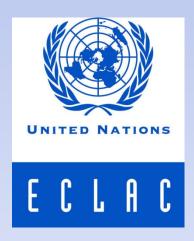
# Lessons learned and best practices in providing social protection to indigenous peoples in Latin America and the Caribbean



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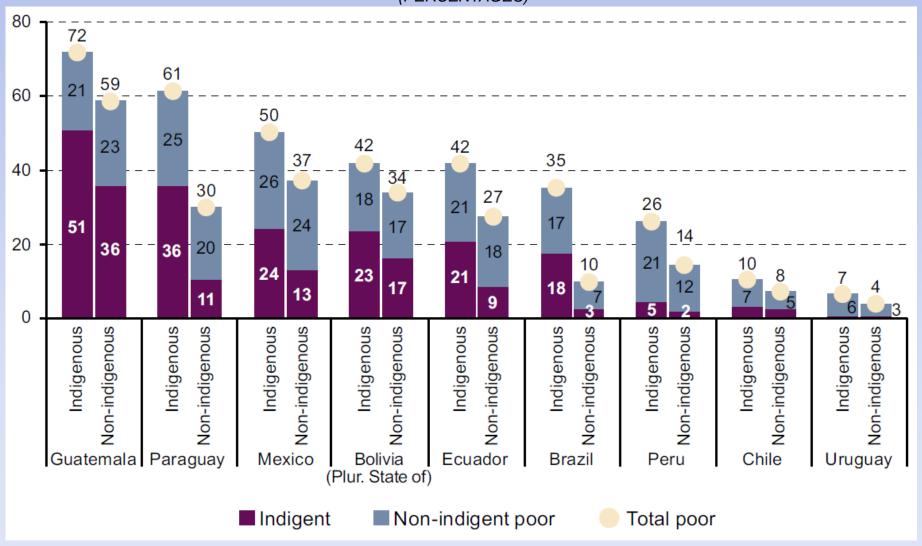
Social Development Division Economic Commission for Latin America and the Caribbean (ECLAC)

#### Indigenous peoples in Latin America

- Around 2010, 44.5 million persons belonging to 826 indigenous peoples (8.3% of the total population)
  - Bolivia 62.2%, Guatemala 41.0%, Peru 24.0%, Mexico 15.1%, Panama 12.3%
- About 50% live in rural areas
- At least until the beginning of the 20th century, State action towards indigenous people consisted in repression and expropriation of their land

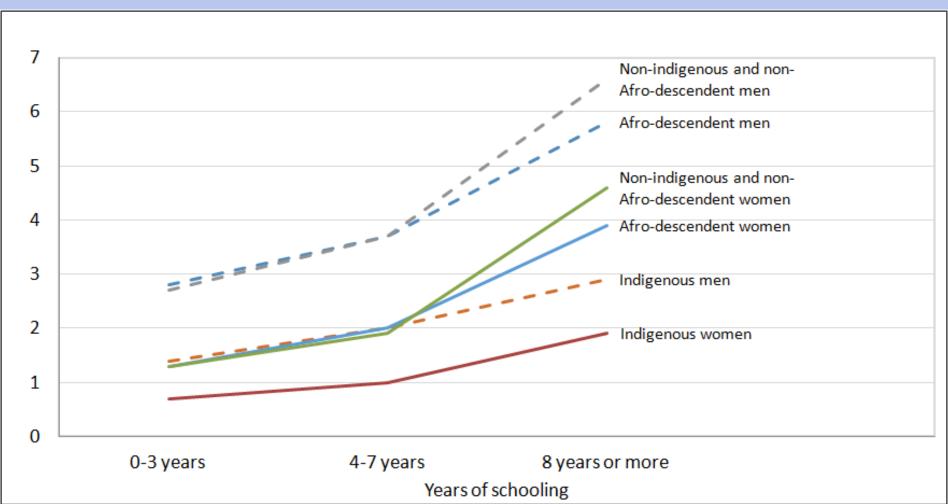
### Poverty and extreme poverty are more acute among indigenous peoples

LATIN AMERICA,
INCOME POVERTY RATES IN THE INDIGENOUS POPULATION AND IN THE NON-INDIGENOUS POPULATION, 2014
(PERCENTAGES)



## Labour income disparities: indigenous women are on a lower rung of the income ladder at all levels of education

LATIN AMERICA (9 COUNTRIES): LABOUR INCOMES BY SEX, RACE/ETHNICITY AND YEARS OF SCHOOLING, NATIONAL TOTALS, AROUND 2013 (MULTIPLES OF THE POVERTY LINE)

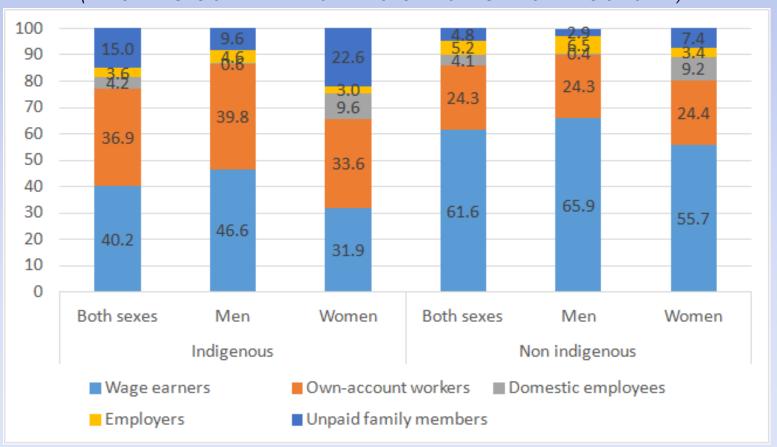


Source: ECLAC (2015), Social Panorama of Latin America 2015.

## Most indigenous peoples work as own-account workers, unpaid family members and domestic employees, with low incomes, precarious working conditions and less social protection

LATIN AMERICA (8 COUNTRIES): OCCUPATIONAL CATEGORY OF PERSONS EMPLOYED AGED 15 YEARS OR OVER, BY ETHNICITY AND SEX, NATIONAL TOTALS AROUND 2013

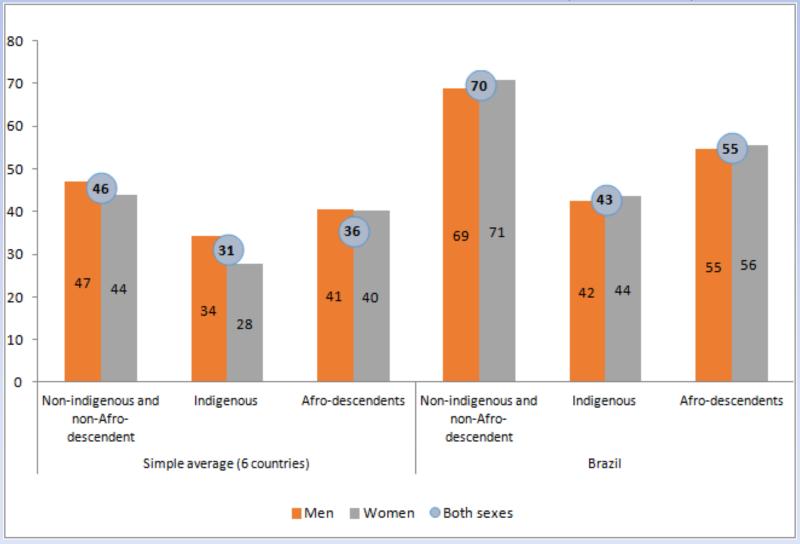
(PERCENTAGES OF THE EMPLOYED POPULATION AGED 15 YEARS OR OVER)



Source: ECLAC (2015), Social Panorama of Latin America 2015.

### Rates of affiliation to pension systems are lower among the indigenous population

LATIN AMERICA (6 COUNTRIES AND BRAZIL): PENSION SYSTEM AFFILIATION AMONG EMPLOYED PERSONS AGED 15
YEARS OR OVER, BY RACE/ETHNICITY AND SEX, AROUND 2013 (PERCENTAGES)



Source: ECLAC (2015), Social Panorama of Latin America 2015.

### Expansion of non-contributory social protection has contributed to include indigenous peoples

- Conditional Cash Transfer (CCT) programmes provide monetary support and increase demand for education and health services
  - Any co-responsibilities assumed by families —generally mothers should be consistent with their needs, possibilities and socioeconomic context
- Some CCTs have explicit ethnic approach
  - Familias en Acción (Colombia): a community selection component forms part of the adaptation of its operating rules in indigenous localities; Red de Oportunidades (Panama) (Robles, 2009)
- Non contributory pensions
  - Universal (Bolivia); targeted (Paraguay)
- Universal health systems
  - Brazil (includes special measures for the indigenous population)

### However, challenges remain to effectively include indigenous peoples in social protection

- Limited access to public services; low quality of services
  - In 2009, in areas served by Mexico's CCT, 12.3% of rural clinics were deemed of low quality, 35.5% low to average (Rangel, 2009)
- Negligible intercultural approach
  - Often, a cultural-relevance approach is lacking in the supply of existing social services (e.g. health, education)
  - Scarce opportunities for community participation in centrallyadministered programmes
  - However, efforts are made to provide information in indigenous languages (Prospera, Mexico)
- Issues with identification cards required by programmes

### Aiming for social protection policies that are universal that is sensitive to differences

- Promoting rights-based and integrated social protection systems means correcting the disparities that affect excluded groups such as indigenous peoples
- Strong universal social protection systems are crucial for ensuring well-being, overcoming poverty, reducing inequality and moving towards the achievement of the 2030 Agenda for Sustainable Development (ECLAC, 2016)
- Universality does not preclude the complementary use of targeted or affirmative action policies in order to break down access barriers to social protection that are faced by indigenous peoples
  - Universalism that is sensitive to differences (Habermas, 1998)