Dialogue and Self-Determination through the Indigenous Navigator

INDIGENOUS NAVIGATOR

Indigenous Woman climbs to meet her fellow community members. Sunimarka, Perú.
CREDIT: PABLO LASANSKY

"Our mission is, above all, the defence of both individual and collective rights. There are other organisations out there that defend individual rights, but they do not focus so much on collective rights, such as land, territories, intercultural education, or intercultural health. Whenever they speak up, they do so from their perspective, without there ever being consultations with us. So, we feel that we are always being absorbed, or that they also want to colonise us. I think there ought to be some sense of respect if they are talking about us, but it is good for us to have our own voice, too. Other people cannot always speak on our behalf."

MELANIA CANALES POMA - PRESIDENT, ONAMIAP, PERÚ

Acknowledgements

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LIST OF ACRONYMS

AIPP	Asia Indigenous Peoples Pact
CEJIS	Centro de Estudios Jurídicos e Investigación Social
CHT	Chittagong Hill Tracts
CIPO	Cambodia Indigenous Peoples Organization
EU	European Union
FPIC	Free Prior and Informed Consent
FPP	Forest Peoples Programme
ILEPA	Indigenous Livelihoods Enhancement Partners
ILO	International Labour Organization
IN	Indigenous Navigator
IPMG	Indigenous Peoples Major Group
IWGIA	International Work Group for Indigenous Affairs
LAHURNIP	Lawyers' Association for Human Rights of Nepalese Indigenous Peoples
NCA	Nepal Chhantyal Association
ONAMIAP	Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú
ONIC	Organización Nacional Indígena de Colombia
PINGO's Forum	Pastoralists Indigenous Non-Governmental Organization's Forum
SDGs	Sustainable Development Goals
Tebtebba	Tebtebba Foundation – Indigenous Peoples' International Centre for Policy Research and Education
UN	United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
VIDS	Vereniging van Inheemse Dorpshoofden in Suriname (Association of Indigenous Village Leaders in Suriname)
WCIP	World Conference on Indigenous Peoples

Community meeting on the Indigenous Navigator in Tanzania.
CREDIT: PINGO's FORUM

EXECUTIVE SUMMARY

This report presents the real-life experiences of Indigenous Peoples as they make their own decisions through the Indigenous Navigator's tools and resources. It shows how the Indigenous Navigator framework has been used not only as a data collection tool, but also as a way to support Indigenous Peoples' self-determination. In this process, Indigenous Peoples have also seen the need to enhance communication with other communities, local and national governments, and even international organisations. In other words, through the exploration of the Indigenous Navigator data and contact with other actors, Indigenous Peoples have adapted the tools and used them to meet their own needs in a spirit of self-led governance and open dialogue.

The report draws on data collected in collaboration between IWGIA and the Indigenous Navigator consortium, analysing the experiences of Indigenous communities under the UNDRIP and SDG frameworks,[2] which are also at the core of the Indigenous Navigator. In June-August of 2020, the Indigenous Navigator conducted a series of surveys and interviews with national partner organisations and coordinators from all 11 countries participating in the initiative: Bangladesh, Bolivia, Cambodia, Cameroon, Colombia, Kenya, Nepal, Peru, the Philippines, Suriname and Tanzania. This covered more than 200 participating Indigenous communities. The data gathered and submitted by the communities, individuals and national partner organisations were collected and shared with their consent. The information was analysed and coded according to topics related to the abovementioned frameworks, which are central to the Indigenous Navigator.

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2.   The Indigenous Navigator is also directly connected to other international instruments which protect Indigenous Peoples rights, namely, the ILO Indigenous and Tribal Peoples Convention, 1989 (No. 169), the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), the Universal Declaration of Human Rights (UDHR), the Convention on the Rights of the Child (CRC), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) and the Convention against Torture (CAT).

After using the Indigenous Navigator to turn their priorities into real-life projects, a key commonality experienced by participants is the sense of autonomy to organise themselves, and take action. Through the data collection tool, the advocacy component and the small grants facility, Indigenous communities have reasserted their self-determination, and been able to seek the respect and implementation of their rights at all levels – local, regional, state and international. Common key challenges still remain, especially as regards Indigenous peoples' rights to lands, territories, and resources, consultations and free prior and informed consent, as well as equal political representation to ensure development opportunities in the economic, health, and education sectors. What is most apparent is the need to continue providing opportunities for all stakeholders to access data to extend the geographic areas of action of the Indigenous Navigator to increase dialogue and improve communication, as well as the critical role Indigenous Peoples and communities serve in achieving the Sustainable Development Goals when they are empowered to do so.

The advent of the COVID-19 pandemic added to the challenges that Indigenous Peoples face on a daily basis. In October 2020, the Indigenous Navigator launched a report to document the experiences of the Indigenous communities that are currently working with the Indigenous Navigator during the pandemic. The report highlighted how preventive measures against the virus and community assessments were insufficient, as well as to what extent the livelihoods of Indigenous Peoples were affected by pandemic mitigation efforts, and the slowing global economy. Conclusions emphasised the urgent need to respect labour and land rights.[3] This report also analyses how the COVID-19 pandemic proved to be a challenge to Indigenous Peoples, but how these resorted to the Indigenous Navigator and their own knowledge to overcome the additional burden that the pandemic brought to their daily struggle towards the fulfilment of their rights.

In the pages that follow, selected topics from these interviews are discussed, supported by direct quotes, additional material made by the partnering organisations and readily available online, and legal and academic texts that provide additional input to the analysis.

The report starts with a brief introduction to the Indigenous Navigator. Then, it moves on by presenting the factual achievements of the initiative, followed by the persistent challenges towards Indigenous wellbeing. It finally discusses the possibilities to improve the framework and tools based on suggestions made by Indigenous Peoples. Each section refers to the linkages between the UNDRIP and the SDGs, which represent key elements of the Indigenous Navigator framework, as well as COVID-19 boxes emphasising the issue.

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3.   Gabriela Balvedi Pimentel, Maria Victoria Cabrera Ormaza and Pedro Cayul, *The Impact of COVID on Indigenous Communities: Insights from the Indigenous Navigator* (Copenhagen, DK: International Work Group for Indigenous Affairs and International Labour Organisation, 2020), https://www.ilo.org/gender/Informationresources/Publications/WCMS_757475/lang--en/index.htm

ABOUT THE INDIGENOUS NAVIGATOR

The Indigenous Navigator is a conceptual framework and related tools were developed with support from the European Commission. The Indigenous Navigator initiative is led by a consortium of international partners including the Asia Indigenous Peoples Pact (AIPP), the Danish Institute for Human Rights (DIHR), the Forest Peoples Programme (FPP), the Indigenous Peoples' International Centre for Policy Research and Education (Tebtebba Foundation), and the International Work Group for Indigenous Affairs (IWGIA). Since 2017, the Indigenous Navigator's partners have been working with local partners in 11 countries[4] across the world to support Indigenous communities' efforts to increase understanding and awareness of their rights, as well as to voice their most pressing demands. The Indigenous Navigator comprises an online portal and a set of assessment tools developed for, and by, Indigenous Peoples to aid the monitoring, implementation and realisation of Indigenous rights. The project is guided by a fundamental commitment to Indigenous, community-led, collaborative data-collection, analysis, advocacy and testimony.

The Indigenous Navigator enables Indigenous communities to track progress in the implementation of international standards concerning Indigenous Peoples. These standards make up the international legal framework which enshrines and protects Indigenous Peoples rights. Chief among these international rights documents are the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the 2014 World Conference on Indigenous Peoples (WCIP). Together with the SDGs contained in the 2030 Agenda for Sustainable Development and other relevant instruments,[5] the Indigenous Navigator establishes critical resources and protections for Indigenous Peoples' individual and collective rights. Beyond translating these instruments into a monitoring framework, Indigenous communities have the opportunity to assess by and for themselves the degree to which their rights and the goals set out in the 2030 Agenda for Sustainable Development have been met and are being realised.

The Indigenous Navigator's tools and the community-generated data are open and also available to any interested party including, but not limited to: Indigenous organisations and communities, duty bearers, NGOs, and journalists. The data available, as of 2020, are the result of 146 validated community surveys conducted between 2017 and 2019, and cover approximately 280,000 people. Throughout 2019 and 2020, both communities and the Indigenous Navigator's partners were able to analyse the results of the surveys. This led to the creation of 57 data-driven and community-led pilot projects based on their own priorities, and which are being carried out thanks to an integrated small grants facility. These 57 approved pilot projects tackle issues that range from self-determination, legal protection, and participation in public life, to development in health, education and work, to finding a balance between job opportunities[6] without discrimination, environmental issues and cultural integrity. In other words, it is Indigenous communities who are taking the lead on these projects not only to monitor the fulfilment of their rights, but to contribute to the sustainable development of the planet at large.

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4. Kapaeeng Foundation, from Bangladesh; Centro de Estudios Jurídicos e Investigación Social (CEJIS), from Bolivia; Cambodia Indigenous Peoples Organization (CIPO), from Cambodia; Association OKANI, from Cameroon; Organización Nacional Indígena de Colombia (ONIC) and Centro de Cooperación al Indígena (CECOIN), from Colombia; Mainyoito Pastoralists Integrated Development Organization (MPIDO) and Indigenous Livelihoods Enhancement Partners (ILEPA), from Kenya; Lawyers' Association for Human Rights of Nepalese Indigenous Peoples (LAHURNIP), from Nepal; Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú (ONAMIA) and Perú Equidad – Centro de Políticas Públicas y Derechos Humanos, from Peru; Indigenous Peoples' International Centre for Policy Research and Education (Tebtebba Foundation), from the Philippines; Association of Indigenous Village Leaders in Suriname (Vereniging van Inheemse Dorpshoofden in Suriname – VIDS), from Suriname; Association for Law and Advocacy for Pastoralists (ALAPA) and Pastoralists Indigenous Non-Governmental Organization's Forum (PINGO's Forum), from Tanzania.
5. See footnote 2.
6. Ena Alvarado and David Nathaniel Berger, *Implementing the Indigenous Navigator: Experiences Around the Globe* (Copenhagen, DK: International Work Group for Indigenous Affairs, 2020), accessed on 26 October, 2020, https://indigenousnavigator.org/publication/implementing-the-indigenous-navigator

Presentation on beekeeping and food security in Tanzania.
CREDIT: PINGO's FORUM

1. ACHIEVEMENTS

1.1 SELF-DETERMINATION

It is the overarching goal of the Indigenous Navigator to provide a set of tools to support Indigenous communities in their efforts to understand the context and meaning of the language of international rights instruments and to translate that into concrete community-led problem-solving, data collection, and implementation strategies. In other words, the Indigenous Navigator supports Indigenous Peoples in documenting and advocating for their rights and in their self-determination. An internationally accepted definition of self-determination as an Indigenous human right is found in Article 3 of the UNDRIP, also commonly known as the Declaration.[7] Article 3 refers to self-determination as the freedom of Indigenous Peoples to decide the course of their social, economic, cultural and political life, both individually and collectively.

Associated with self-determination are concepts such as self-government and autonomy, mentioned in Article 4. Article 4 refers to self-government as comprising the "matters relating to their [Indigenous Peoples'] internal and local affairs", including financial autonomy,[8] while Article 19 establishes a state duty to consult with Indigenous Peoples in order to obtain their free, prior and informed consent (also known as FPIC).[9] FPIC has been described as being *free* because the community gives consent to an initiative without coercion, *prior* because it should be agreed upon before any initiative is enacted, and *informed* because the community should know in detail what the initiative is about.[10] While not all consultation processes lead to consent, giving and withholding consent is essential to the self-determination of Indigenous Peoples. Seeking FPIC brings benefits to all those involved in a given matter because its goal is to prevent conflict,[11] and it does so in three main areas. First, FPIC is key for Indigenous Peoples to exercise control over their

7. United Nations General Assembly (UNGA), "United Nations Declaration on the Rights of Indigenous Peoples" (New York: United Nations, 2007).
8. *Idem.*
9. *Idem.*
10. Food and Agriculture Organization (FAO), *Free, Prior and Informed Consent. An Indigenous Peoples' Right and Good Practice for Local Communities*, accessed on 19 October, 2020, http://www.fao.org/3/a-i6190e.pdf
11. In Ilse Renkens, *The Impact of Renewable Energy Projects on Indigenous Communities in Kenya. IWGIA Human Rights Report 28* (Copenhagen, DK: International Work Group for Indigenous Affairs, 2019), accessed on 14 October, 2020, https://www.iwgia.org/images/publications/new-publications/IWGIA_report_28_The_impact_of_renewable_energy_projects_on_Indigenous_communities_in_Kenya_Dec_2019.pdf.

lands, territories and resources; second, it is capable of restoring Indigenous self-esteem and cultural integrity, particularly regarding the repatriation of human remains; third, it contributes to balance power asymmetries between Indigenous Peoples and other actors, with a view to forging new partnerships.[12] A focus on FPIC ensures that duty bearers and other actors engage in genuine meaningful consultations with Indigenous Peoples regarding any measures that have a direct impact on them.

In support of communities, the Indigenous Navigator partner organisations have carried out training workshops with Indigenous community members and, in some cases, with local duty bearers or government representatives to explore the right to self-determination in depth. To this regard, the National Organisation of Andean and Amazonian Indigenous Women of Peru (Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú, ONAMIAP) and Perú Equidad explained that the Indigenous Navigator is not only a tool that communities can use to get a better sense on human rights and data collection, but also a reflective process for them to document and identify where they are in the process of claiming and realising their self-determination.[13]

This type of reflective dynamic where Indigenous Peoples develop deeper insights on their right to self-determination enhances their capacity to design their own projects, a tangible realisation of this right. The Association of Indigenous Village Leaders in Suriname (Vereniging van Inheemse Dorpshoofden in Suriname, VIDS) proudly indicated that VIDS' role is only to monitor the progress of the projects, while Indigenous communities and their leaders[14] scope, aim, pace and implement the steps of each initiative. With regard to how the surveys are used by Indigenous Peoples, in Cambodia, for instance, the Cambodian Indigenous Peoples Organisation (CIPO) is mapping out customary Indigenous territory where Indigenous Peoples are carrying out their activities so that these can obtain Indigenous Communities' Land Titles (CLTs),[15] available through the 2001 Land Law.[16]

The empowering dimension of data ownership is positively novel to Indigenous Peoples. As the Pastoralists Indigenous Non-Government Organisation´s Forum (PINGO's Forum) in Tanzania put it, Indigenous communities found it odd when they were asked about their needs and were even more surprised when they were offered the opportunity to carry out the projects themselves. They are "not used to being involved" in research outcomes, the coordinator shared.[17]

The Indigenous Navigator's data collection tool consists of a short and a long community questionnaire. The community questionnaire is a set of 138 questions, and completing it in its entirety has been a challenge for remote communities. However, while answering the questions, individuals and communities realised that the responses revealed important issues which concerned them. More, these responses strengthened their knowledge and desire to use the data produced in the future to address these issues. The contrast was stark as some organisations compared the Indigenous Navigator with previous experiences where researchers visited a community to gather data useful only to their own study, never returning to give back to the community, like in Kenya,[18] or Suriname.[19] Researchers went one after the other promising they would return, but they did not, causing fatigue among Indigenous communities. Across the organisations of the Indigenous Navigator's consortium, Indigenous communities reported enhanced autonomy and a stronger sense of community ownership.

Finally, a number of pilot projects specifically include a focus on Indigenous women for their realisation. For instance, in Kenya, the Indigenous Livelihood Enhancement Partners (ILEPA) implements a pilot project that aims at improving access to clean water and to stock goats to ensure food resiliency and sovereignty among

12. United Nations General Assembly (UNGA), "Free, prior and informed consent: a human rights-based approach" (New York: United Nations, 2018), accessed on 19 October, 2020, https://undocs.org/en/A/HRC/39/62
13. ONAMIAP and Perú Equidad, interview, 5 August, 2020.
14. VIDS, interview, 11 August, 2020.
15. CIPO, interview, 31 August, 2020.
16. Jean-Christophe Diepart, The Fragmentation of Land Systems in Cambodia: Peasants and the Formalization of Land Rights (France: Agence Française de Développement, 2015), accessed on 8 October, 2020, https://orbi.uliege.be/bitstream/2268/183306/1/DIEPART_2015_Fragmentation-Land-Tenure-Systems-Cambodia.pdf; Royal Kingdom of Cambodia, "Amendment to the Law on Land" (Phnom Penh: Royal Kingdom of Cambodia, 2001), accessed on 19 October, 2020, https://landportal.org/library/resources/nsrkm080114/law-land-2001
17. Pingo's Forum, interview, 11 August, 2020.
18. ILEPA, interview, 5 August, 2020.
19. VIDS, interview, 11 August, 2020.

pastoralist Masaai. Through this project, Maasai women have the opportunity to increase their income generation, as well as confront stereotypes about livestock ownership and women's roles. Traditionally, Maasai women do not own land nor livestock, but they do own the milk obtained from the goats. By increasing milk production, which requires greater pasture spaces for their goats, women are empowered to claim additional land use. In particular, widows benefit from this project because they do not need to rely on others to be self-sufficient. This initiative also ensures food sovereignty to the whole community.[20]

Another example is the project in the Indigenous community of Sunimarka in Puno, Peru, which is recovering ancestral practices and knowledge to ensure water and food security, as well as protecting their territory. Agriculture and livestock represent fundamental economic activities and a key component of community survival strategies. These activities, however, have been negatively affected by drought, which is threatening the communities' livelihoods. The project is coordinated by the Indigenous Women-led organisation ONAMIAP, and the activities driven forward by the community members themselves. The latter are thus directly revitalising their culture by implementing ancestral techniques to manage water resources. At the same time, they are providing means of subsistence to their community and indirectly protecting their lands from less sustainable means of food production, or climate protection measures which come from a conservationist approach that does not consider Indigenous Peoples land rights or stewardship.[21]

The Indigenous Navigator and SDG 16

Whether as a data collection tool, a monitoring framework, or in its project modality, the Indigenous Navigator works towards the promotion of peace, the guarantee of access to justice and the construction of effective, accountable and inclusive institutions, in other words, the achievement of SDG 16.[22]

As a data collection tool, the Indigenous Navigator gathers first-hand information from Indigenous Peoples that are not only used within communities, but also by governments. These data are available on the Indigenous Navigator's portal for consultation.[23] As a monitoring framework, it empowers the self-determination of Indigenous Peoples so that they create and reinforce their own practices and beliefs in accordance with local and national laws. In its project modality, the Indigenous Navigator's entrepreneurial activities take into account the environment and aim at remaining functional in the years to come, which relates to sustainable development.

More precisely, Indicator 16.7 aims at "ensur[ing] responsive, inclusive, participatory and representative decision-making at all levels".[24] This is in line with UNDRIP's Article 5, which stresses the Indigenous collective right to maintain their own institutions "while retaining their right to participate...in the ... life of the state".[25] This is the path taken by Cameroon's OKANI, which is working towards granting citizenship to Indigenous forest peoples, ensuring thus their political participation.[26] Further, Indicator 16 b "promote[s] and enforce[s]...sustainable development",[27] which is linked to Article 3 in that sustainability must be autonomous.[28] Peaceful, just and strong institutions are the axis of projects such as the self-governance of the Bunong community in Nglavka, Cambodia, which not only plans for the conservation of traditional practices, but also looks towards their development.[29]

20.   ILEPA, interview, 5 August, 2020.
21.   Pilot Project Matrix, unpublished, The Indigenous Navigator
22.   Indigenous Navigator, "Where are Indigenous Peoples Rights in the Sustainable Development Goals?", accessed on 10 October, 2020, https://indigenousnavigator.org/sites/indigenousnavigator.org/files/media/document/Navigator_UNDRIP-SDGs.pdf
23.   Indigenous Navigator website, accessed on 20 October, 2020, https://indigenousnavigator.org/indigenous-data
24.   Indigenous Navigator, "Where are Indigenous Peoples Rights in the Sustainable Development Goals?", accessed on 10 October, 2020, https://indigenousnavigator.org/sites/indigenousnavigator.org/files/media/document/Navigator_UNDRIP-SDGs.pdf
25.   United Nations General Assembly (UNGA), *United Nations Declaration on the Rights of Indigenous Peoples* (New York: United Nations, 2007).
26.   OKANI, interview, 7 August, 2020.
27.   Indigenous Navigator, "Where are Indigenous Peoples Rights in the Sustainable Development Goals?", accessed on 10 October, 2020, https://indigenousnavigator.org/sites/indigenousnavigator.org/files/media/document/Navigator_UNDRIP-SDGs.pdf
28.   United Nations General Assembly (UNGA), *United Nations Declaration on the Rights of Indigenous Peoples* (New York: United Nations, 2007).
29.   Pilot Project Matrix, unpublished, The Indigenous Navigator

1.2 CULTURAL AND ECONOMIC PRESERVATION AND DEVELOPMENT

The Indigenous Navigator's most recent modality operates through small grants allocated to pilot projects that meet the most urgent needs identified by Indigenous Peoples based on the analysis of the results from the questionnaires. These projects strive to be innovative and to respond to the lack of political, economic, social and cultural solutions that advance Indigenous Peoples' rights towards self-determination and self-determined development.[30] All those aspects may seem to follow different paths, but they are linked to one another. Likewise, preservation and development may seem to evoke the past and the future, respectively but, in reality, they both intersect in contemporary Indigenous cultural and economic practices. In the UNDRIP, Article 11 provides the right of Indigenous Peoples to "maintain, protect and develop the past, present and future manifestations of their cultures",[31] while Article 21 stipulates their right "to the improvement of their economic and social conditions",[32] and Article 23 declares their right "to determine and develop priorities and strategies for exercising their right to development".[33]

The Indigenous Navigator's pilot projects, born from a monitoring framework and analyses deeply rooted in the UNDRIP, directly support the realisation of these articles. For instance, the National Indigenous Organisation of Colombia (Organización Nacional Indígena de Colombia, ONIC) has been supporting two main initiatives in the Cauca region, more specifically in Tóez. The first initiative consists of implementing a system of fish production that is not damaging to the environment and secures food supplies thanks to the combination of traditional methods and introduction of a aquaculture technique called biofloc.[34] Biofloc does not only provide food to the community, but also increases production, which could potentially allow the Nasa Indigenous people to sell their traditionally bred tilapia to other communities. The second initiative is women-led and is officially called "Tejiendo nuestros sueños" (Knitting our Dreams), but locally known as "Mujeres tejedoras" (Knitting Women). First, capacity building is ensured by pairing knowledgeable Nasa women with younger ones to teach them how to knit following the traditional Nasa method. This ensures the transmission not only of ancestral techniques, but also of the Nasa cosmology, since the knowledge transmitted tells the story of their resilient people. Then, knitting is used to make backpacks and other handicrafts that women expect to sell in previously designated places such as fairs, shops, or universities. Although women are also involved in the fish project, the knitting women initiative places them as direct managers and beneficiaries.[35]

Another project in Kenya illustrates how the Indigenous Navigator's grants support Indigenous Peoples' priorities: beekeeping. Kenya´s ILEPA has been working with several organisations to create two beekeeping programmes, which ensure mitigation and food in case of droughts.[36] Similarly, PINGO´s Forum is invested in a beekeeping project in Tanzania, which promises to alleviate the hardships that droughts bring to pastoralists and hunter-gatherers in the country.[37] ILEPA and PINGO´s Forum were able to locate those needs and come up with real solutions to those problems with the support from the Indigenous Navigator.

Finally, the Indigenous Navigator´s flexibility to be used as a tool for advocacy has also yielded positive results in development. In Cambodia, for instance, the Indigenous Navigator helped CIPO to identify a lack in Indigenous advocates and lawyers who could represent their communities. This need for Indigenous lawyers was also identified in the data collected by CIPO and the Indigenous communities in Cambodia. In addition, almost 65 per cent of the Indigenous people who went to Phnom Penh to study in 2019 pursued a degree in law. CIPO remarked that women from local Indigenous communities were very eager to learn

30.   Small Grants Scheme, unpublished, The Indigenous Navigator
31.   United Nations General Assembly (UNGA), "United Nations Declaration on the Rights of Indigenous Peoples" (New York: United Nations, 2007).
32.   *Idem.*
33.   *Idem.*
34.   Biofloc is an innovative technique to breed tilapia fish while improving the quality of water. See Abdel-Fattah M. El-Sayed, "Technological Innovations", in *Tilapia Culture*, 2nd ed. (Cambridge, MA: Academic Press, 2020), 297-328.
35.   ONIC, interview, 19 August, 2020; Higinio Obispo González, "Proyectos pilotos implementados en los resguardos de Tóez y López Adentro siguen apostando al alcance de los Objetivos de Desarrollo Sostenible –ODS", Organización Nacional Indígena de Colombia (ONIC), 12 November, 2019, accessed on 10 October, 2020, https://onic.org.co/sitio/comunicados-onic/3507-proyectos-pilotos-implementados-en-los-resguardos-de-toez-y-lopez-adentro-siguen-apostando-al-alcance-de-los-objetivos-de-desarrollo-sostenible-ods
36.   ILEPA, interview, 5 August, 2020; ILEPA, "Livelihood Support", ILEPA Kenya, accessed on 10 October, 2020, http://www.ilepa-kenya.org/livelihood-support.php
37.   Pingo's Forum, interview, 11 August, 2020.

and perform well in school, which opened up a focus on Indigenous women and education. Through advocacy, CIPO engaged with the Bar Association in Cambodia and endorsed 10 Indigenous candidates to become lawyers, 7 of which were women. These women were accepted and are now practising law in Cambodia. But the story does not end there. The women lawyers are an inspiration to communities and now have their own law firm to support other people *pro bono* with funding from donors, still with close support from CIPO. Their organisation is the Cambodia Indigenous Women Working Group (CIWWG) and its members come from Bunong, Kroen, Tampoun, Prov, Por, Jarai, Kui and Chong provinces.[38]

The Indigenous Navigator's Small Grant Projects and SDGs 2, 3, 5, 6, 8, 9, 10 and 11

The SDGs are based on sustainability and development. As such, the Indigenous Navigator speaks directly to their achievement. The Indigenous Navigator's small grants have helped fund projects which ensure food sovereignty (SDG 2), health and well-being (SDG 3), gender equality (SDG 5), decent work and economic growth (SDG 8), industry, innovation and infrastructure (SDG 9), reduced inequalities (SDG 10), and sustainable cities and communities (SDG 11). In fact, the Indigenous Navigator's projects are flexible enough that, together, they address every SDG. Precisely, the projects link the SDGs to Indigenous Peoples' needs, and supplement the realisation of their rights, in agreement with UNDRIP.[39]

1.3 POLICY AND ADVOCACY

Just as sustainable development permeates the 2030 Agenda, which contains the SDGs, self-determination permeates the Declaration. As mentioned previously, Article 4 of the UNDRIP reasserts the right of Indigenous Peoples to self-government, but all parts of the Declaration require states to support and implement Indigenous Peoples rights. In other words, the Declaration, adopted by states, asks them to work hand in hand with Indigenous Peoples towards the fulfilment of their rights.

The Indigenous Navigator has proven useful in promoting good relations between Indigenous Peoples and other organisations or governments at all levels of incidence and in different ways. First, the Indigenous Navigator's tool provides government and organisations with indigenous data, sometimes not available to authorities. This fosters cooperation between key actors. For example, thanks to the Indigenous Navigator's community questionnaire Kapaeeng Foundation in Bangladesh satisfactorily commented on obtaining data from 25 different communities in the Chittagong Hill Tracts (CHT) for which there were no pre-existing quantitative records. As a result, non-governmental organisations and even national government bodies and authorities, both at the local and national level, now turn to Kapaeeng Foundation for data whenever they want to design a specific programme for Indigenous Peoples.

Training workshops and the strong focus on the Indigenous Navigator's advocacy component have been two other ways for partners to promote collaboration with other stakeholders. Returning to Bangladesh, in 2018, Kapaeeng Foundation and the ILO carried out a national training for the government on the

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38.   Cambodia Indigenous Women Working Group-CIWWG, "About us", CIWWG, accessed on 10 October, 2020, https://ciwwg.org/about-us/
39.   Indigenous Navigator, "Where are Indigenous Peoples Rights in the Sustainable Development Goals?", accessed on 10 October, 2020, https://indigenousnavigator.org/sites/indigenousnavigator.org/files/media/document/Navigator_UNDRIP-SDGs.pdf

Indigenous Navigator, which lasted two days and welcomed 30 officials.[40] Another prominent example was provided by the Lawyers' Association for Human Rights for Nepalese Indigenous Peoples (LAHURNIP). LAHURNIP used advocacy and the data obtained from the Indigenous Navigator to establish dialogue with the national government. As a result, Nepalese authorities created a five-year action plan that aims to meet Indigenous Peoples' needs and are currently working with LAHURNIP on its implementation.[41]

Finally, the projects sponsored by the Indigenous Navigator are also an opportunity for local authorities to get involved in Indigenous issues. An example of this are the storage sheds that the Indigenous communities of Jach'a Marka Tapacarí Cóndor Apacheta built in the municipalities of Pazña and Antequera, in Bolivia´s highlands. Through the Indigenous Navigator´s data collection process, these communities concretised and expressed their challenges regarding food security, particularly the need to keep their cattle healthy in order to address this issue and to strengthen their food sovereignty. The storehouses provide a solution to keep animals warm during harsh weather and to keep food fresh and suitable for the animals' fodder. In 2018, through alliance-building dialogues, the municipal authorities of Pazña were engaged in the project and decided to support the construction of storage sheds. The Municipal authorities' participation with the Indigenous Peoples and communities of the area, through a joint workshop organised by the Centre for Legal Studies and Social Research (Centro de Estudios Jurídicos e Investigación Social, CEJIS) was a powerful moment of both advocacy and documentation which cemented municipal involvement.[42]

The Indigenous Navigator and SDG 17

SDG 17 promotes partnerships to achieve the global 2030 Agenda. The Indigenous Navigator is a consortium of several organisations: the International Work Group on Indigenous Affairs (IWGIA), Asia Indigenous Peoples Pact (AIPP), Tebtebba Foundation in the Philippines, Forest Peoples Programme (FPP), Indigenous Peoples Major Group for Sustainable Development (IPMG), and the Danish Institute for Human Rights.[43] This international partnership, supported by the European Commission, inscribes itself within the SDG partnership platform initiatives. In addition, the consortium collaborates with local organisations, who work in turn with community leaders and members. It is a true multi-stakeholder effort.[44] The Indigenous Navigator is thus not only a partnership in itself, but also fosters partnerships and collaboration among its members, and between these and other actors, including national governments and the private sector. NGO alliances, support from other institutions, and the use of data generated through the Indigenous Navigator by other actors work directly to meet SDG 17's priorities.

40. Kapaeeng Foundation, "ILO and Kapaeeng Foundation Organised Training for Government Officials on Indigenous Navigator Framework and Tools", Kapaeeng Foundation, 6 August, 2018, accessed on 11 October, 2020, https://www.kapaeengnet.org/ilo-and-kapaeeng-foundation-organised-training-for-government-officials-on-indigenous-navigator-framework-and-tools/
41. LAHURNIP, interview, 7 August, 2020.
42. International Work Group for Indigenous Affairs (IWGIA), *Indigenous Peoples Report 2019* (Copenhagen, DK: International Work Group for Indigenous Affairs, 2019).
43. Indigenous Navigator, "About", accessed on 13 October, 2020, https://indigenousnavigator.org/what-is-the-indigenous-navigator/a-global-partnership
44. Sustainable Development Goals Partnership Platform, "Generating disaggregated indigenous community-data through the Indigenous Navigator to achieve the SDGs", accessed on 13 October, 2020, https://sustainabledevelopment.un.org/partnership/?p=29578

Facing COVID-19: How the Indigenous Navigator Proved Useful During the Pandemic

Several partner organisations used the Indigenous Navigator to address the challenges brought about by COVID-19. Using the data previously collected through questionnaires, partner organisations and communities were able to locate which communities were in urgent need for help. In order to carry out their activities in light of the pandemic, and help mitigate and prevent the spread of COVID-19, some partners were able to redirect their funding towards providing sanitation material to communities, such as masks, soap and hand sanitiser gel, including ONIC in Colombia.[45] Others, like ILEPA in Kenya, organised training workshops and created culturally and linguistically responsive material to ensure Indigenous communities could respond to the pandemic and had resources and information to protect themselves.[46]

These relationships helped to prioritise responses and information as the pandemic took hold. Notably, ONAMIAP in Peru was able to initiate and conduct talks with the national government to advocate for aid packages that meet the specific needs of Indigenous Peoples during the pandemic. They also used the data available to create content videos where Indigenous Peoples narrate their hardships and their solutions throughout the pandemic –in addition to counteracting the communication restrictions that social distancing imposed.[47] As for programmes, the Indigenous Navigator had already worked to support a project to build a water pan in Kenya. This water pan not only provided water to the community –especially women–, but also helped implement the hygiene and sanitation health measures that the government imposed nationwide to face COVID-19.

Summarising, ILEPA shared a powerful anecdote from implementing the Indigenous Navigator with their Indigenous counterparts in Kenya, saying that the Indigenous Navigator's projects are "what has been lacking. We have a lot of people doing a lot of software, capacity building, but tangible livelihood transformation interventions are minimal...We need to monitor over time for changes. Now, we have this light". In particular for COVID-19, ILEPA said that "by the time the COVID was here, we were already done with the data collection...The key here is to realign some of the activities that were already identified through the project...to what we thought at the moment was very critical".[48] Although ILEPA pointed out that periodic monitoring is needed to track what changes there have been, they also left it clear that the projects are transformative.

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45.   ONIC, interview, 19 August, 2020.
46.   ILEPA, interview, 5 August, 2020.
47.   See for example, a video where Andrés Inchunga (Community President, Junín) talks about how the COVID-19 pandemic affected his community's activities. Accessed on 20 October, 2020, https://www.youtube.com/watch?v=QnKS2_AH6jQ&feature=youtu.be
48.   ILEPA, interview, 5 August, 2020.

Indigenous Men and Women in Bolivia gather for a workshop on the Indigenous Navigator.
CREDIT: CEJIS

2. CHALLENGES

2.1 DEVELOPMENT AND INFRASTRUCTURE

As explained in the previous section, the UNDRIP seeks to guarantee the self-determination of Indigenous Peoples. Self-determination encompasses self-governance to determine and adopt adequate measures for development in accordance with each community's needs. More specifically, the Declaration sets in Article 20 that Indigenous Peoples shall "maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development".[49] Further, Article 21 specifies that not only development, but also improvement of "economic and social conditions,…education, employment, vocational training and retraining, housing, sanitation, health and social security" are included in self-determination.[50] Finally, Article 23 guarantees the right of Indigenous Peoples to "determine and develop priorities and strategies for exercising their right to development".[51]

The Indigenous Navigator is a tool specially tailored to support Indigenous Peoples reroute their efforts towards development initiatives that are meaningful to them. Through the questionnaire, Indigenous Peoples are able to locate with more accuracy their most urgent areas for action. Through the small grants, they are able to take that action thanks to the submission of proposals for projects that they design and lead. This innovative way of functioning allows Indigenous Peoples to claim their right to self-determination. This way, advances have been made in promoting the inclusive development of the Chhantyal Indigenous Peoples in Nepal or improving food security and biodiversity in San Pedro de Sotani, Peru.[52]

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49.   United Nations General Assembly (UNGA), "United Nations Declaration on the Rights of Indigenous Peoples" (New York: United Nations, 2007).
50.   *Idem.*
51.   *Idem.*
52.   Pilot Project Overview. unpublished, The Indigenous Navigator.

In Nepal, the Asia Indigenous Peoples Pact and the Nepal Chhantyal Association (NCA), led by LAHURNIP, explicitly focus on human development through the participation of the Chhantyal community in decision making processes that take place in Baglung district. This participation is not only framed by FPIC, but also by technical support from LAHURNIP, with the goal of enhancing social empowerment, especially for women. Meanwhile, in Peru, the foci of development are on health and wellbeing at the local level, as well as the protection of the environment and sustainable use of natural resources. Figure 1 shows the perceptions on access to water and sanitation services of the communities that participated in the Indigenous Navigator's survey. Although they do not reflect official statistics nor the reality of the entire Indigenous population in Peru, these issues are central to the Indigenous community of San Pedro de Sotani because, due to aggressive land exploitation, water has become scarce, and so has food. Through the Indigenous Navigator's grant, the community was able to propose the construction of a water tank for organic aquaculture, ensuring thus food and protection of the environment.


Note: Data correspond to the average by country for communities reporting. Countries not reported have no information. Figure created using questions T2-V96 and T2-V97.
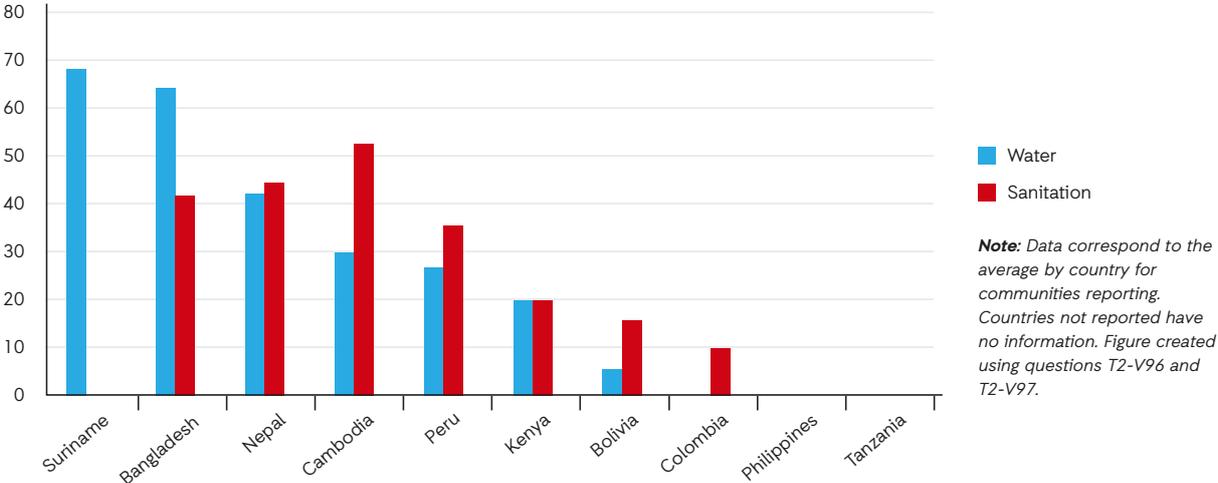
Figure 1: Access to Water and Sanitation

Figure 1: Access to water and sanitation based on perceptions of the communities that participated in the Indigenous Navigator. The figures show that none of the Indigenous Peoples that took part in the survey reported to have complete access to water, and that discrepancies range from almost 70% in Suriname, to 0% in Tanzania. However, communities in Suriname reported 0% in access to sanitation, just like communities in Tanzania. Indigenous peoples in Southeast Asian countries report the highest degrees of access to sanitation, but these approximately range only between 40% and 50%.

However, Indigenous communities face continuing challenges. Isolation, insufficient health services, lack of job opportunities, lack of telecommunications infrastructure, poor quality education, and migration, are some of the issues that constantly come up around the world and are often related to one another.[53] These issues are reflected in the perceptions on access to health facilities reported in Table 1. In Suriname, for instance, VIDS works with villages along the coast, but also in the south of the country. Reaching out to those communities is extremely costly and slow. In their own words: "there are no regular flights to the south. So, you have to shuttle a plane to the south, and that is more expensive than...paying a ticket to Holland".[54] Isolation also affects the arrival of reliable and up-to-date information, as OKANI explained for Cameroon, where Indigenous Peoples were misinformed about the COVID-19 pandemic.[55]

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53.   Interviews to 11 of the Indigenous Navigator's partnering organisations, July and August, 2020.
54.   VIDS, interview, 11 August, 2020.
55.   OKANI, interview, 7 August, 2020.

Country	Highly Accessible	Accessible	Moderately Inaccessible	Inaccessible	Highly Inaccessible
Bangladesh	0	4	24	28	44
Bolivia	17	44	39	0	0
Cambodia	0	0	18	55	27
Cameroon	14	26	29	26	6
Colombia	25	25	0	25	25
Kenya	0	0	50	0	50
Nepal	10	10	50	30	0
Peru	0	11	56	11	22
Philippines	0	0	100	0	0
Suriname	36	36	18	0	9
Tanzania	0	0	0	100	0
TOTAL	**10**	**18**	**31**	**24**	**17**

Note: *Data correspond to the percentage of communities reporting different levels of accessibility by country by those communities reporting. These are not official state data nor reflect the country's overall Indigenous population. Table created using question T2-V117.*

Table 1 How accessible are health facilities for your community?

Table 1: *Reports the degrees of accessibility to health facilities in the communities where the Indigenous Navigator's survey was applied. The overall figures show that only 28% of communities report highly accessible or accessible, while 72% report some degree of inaccessibility. South America is the region with the highest reported accessibility, because, even while the numbers are low, in Bolivia, Colombia, and Suriname over 50% of communities report accessible health facilities. On the other hand, communities in Bangladesh, Cambodia, Kenya, the Philippines, and Tanzania are the most highly impacted in terms of accessibility. Access to health facilities is key in terms of daily life and can be particularly serious in the current context of COVID-19.*

Isolation and lack of communication also prevent progress in the fields of literacy and education, especially for girls. In Indigenous communities which reported to the Indigenous Navigator, only about 40 per cent of the population are formally literate. In Kenya, ILEPA highlighted the difficulties that communities with low levels of literacy must sort out. To begin with, the government usually communicates through English and Swahili. This became evident in 2020 when health briefings to inform the masses about the pandemic only came out in those two languages. Thanks to the Indigenous Navigator, ILEPA further noticed that, in one community of about 15,000 people, less than 10 girls had attained secondary education. More access to education, as well as role models to encourage girls to study, may be among the solutions to this problem.[56] To add up, during the COVID-19 pandemic, the adoption of online education increased the gaps in access. Most organisations reported on this in Asia, Africa, and Latin America. As CEJIS in Bolivia commented, this is a kind of "discrimination", since only those with access to the Internet –and even to energy considering that some communities do not even have electricity– could continue their studies.[57]

Poor local conditions push Indigenous individuals to leave their hometowns to pursue studies or look for new jobs. To name one case, in the Philippines, Tebtebba Foundation depicted multiple contrasts between rural and non-rural Indigenous Peoples. In non-rural areas, Indigenous individuals have better access to quality education, but life in cities is harder for college students when it comes to finding jobs

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56. ILEPA, interview, 5 August, 2020.
57. CEJIS, interview, 7 August, 2020.

to keep pursuing their degrees. Access to water and health services is noticeably better in communities closer to villages because health centres are located there. In all, cities do not have Indigenous data and are not capable of responding to Indigenous needs. The clearest example came to light during the initial social distancing period of the pandemic, when Indigenous individuals who needed to go back home became stranded due to the sudden measures, while others lost their jobs.[58] If the COVID-19 pandemic contributed somehow to Indigenous causes, it was to stress out even more the obstacles to development and the lack of infrastructure that Indigenous Peoples meet every day.

The Indigenous Navigator's Small Grants Projects and SDGs 1, 3, 4, 6, 7, 8, 9 and 11

The small grants component of the Indigenous Navigator currently support pilot projects related to health and wellbeing; education, language and culture; income, production and food sovereignty; land tenure, environmental protection and access to natural resources; and empowerment of women and youth.[59] All these topics are related to the SDGs. SDG 1 aims to eradicate poverty and, to do so, it must empower Indigenous Peoples by coordinating initiatives with the UNDRIP's Articles 20 and 21 mentioned above. SDG 3 on health and wellbeing and SDG 4 on education relate to the same principle, while SDG 6 on clean water and sanitation, SDG 7 on clean and affordable energy, and SDG 9 on industry, innovation and infrastructure focus more on the improvement of living conditions. To achieve development, Indigenous Peoples must reach SDG 11 on sustainable cities and communities, and the Indigenous Navigator helps through the projects it funds.

2.2 DISPOSSESSION

As provided in UNDRIP, dispossession is a core theme for Indigenous peoples. First, Article 26 states that "Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired",[60] while Article 27 provides that Indigenous land tenure systems be recognised by national laws.[61] With regard to forced removal, Article 10 states that "Indigenous peoples shall not be forcibly removed from their lands or territories" and that "no relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation".[62] Furthermore, indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for lands, territories and resources which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent (Article 28).[63] Finally, the UNDRIP states that "States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent" (Article 29).[64]

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58. Tebtebba Foundation, interview, 28 August, 2020.
59. Small grants scheme, unpublished, The Indigenous Navigator
60. United Nations General Assembly (UNGA), "United Nations Declaration on the Rights of Indigenous Peoples" (New York: United Nations, 2007).
61. Idem.
62. Idem.
63. Idem.
64. Idem.

Despite the central place that lands, territories, and resources occupy in the UNDRIP, the issue of land for Indigenous Peoples is perhaps the most contested one. Figure 2 displays the percentage of communities recognised as legal entities among those that participated in the Indigenous Navigator. As can be seen, this situation varies from country to country. Fear that recognition and protection of collective land rights could undermine state sovereignty or national unity, or interfere with state policies in areas such as nature conservation, infrastructure development, energy or natural resource extraction, are some common arguments against the enforcement of the articles above. Laws and policies in these areas are often developed without the participation of Indigenous Peoples and their implementation may endanger Indigenous peoples' very existence. For example, in Tanzania, huge swaths of the land have been declared conservation areas – including the lands where hunter-gatherers and pastoralists have traditionally carried out their livelihood activities– and, as a result, many are facing displacement. While some men are able to escape the situation, women and children are more vulnerable to being left behind without any economic means of subsistence.[65]


Note: Data correspond to the average by country based on data from the communities that participated in the IN. Countries not reported have no information. Figure created using question T2-V72.
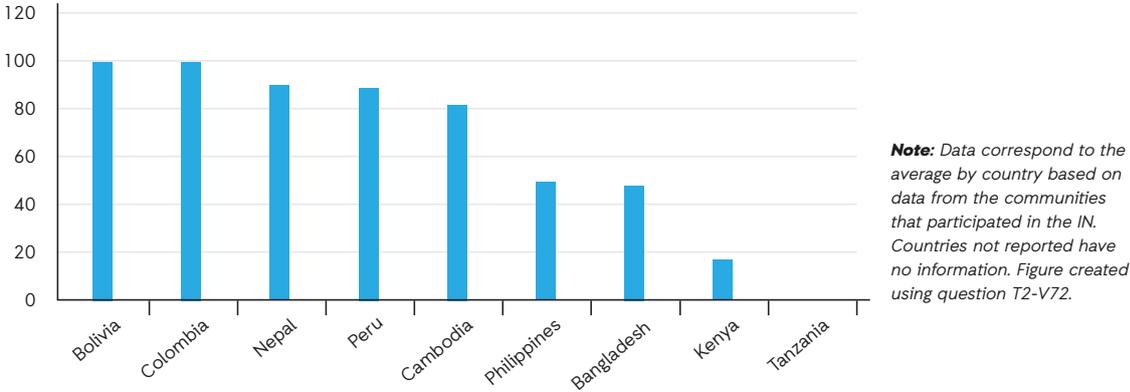
Figure 2: Percentage of communities recognized as legal entities

Figure 2: Recognition as legal entities. Of communities reporting in the Indigenous Navigator, all communities in Bolivia and Colombia are recognized as legal entities, while this percentage is around 80% and 90% for Nepal, Peru and Cambodia. On the other hand, communities in the Philippines and Bangladesh report 50% of legal recognition, while communities in Kenya and Tanzania report only 20% and down to 0%, respectively.

Another example is that of Suriname, where the state has launched a Commission for Demarcation to determine and legally recognise Indigenous territorial limits in a draft law, but this law has seen no formal movement forward since 1 October 2019. Although Indigenous Peoples can access the forest, resources are becoming scarcer because non-Indigenous individuals and businessmen are buying them.[66]

As a final example among many others, in Kenya, two highways are being built across Ogiek territory. Not only is this project reported to benefit passers-by and not Indigenous communities, but it is also destroying natural resources and the forest which carry spiritual meaning to the Ogiek.[67]

65.   Belkacem Lounes, "Tanzania". *The Indigenous World 2020* (Copenhagen, DK: International Work Group for Indigenous Affairs, 2020).
66.   Max Ooft, "Suriname". The Indigenous World 2020 (Copenhagen, DK: International Work Group for Indigenous Affairs, 2020).
67.   Michael Tiampati, "Kenya". The Indigenous World 2020 (Copenhagen, DK: International Work Group for Indigenous Affairs, 2020).

The Indigenous Navigator and SDGs 2, 13, 15 and 16

SDG 2 on Zero Hunger controls for the strengthening of systems that improve the environment and prevent climate change (Indicator 2.4), while SDG 13 deals directly with taking action against climate change.[68] The Indigenous Navigator supports SDGs 2 and 13 through projects such as the one on protection and conservation of forests for groundwater recharge, access to water and human consumption in La Asunta community in Lomerío, Bolivia.[69] In Bolivia, access to land titles is collective,[70] which allows for the implementation of the initiative. Further, SDG 13 deals with life on land, notably the sustainable management of forests, soil, and biodiversity.[71] SDG 13 is directly related to the Declaration´s Articles 26 to 29 mentioned above, and the Indigenous Navigator works towards supporting the rights to land of Indigenous Peoples to also strengthen their view as positive guardians of nature. In Tanzania, for instance, the Indigenous Navigator has a project to increase land and resource access for Akie[72] communities, primarily for their livelihood, but also to disprove the commonly held belief that Indigenous Peoples harm the land. PINGO´s Forum is also working against this prejudice by documenting cases where Indigenous Peoples protect the environment thanks to their traditional techniques; however, as they expressed, this is the challenge.[73]

2.3 MARGINALISATION AND ASSIMILATION

The role of states in making the UNDRIP effective is crucial. Not only are states mentioned in every aspect of the Declaration as accountable to help Indigenous Peoples implement their rights,[74] but their support is also necessary to protect Indigenous Peoples as individuals and as collective entities. Figure 3 shows four charts related to how the Indigenous communities that participated in the Indigenous Navigator's surveys perceive discrimination as Indigenous, or based on gender, age, or income. States must empower Indigenous Peoples by providing effective and culturally appropriate communication, promoting gender equality, and eradicating violence, discrimination and threats against Indigenous knowledge and culture. Failure or indifference to provide this type of protection leads to the socio-economic marginalisation and exclusion of Indigenous populations.

The Indigenous Navigator´s data can be used to inform states on the situation of the Indigenous Peoples that live within their borders to be able to ensure the appropriate enforcement of their rights. It is a tool that aims to fill information gaps while enhancing cultural understanding. For instance, in the Philippines, the national government has made efforts to improve data disaggregation by including an indicator for Indigenous populations in its census. However, the variable adopted in the census relates to ethnicity, and neither that classification nor the quantitative methodologies used at the national level make sense to Indigenous communities.[75] Tebtebba Foundation, the partner of the Indigenous Navigator in the Philippines,

68. Indigenous Navigator, "Where are Indigenous Peoples Rights in the Sustainable Development Goals?, accessed on 10 October, 2020, https://indigenousnavigator.org/sites/indigenousnavigator.org/files/media/document/Navigator_UNDRIP-SDGs.pdf
69. Pilot Project Overview. unpublished, The Indigenous Navigator.
70. Article 393 of the Bolivian Constitution reads (translation from Spanish): "The state recognises, protects and guarantees the individual and community or collective property of the land, so long as this performs a social or a socio-economic function, accordingly". See "Constitución Política del Estado Plurinacional de Bolivia" (La Paz, BE: Bolivian Government, 2009), accessed on 22 October, 2020, https://sea.gob.bo/digesto/CompendioNormativo/01.pdf
71. Indigenous Navigator, "Where are Indigenous Peoples Rights in the Sustainable Development Goals?", accessed on 10 October, 2020, https://indigenousnavigator.org/sites/indigenousnavigator.org/files/media/document/Navigator_UNDRIP-SDGs.pdf
72. Pilot Project Matrix, unpublished, The Indigenous Navigator.
73. PINGO's Forum, interview, 11 August, 2020. To find out more on PINGO's Forum's work, see https://www.pingosforum.or.tz/
74. United Nations General Assembly (UNGA), *United Nations Declaration on the Rights of Indigenous Peoples* (New York: United Nations, 2007).
75. Tebtebba Foundation, interview, 28 August, 2020.

is striving to introduce the Indigenous Navigator to the competent census authorities to ensure that Indigenous Peoples are not marginalised or excluded from certain policies due to the current ethnicity variable in the census.

Another serious challenge is the situation of violence that a country may be experiencing at the national scale, but which ends up affecting Indigenous Peoples more than other populations because they already suffer from century-old, de facto marginalisation practices and are thus more vulnerable to external attacks. Some of these situations are irreparable, such as rapes and murder. An example of this is the situation that some communities in Colombia experienced during the COVID-19 social distancing period. In early August, 2020, a group of young people who had returned home because of the pandemic organised a gathering at night. While they were in their territories celebrating, a group of armed men arrived and killed nine of them. The authorities arrived too late to document the case, which was but one among some other crimes committed in the region, all due to the presence of drug traffickers in the Awa and surrounding Indigenous territories.[76] Another everyday phenomenon is that experienced by young Indigenous girls in Cameroon, who prefer to drop out of school rather than being molested by passers-by on the long journey to their educational establishments.[77] In these cases, the Indigenous Navigator's advocacy component serves to bridge the gap between authorities and Indigenous Peoples.

Finally, assimilation is still observed in a few cases. For instance, despite the progress made in Latin America on how intercultural establishments provide Indigenous Peoples with the opportunity to learn in their own languages, many schools still follow the national curriculum and prioritise Spanish as the language of instruction.[78] This situation fosters and encourages assimilation more than it supports self-determination. In Peru, ONAMIAP and Perú Equidad indicated that this issue came out in the results of the Indigenous Navigator's surveys.[79] Having intercultural schools teaching mainly in Spanish contributes to language loss in the communities, let alone in cities. Both organisations also highlighted that, thanks to the results from the Indigenous Navigator, they are now able to propose policies that revitalise Indigenous culture.[80]

An Indigenous boy attends class in Perú.
CREDIT: PABLO LASANSKY / IWGIA

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76.   ONIC, interview, 19 August, 2020.
77.   Boys are also lured to work in the fields on their way to school, which increases dropout rates. OKANI, interview, 7 August, 2020.
78.   See Luis Enrique López, "Indigenous Intercultural Bilingual Education in Latin America: Widening Gaps between Policy and Practice", in *The Education of Indigenous Citizens in Latin America*, ed. Regina Cortina (Bristol, Buffalo and Toronto: Multilingual Matters, 2014), 19-49.
79.   ONAMIAP and Perú Equidad, interview, 5 August, 2020.
80.   *Idem.*
81.   United Nations General Assembly (UNGA), "United Nations Declaration on the Rights of Indigenous Peoples" (New York: United Nations, 2007).

Figure 3: Percentage of Indigenous individuals reporting discrimination

Identity as an Indigenous person
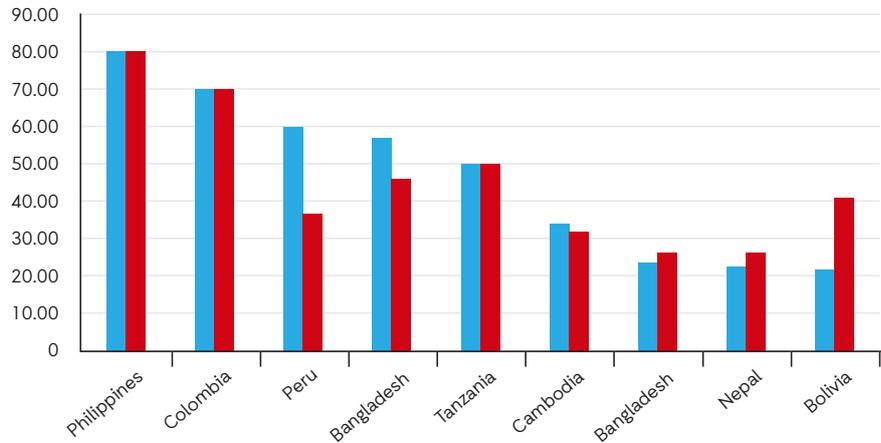

Gender
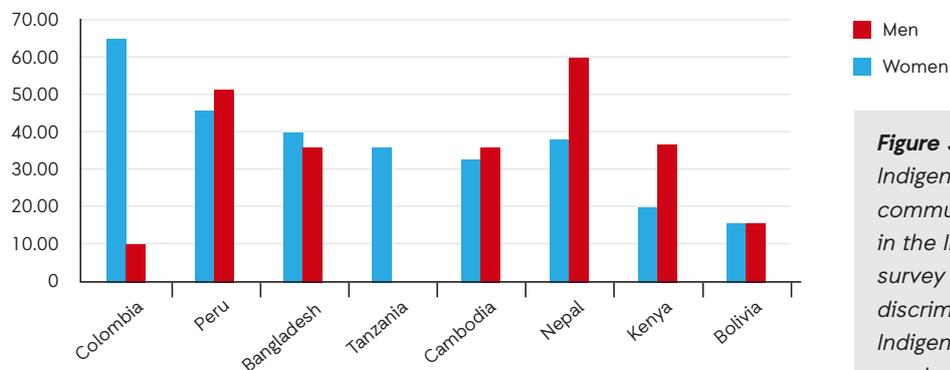
Age
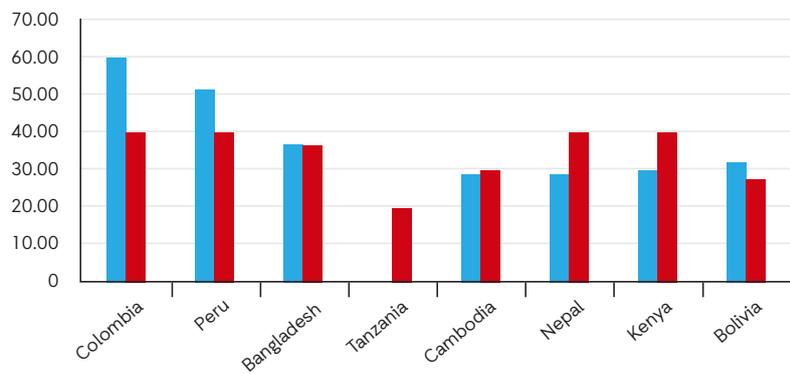
Income
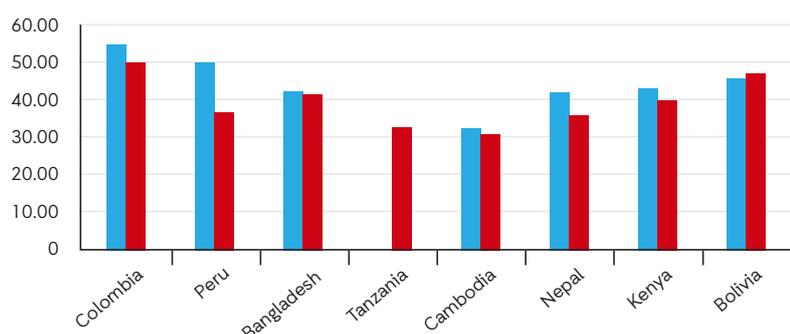
Figure 3: Percentage of Indigenous individuals from the communities that participated in the Indigenous Navigator's survey who reported discrimination, whether as Indigenous, or based on gender, age or income. With respect to discrimination regarding identity as an Indigenous person, results are quite high and similar for men and women. Only Indigenous individuals in Peru and Bangladesh have a clear difference, being women more discriminated than men. On the other hand, Bolivia is the only country with a significant gap in detriment of Indigenous men. Regarding magnitudes, the individuals that participated in the Indigenous Navigator's survey in Nepal, Kenya, and Bolivia reported around 20% of women being discriminated on this dimension, while in the Philippines, Colombia, and Peru this percentage is over 60%.

Note: Data correspond to the country average by community covered by the Indigenous Navigator. Countries no reported have no information regarding discrimination. Figure created using questions T2-V14 and T2-V15.

The Indigenous Navigator and SDGs 10 and 16

Through the Indigenous Navigator, Indigenous Peoples produce their own data, and then facilitated by the tools and resources of the portal conduct analysis and make that data theirs by using it for project, advocacy and/or policy purposes. In other words, data ownership enables dialogue between Indigenous Peoples and the pertinent authorities for their human development. This process reinforces SDG 10 on inequality reduction, and SDG 16 on peace, justice, and strong institutions. SDG 10 connects with the UNDRIP in the political, economic and social rights of Indigenous Peoples to lead their institutions and development, especially without discrimination (Article 17).[81] Discrimination was mentioned by the Indigenous Navigator's partner organisations several times, which indicates that equality is yet to be achieved. The organisations used the term in relation to access to education and working conditions in Colombia, Bolivia and Cameroon, and in this latter and the Philippines with market conditions.[82] To this regard, OKANI focused on how women's produce is equal in quality but not equally valued inside Cameroon's local markets:

> *"when an Indigenous woman is seen in a farm market..., she is going to be led to sell at lower prices. There is no standardization of product prices. Indigenous women always experience this type of frustration and discrimination when entering the market, and that makes it impossible to notice progress in economic development through the produce of Indigenous women's fields".[83]*

Finally, Tebtebba Foundation explained how discrimination still takes place in medical spaces in the Philippines: "When a member of their community gets sick and they go to the hospital, they're given the least attention. They're given the least attention in terms of medical services".[84] Therefore, the Indigenous Navigator's advocacy component empowers Indigenous institutions to become stronger and sets Indigenous Peoples on the track towards more equal access to public goods.

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

82. Interviews of the Indigenous Navigator's partnering organisations, July and August, 2020.
83. OKANI, interview, 7 August, 2020.
84. Tebtebba Foundation, interview, 28 August, 2020.
85. José Francisco Calí Tzay, "Report of the Special Rapporteur on the Rights of Indigenous Peoples", *José Francisco Calí Tzay* (New York: United Nations, 2020).

Facing COVID-19: How Indigenous Peoples Made Use of their Resources in Response to the Pandemic

Despite the challenges above, Indigenous Peoples have proven to be resilient and resourceful. As the Special Rapporteur on the Rights of Indigenous Peoples, Francisco Calí Tzay, explained in his 2020 report to the General Assembly, Indigenous Peoples suffered from physical health issues that made them more vulnerable to the virus; were prone to mental health issues due to overcrowded housing; were misinformed on the virus; could not have access to medical services due to costs, distance, or language issues; and lacked data on COVID-19 testing.[85]

Some of the Indigenous Navigator's organisations used the tool to make up for missing data or to address communication and service issues, as seen before, but Indigenous Peoples themselves were also able to adapt at two levels. First, they made use of their traditional knowledge and customs. For example, most of them were able to return to their communities and self-isolate to prevent the virus from coming in, as in the Peruvian Amazon and highlands, or in Nepal.[86] Others returned to their traditional healing methods to make up for the lack of medical services, or implemented traditional methods to boost their immunity, such as meat-eating in Kenya.[87]

Second, Indigenous Peoples were also able to adapt their customs to social distancing constraints, or quickly implement strategies to face the challenges brought by COVID-19. Still in Kenya, where communities celebrate coming of age ceremonies in large groups, they began celebrating within neighbourhoods, but always placing the stages of life at the centre of community life.[88] To make up for a living, Indigenous Peoples proved industrious in business. In Suriname, some communities used to sell crab to Guyana but, due to border closures during the pandemic, they could not do so anymore, so they redirected their sales to national buyers, discovering in this way a new market for their products.[89] Another example was in Bangladesh, where women in the Chittagong Hill Tracts kept up with their handcraft business by selling online.[90] Also, in Bangladesh, communities built quarantine houses to isolate community members who were infected with the coronavirus.[91] Finally, in Bolivia, once the government decided to stop providing schooling at the national level, teachers in communities began knocking on students´ doors to distribute educational material, which they retrieved the following week, showing their commitment to education.[92] Although the Indigenous Navigator served as back up of some of these initiatives, Indigenous Peoples and their traditional livelihoods were at the core of these inspiring, powerful strategies.

accessed on 24 October, 2020, https://undocs.org/en/A/75/185
86. ONAMIAP and Perú Equidad, interview, 5 August, 2020; LAHURNIP, interview, 7 August, 2020.
87. ILEPA, interview, 5 August, 2020.
88. *Idem*.
89. VIDS, interview, 11 August, 2020.
90. Kapaeeng Foundation, interview, 6 August, 2020.
91. *Idem*.
92. CEJIS, interview, 7 August, 2020.
93. Interviews to 11 of the Indigenous Navigator's partnering organisations, July and August, 2020.

Indigenous Women travel to a community meeting.
CREDIT: ENA ALVARADO MADSEN

3. NEXT STEPS

3.1 IMPROVEMENTS OF THE INDIGENOUS NAVIGATOR

The challenges previously discussed, as well as the COVID-19 pandemic, pointed towards ways to improve the Indigenous Navigator. Several partner organisations were able to use the tool during the pandemic, but they could only do so in areas where staff were already working in place, and who stayed there during the lockdowns.[93] Mobility restrictions left out many other Indigenous communities which were in need of support to target their most critical challenges but did not have staff from partner organisations in their areas. To address the issue, CEJIS in Bolivia is already working independently to implement the Indigenous Navigator in other regions.[94] In addition to these initiatives, it is essential to work towards making the Indigenous Navigator available to all communities, even when they are not carrying out specific projects. To this regard, ILEPA in Kenya conceded that "it was useful that the Navigator was adaptable to the immediacy of the needs that communities [were] experiencing".[95] However, OKANI in Cameroon commented: "we need to think about what can be done to extend a different type of flexibility to other communities which are not only those that we know through the data from the Indigenous Navigator".[96] In other words, the Indigenous Navigator's tool should be more flexible in terms of access to better respond to emergency situations, as was the case of the sudden social distancing due to the pandemic.

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94. CEJIS, interview, 7 August, 2020.
95. ILEPA, interview, 5 August, 2020.
96. OKANI, interview, 7 August, 2020.
97. LAHURNIP, interview, 7 August, 2020.

However, the Indigenous Navigator's online resources are already on their way to become more accessible to different audiences. As LAHURNIP indicated, the Indigenous Navigator's internet portal should be available to governments so that they can consult data on Indigenous Peoples and design programmes adapted to them.[97] Conversely, the portal should be available to Indigenous communities and be less internet dependent, since this is an obstacle for access in places with low internet connectivity.[98] Further, qualitative data should accompany quantitative analyses, and training material could make use of charts, images, or be linguistically and culturally relevant.[99] In fact, in Cambodia, CIPO is already working on the making of a book and yearly monitoring reports for future reference.[100] This reflects the will of Indigenous Peoples and local partners to turn the Indigenous Navigator into a sustainable tool.

Having the goal of sustainability in mind, the Indigenous Navigator should enable the periodic application of questionnaires to keep data up-to-date, and to respond to shifting needs.[101] For instance, after the pandemic arrived, ONAMIAP and Perú Equidad saw the need to adapt the Indigenous Navigator to achieve the SDGs by 2030, especially poverty eradication and economic development.[102] To this end, special emphasis should be put in adapting the questions to monitor the job situation of Indigenous Peoples, as well as to retrieve gender-related data, both in rural and urban areas.[103] In view of this, CIPO is planning "to collect data every year" so that it can become "the baseline of what [they] are having now, and maybe in three years [they] will do it again because [they] will see what changes are happening".[104] ONAMIAP complemented CIPO's view by emphasising the need to follow up on emergency situations until they have been solved. With regard to the COVID-19 pandemic, they pointed out that "it will be necessary for evaluations and monitoring to take place later, not in the upcoming months, to see the real effect… and then it will be good to have all helping hands available to make [the situation] visible and be able to provide help in real time".[105]

Finally, gender issues prevail in most Indigenous communities. It is difficult, for instance, to account for gender-based violence due to the taboos that this topic imposes within communities themselves, or because cultural practices reproduce gender disparities. A practical way to control for this issue is the example of Suriname, where villages with women leaders watch out for gender-based violence, but it is not the case in villages with male leaders.[106] In these situations, the Indigenous Navigator's trainings and workshops to raise awareness among men on how much women contribute to the community have led to further dynamics that make use of what they learned in a culturally relevant way. Cambodia is one example of this:

> "[We] do this small analysis on gender roles. We identify, for example, a product, then we identify the role that women play and what kind of role men play, to practise what the role of men is and what the role of women should be so then, in the end, men also understand."[107]

Another solution is that adopted by PINGO's Forum in Tanzania: "we have a programme on gender-based violence. We support the government or the police department to strengthen what they call 'the women desk' in every police station to ensure that somebody can listen to the grievances that women have, but also ensuring that women are reporting the violation of their rights".[108] PINGO's Forum's programme also acts against forced marriage for girls who should be attending school.[109]

98.   ILEPA, interview, 5 August, 2020.
99.   *Idem;* Tebtebba Foundation, interview, 28 August, 2020.
100.   CIPO, interview, 31 August, 2020.
101.   *Idem;* ILEPA, interview, 5 August, 2020.
102.   ONAMIAP and Perú Equidad, interview, 5 August, 2020; LAHURNIP, interview, 7 August, 2020.
103.   Interviews of the Indigenous Navigator's partnering organisations, July and August, 2020.
104.   CIPO, interview, 31 August, 2020.
105.   ONAMIAP and Perú Equidad, interview, 5 August, 2020.
106.   VIDS, interview, 11 August, 2020.
107.   CIPO, interview, 31 August, 2020.
108.   PINGO's Forum, interview, 11 August, 2020.
109.   *Idem.*
110.   United Nations General Assembly (UNGA), "United Nations Declaration on the Rights of Indigenous Peoples" (New York: United Nations, 2007).

Improving the Indigenous Navigator and SDGs 1, 5, and 16

Through the COVID-19 experience, the Indigenous Navigator proved to be useful enough to respond to many situations around the world. However, the pandemic also unveiled that monitoring poverty among Indigenous Peoples will be a challenge to which the tool needs to adapt and respond. Further, SDG 5 on gender equality is in line with the UNDRIP's Article 22, which calls for the protection of Indigenous elders, women, children, youth, and persons with disabilities, especially from violence.[110] Because certain instances of violence within communities may be socially accepted, obtaining data related to violence is a challenge. However, the Indigenous Navigator's multiple methods to collect data, including visits to houses when recommended, have made improvement in that aspect. Ensuring the equal political participation of women to achieve SDG 16 (peace, justice and strong institutions) is also of central importance, and the reason for which some partners like ONIC in Colombia have begun to work on achieving parity representation in the Indigenous Navigator's workshops,[111] a first step towards achieving equality in civil participation.

3.2 CONNECTING THE INTERNATIONAL WITH THE LOCAL

Several partners mentioned that Indigenous Peoples have obtained effective results from the Indigenous Navigator's tools, workshops, and small grants projects, many of which have also directly involved the participation of local authorities and, in some cases, national governments. Nonetheless, more work is to be done towards increasing partnerships and reinforcing incidence with governments, as well as enhancing international visibility, both to achieve the SDGs and implement the UNDRIP in every community.

A few initiatives from organisations to connect the international with the local are already underway. For instance, ONAMIAP has been very active in engaging with the government at several levels and through different means, including online platforms and social media, to achieve the SDGs. They have also been in touch with national SDG implementers and presented at the annual High Level Political Forum at the United Nations.[112] However, other cases like Bangladesh, Tanzania or Kenya, have not seen Indigenous Peoples mentioned in their voluntary national reports despite their efforts.[113]

Another plausible audience for engagement are stakeholders in the private sector. In Bolivia, CEJIS has been using the Indigenous Navigator to write proposals that show the connection between the UNDRIP, the World Conference on Indigenous Peoples (WCIP)[114] and the SDGs to create independent initiatives that involve private donors for human development.[115] International cooperation is a potential area of use for the Indigenous Navigator.

Finally, more Indigenous representation in government bodies will increase community development and self-determination. Despite the efforts by ONAMIAP mentioned in the previous paragraph, Peru's current administration does not have Indigenous representatives in parliament.[116] A way to ease this type

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111. ONIC, interview, 19 August 2020.
112. ONAMIAP and Perú Equidad, interview, 5 August, 2020.
113. Interviews of the Indigenous Navigator's partnering organisations, July and August, 2020.
114. Also mentioned in the introduction, the World Conference on Indigenous Peoples (WCIP) took place in 2014 between states to take effective measures to implement UNDRIP. Accessed on October 25, 2020, https://www.un.org/en/ga/69/meetings/indigenous/#&panel1-1
115. At the time of the interviews, negotiations were still underway. CEJIS, interview, 7 August 2020.
116. ONAMIAP and Perú Equidad, interview, 5 August, 2020,. For more information, see: http://www.congreso.gob.pe/index.php?Kfn=gruposparlamentarios&K=40&File=/Docs/spa/gruposparlamentarioslista.html (accessed on 25 October, 2020).
117. Kapaeeng Foundation, interview, 6 August, 2020.

of circumstances is to create programmes that link Indigenous leaders with governments, as Kapaeeng Foundation suggested.[117] That way, Indigenous leaders can take the data gathered by the Indigenous Navigator directly to the competent authorities, a process that not only empowers Indigenous Peoples through self-determination, but also fosters meaningful participation in decision-making processes with a view to obtain FPIC.

An Indigenous Navigator that Connects the International with the Local: SDG 17

Thanks to the Indigenous Navigator, as well as to its partners, Indigenous Peoples have become aware of their international human rights and the SDGs. Some of those SDGs are of particular importance to them. In Tanzania, for instance, PINGO's Forum highlighted that SDG 16 was a priority for the country's Indigenous Peoples.[118] Like in many other cases, strong institutions that protect Indigenous Peoples are necessary to achieve justice and dignifying life conditions. However, the UNDRIP and the SDGs are tools for Indigenous Peoples not only to defend themselves, but to contribute to a global and harmonious sustainable development. Indigenous ancestral knowledge, resourceful ways in times of crisis, resilience to adversity, and geniality to create and re-create development without damaging the environment are exemplifying reactions to the world's current challenges. SDG 17 is about creating partnerships to achieve the 2030 Agenda. The Indigenous Navigator is already operating towards that end. As states, the private sector, NGOs, and other stakeholders also strive to meet the SDGs in time, they might want to turn around to listen to Indigenous Peoples and work together. As VIDS concluded: "the SDGs don't talk about communication, but communication is at the heart of everything. You can't get anything done without a good communication strategy".[119]

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118. PINGO's Forum, interview, 11 August, 2020.
119. VIDS, interview, 11 August, 2020.