenas: Experiencias en América Latina*, ACTRAV/OIT (Lima, ILO Regional Office).
- . 2015c. *Guidelines for a just transition towards environmentally sustainable economies and societies for all* (Geneva).
- . 2015d. *Alliances between workers' organizations and indigenous peoples: Experiences in Latin America* (Lima, ILO Regional Office).
- . 2015e. *Giving a voice to rural workers. General survey concerning the right of association and rural workers' organizations instruments*, Report III(1B), International Labour Conference, 104th Session, Geneva, 2015 (Geneva).
- . 2016a. *Securing rights, creating jobs and ensuring sustainability: A cooperative way for empowering indigenous peoples*. Cooperatives and the World of Work Series No. 5 (Geneva).
- . 2016b. *Study report on working conditions of indigenous and tribal workers in Bangladesh's urban economy: A focus on garment and beauty parlours* (Bangladesh, ILO Regional Office).
- . 2016c. *Application of International Labour Standards 2016 (I): Report of the Committee of Experts on the Application of Conventions and Recommendations*, International Labour Conference, 105th Session, Geneva, 2016 (Geneva).
- . 2016d. *Women in the construction sector in Bolivia with a special focus on the cities of La Paz and El Alto* (Lima, ILO Regional Office).
- . 2016e. *Regional report: Colombia, Costa Rica, Guatemala and Chile. ILO Convention No. 169 on Indigenous and Tribal Peoples in Independent Countries (ACT/EMP)* (Lima, ILO Regional Office).
- . 2016f. *Promoting fair migration. General survey concerning the migrant workers instruments*, International Labour Conference, 105th Session, Geneva, 2016 (Geneva).
- . 2016g. "Mujeres del sector de la construcción en Bolivia se forman en Derechos Fundamentales y Normas Internacionales del Trabajo". Available at: https://www.ilo.org/liima/sala-de-prensa/WCMS_506997/lang-es/index.htm [23 Oct. 2019].
- . 2017a. *Indigenous peoples and climate change: From victims to change agents through decent work* (Geneva).
- . 2017b. *Decent work for indigenous and tribal peoples in the rural economy*. Policy Guidance Notes (Geneva).

- 2017c. “Women are building their own futures in Bolivia”. Available at: https://www.ilo.org/global/about-the-ilo/newsroom/features/WCMS_551167/lang--en/index.htm [16 Sep. 2019].
- 2017d. *Trabajo doméstico de mujeres indígenas en Guatemala: La interseccionalidad de las discriminaciones por clase, sexo y etnia* (unpublished).
- 2017e. *Baseline assessment of skills and employment of indigenous and tribal peoples in Bangladesh* (Bangladesh).
- 2017f. *Application of International Labour Standards 2017 (I): Report of the Committee of Experts on the Application of Conventions and Recommendations*, International Labour Conference, 106th Session, Geneva, 2017 (Geneva).
- 2018a. *Care work and care jobs for the future of decent work* (Geneva).
- 2018b. *Women and men in the informal economy: a statistical picture* (Geneva).
- 2018c. *Greening with jobs. World Employment and Social Outlook 2018* (Geneva).
- 2018d. *Consultations with indigenous peoples on constitutional recognition: The Chilean experience (2016–17)* (Geneva).
- 2018e. *Application of International Labour Standards 2018: Report of the Committee of Experts on the Application of Conventions and Recommendations*, International Labour Conference, 107th Session, Geneva, 2018 (Geneva).
- 2018f. *Social protection for indigenous peoples. Social Protection for All Issue Brief*, Apr. (Geneva).
- 2018g. *Global Wage Report 2018/19: What lies behind gender pay gaps* (Geneva).
- 2018h. *Promoting decent work for indigenous and tribal people through employment and investment programs. Employment Policy Brief*. (Geneva).
- 2018i. *Women and men in the informal economy: A statistical picture*, 3rd ed. (Geneva).
- 2019a. *Indigenous and Tribal Peoples Convention, 1989 (No. 169): General observation*, Committee of Experts on the Application of Conventions and Recommendations (Geneva).
- 2019b. *Applying the Indigenous and Tribal Peoples Convention, 1989 (No. 169): Excerpts from reports and comments of the ILO Supervisory Bodies* (Geneva).
- 2019c. *Work for a brighter future. Global Commission on the Future of Work* (Geneva).
- 2019d. *Indigenous peoples and climate change: Emerging research on traditional knowledge and livelihoods* (Geneva).
- 2019e. *Application of International Labour Standards 2019: Report of the Committee of Experts on the Application of Conventions and Recommendations*, International Labour Conference, 108th Session, Geneva, 2019 (Geneva).
- 2019f. *ILO Centenary Declaration for the Future of Work*, International Labour Conference, 108th Session, Geneva, 2019 (Geneva).
- 2019g. *A quantum leap for gender equality: For a better future of work for all* (Geneva).
- Forthcoming. *Applying Convention No. 169: Country Profiles*.
- ; African Commission on Human and Peoples’ Rights (ACHPR). 2009. *Overview report of the research project by the International Labour Organization and the African Commission on Human and Peoples’ Rights on the constitutional and legislative protection of the rights of indigenous peoples in 24 African countries* (Geneva).
- International Work Group for Indigenous Affairs (IWGIA). 2018a. “Facts about indigenous peoples”. Available at: <https://www.iwgia.org/en/news/3268-facts-indigenous-peoples> [16 Sep. 2019].
- 2018b. *The indigenous world 2018* (Copenhagen).
- Kronik, J.; Verner, D. 2010. *Indigenous peoples and climate change in Latin America and the Caribbean*, Directions in Development – Environment and Sustainable Development (Washington, DC, World Bank).

- Larsen, P.B. 2003. *Indigenous and tribal children: Assessing child labour and education challenges*, Child Labour and Education Working Paper (Geneva, ILO).
- Los Tiempos. 2018. "Las mujeres constructoras impulsan norma para remuneración equitativa", 19 Nov. Available at: <https://www.lostiempos.com/actualidad/economia/20181119/mujeres-constructoras-impulsan-norma-remuneracion-equitativa> [30 Sep. 2019].
- National Collaborating Center for Aboriginal Health. 2012. *The sacred space of womanhood: Mothering across the generations* (Prince George, BC).
- Ñopo, H. 2012. *New century, old disparities: Gender and ethnic earnings gaps in Latin America and the Caribbean* (Washington, DC, Inter-American Development Bank and World Bank).
- ; Saavedra, J.; Torero, M. 2007. "Ethnicity and earnings in a mixed race labor market", in *Economic Development and Cultural Change*, Vol. 55, No. 4, pp. 709–734.
- Organisation for Economic Co-operation and Development (OECD). 2018. *Indigenous employment and skills strategies in Canada*. OECD Reviews on Local Job Creation (Paris).
- . 2019. *Linking indigenous communities with regional development*. OECD Rural Policy Reviews (Paris).
- Oxfam. 2019. *Sin mujeres indígenas, no! Aproximaciones desde la implementación de la consulta previa, libre e informada en la industria extractiva en el Perú* (Lima).
- Pavon, J.C.P.V. 2014. "Economic behaviour of indigenous peoples: the Mexican case", in *Latin American Economic Review*, Vol. 23, No. 12, pp. 1–58.
- Rainforest Foundation UK (RFUK); Observatoire Congolais des Droits de l'Homme (OCDH). 2006. *Les droits des peuples autochtones en République du Congo* (London and Brazzaville).
- Rani, U.; Belser, P.; Oelz, M.; Ranjbar, S. 2013. "Minimum wage coverage and compliance in developing countries", in *International Labour Review*, Vol. 152, No. 3–4, pp. 381–410.
- ; Oelz, M. 2019. "Sustaining and preserving the traditional knowledge and institutions of indigenous communities: Reflections on the way forward", in A. Ahearn, M. Oelz and R.K. Dhir (eds): *Indigenous peoples and climate change: Emerging research on traditional knowledge and livelihoods* (Geneva, ILO), pp. 121–128.
- Rodríguez-Piñero, L. 2005. *Indigenous peoples, postcolonialism, and international law: The ILO regime (1919–1989)* (Oxford, Oxford University Press).
- Sahn, D.; Stifel, D. 2000. "Poverty comparisons over time and across countries in Africa", in *World Development*, Vol. 28, No. 12, pp. 2123–2155.
- Sanders, D. 1989. "The UN Working Group on Indigenous Populations", in *Human Rights Quarterly*, Vol. 11, No. 3 (Aug.), pp. 406–433.
- Sapignoli, M.; Hitchcock, R. 2013. "Indigenous Peoples in Southern Africa", in *The Round Table: The Commonwealth Journal of International Affairs*, Vol. 102, No. 4, 355–365.
- Shah, A.; Lerche, J.; Axelby, R.; Benbabaali D.; Donegan, B.; Raj, J.; Thakur, V. 2018. *Ground down by growth: Tribe, caste, class and inequality in twenty-first century India* (Delhi, OUP).
- Swepston, L. 1978. "Latin American approaches to the 'Indian problem'", in *International Labour Review*, Vol. 117, No. 2, p. 179.
- . 2015. *The foundations of modern international law on indigenous and tribal peoples. The preparatory documents of the indigenous and tribal peoples convention, and its development through supervision*, Vol. 1: *Basic policy and land rights* (Leiden and Boston, Brill/Nijhoff).
- . 2018a. *The foundations of modern international law on indigenous and tribal peoples. The preparatory documents of the indigenous and tribal peoples convention, and its development through supervision*, Vol. 2: *Human rights and the technical articles* (Leiden and Boston, Brill/Nijhoff).
- . 2018b. "The adoption of Convention 169: Unions and Indigenous Peoples' Involvement", in *International Union Rights*, Vol. 25, No. 4, pp. 3–5.

The Generation Energy Council. 2018. *Canada's energy transition: Getting to our energy future, together*. Available at: https://www.nrcan.gc.ca/sites/www.nrcan.gc.ca/files/energy/CoucilReport_june27_English_Web.pdf [14 Oct. 2019].

Thornberry, F. 2017. *Working conditions of indigenous women and men in Central Africa: An analysis based in available evidence* (Geneva, ILO).

Thornberry, P. 2002. *Indigenous peoples and human rights* (Manchester, Manchester University Press).

Tillé, Y. 2011. *Théorie des sondages: Échantillonnage et estimation en population finie: cours et exercices avec solutions* (Paris, Dunod).

Tomei, M. 2005. *Indigenous and tribal peoples: An ethnic audit of selected poverty reduction strategy papers* (Geneva, ILO).

United Nations (UN). n.d. *Who are indigenous peoples?* Factsheet, Secretariat of the Permanent Forum on Indigenous Issues (New York).

—. 2009. *State of the world's indigenous peoples*. Department of Economic and Social Affairs (New York).

—. 2011. *Report of the Special Rapporteur on the rights of indigenous peoples, James Anaya. Addendum: The situation of indigenous peoples in the Republic of Congo, A/HRC/18/35/Add.5*, Human Rights Council General Assembly (Geneva).

—. 2013a. *Report of the Special Rapporteur on the rights of indigenous peoples, James Anaya. Addendum: Consultation on the situation of indigenous peoples in Asia, A/HRC/24/41/Add.3*, Human Rights Council General Assembly (Geneva).

—. 2013b. *Permanent Forum on Indigenous Issues, 12th session. Study on indigenous women's political participation at the international, national and local levels, E/C.19/2013/10*, Economic and Social Council (New York).

—. 2014a. *Outcome document of the high-level plenary meeting of the General Assembly known as the World Conference on Indigenous Peoples, A/RES/69/2*, General Assembly (New York).

—. 2014b. *Promotion and protection of the rights of indigenous peoples in disaster risk reduction, prevention and preparedness: Study by the Expert Mechanism on the Rights of Indigenous Peoples A/HRC/27/66*, Human Rights Council General Assembly (Geneva).

—. 2014c. *Indigenous peoples' access to decent work and social protection*, Thematic Paper, Inter-Agency Support Group on Indigenous Issues (Geneva).

—. 2014d. *Factors that impede equal political participation and steps to overcome those challenges. Report of the Office of the United Nations High Commissioner for Human Rights, A/HRC/27/29*, Human Rights Council General Assembly (Geneva).

—. 2014e. *Rights of indigenous peoples, including their economic, social and cultural rights in the post-2015 development framework. Report of the Special Rapporteur of the Human Rights Council on the rights of indigenous peoples, A/69/267*, General Assembly (New York).

—. 2015a. *Transforming our world: The 2030 Agenda for Sustainable Development, A/RES/70/1*, General Assembly (New York).

—. 2015b. *Report of the Special Rapporteur on the rights of indigenous peoples, Victoria Tauli Corpuz, A/HRC/30/41*, Human Rights Council General Assembly (Geneva).

—. 2016a. *State of the world's indigenous peoples: Indigenous peoples' access to health services*. Department of Economic and Social Affairs (New York).

—. 2016b. *Permanent Forum on Indigenous Peoples: Report on the 15th session, E/2016/43–E/C.19/2016/11*, Economic and Social Council (New York).

—. 2017a. *Rights of indigenous peoples*, Resolution adopted by the General Assembly on 19 Dec. 2016, A/RES/71/178 (New York).

—. 2017b. *State of the world's indigenous peoples: Education*, Department of Economic and Social Affairs (New York).

- . 2019a. *World population prospects 2019* (New York). Available at: <https://population.un.org/wpp/Download/Standard/Population/> [18 Oct. 2019].
- . 2019b. "Statement of the UN High Commissioner for Human Rights, Michelle Bachelet, on her visit to Mexico", Mexico City, 9 Apr. Available at: <https://www.ohchr.org/FR/NewsEvents/Pages/DisplayNews.aspx?NewsID=24467&LangID=E> [30 Sep. 2019].
- United Nations Children's Fund (UNICEF); UN Women; UN Population Fund (UNFPA); ILO; 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 Environment Programme (UNEP). 2013. *Indicators relevant for traditional knowledge and customary sustainable use*, Convention on Biological Diversity, UNEP/CBD/WG8J/8/9 (Montreal).
- United Nations Educational, Scientific and Cultural Organization (UNESCO). 2003. *Language vitality and endangerment*, Ad Hoc Expert Group on Endangered Languages (Paris).
- United Nations Framework Convention on Climate Change (UNFCCC). 2015. *Paris Agreement*. Available at: http://unfccc.int/paris_agreement/items/9485.php [16 Oct. 2019].
- Vinding, D.; Kampbel, E.-R. 2012. *Indigenous women workers: With case studies from Bangladesh, Nepal and the Americas*, International Labour Standards Department (Geneva, ILO).
- Woodley, E.; Crowley, E.; Dey de Pryck, J.; Carmen, A. 2007. *Cultural indicators of indigenous people's food and agro-ecological systems* (Rome, FAO and IITC).
- World Bank. 2003. *Implementation of Operational Directive 4.20 on Indigenous Peoples: An independent desk review*, Report No. 25332, Operations Evaluation Department, Country Evaluation and Regional Relations (Washington, DC).
- . 2008. Social dimensions of climate change: Workshop report 2008 (Washington, DC).
- . 2011. *Still among the poorest of the poor*. Indigenous Peoples Policy Brief (Washington, DC).
- . 2015. *Indigenous Latin America in the twenty-first century: The first decade* (Washington, DC).
- . 2017. Environmental and social framework (Washington, DC).
- . 2019. *PovcalNet*. Available at: <http://iresearch.worldbank.org/PovcalNet/povDuplicateWB.aspx> [1 Oct. 2019].
- World Health Organization. 2019. *Global Report on Traditional and Complementary Medicine* (Geneva).

APPENDIX

A.1 DEFINITION OF INDIGENOUS AND TRIBAL PEOPLES

The present ILO report uses available data sources containing information on the population, employment and poverty situation of indigenous and tribal peoples to make global estimations. This report has opted to operationalize the identification of indigenous and tribal peoples based on existing government recognition of groups that can be considered to be indigenous or tribal, particularly for countries that have ratified ILO Convention Nos. 169 or 107, or those identified by the International Work Group for Indigenous Affairs and other expert sources (see section 2.2). In existing data sources, the two main criteria used to identify indigenous peoples were, in order of preference, self-identification from survey respondents and language spoken (see section 2.3).

A.2 POPULATION

A.2.1 GLOBAL ESTIMATES FOR POPULATION

The estimation of the number of indigenous peoples in the world is based on country-level estimations for 58 of the nearly 90 countries where indigenous peoples are considered to live (UN, 2009). For these 58 countries, estimations were retrieved mainly from official publications (censuses, labour force and household surveys, reports), and for a minority of countries from other surveys (see table A.2.1 for detailed data sources). Eighty-five per cent of the country-level estimates are post-2008, of which 15 sources are post-2014. Global, regional and income group estimates of the number of indigenous peoples are for the year 2019. This was possible assuming that there has not been any systematic change in the share of indigenous peoples in the total population in a given country, between the year the data was collected and 2019.

The methodology used consisted of benchmarking national data sources against the *UNDESA World Population Prospects 2019* to calculate standardized data points on the number of indigenous and tribal peoples for each of the 58 countries, and thereafter to aggregate the results to produce global estimates by region⁴⁸ and income level of countries and territories (UN, 2019a).

The first step in producing estimations for the year 2019 is to estimate the share of indigenous and tribal peoples from the most up-to-date data source. The share of indigenous peoples in

48

The Americas region was replaced by sub-regions: Northern America and Latin America and the Caribbean.

total population⁴⁹ is calculated as the ratio between I_{jt} , the number of indigenous peoples in country j in the most recent available year t , and P_{jt} , which is the total population for the same country and year as estimated from the country-level data sources in table A.2.1:

$$i_{jt} = \frac{I_{jt}}{P_{jt}} \quad 1$$

The ratio obtained in equation 1 is then used to estimate the number of indigenous peoples \hat{I}_{j2019} in a given country j for the year 2019, as the product between i_{jt} , the share of indigenous peoples in country j at time t , and p_{j2019} total population⁵⁰ in the year 2019 from the *UNDESA World Population Prospects 2019*:

$$\hat{I}_{j2019} = i_{jt} \cdot p_{j2019} \quad 2$$

The number obtained in equation 2 provides an unbiased estimate of the number of indigenous peoples in country j for the year 2019, if there has been no systematic change in the proportion of indigenous peoples in the total population between the year t in which data were collected and 2019.

Based on the data collected, it is straightforward to then estimate the total number of indigenous peoples for the globe, regions and income groups⁵¹ (universe A where each element is a), as the sum of indigenous peoples residing in each country:

$$\hat{I}_{a2019} = \sum_{j \in a} \hat{I}_{j2019} \quad 3$$

The aggregated estimates in equation 3 are not adjusted for non-response, that is, when no data on the share of indigenous peoples is available for a given country the share is assumed to be zero. The data available for the 58 of the nearly 90 countries where indigenous peoples are considered to live showed a high variation in the share of indigenous peoples in the total population across regions and country income groups. For instance, in Asia and the Pacific, the share of indigenous peoples in the total population ranged from 1.1 per cent to 58 per cent, while in upper middle-income countries it ranged from 0.2 per cent to 58 per cent. In addition, a country's population has not been found to be a powerful explanatory factor for the size of the indigenous peoples' population in a given country. The same hold for regions and income groups. As result, an attempt to reduce the adverse effect of non-response with imputations or using response propensities (Tillé, 2011; Deville and Särndal, 1992) based on regions, income groups or the magnitude of the population in a given country would have produced biased and unreliable global estimates. Therefore, the global estimates presented

49 In selected countries, the share of indigenous peoples in the total population was not available for all ages but only for specific age groups. Burkina Faso: population aged 3 years and above; Mali and Namibia: population aged 6 years and above; Peru: population aged 12 years and above; Bolivia, Plurinational State of: population aged 15 years and above; Nigeria: population aged 15–49 years and above; Angola, Cameroon, Chad, Congo, Gabon: female population aged 15–49 years. Cameroon, Chad, Congo, and Gabon: male population aged 15–59 years. In Angola, survey estimates on the size of the indigenous population could only be gathered for the female population.

50 For countries listed in footnote 49, the respective population was used instead of the total population.

51 See Appendix A.5, table A.5.1.

in section 2.3 are based on the straightforward methodology described above (equations 1 to 3) and are considered downward estimates based on the sources listed in Table A.2.1.

The global, regional and income group estimates are then disaggregated by sex through equation 4, assuming that there has not been any systematic change in the proportion of female indigenous peoples in the total population, ϕ_{jt} , between the year t in which the data were collected and 2019. The number of women indigenous peoples is available for 50 countries (see Table A.2.1. for a list of countries) therefore a population weighted average estimation is needed to disaggregate the estimates found in equation 3 by sex.

The ratio, ϕ_{jt} , between the number of women indigenous peoples, I_{fjt} , in a given country j at time t , when data were collected, and total indigenous peoples I_{jt} , is defined as:

$$\phi_{jt} = \frac{I_{fjt}}{I_{jt}} \quad 4$$

The resulting number of indigenous women, \hat{I}_{fa2019} , and men, \hat{I}_{ma2019} , for the year 2019 is obtained as:

$$\hat{I}_{fa2019} = \hat{I}_{a2019} \cdot \frac{\sum_{j \in a} \phi_{jt} \hat{I}_{j2019}}{\sum_{j \in a} \hat{I}_{j2019}} \quad 5$$

$$\hat{I}_{ma2019} = \hat{I}_{a2019} - \hat{I}_{fa2019} \quad 6$$

The global, regional and income group estimates are then disaggregated according to rural and urban place of residence using equation 7 and assuming that there has not been any systematic change in the proportion of indigenous peoples living in rural areas, ρ_{jt} , between the year t in which the data were collected and 2019. The number of indigenous peoples living in rural areas is available for 39 countries, (see table A.2.1. for a list of countries). Therefore, a population weighted average estimation is needed to disaggregate the estimates found in equation 3 by type of place of residence.

Equivalently to equation 4, the share of indigenous peoples residing in rural areas, r , for a given country j in the year 2019, is obtained as the ratio between the number of indigenous peoples residing in rural areas, r , in a given country j at time t , and the total indigenous population I_{jt} :

$$\rho_{jt} = \frac{I_{rjt}}{I_{jt}} \quad 7$$

The resulting number of indigenous peoples living in rural areas, \hat{I}_{ra2019} , and urban areas, \hat{I}_{ua2019} for the year 2019 is obtained as:

$$\hat{I}_{ra2019} = \hat{I}_{a2019} \cdot \frac{\sum_{j \in a} \rho_{jt} \hat{I}_{j2019}}{\sum_{j \in a} \hat{I}_{j2019}} \quad 8$$

$$\hat{I}_{ua2019} = \hat{I}_{a2019} - \hat{I}_{ra2019} \quad 9$$

TABLE A.2.1 LIST OF DATA SOURCES, BY COUNTRY AND YEAR

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE ⁵²	YEAR	Sex disaggregation availability	Urban/rural disaggregation availability
Angola	The Malaria Indicator Survey (MIS)	The Demographic and Health Survey programme	Microdata (8,589)	2011	No	Yes
Argentina	Censo Nacional de Población, Hogares y Viviendas Censo del Bicentenario: Resultados definitivos, Serie B N° 2	Instituto Nacional de Estadística y Censos (INDEC)	Census report	2010	Yes	No
Australia	Census of Population and Housing	Australian Bureau of Statistics	Census report	2016	Yes	Yes
Bangladesh	Population and housing census	Bangladesh Bureau of Statistics	Census report	2011	Yes	No
Belize	Belize Population and housing census	The Statistical Institute of Belize	Census report	2010	Yes	No
Bolivia, Plurinational State of	Censo Nacional De Población y Vivienda	Instituto Nacional De Estadística	Census report	2012	Yes	No
Brazil	Censo Demográfico: Características da população e dos domicílios	Instituto Brasileiro de Geografia e Estatística	Census report	2010	Yes	Yes
Burkina Faso	Recensement Général de la Population et de L'habitation (RGPH)	Institut National de la statistique et de la démographie	Census report	2006	Yes	Yes
Cambodia	General Population Census of Cambodia	National Institute of Statistics, Ministry of Planning	Census report	2008	Yes	No
Cameroon	The Demographic and Health Survey	The Demographic and Health Survey programme	Census report	2011	Yes	Yes
Canada	Census of Population	Statistics Canada	Census report	2016	Yes	No
Chad	The Demographic and Health Survey	The Demographic and Health Survey programme	Microdata (99,620)	2014–15	Yes	Yes
Chile	Censo Nacional de Población y Vivienda	Instituto Nacional de Estadísticas (INE)	Census report	2017	Yes	Yes
China	China Statistical Yearbook	National Bureau of Statistics China	Census report	2010	No	No
	Chinese Household Income Project	China Institute for Income Distribution	Microdata (61,162)	2013	Yes	Yes
Colombia	Censo general	Departamento Administrativo Nacional de Estadística (DANE)	Census report	2005	Yes	Yes

52 Number of observations are in brackets.

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE ⁵²	YEAR	Sex disaggregation availability	Urban/rural disaggregation availability
Congo	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (51,449)	2011-12	Yes	Yes
Congo, Democratic Republic of the	Enquête sur l'Emploi, la Secteur Informel et sur la Consommation des Ménages	Institut National de la Statistique	Microdata (111,679)	2012	Yes	Yes
Costa Rica	Censo nacional de población y de vivienda	Instituto Nacional de Estadística y Censos (INEC)	Census report	2011	Yes	Yes
Denmark	Statistic Denmark's Central Person Register	Statistics Denmark	Census report	2017	No	No
Dominica	National Population Census Report	Caricom Capacity Development Programme (CCDP)	Census report	2001	Yes	No
Ecuador	Censo de población y vivienda	Instituto Nacional de Estadística y Censos (INEC)	Census report	2010	Yes	No
El Salvador	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (574,364)	2007	Yes	Yes
Ethiopia	Population and Housing Census of Ethiopia	The Office of the Population Census Commission	Census report	2007	Yes	Yes
Fiji	Census of population and housing: analytical report	Fiji Bureau of Statistics (FBoS)	Census report	2007	No	Yes
Finland	Population Information System of the Population Register Centre	Statistics Finland	Census report	2018	No	No
Gabon	The Demographic and Health Survey	The Demographic and Health Survey programme	Census report	2012	Yes	Yes
Guatemala	Encuesta Nacional de Condiciones de Vida (ENCOVI)	Instituto Nacional de Estadística (INE)	Census report	2011	No	No
Honduras	Censo Nacional de Población y VI de Vivienda	Instituto Nacional de Estadística	Census report	2013	Yes	Yes
India	The Indian Census	Ministry of Tribal Affairs: Government of India	Census report	2011	Yes	Yes
Indonesia	Population of Indonesia: Result of Population Census	Badan Pusat Statistik (BPS-Statistics Indonesia)	Census report	2010	Yes	Yes
Kenya	Kenya Population and Housing Census (KPHC)	Kenya National Bureau of Statistics	Census report	2009	No	No

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE ⁵²	YEAR	Sex disaggregation availability	Urban/rural disaggregation availability
Lao People's Dem. Rep.	The 4th Population and Housing Census (PHC)	Lao Statistics Bureau, Ministry of Planning and Investment	Census report	2015	Yes	No
Mali	Le Quatrième Recensement Général de la Population et de l'Habitat	Institut national de la statistique (INSTAT)	Census report	2009	Yes	Yes
Mexico	Encuesta Intercensal	Instituto Nacional de Estadística y Geografía (INEGI)	Census report	2015	Yes	No
Mongolia	Population and Housing By-Census	National Statistical Office of Mongolia	Census report	2015	Yes	Yes
Morocco	Recensement général de la population et de l'habitat	Haut- commissariat au Plan	Census report	2014	Yes	Yes
Namibia	Labour Force Survey	Namibia Statistics Agency	Microdata (33,744)	2013	Yes	Yes
Nepal	National Population and Housing Census	Central Bureau of Statistics	Census report	2011	Yes	Yes
New Caledonia	Recensement de la population	Institut national de la statistique et des études économiques Nouvelle- Calédonie	Census report	2014	No	No
New Zealand	Statistics New Zealand	Stats NZ Tatauranga Aotearoa	Census report	2018	Yes	No
Nicaragua	VIII Censo de Población y IV de Vivienda	El Instituto Nacional de Estadísticas y Censos	Census report	2005	Yes	Yes
Niger	Enquête Nationale sur les Conditions de Vie des Ménages et l'Agriculture	National Institute of Statistics	Microdata (24,791)	2011	Yes	Yes
Nigeria	The Demographic and Health Survey	The Demographic and Health Survey programme	Census report	2013	Yes	Yes
Norway	Central Population Register	Statistics Norway	Census report	2017	Yes	No
Pakistan	Population and housing census	Pakistan Bureau of Statistics	Census report	2017	Yes	Yes
Panama	Diagnóstico de la Población Indígena de Panamá con base en los Censos de Población y Vivienda	Instituto Nacional de Estadística y Censo (INEC) de la Contraloría General de la República	Census report	2010	Yes	Yes
Paraguay	III Censo Nacional de Población y Viviendas para Pueblos Indígenas	Dirección General de Estadística, Encuestas y Censos	Census report	2012	Yes	Yes

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE ⁵²	YEAR	Sex disaggregation availability	Urban/rural disaggregation availability
Peru	Perfil Sociodemográfico del Perú, resultados de los Censos Nacionales XII de Población, VII de Vivienda y III de Comunidades Indígenas	Instituto Nacional de Estadística e Informática (INEI)	Census report	2017	Yes	Yes
Philippines	Census of Population and Housing	National Statistics Office	Census report	2010	Yes	No
Russian Federation	Population census	Federal State Statistics Services	Census report	2010	Yes	Yes
Senegal	Troisième Recensement Général de la Population et de l'Habitat (RGPH)	Integrated Public Use Microdata Series (IPUMS) microdata	Microdata (994,562)	2002	Yes	Yes
South Africa	General Household survey	Statistics South Africa	Microdata (72,602)	2014	Yes	Yes
Suriname	Suriname Census	General Bureau of Statistics	Census report	2012	No	No
Uganda	National Population and Housing Census	Uganda Bureau of Statistics (UBOS)	Census report	2014	Yes	Yes
United States	American Community Survey	United States Census Bureau	Census report	2017	Yes	Yes
Uruguay	Atlas sociodemográfico y de la desigualdad del Uruguay / La población afro-uruguayana en el Censo	Instituto Nacional de Estadística	Census report	2011	Yes	No
Venezuela, Bolivarian Republic of	Venezuela Censo	Instituto Nacional de Estadística	Census report	2011	Yes	Yes
Viet Nam	Population and housing census	General Statistics Office of Viet Nam	Census report	2009	Yes	Yes

A.3 LABOUR MARKET INDICATORS

A.3.1. Global estimates for labour market indicators

The general approach taken when calculating labour market indicators for indigenous peoples and non-indigenous population consisted of benchmarking estimates from the national survey microdata sources listed in table A.3.1 against the ILO Modelled Estimates produced in November 2018 and available on ILOSTAT.⁵³ Thereafter, benchmarked country-level data are used to produce global, regional and income group estimates.

For the 58 countries for which data on population are available, data on labour market indicators are available for a maximum of 30, representing 95.4 per cent of the 476.6 million indigenous peoples living in the world. Based on these 30 countries, a set of labour market indicators is produced with the aim of comparing the respective labour market outcomes of indigenous peoples and non-indigenous population. The set of labour market indicators L , includes the universe K of indicators: employment-to-population ratio, employment-to-population ratio by age group, distribution of employment by status (ICSE-93), proportion of informal employment, distribution of employment by type of economic activity, where each element is k .

Each labour market indicator in country j where survey microdata are available for year t is found as the ratio between two sub-populations, N_{jt} , the numerator, and D_{jt} , the denominator.

$$L_{jkt} = \frac{N_{jkt}}{D_{jkt}} \quad 1$$

For instance, in the case of the employment-to-population ratio, N_{jkt} , corresponds to total employment and D_{jkt} corresponds to working-age population, both calculated from the survey microdata of country j collected at time t . In the case of distribution of employment by status, N_{jkt} corresponds to the number of wage and salaried workers, own-account workers, contributing family workers and employers, while D_{jkt} refers to total employment.

⁵³ The estimates on informal employment by indigenous peoples status in figure 3.8 are benchmarked to both ILO Modelled Estimates produced in November 2018 and ILO estimates on informal employment as in ILO, 2018i.

The next step is to define the sub-population, N_{jkt} , for indigenous women and men from the survey microdata and obtain I_{fjkt} and I_{mjkt} , respectively. N_{jkt} is also defined for non-indigenous women and men as NI_{fjkt} and NI_{mjkt} , respectively. Equivalently, D_{jkt} is defined for the indigenous female and male population as Z_{fjkt} and Z_{mjkt} , respectively. D_{jkt} is also defined for non-indigenous women and men as NZ_{fjkt} and NZ_{mjkt} , respectively. Then the share of indigenous women in the total female sub-population is obtained as:

$$n_{fjkt} = \frac{I_{fjkt}}{I_{fjkt} + NI_{fjkt}} \quad 2$$

While the share of indigenous men in the total male sub-population is obtained as:

$$n_{mjkt} = \frac{I_{mjkt}}{I_{mjkt} + NI_{mjkt}} \quad 3$$

The numerators of the labour market indicators for indigenous peoples (\hat{I}_{jk2019} , $\hat{I}_{fjk2019}$, $\hat{I}_{mjk2019}$) are obtained by multiplying the ratios in equation 2 and 3 to the equivalent sub-populations from the ILO Modelled Estimates November 2018, defined as $M_{fjk2019}$ and $M_{mjk2019}$. For example, if in equation 2 the share of indigenous women employed in the total female employed is defined, this ratio is multiplied by total female employment from the ILO Modelled estimates for the year 2019 and the number of indigenous women in employment in country j is obtained. This is possible assuming that there has not been any systematic change in the share of indigenous people in female employment in country j , between the year of data collection and 2019.

$$\hat{I}_{fjk2019} = n_{fjkt} \cdot M_{fjk2019} ; \hat{I}_{mjk2019} = n_{mjkt} \cdot M_{mjk2019} \quad 4$$

$$\hat{I}_{jk2019} = \hat{I}_{fjk2019} + \hat{I}_{mjk2019} \quad 5$$

Following the same approach as equations 2 to 5, the denominators of labour market indicators for indigenous peoples are obtained for total, men and women sub-populations from the survey microdata: \hat{Z}_{jk2019} , $\hat{Z}_{fjk2019}$, $\hat{Z}_{mjk2019}$. For instance, in the case of the employment-to-population ratio, \hat{Z}_{jk2019} represents the working-age population for indigenous peoples.

Each labour market indicator k for indigenous peoples is obtained in a given country j for the year 2019, for total, men and women as:

$$i_{jk2019} = \frac{\hat{I}_{jk2019}}{\hat{Z}_{jk2019}}; i_{fjk2019} = \frac{\hat{I}_{fjk2019}}{\hat{Z}_{fjk2019}}; i_{mjk2019} = \frac{\hat{I}_{mjk2019}}{\hat{Z}_{mjk2019}} \quad 6$$

Based on the data collected, it is straightforward to estimate the labour market indicators for indigenous peoples for the globe, regions and income groups⁵⁴ (universe A where each element is a), using weighted averages as follows:

$$\hat{i}_{ak2019} = \frac{\sum_{j \in a} (i_{jk2019} \cdot \hat{Z}_{jk2019})}{\sum_{j \in a} \hat{Z}_{jk2019}}; \hat{i}_{fak2019} = \frac{\sum_{j \in a} (i_{fjk2019} \cdot \hat{Z}_{fjk2019})}{\sum_{j \in a} \hat{Z}_{fjk2019}}; \quad 7$$

$$\hat{i}_{mak2019} = \frac{\sum_{j \in a} (i_{mjk2019} \cdot \hat{Z}_{mjk2019})}{\sum_{j \in a} \hat{Z}_{mjk2019}}$$

Following the equivalent approach as equations 2 to 7, labour market indicators for non-indigenous peoples are also estimated.

54 See Appendix A.5, table A.5.1.

TABLE A.3.1. LIST OF SURVEY MICRODATA BY COUNTRY AND YEAR

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE ⁵⁵	YEAR
Bolivia, Plurinational State of	Encuesta de hogares	Instituto Nacional de Estadística (INE)	Microdata (38,201)	2017
Brazil	Pesquisa Nacional por Amostra de Domicílios Continua (PNAD)	Instituto Brasileiro de Geografia e Estatística (IBGE)	Microdata (356,904)	2015
Burkina Faso	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (1,417,824)	2006
Canada	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (925,564)	2011
Chile	Encuesta de Caracterización Socioeconómica Nacional (CASEN)	Centro UC Encuestas y Estudios Longitudinales. Pontificia Universidad Católica de Chile	Microdata (216,439)	2017
China	Chinese Household Income Project (CHIP)	China Institute for Income Distribution	Microdata (61,162)	2013
Colombia	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (4,006,168)	2005
Congo, Democratic Republic of the	Enquête sur l'Emploi, le Secteur Informel et sur la Consommation des Ménages	Institut National de la Statistique	Microdata (111,679)	2012
Ecuador	Encuesta Nacional de Empleo, Desempleo y Subempleo	Instituto Nacional de Estadística y Censos	Microdata (238,392)	2018
Ethiopia	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (7,434,086)	2007
Guatemala	Encuesta Nacional de Condiciones de Vida ENCOVI	Instituto Nacional de Estadística	Microdata (66,523)	2011
	Encuesta Nacional de Empleo e Ingresos (ENEI) ⁵⁶	Instituto Nacional de Estadística	Microdata (22,310)	2018
Guyana	Labour Force Survey	Guyana Bureau of Statistics	Microdata (14,501)	2018
India	National Sample Survey (NSS)	Government of India	Microdata (456,999)	2012
Indonesia	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (23,603,049)	2012
Lao People's Dem. Rep.	Labour Force Survey	Ministry of Planning and Investment Lao Statistics Bureau	Microdata (52,167)	2017
Mali	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (1,451,856)	2009
Mexico	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (11,344,365)	2015
Morocco	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (1,482,720)	2004

55 Number of observations are in brackets.

56 Survey used for figure 3.7

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE ⁵⁵	YEAR
Namibia	Labour Force Survey	Namibia Statistics Agency	Microdata (33,744)	2016
Nepal	Labour Force Survey	Central Bureau of Statistics	Microdata (77,638)	2017
Nicaragua	Encuesta Nacional de Hogares para la Medición del Nivel de Vida (EMNV)	Instituto Nacional de Información de Desarrollo (INIDE)	Microdata (29,381)	2014
Niger	National Survey on Household Living Conditions and Agriculture	National Institute of Statistics	Microdata (26,579)	2011
Nigeria	General Household Survey	National Bureau of Statistics	Microdata (32,863)	2016
Panama	Encuesta de Mercado Laboral	Contraloría General de la República, Instituto Nacional de Estadística y Censo	Microdata (40,136)	2017
Paraguay	Encuesta Permanente de Hogares Continua	Secretaría Técnica de Planificación de la Presidencia de la República, Dirección General de Estadística, Encuestas y Censos	Microdata (35,215)	2017
Peru	Encuesta Nacional de Hogares sobre Condiciones de Vida y Pobreza	Instituto Nacional de Estadística e Informática (INEI)	Microdata (128,063)	2017
Philippines	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (9,411,256)	2010
Senegal	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (994,562)	2002
South Africa	General Household Survey	Statistics South Africa	Microdata (72,602)	2014
United States	Current Population Survey (CPS)	Bureau of Labour Statistics (BLS)	Microdata (429,666)	2018 Q3
Uruguay	Encuesta continua de hogares	Instituto Nacional de Estadística	Microdata (108,608)	2018
Viet Nam	Labour Force Survey	Ministry of Planning and Investment, General Statistics Offices	Microdata (746,978)	2014

TABLE A.3.2 COUNTRY-LEVEL DATA AVAILABILITY FOR LABOUR MARKET INDICATORS

COUNTRY	FIGURE								
	3.1	3.2	3.3	3.4	3.5	3.6	3.7	3.8	3.9
Bolivia, Plurinational State of	x	x	x	x	x	x	x	x	x
Brazil	x	x		x	x	x	x	x	x
Burkina Faso	x	x	x		x	x			
Canada	x	x	x		x	x	x		x
Chile	x	x	x		x	x	x		x
China	x	x	x	x	x	x	x	x	x
Colombia	x	x	x		x	x			x
Congo, Democratic Republic of the	x	x	x	x	x	x	x	x	
Ecuador	x	x	x	x	x	x	x		x
Ethiopia	x	x	x		x	x	x		
Guatemala	x	x	x		x	x			x
Guyana							x		
India	x	x	x	x	x	x			x
Indonesia	x	x	x		x	x			x
Lao People's Democratic Republic	x	x	x	x	x	x	x	x	x
Mali	x	x	x		x	x			x
Mexico	x	x	x		x	x			x
Morocco	x	x			x	x			x
Namibia	x	x	x		x	x	x	x	x
Nepal	x	x	x	x	x	x	x	x	x
Nicaragua	x	x	x	x	x	x	x	x	x
Niger	x	x	x	x	x	x		x	
Nigeria	x	x	x	x	x				
Panama	x	x	x	x	x	x	x	x	x
Paraguay	x	x	x	x	x	x	x	x	x
Peru	x	x	x	x	x	x	x	x	x
Philippines	x	x			x	x			x
Senegal	x	x	x		x	x			
South Africa	x	x	x		x				
United States	x	x	x	x	x	x	x	x	x
Uruguay							x		
Viet Nam	x	x	x	x	x	x	x	x	x

A.4 POVERTY

A.4.1 Global estimates for poverty indicators

Estimation of the poverty headcount for indigenous peoples and non-indigenous population, as well as the share of indigenous in the total poor, is carried out using the three World Bank international poverty lines of \$1.90 a day (2011 PPP⁵⁷), \$3.20 a day (2011 PPP), \$5.50 a day (2011 PPP). Survey microdata could be retrieved for 23 countries, representing 82.5 per cent of the 476.6 million indigenous peoples in the world (see table A.4.1). Survey respondents are classified as poor and non-poor based on one of the following welfare variables: income, consumption and DHS wealth index, depending on the survey used (see table A.4.1). The DHS wealth index is used in several studies to determine the poverty status of an individual, as it displays a high correlation with consumption (Beegle et al., 2016; Christiaensen and Stifel, 2007; Filmer and Scott, 2012; Sahn and Stifel, 2000). Once the welfare variable is identified, a cumulative density function is estimated and on this distribution and country cut-offs are applied to determine the poverty status of survey respondents. The country cut-offs, namely, the share of the population living below \$1.90, \$3.20, \$5.50 a day for the corresponding survey year is taken from PovcalNet (World Bank, 2019).

Based on the poverty status of each survey respondent, a set of poverty indicators is generated in each country from survey microdata and includes the proportion of indigenous peoples among the poor according to \$1.90, \$3.20, and \$5.50 a day and poverty headcounts using the same international poverty lines. These two indicators are further disaggregated by sex and type of place of residence. The estimates for the globe, regions and income groups⁵⁸ regarding the proportion of indigenous peoples among the poor are obtained with weighted averages using as weights the total number of poor (World Bank, 2019). The global, regional and income group⁵⁹ estimates regarding poverty headcounts for indigenous peoples are weighted averages that use as weights the total indigenous population for the year 2019 (see appendix A.2, section A.2.1). By contrast, for poverty headcounts for non-indigenous people, the total non-indigenous population in 2019 is used, which is defined as the total population in a given country in 2019 minus the indigenous population for the same year.

57 Purchasing power parity.

58 See Appendix A.5, table A.5.1.

59 Ibid.

TABLE A.4.1 LIST OF SURVEY MICRODATA AND TYPE OF WELFARE VARIABLE USED FOR POVERTY INDICATORS BY COUNTRY AND YEAR

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE	YEAR	Type of welfare variable used for poverty indicators	Urban/rural disaggregation availability
Bolivia, Plurinational State of	Encuesta de hogares	Instituto Nacional de Estadística (INE)	Microdata (38,201)	2017	Income	Yes
Brazil	Pesquisa Nacional por Amostra de Domicílios Continua (PNAD)	Instituto Brasileiro de Geografia e Estatística (IBGE)	Microdata (356,904)	2015	Income	No
Burkina Faso	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (36,672)	2018	DHS wealth index	Yes
Canada	Population and housing census	Integrated Public Use Microdata Series (IPUMS)	Microdata (925,564)	2011	Income	Yes
Chile	Encuesta de Caracterización Socioeconómica Nacional (CASEN)	Centro UC Encuestas y Estudios Longitudinales. Pontificia Universidad Católica de Chile	Microdata (216,439)	2017	Income	Yes
China	Chinese Household Income Project (CHIP)	China Institute for Income Distribution	Microdata (61,131)	2013	Income	Yes
Ecuador	Encuesta Nacional de Empleo, Desempleo y Subempleo (ENEMDU)	Instituto Nacional de Estadística y Censos	Microdata (238,392)	2018	Income	Yes
Ethiopia	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (75,224)	2016	DHS wealth index	Yes
Guatemala	Encuesta Nacional de Condiciones de Vida (ENCOVI)	Instituto Nacional de Estadística (INE)	Microdata (54,819)	2015	Income	Yes
India	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (2,869,043)	2015–16	DHS wealth index	Yes
Kenya	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (153,840)	2014	DHS wealth index	Yes
Mali	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (54,571)	2018	DHS wealth index	Yes
Mexico	Encuesta Nacional de Ingresos y Gastos de los Hogares	Instituto Nacional de Estadística y Geografía (INEGI)	Microdata (269,206)	2018	Consumption	Yes
Nepal	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (49,064)	2015	DHS wealth index	Yes

COUNTRY	SURVEY NAME	SURVEY SOURCE	DATA TYPE	YEAR	Type of welfare variable used for poverty indicators	Urban/rural disaggregation availability
Nicaragua	Encuesta Nacional de Hogares para la Medición del Nivel de Vida (EMNV)	Instituto Nacional de Información de Desarrollo (INIDE)	Microdata (29,381)	2014	Consumption	Yes
Niger	National Survey on Household Living Conditions and Agriculture	National Institute of Statistics	Microdata (26,579)	2014	Consumption	Yes
Pakistan	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (100,869)	2018	DHS wealth index	Yes
Paraguay	Encuesta Permanente de Hogares Continua	Secretaría Técnica de Planificación de la Presidencia de la República, Dirección General De Estadística, Encuestas y Censos	Microdata (35,215)	2017	DHS wealth index	Yes
Peru	Encuesta Nacional de Hogares sobre Condiciones de Vida y Pobreza (ENAHO)	Instituto Nacional de Estadística e Informática (INEI)	Microdata (128,063)	2017	Income	Yes
Philippines	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (120,273)	2017	DHS wealth index	Yes
Senegal	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (78,950)	2017	DHS wealth index	Yes
Uganda	Demographic and Health Survey (DHS)	The Demographic and Health Survey programme	Microdata (91,167)	2016	DHS wealth index	Yes
United States	Annual Socio Economic Supplement (ASEC) of the Current Population Survey (CPS)	United States Census Bureau	Microdata (180,084)	2018	Income	Yes

A.5 REGIONAL AND INCOME GROUPINGS

TABLE A.5.1 COUNTRY REGIONAL AND INCOME GROUPINGS

COUNTRY	REGION ⁶⁰	INCOME GROUP ⁶¹
Angola	Africa	Lower middle-income
Argentina	Latin America and the Caribbean	High-income
Australia	Asia and the Pacific	High-income
Bangladesh	Asia and the Pacific	Lower middle-income
Belize	Latin America and the Caribbean	Upper middle-income
Bolivia, Plurinational State of	Latin America and the Caribbean	Lower middle-income
Brazil	Latin America and the Caribbean	Upper middle-income
Burkina Faso	Africa	Low-income
Cambodia	Asia and the Pacific	Lower middle-income
Cameroon	Africa	Lower middle-income
Canada	Northern America	High-income
Chad	Africa	Low-income
Chile	Latin America and the Caribbean	High-income
China	Asia and the Pacific	Upper middle-income
Colombia	Latin America and the Caribbean	Upper middle-income
Congo	Africa	Lower middle-income
Congo, Democratic Republic of the	Africa	Low-income
Costa Rica	Latin America and the Caribbean	Upper middle-income
Denmark	Europe and Central Asia	High-income
Dominica	Latin America and the Caribbean	Upper middle-income
Ecuador	Latin America and the Caribbean	Upper middle-income
El Salvador	Latin America and the Caribbean	Lower middle-income
Ethiopia	Africa	Low-income
Fiji	Asia and the Pacific	Upper middle-income
Finland	Europe and Central Asia	High-income
Gabon	Africa	Upper middle-income

⁶⁰ The Americas region was replaced by sub-regions: Northern America and Latin America and the Caribbean.

⁶¹ Income groups correspond to the World Bank Income classification available at: <https://datahelpdesk.worldbank.org/knowledgebase/articles/906519-world-bank-country-and-lending-groups>

COUNTRY	REGION ⁶⁰	INCOME GROUP ⁶¹
Guatemala	Latin America and the Caribbean	Upper middle-income
Guyana	Latin America and the Caribbean	Upper middle-income
Honduras	Latin America and the Caribbean	Lower middle-income
India	Asia and the Pacific	Lower middle-income
Indonesia	Asia and the Pacific	Lower middle-income
Kenya	Africa	Lower middle-income
Lao People's Dem. Rep.	Asia and the Pacific	Lower middle-income
Mali	Africa	Low-income
Mexico	Latin America and the Caribbean	Upper middle-income
Mongolia	Asia and the Pacific	Lower middle-income
Morocco	Africa	Lower middle-income
Namibia	Africa	Upper middle-income
Nepal	Asia and the Pacific	Low-income
New Caledonia	Asia and the Pacific	High-income
New Zealand	Asia and the Pacific	High-income
Nicaragua	Latin America and the Caribbean	Lower middle-income
Niger	Africa	Low-income
Nigeria	Africa	Lower middle-income
Norway	Europe and Central Asia	High-income
Pakistan	Asia and the Pacific	Lower middle-income
Panama	Latin America and the Caribbean	High-income
Paraguay	Latin America and the Caribbean	Upper middle-income
Peru	Latin America and the Caribbean	Upper middle-income
Philippines	Asia and the Pacific	Lower middle-income
Russian Federation	Europe and Central Asia	Upper middle-income
Senegal	Africa	Low-income
South Africa	Africa	Upper middle-income
Suriname	Latin America and the Caribbean	Upper middle-income
Uganda	Africa	Low-income
United States	Northern America	High-income
Uruguay	Latin America and the Caribbean	High-income
Venezuela, Bolivarian Republic of	Latin America and the Caribbean	Upper middle-income
Viet Nam	Asia and the Pacific	Lower middle-income

In 1989, the International Labour Organization adopted the Indigenous and Tribal Peoples Convention No. 169. Since then, the Convention has been ratified by 23 countries and has guided and inspired governments, trade unions and employers' organizations as well as indigenous peoples across the world in their work to promote and protect indigenous peoples' rights.

Thirty years have passed since the adoption of Convention No. 169. This report presents the social and economic situation of indigenous women and men today by looking at key aspects such as population, employment, poverty as well as the important strides made in public policies, particularly with regard to institutions, consultation and participation. It highlights the critical role of the Convention as a framework for social justice, peace, participatory democracy, and inclusive and sustainable development for all – which is necessary to achieve the Sustainable Development Goals and undertake meaningful climate action.

Gender, Equality and Diversity & ILOAIDS Branch
Conditions of Work and Equality Department
International Labour Organization (ILO)

4, route des Morillons
CH-1211 Geneva 22
Switzerland
Tel: +41 22 799 6730

Email: ged@ilo.org
Website: www.ilo.org

ISBN 978-92-2-134034-8



9 789221 340348