**Government of Belize**

Ministry of Agriculture, Food Security, and Enterprise

Ministry of Tourism and Diaspora Relations

**Inter-American Development Bank**

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IDB (BL-L1041) - Sustainable and Inclusive Belize

**Sociocultural Analysis and Indigenous Peoples Plan (DRAFT)**

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# Acronyms

CCJ Caribbean Court of Justice

FPIC Free, Prior and Informed Consent

GOB Government of Belize

IACHR Inter-American Court for Human Rights

IDB Inter-American Development Bank

IP Indigenous Peoples

IPP Indigenous Peoples Plan

MAFSE Ministry of Agriculture, Food Security and Enterprise

MFB Market Food Basket

MLA Maya Leaders Alliance

MSMEs Micro, Small, and Medium Enterprises

NGC National Garifuna Council

SCA Sociocultural Analysis

SIB Statistical Institute of Belize

TAA Toledo Alcaldes Association

TCGA Toledo Cacao Growers Association

# Introduction

The Government of Belize (GOB), with the support of the Inter-American Development Bank (IDB), has endeavored on a “Sustainable and Inclusive Belize” project to improve incomes and promote sustainable livelihoods in the agriculture and tourism sectors of Belize. Specifically, the project seeks to improve individual farmer entrepreneurs and micro, small and medium enterprises’ (MSMEs) competitiveness, climate resilience, and environmental sustainability within the two sectors. Beneficiaries of the project are expected to comprise vulnerable groups, namely indigenous peoples (Maya and Garifuna), afro-descendants (Creole and Garifuna), women, youth, and migrants.

To this end, GOB/IDB has contracted a Social Consultant to 1) conduct a sociocultural assessment (SCA) of vulnerable populations (indigenous peoples, afro-descendants, women, youth, and migrants), who are the proposed beneficiaries of the project; 2) determine potential risks and impacts to vulnerable groups, 3) develop an Indigenous Peoples Plan (IPP); and 3) complete the first round of meaningful consultations with leaders and representatives of beneficiaries.

This Sociocultural analysis then, seeks to illuminate the situation of vulnerable groups within Belize, including Indigenous Peoples (IPs), particularly the Mopan and Kekchi Mayas and the Garifuna, within the two southern districts of Stann Creek and Toledo where the level of sociocultural and economic vulnerabilities is most prevalent. An analysis of the project’s proposed activities for risks and impacts based on the vulnerabilities of each group will be elaborated. Finally, recommendations are made for culturally sensitive consultation with communities. Consultations are carried out to formally introduce the proposed project to its beneficiaries and to get feedback as to the appropriateness of the activities, the possible impacts and their planned mitigation strategies.

# Project Objectives

The project’s main objective is to maintain and create adequate jobs, as well as to improve incomes in the Agriculture and Tourism sectors prioritizing vulnerable populations such as indigenous peoples, afro-descendants, migrants, women, and youth. The operation seeks to improve MSMEs profitability, climate resilience/decarbonization, environmental sustainability and access to markets by providing non-reimbursable financial support as well as technical assistance and training.

*Component 1* – will finance direct support to MSMEs and cooperatives to increase quantity and quality (meeting higher technical, social, climate and environmental standards) of goods produced and services provided in the selected sectors; the creation of added value; and reduction of losses and of costs of production. Support, that may be provided to groups (associations, cooperatives) or individual MSMEs, will include: (i) training and technical assistance in topics such as formalization/registration f enterprises, general management, preparation of business plans, linkages with financial institutions and markets, and technical production aspects; and (ii) non-reimbursable financial support to finance or co-finance investments. The component will also consider the design and implementation of a digital information and process management system to ensure transparency, equity, and accountability in public resources.

*Component 2* – policy and institutional strengthening will support the delivery of public services to: (i) improve market intelligence and linkages, (ii) improve access to information; (iii) mainstream climate change resilience and mitigation and environmental sustainability in the selected priority sectors.

Figure 1: Structure of IDB BL-L1041 project

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Source: Le Pommellec, M. (2022, May). Sustainable and inclusive Belize (BL-L1041): Special Mission (May 31-June 2, 2022). Inter-American Development Bank.

# Project Activities

The following is an elaboration of agricultural activities under sub-components 1.1 and and 1.2, as well as output 2.1. This section focuses specifically on agriculture as the activities in this area have a greater propensity to risks and impacts.

**Component 1**: Direct support to individual entrepreneurs, MSMEs and associations for sustainable and inclusive development

* **Sub-component 1.1**: Green, low carbon and climate resilient agricultural technology and practices.
  + This sub-component is geared towards individual farmers, with the following project eligibility criteria:
    1. Be a registered farmer[[1]](#footnote-1)
       - Requirements to register are as follows:
         * Be a legitimate farmer[[2]](#footnote-2)
         * Be a legal resident of Belize (citizen or permanent resident)[[3]](#footnote-3)
         * Be of minimum working age (14 years old)[[4]](#footnote-4)
    2. Farm on an acreage >0.5 and less than <20
    3. Possess secure land tenure[[5]](#footnote-5)
    4. Unregistered farmers must be willing to register and formalize their status if they want to participate.
  + **Output 1.1**: Individual farmers will receive technical assistance (TA)
    1. In the first instance, farmers will receive the necessary TA to develop a farm plan. This farm plan is designed to assist the farmer to begin looking at his/her farm as a business, and more importantly to be able to make strategic decisions about their farm. The farm plan is also a criterion for receiving the grant (Output 1.2). The farm plan will contain:
       - a diagnosis
       - activities to be implemented based on the productive vocation, needs and cultural considerations of the farmer
       - a financial analysis
       - a capacity building plan
       - an access to markets plan, and
       - a financing strategy.
    2. In addition, farmers will be receiving TA in the form of regular consultation visits by service providers with agricultural technical capacity over a period of three years. During this period, farmers will be encouraged to also participate in Farmer Field Schools.[[6]](#footnote-6)
  + **Output 1.2**: Individual farmers will receive grants
    1. Farmers who participate in the project will also receive a grant, specifically a voucher[[7]](#footnote-7), to invest in any of the following predefined categories that are consistent with the objective of sub-component 1.1, i.e., green, low carbon and climate resilient agricultural technologies, and that support the “next step” of their strategic plan that had evolved out of the process of developing their farm plan. The grant will require beneficiaries to contribute a counterpart sum of 15% cash or kind. Investment categories include:
       - Climate resilient technologies and practices, greenhouses, and equipment
       - Good environmental practices
       - Storage facilities
       - Drainage on individual farms
* **Sub-component 1.2**: Access to profitable markets.
  + This sub-component is geared towards farmers’ organizations and Individual MSMEs.
  + Eligibility criteria for farmers’ organizations are as follows:
    1. Be a registered farmer organization
       - General requirements to register a farmers’ organization (co-operative society)[[8]](#footnote-8) are as follows:
         * Must be a group of at least 10 members, that has as its object the promotion of the economic interests of its members in accordance with co-operative principles, or be a society established with the object of facilitating the operations of such a society as above.
         * Members must be:

At least 18 years of age

Resident within or in occupation of land within the society’s area of operation as described by the by-laws of the society.

* + 1. Possess secure land tenure
    2. Unregistered farmer organizations must be willing to register and formalize their status if they want to participate.
  + Eligibility criteria for Individual MSMEs are as follows:
    1. Be a registered MSME[[9]](#footnote-9)
    2. Have no more than 4 full time employees, including the owner manager[[10]](#footnote-10)
  + **Output 1.3**: Rural MSMEs and farmer organizations will receive technical assistance
    1. Like individual farmers, rural MSMEs and farmer organizations will receive TA to develop a business plan as a precondition to receiving the grant.
    2. Rural MSMEs and farmer organizations will also have the benefit of regular consultative visits, over a period of three years, that will provide the technical support to effectively manage their chosen grant investment and enhance the sustainability of their enterprise or organization.
  + **Output 1.4**: Rural MSMEs and farmer organizations will receive grants
    1. Grants to farmers organizations will support the following investment categories:
       - Climate resilient technologies and practices, greenhouses, and equipment
       - Collective storage, sorting, cooling, and packaging facilities
    2. Grants to individual MSMEs will support the following investment categories:
       - Climate proofing infrastructure
       - Storage facilities
    3. Grants to farmer organizations will require a counterpart contribution of 15% cash or kind, whereas for individual MSMEs the contribution is 20% cash or kind.
  + Of note is that the project is allowing for non-exclusive support, i.e., an individual farmer can benefit from the individual production support (sub-component 1.1) and from the collective market support (sub-component 1.2).

**Component 2**: Enabling environment for sustainable and inclusive development

* **Output 2.1**: Individuals trained in sustainable agriculture…
  + Regarding this output, the project envisions creating a Skills Development Ecosystem where agro-entrepreneurial and technical farming capacities will be developed and sustained within the country. The project is partnering with tertiary institutions and other training service providers, such as the Belize Trade and Investment Development Service (BELTRAIDE) to provide recent university graduates with the wherewithal to 1) guide and assist farmers and farm organizations/MSMEs with completing their farm/business plans; 2) facilitate the first Farmer Field Schools while simultaneously training local farmers to eventually conduct these schools within their own communities; and 3) support a range of training courses that will be part of a Sustainable Agriculture Training Program.
  + Farmers who participate in the Sustainable Agriculture Training Program will be certified and are expected to become lead farmers within their communities. Each training program will last six months. It is expected that 120 farmers will be trained at the end of the duration of the project (three years), of which 40% will be women and youth.

# Regulatory Framework (Indigenous Peoples)

## National Legislation

Belize does not have any legislation specific to the protection or any other kind of treatment of indigenous peoples. The preamble of the Constitution of Belize, however does make mention of indigenous peoples in requiring that “policies of state protect the identity, dignity and social and cultural values of Belizeans, including Belize’s indigenous peoples.”[[11]](#footnote-11) Further to this, indigenous peoples in Belize do not enjoy any separate legal rights and protections outside of the traditional fundamental rights and freedoms of the individual (section 3) and protection from discrimination (section 16) on the grounds of race, place of origin, political opinion, colour, creed or sex, which every Belizean enjoys.[[12]](#footnote-12)

## International Treaties, Declarations and Conventions

Belize has not signed nor ratified the landmark International Labour Organization (ILO) Convention No. 169, which specifically recognizes and provides substantial protections for indigenous peoples. It has however, signed but not ratified the United Nations Declaration on the Rights of Indigenous Peoples. While the country seems to have taken a very cautious stance towards defining indigenous peoples and singling them out for special treatment, perhaps because of the very multi-ethnic, multicultural nature of the country, the State has nonetheless demonstrated its commitment to the indigenous Garifuna and Maya peoples by promoting initiatives that respect their distinct rights.

## Rights Recognized by the Courts

In April 2015, the Caribbean Court of Justice (CCJ), Belize’s highest appellate court, recognized the customary land rights of some 38 Kekchi and Mopan Maya indigenous communities of southern Belize. The court indicated that the lands that the Maya peoples had customarily used and occupied in southern Belize constituted property equal in legitimacy to any other form of property under the laws of Belize (Howard, 2015). The CCJ further, required that the Government of Belize, demarcate and register Maya village lands and also issued an order that it cease and desist from any further interference, destruction or use of the land without the Maya peoples Free, Prior and Informed Consent (FPIC).

The government had in 1997 declared a large area of Maya ancestral lands in southern Belize, the Sarstoon-Temash National Park, a reserve and had subsequently used its authority over the park to grant concessions for logging, oil exploration and other developments, without the consultation and approval of the Maya peoples. This affected the Maya’s customary land and natural resource use, essentially displacing them from the area of the park. In 1998, the Maya communities petitioned the Inter-American Commission on Human Rights (IACHR) seeking recognition of their customary land rights. The IACHR recommended in 2004 that this be done. In 2007, two Maya communities then filed a claim against the Government of Belize (GOB) to also recognize their customary land rights. They won this case; however, the GOB only recognized these rights for the two communities that had won the case. The Maya communities then filed a second suit to have the court declare that customary land rights existed for all communities in Toledo. The Mayas were also successful in this case. Both parties ended up filing an appeal with the CCJ, however the government subsequently withdrew its appeal. The effect was that the government now recognized customary land tenure for all communities in Toledo (Morrison, 2017). Both parties also agreed to undertake several initiatives codified in the Consent Order (see Consent Order (Brochure)).

## IDB Policies

The IDB developed the Indigenous Peoples Policy (IPP) with the goal of “contributing to the development of indigenous peoples.”[[13]](#footnote-13) The objectives to achieving these goals include a) Supporting the development with identity of indigenous peoples which, simply put, means fostering the development of indigenous peoples with their identity intact, and b) Safeguarding indigenous peoples and their rights.

### Development with Identity

In promoting development with identity, the bank seeks to:

1. Mainstream specifically indigenous issues in development agendas through independent operations
2. Mainstream indigenous specificity in projects with a general approach. Adjustments in the project that the bank initiates to support this approach, includes
   1. Identifying and targeting indigenous peoples that could potentially benefit
   2. Implementing socio culturally appropriate and effective consultation processes with these peoples
   3. Respecting the traditional knowledge, cultural heritage, natural assets, social capital, and the systems specific to indigenous people with respect to social, economic, linguistic, spiritual, and legal systems
   4. Adapting services and other activities to facilitate access to them by indigenous beneficiaries, including equitable treatment and, whenever feasible, adequate procedure and criteria, and programs for capacity-building and compensation of exclusion factors
   5. Designing complementary measures and activities through a process of good faith negotiation with affected indigenous communities.

The bank has selected ten specific activities to promote development with identity. These include:

1. Improving the visibility and understanding of challenges to indigenous development, in rural and urban contexts.
2. Developing socio culturally appropriate solutions to increase the availability and quality of social services, particularly health and education.
3. Recognizing, articulating, and implementing indigenous rights in accordance with the applicable legal norms.
4. Supporting the indigenous culture, identity, language, traditional arts and techniques, cultural resources, and the intellectual property of indigenous peoples.
5. Strengthening of titling and physical management processes for territories, lands, and natural resources traditionally occupied or used by indigenous peoples, in accordance with applicable legal norms, and with environmental protection objectives.
6. Promoting mechanisms for appropriate consultation, participation in natural resources management, and benefit sharing.
7. Developing specific initiatives to implement socio culturally appropriate project alternatives for better access by indigenous peoples to labor, production and financial markets, technical assistance, and information technology.
8. Supporting indigenous people’s governance.
9. Supporting the participation and leadership by, and protection of women, the elderly, youth and children.
10. Strengthening the institutional capacity of indigenous peoples, government entities, the private sector, civil society, and the Bank itself to address indigenous issues in all areas.

### Indigenous Peoples Safeguards

The IDB addresses seven areas in its framework to safeguard indigenous peoples in all its financing operations. These include

1. The prevention and mitigation of *adverse impacts*
2. Respect for indigenous people’s rights to their ancestral *territories, land, and natural resources*
3. Respect for *indigenous rights*
4. *Prevention of ethnically based discrimination*
5. Protection of *indigenous culture, identity, language, and traditional knowledge*
6. Real consideration of *transborder indigenous peoples*
7. Respecting the rights of *uncontacted indigenous peoples* to remain in isolation

## Additional Applicable Legislation and Policies

|  |  |  |
| --- | --- | --- |
| **Framework** | **Brief Description** | **Area or Issue Covered** |
| **Institutional** |  |  |
| Ministry of Human Development, Families, and Indigenous People’s Affairs | The MHDFIPA is responsible for the development of the Belizean people, enabling them to realize their full potential and play meaningful roles in their communities. The Department of Human Services promotes, develops, and coordinates programs that will help citizens to become self-sufficient. The Woman and Family Support Department’s goal is to promote gender equality and equity by facilitating economic development and empowerment of women, minimizing the incidence of gender violence, and advocating for gender sensitive policies, plans, programs, and projects. | Gender policy (2013) provides information on appropriate gender measures towards mainstreaming gender within the project. |
| Village Councils | All village councils comprise a chairperson and six councilors. Each council is tasked with the good governance and improvement of the village and the enforcement of the provisions of the Belize Village Councils Act, CAP 88 (Rev. Ed. 2003) and any laws relating to it. Duties include the registration of births and deaths, recommendations for the appointment of Justices of the Peace and the care and maintenance of public property as well as the property of the council. | Oversees the smooth running of the village. To be consulted before any engagement with communities. |
| Alcalde System | Inferior Courts Act, CAP 94 (Rev. ed. 2011) This Act addresses the Alcalde Jurisdiction, including the constitution and jurisdiction of court and the appointment of alcalde and deputy alcalde | Addresses the jurisdiction of the Alcalde. Alcaldes have judicial duties and also the authority to manage community lands, call for group cleaning of the village, and determine who can live in the village. |
| **Legal** |  |  |
| Constitution of Belize, CAP 4 (2012)   * Preamble * s 3, s 16 | The preamble of the Constitution of Belize, addresses indigenous peoples in requiring that “policies of state protect the identity, dignity and social and cultural values of Belizeans, including Belize’s indigenous peoples.”  The Constitution guarantees all Belizeans the fundamental rights and freedoms of the individual (section 3) and protection from discrimination (section 16) on the grounds of race, place of origin, political opinion, colour, creed or sex. | Protection for indigenous peoples, also relates to the protection of human rights for all people. |
| Protection against Sexual Harassment Act, CAP. 107 (Rev. ed. 2011) | This Act provides for the protection against sexual harassment which include sexual jokes, offensive phone calls, pornographic photos; sexual propositions; touching in a sexual way; remarks or insinuations about a person’s private or sex life; obscene gestures; demanding sexual attention with threats or rewards; explicit offers of money in exchange for sexual attention; or withholding promotions or raises until an employee submits to sexual advances. [[14]](#footnote-14) | Prohibits sexual harassment among project workers and within communities |
| Trafficking in Persons (Prohibition) Act, 2013 | This Act prohibits and prescribes punishment for Trafficking in Persons, which is described as the “recruitment, transportation, transfer, harboring or receipt of a person by means of threat or use of force or other means of coercion, or abduction, fraud, deception, abuse of power or abuse of a position of vulnerability, or by the giving or receiving of payments or benefits to achieve the consent of a person having control of or over another person, for the purpose of exploitation” (TIPS Act, 2013, p. 10). | Prohibits the trafficking in persons |
| International Labour Organization Conventions Act, CAP 304.01 (Rev. ed. 2011) | This Act brings all International Labour Organization (ILO) conventions signed and ratified into domestic law. | Relates to worker labour and working conditions and includes Occupational Health and Safety. |
| Belize Labour Act, Cap. 297 (Rev. ed. 2011) | protects the rights of workers eligible for employment and details the composition of the Labour Department and its role in the enforcement of labour legislation through labour inspection, labour advisory board | addresses forced labour and employment of women and children |
| Co-operative Societies Act, CAP. 313 (Rev. ed 2011) | This Act makes provisions for the registration of co-operatives. It sets forth the criteria for membership. It provides for the division of profits among members, the vesting of authority, the election of a committee, and makes other provisions that are necessary for the smooth running of a co-operative. | This Act applies to the constitution and operation of the project beneficiaries that are farmers organizations. |
| **Policy** |  |  |
| *Government of Belize* |  |  |
| Belize National Cultural Policy 2016-2026 | A framework to protect archeological and colonial landmarks, recognize national heroes, celebrate national festivals, and promote Belize’s rich cultural and creative industries nationally, regionally, and internationally. | Relates to the preservation of cultural artifacts and might include such actions as conducting an Archeological Impact Assessment and protocols for chance finds. |
| National Gender Policy | The Constitution of Belize and several other International Conventions, to which Belize is a signatory, undergird the Belize Gender Policy. The Constitution of Belize guarantees gender equality for all its citizens and provides them protection from discrimination on the grounds of race, place of origin, political opinion, colour, creed, or sex.[[15]](#footnote-15) These Constitutional provisions along with those from the International Conventions provide a number of key guiding principles that ultimately are enshrined in the below Gender Policy Vision.  There are currently five priority areas in the Gender Policy framework of Belize – Health, Education and Skills Training, Wealth and Employment Generation, Violence Producing Conditions, and Power and Decision-making. | Prioritizes the employment and equitable treatment of women in the project. |
| National Sustainable Tourism Master Plan for Belize 2030 | A development plan for Belize’s tourism industry, focusing particularly on the eco-tourism market, to position the country as a regional leader in the industry. The plan conceptually categorizes Belize’s tourism product into 6 areas, including:   * Cultural * Nature-based * Sun and beach * Cruise * Nautical * Leisure and entertainment |  |
| Belize Horizon 2030 | A broad overarching policy framework to direct all programs and initiatives in Belize. Based on comprehensive consultations with citizens, this document elaborates a vision for how Belizeans would like to see Belize by the year 2013. There are four grand themes to support this vision. These include:   * Democratic governance for effective public administration and sustainable development * Education for development * Economic resilience * Healthy citizens and a healthy environment which are foundational to realising the other themes. |  |
| *International* |  |  |
| International Labor Organization (ILO) Conventions | The following are ILO Conventions that have been ratified by Belize:   * Forced Labor Convention, 1930 (No. 29) * Freedom of Association and Protection of the Right to Organize Convention, 1948 (No. 87) * Right to Organize and Collective Bargaining convention, 1949 (No. 98) * Equal Remuneration Convention, 1951 (No. 100) * Abolition of Forced Labor Convention, 1957 (No. 105) * Discrimination (Employment and Occupation) Convention, 1958 (No. 111) * Minimum Age Convention, 1973 (No. 138) (Minimum age specified: 14 years) * Worst Forms of Child Labor Convention, 1999 (No. 182) * Labor Inspection Convention, 1947 (No. 81) * Weekly Rest (Industry) Convention, 1921 (No. 14) * Equality of Treatment (Accident Compensation) Convention, 1925 (No. 19) * Minimum Wage-fixing Machinery Convention, 1928 (No. 26) * Workmen’s Compensation (Occupational Diseases) Convention (Revised), 1934 (No. 42) * Night Work (Women) Convention (Revised), 1948 (No. 89) * Protection of Wages Convention, 1949 (No. 95) * Migration for Employment Convention (Revised), 1949 (No. 97) * Radiation Protection Convention, 1960 (No. 115) * Paid Educational Leave Convention, 1974 (No. 140) * Collective Bargaining Convention, 1981 (No. 154) * Occupational Safety and Health Convention, 1981 (No. 155) * Workers with Family Responsibilities Convention, 1981 (No. 156) * Maternity Protection Convention, 2000 (No. 183) (Period of maternity leave: 14 weeks) * Violence and Harassment Convention, 2019 | Covers the labour rights of workers |
| United Nations (UN) Conventions | The following are UN Conventions that have been ratified by Belize:   * Charter of the United Nations * Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) * Optional Protocol to the Convention on the Elimination of all Forms of Discrimination Against Women * International Convention on the Elimination of All Forms of Racial Discrimination (CERD) * International Covenant on Economic, Social and Cultural Rights (CESCR) * International Convention on the Protection of the Right of All Migrant Workers and Members of their Families (CMW) * Convention on the Rights of the Child (CRC) * Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography (CRC-OP-SC) * Convention on the Rights of Persons with Disabilities (CRPD) | Covers the human rights of all people |

# Sociocultural Context of Vulnerable Groups

## Indigenous Peoples

According to the IDB, indigenous peoples “refer to distinct social and cultural peoples possessing some of the following characteristics in vary degrees:

* Self-identification as members of a distinct indigenous cultural group and recognition of this identity by others.
* Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories.
* Customary cultural, economic, social, or political laws and institutions that are separate from those of the mainstream society or culture.
* A distinct language or dialect, often different from the official language or languages of the country or region in which they reside.

In Belize, two groups fit that criterion. They are the indigenous Maya and Garifuna peoples.

There are three groups of Maya in Belize, the Mopan, Kekchi, and Yucatec.  The Mopan and Kekchi are mostly located in the south of Belize, (Stann Creek and Toledo districts) while the Yucatec Mayas inhabit mostly the northern part of the country.  One Mopan Maya community, San Antonio, is in the Cayo district (Western Belize).  The Yucatec Mayas have become modernized however and have mostly integrated into other multiethnic and multicultural communities of Belize therefore, this report will only focus on the Kekchi and Mopan Maya.

The Mopan and Kekchi Mayas are from the same family – both descendants of the Manche Chol Maya who had inhabited most of Mesoamerica, including parts of Mexico, Belize, Guatemala, Honduras, and El Salvador. During the time of the Spanish conquest in the late 1500s, the Mopan Maya were living in “parts of central Belize and the adjacent Peten in Guatemala“ (Shoman, 1994, p. 105). According to Shoman, by late 17th century they had been pacified and converted by the Spanish, and then were later driven out of what is now Belize by the British colonizers (18th – 19th centuries). The Mopan Maya returned to Belize around 1886 to escape forced labor and taxation in Guatemala. They settled in Pueblo Viejo, Toledo.

Shoman, quoting Wilk, says “the Kekchi of southern Belize are a small splinter group from a much larger population whose homeland is the dissected plateaus and rugged mountains of the Alta Verapaz Department of Guatemala” (p. 104). During the Spanish conquest, they were proselytized by Dominican priests and forced to live in congested villages. This led to high death tolls from diseases. After Guatemala gained its independence the Kekchi were further dispossessed of their lands and forced into debt peonage by wealthy coffee barons. Between 1881 and 1890, many began fleeing into Belize.

The Garifuna are a people of African, Arawak and Taino ancestry who were exiled by the British from the island of St. Vincent to the Island of Roatan in Honduras. Due to unfavorable conditions in Roatan, many Garifuna had left for Trujillo on the mainland. By 1832 however, they fled Trujillo for Belize after backing the losing side of revolt in Honduras (Shoman, 1994). The Garifuna settled in various areas along the coast of southern Belize forming the communities of Dangriga and Hopkins in the Stann Creek district and Seine Bight and Barranco in the Toledo district, among others than no longer exist today.

### Geographical distribution

Today there are about 53 Maya communities in the south.  While many have both groups of Maya people living in them, 36 communities are predominantly Kekchi and 14 are predominantly Mopan.  The composition of the other three communities could not be ascertained for this report.  In 2020 there were a total of 41,528 Maya living in Belize, comprising 11.3% of the total population of the country (Statistical Institute of Belize [SIB], 2020). At the last census, about 56% of Mayas identified as Kekchi and 37% as Mopan.  Seventy-three percent of Kekchi Maya live in the Toledo district, 9% in the Cayo district and a little less than 9% in the Stann Creek district.  The remaining 9% can be found dispersed throughout the country.  Similarly, the majority of Mopan Maya (41%) live in the Toledo district.  Another 30% live in the Stann Creek district, while 18% live in the Cayo district.

The Garifuna people are the predominant ethnic group in the six communities of Dangriga, Hopkins, Seine Bight, Georgetown, Punta Gorda and Barranco. However, like the Maya many Garifuna people are scattered throughout the country after having migrated from their traditional lands in search of better economic opportunities, mostly in urban areas. There were 28,093 Garifuna in Belize in 2020, accounting for 6.1% of the population. The majority of Garifuna live in the Stann Creek district (27.5%), while 6.4% live in the Belize district and another 6.1% in the Toledo district.

### Demographics

There are slightly more Kekchi males than Kekchi females (1:0.99 M/F ratio), whereas in the Mopan community the reverse is true with a male to female ratio of 1:1.02. Approximately 73% of the Kekchi population and 69% of the Mopan population is below the age of 30 years, while 3.5% and 5% of Kekchi and Mopan respectively, is over 60 years.

There are more Garifuna women (15,248) than Garifuna men (12,846), making the sex ratio 1:1.19. Seventy-eight percent of Garifuna are under the age of 30, while 6% are over 60 years.

### Literacy rate

Kekchi and Mopan Mayas have some of the lowest literacy rates in the country. Persons who have completed at least the standard five level of primary school (US grade 7) are considered literate. Kekchi Mayas have the second lowest adult literacy rate among all ethnic groups in the country (65.1%), with the rate of literacy for males being 67.1% and females 63%. While the literacy rate among youths have increased, it is still the second lowest rate in the country after the literacy rate of the Mennonites. And here too, the literacy rate of females is slightly lower than that of males. The trend for the Mopan Mayas is similar, except that they have the third lowest literacy rates in the country, both for adults and youth.

The Garifuna have some of the highest literacy rates in the country both for adults (94.4%) and youth (96.4%). Literacy rate for Garifuna females is higher than that of males. The literacy rate for adult women is 95.1% and for men 93.5%, whereas for girls it is 97.1% and boys 95.6%.

### Schooling

In the Toledo district, much of the population (72%) who are 14 years and older, have completed no more than a primary school level education, whereas 16.1% have completed secondary or above. In the Stann Creek district, a slightly greater proportion of the population has completed more than a primary level education (24.4%).

### Language

Maya peoples have to a large extent tried to maintain their linguistic heritage. There has nonetheless still been some erosion. Indeed, the Mopan Maya language is now considered endangered (Menjivar & Salmon, 2018a). This is evidenced by the fact that between the 1980-2010 census, Mopan language speakers decreased by 3.6% to 86% of the Maya population, whereas Kekchi language speakers increased by 6% to 96% of the Maya population (Menjivar & Salmon, 2018a). The researchers noted that the primary languages spoken in Toledo among the Maya were Mopan, Kekchi, Kriol and English. They assert that young Mopan Mayas were finding increased economic value in learning Kriol especially since it allowed them to easily go into the growing tourism industry. One way the Maya has sought to maintain their linguistic heritage is by developing schools and introducing curriculum that focus on their indigenous language, for example, the Tumul K’in Center of Learning.

The situation for the Garifuna language in Belize is becoming dire. Only 2.9% of the total population speaks Garifuna and only 56% of the Garifuna population. Cultural language loss has been attributed to the large emigration of Garifuna to the United States, also many Garifuna youth, especially young women, believe that they are better served speaking English or Kriol (Menjivar & Salmon, 2018b). It appears that the only community where children still learn Garifuna as their first language is Hopkins (Menjivar & Salmon, 2018b).

### Religion

The majority of Maya are Catholic due to the influence of Spanish colonization. Often, Mopan Mayas will fondly tell of the founding of San Antonio, Toledo in which community members had briefly return to their original home in San Luis, Petén, Guatemala to retrieve a statue of San Antonio and church bells, which they installed in the Catholic church they had built in their new home, San Antonio.

Table 1: Religious affiliation in southern Belize

|  |  |  |
| --- | --- | --- |
| **Major Religions** | **Stann Creek** | **Toledo** |
| Roman Catholic | 41 | 44 |
| Pentecostal | 8.9 | 10.4 |
| Baptist | 5.5 | 7.9 |
| Anglican | 5.0 | 0.8 |
| Nazarene | 3.9 | 6.2 |

Source: SIB, 2010

While the Garifuna have engaged many of the mainstream religions, they have also been able to hold on to their traditional religion, which includes “ancestor veneration and possession trances” (Menjivar & Salmon, 2018b, p. 65). The *dügü*, as the ceremony is called, is a curing ritual in which dead ancestors from the past will be transformed from “their malevolent to their beneficent aspect: from *gubida*, associated with the physical decomposition of the grave site, to *áhari*, associated with the air and with the mythico-historical ancestral home” (Foster, 2005, p. 167). As Menjivar & Salmon (2018b) note however, the ritual is slowing going into decline as many Garifuna can no longer afford to host it.

### Economic Activities

The indigenous peoples of Belize have all traditionally been farmers. The Maya employ the milpa system or “slash and burn” agriculture. This involves clearing and burning an area of land and cultivating it for a period of one to three years depending on the natural fertility of the soil (Wainwright, Siguo & Liu, 2013). During this period, farmers will usually plant beans during the rainy season, to replenish the soil (Wainwright, Siguo & Liu, 2013). Once the soil becomes “dead” the farmer will leave the land to fallow (rejuvenate) for a period of 7 – 10 years before returning to it (Binford, 2007). According to Binford (2007) however, increased population pressures could reduce the fallow time. In her research, Binford also noted that the milpa system of agriculture contributes to migration patterns in Maya communities. Often, younger men will leave their community in search of available land for farming. Once good farmland is found, these men would settle the area with their families. Over time new members arrive until there is a small new community.

The Maya are generally subsistence farmers, that is, they typically grow crops such as corn, beans, and squash (for pepitos) or rear pigs for their home consumption and sell their surplus for income. The surplus is usually sold at the farmers’ market in Punta Gorda town or to buying houses at the Jalacte border with Guatemala (J. Tush, personal communication, May 9, 2022). Some Mayas grow additional cash crops such as rice or cacao. Rice can be sold to the rice mill in Big Falls, the Mennonite of Spanish Lookout or Blue Creek, Orange Walk, or the buying houses at Jalacte. Cacao that meets quality standards is usually sold to the Toledo Cacao Growers Association (TCGA) for export to the United Kingdom or the United States of America. Smaller farmers who have a few trees in their yard would sell their cacao to the buying houses. These do not need to meet the strict quality standards of the TCGA.

Of recent, several Maya farmers in what the MAFSE terms the adjacency zone (Machkilha, Graham Creek, San Benito Poite, Jalacte and San Vicente) have begun fattening feeder cattle from Guatemala on their land in Belize. These animals are then sold back into Guatemala.

Many traditional Maya also engage in hunting and the collection of forest products such as the xate palm, leaf for thatch, various seeds, the jippi jappa palm for basket and purse (cux’tal) weaving and slate stones for the carving of souvenirs. The increase of tourism in Toledo has also opened new opportunities for the Mayas. Basket weavers are now selling their crafts at the local Mayan sites such as Lubaantun and Nim Li Punit, while some women even travel as far as Placencia to sell their products. Several women’s groups have also formed with the purpose of catering food to tourists particularly from the cruise ships. Others do overnight hosting. Finally, many Maya men have become tour guides or are providing ecotourism packages.

Finally, as young people increase their education, many are venturing into the wage labor market across the country, including in the hotel industry, the public service and several young men have joined the Belize Defense Force.

According to Roy Cayetano of the National Garifuna Council, the Garifuna people have also been a traditional farming people in which the family works as a productive unit (Personal communication, May 17, 2022). In this unit the men are responsible to provide the protein, usually through hunting, and income from cash crops such as rice, whereas the women are the providers of the family’s energy in the form of carbohydrates. So, women are the ones who would cultivate tubers such as cassava and yams, as well as other starchy crops such as plantains. They rely on their husbands to clear the land and then along with the children, the women grow and manage the crops.

According to Mr. Cayetano, this structure was disrupted by two policies implemented in the 1960s. The first policy was the change in school summer holiday from May and June to July and August. May and June are planting season and during that time the women would be free to go to the farm, and at the same time they used the opportunity to socialize their children into a relationship with the land. July on the other hand, is the rainy season. By this time, it would have been too late for the women to plant their crops. So eventually over time, families began to move away from the land. Some moved into public service jobs, but many others moved into the field of teaching and dedicated their lives to educating Belizeans throughout the country (Enriquez, 2017).

The second policy that devasted the Garifuna of Barranco in particular, was a decision of the government to change the rice variety being successfully planted by Garifuna men. According to Mr. Cayetano, Barranco was a thriving rice producing village. They were growing a variety of rice called British Guiana ’79 (BG79). The entire community was involved in the rice production. There were those who owned the rice fields and others who harvested the rice. Harvesters would get ¼ of all rice harvested. Drying floors and threshers were in Barranco and then boats would come from Punta Gorda to collect the rice and take to the mill. However, sometime in the late 60s the government decided it would no longer accept BG79 at its mill. Farmers were expected to plant a new variety. Needless to say, the Garifuna were not able to adjust to the new policy, especially without any support from the government. The community eventually went into decline and many of the villagers had to move out of the village in search of work. Some men moved as Libertad in the north, to work in sugarcane farms.

Mr. Cayetano believes that many of these policies resulted in a de-indigenization, where the Garifuna people were forced to change their traditional ways. There is nonetheless a yearning to return to their traditional culture and so many of the community elders along with the National Garifuna Council are encouraging a return to their ways. One such effort is through the Hopkins Farmers’ Cooperative Society Limited. The Cooperative owns 70 acres of land in which they plant a variety of tubers, which they then process into a cereal called Cerbuiti. The processing plant is currently being upgrading and the Coop hopes to be able to provide a healthy breakfast for school children with their traditional cereal. Additionally, the Coop is encouraging a resurgence of farming by buying crops such as yams, dasheen, corn, rice, cassava, and peanuts from community members.

### Maya women in agriculture

Traditionally Maya women assisted their husbands on the farm. The husband would clear the land and the woman would help with the planting, watering, spraying, pruning, harvesting, and processing. Women generally have their own farms only when they are widowed or divorced and, in those cases, they tend to hold the farm in trust until their eldest son can manage it.

In Maya culture women only own property such as furniture, plants, chickens, and ducks that are gifted to her by her mother or mother-in-law when she marries (Murray, 2012). This is slowly changing, and we now see more women being given land by their fathers or acquiring their own lease. Since most women still don’t own their own land however and they still have the primary responsibility of caretaker, they are forced to find suitable means of production near their home. This involves engaging in chicken and duck rearing, vegetable gardening, or planting high value crops such as cardamom and ginger. A few women partake in groups that own aviaries.

A major concern of Maya women is the ability to make an income to pay for their children’s education. Although primary education is free in Belize most schools charge additional fees for such things as registration, maintenance, physical education, and ID card. Further, there is the cost of books, uniform, and supplies. Based on Voorend, Anker & Anker’s (2021) research, the estimated total education cost per child is $5,756.00[[16]](#footnote-16) (see Education costs). With slightly larger than the average household size and incomes well below a living wage for rural Belize ($890.00)[[17]](#footnote-17), it is no wonder that women are seeking additional sources of income.

Several Maya women have expressed the desire to acquire land to pass down to their children. In Maya Center, the Village Council had bought land for village expansion, and many women had supposedly gotten pieces for themselves (Murray, 2012).

### Maya communal lands

The Maya has a system of collective land ownership in which each village “hold land collectively, while individuals and families enjoy derivative, subsidiary rights of use and occupancy” (Murray, 2012, p. 667). The land is organized in a “tripartite geography” where the village center is surrounded by an agriculture and forest zone, which in turn is surrounded by a peripheral zone used for hunting, some agriculture, and the collection of forest products (Wainwright, Siguo & Liu, 2013). The land is managed and distributed by an elected village leader in consultation with the villagers. The individuals of the community have only usufruct rights. In this way a farmer could clear any land within the agriculture zone that is available, if he intended to work it. This land could be lent, inherited or rented; however, it could not be sold (Murray, 2012). Land that was no longer being used reverts to the community. The men from the village usually form work groups called *faginas[[18]](#footnote-18)* to work the communal lands together.

### Poverty and food insecurity

Table 2 below, shows a disturbing picture of poverty among the indigenous Mopan and Kekchi Maya population. This, however, is indicative of the cultural and geographic situation in the Toledo district mostly. The Toledo District is the least expensive place in the country to live. However, the food share expense in Toledo is an alarming 81% indicating that residents of Toledo spend almost all their monies on food. In addition, Toledo has the second highest Market Food Basket (MFB) cost (after San Pedro Town) in the entire country.

This detail would seem surprising as the Toledo District is home to one of the most fertile agricultural lands in the country. The situation, however, is an amalgam of different issues. First, as noted above, the Maya in the Toledo district engage in subsistence farming and not commercial farming, therefore there is no revenue coming in except for the occasional sale on the market which is done on a need-by-need basis. Secondly, the diet considered in the market basket equation is not case or ethnic group specific and would not have considered that the Mayas would have adjusted their diet to consider the foods that are available as well as their disposable incomes. Indeed, it is well known that the Mayas in Toledo are reluctant to grow non-traditional crops, even those that would provide for better sources in a balanced diet. Finally, the Toledo district is very sparsely populated and has only recently been the focus of infrastructure development. The lack of proper roads has made the distribution of food between villages in the Toledo district and from outside the district very costly.

Finally, the Garifuna, Kekchi and Mopan Mayas living outside of the Toledo district would not have this same experience of poverty. However, those assimilated indigenous peoples might still experience poverty as many times they live on the fringes of society due to social discrimination and barriers to full assimilation.

Table 2: Poverty levels among indigenous peoples

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Indigent** | **Poor** | **Not Poor** |
| **Garifuna** | 12.9% | 25.4% | 61.7% |
| **Kekchi Maya** | 60.8% | 23% | 16.3% |
| **Mopan Maya** | 49.1% | 21% | 29.8% |

Source: National Poverty Elimination Strategy and Action Plan 2006-2010

While the cultural and geographic situation might account for what is arguably an inflated figure on poverty, the fact remains that many Maya still face food insecurity and most are not making a living wage (Voorend, Anker & Anker, 2021). Of all the ethnic groups, the Maya have the highest rate of food insecurity at 57.09%. According to the FAO (2021),

“People experiencing moderate levels of food insecurity will typically eat low quality diets and might have been forced, at times during the year, to also reduce the quantity of food they would normally eat, while those experiencing severe levels would very likely have gone for entire days without eating, due to lack of money or other resources to obtain food” (p. 7).

## Vulnerable Groups

Sociocultural contexts of other vulnerable groups to be included in this section for the final report.

# Main Sociocultural Risks and Impacts

## Indigenous Peoples

### Customary and indigenous peoples’ rights

The GOB and IDB recognize that the indigenous people of Belize have the right to the protection of their territorial homelands and their cultural integrity. These groups, particularly the Maya, have certain structures in place to ensure that their rights are being protected, these include but are not limited to FPIC and the protocols for engaging the community, including women and the management of the traditional lands. While these rights are being elaborated in the Indigenous People Plan of this document, it is nonetheless imperative that indigenous peoples are consulted and included in all aspects of the project planning that will involve them.

### Loss of culture and social cohesion

It is important to understand that indigenous communities tend to organize themselves in terms of a singular communal unit. When project proponents are not aware of the intricacies of indigenous people’s distinct cultures and identities within the community, they may run the risk of disrupting cultural and social organizational structures. Further, while indigenous peoples may welcome improvement and development it is advisable that these are not rushed so that both communities and proponents can work through the potential benefits and disadvantages together. A fundamental characteristic of indigeneity is a system of direct democracy where all members of the community participate in the decision making. This process takes more time than what proponents might be used to in a representative democracy.

### Dependency on external support

A common complaint of indigenous peoples is that the government or various other well-meaning organizations have come into their communities and have initiated development projects intended to address only one aspect of a process, such as a value chain, without consideration for their wherewithal to maintain the other aspects of the project. For example, the Hopkins Farmer’s Cooperative Society Limited, told of an experience in which they were encouraged to grow peanuts, which they did, only to find out that there would be no support to find a market once their crop had been harvested (Personal communication, May 17, 2022). Indeed, this was the genesis of the Cooperative’s current cereal manufacturing initiative. One female farmer in Barranco, describe a project in which her land was cleared with a bulldozer and then the project left, and she was at a loss of what to do next (Franklin, 2017). Here, dependency may result when vulnerable people find difficulty engaging the market economy through alternative livelihood activities or when they lack sufficient income to further the initiatives of a project. In this regard, technical assistance in developing farm and business plans must be realistic and consider the entirety of a farmer’s lived experience.

## Matrix of assessment of potential social and cultural impacts

|  |  |  |
| --- | --- | --- |
| **Proposed interventions / methodologies** | **What are the socio-cultural situations/characteristics that could generate exclusion of vulnerable group** | **Mitigation actions = how to adapt the intervention and/or methodology to the situations/characteristics encountered, to limit the risk of exclusion of vulnerable group** |
| ***Indigenous Peoples*** |  |  |
| Project Design | * Loss of culture and social cohesion may result when there is insufficient opportunity for indigenous peoples to participate in the planning of the project or when projects are rushed. | * Allow representation from indigenous people’s groups on committees that will make decisions that will affect them. Ensure ongoing and meaningful engagement with communities. Allow for sufficient time for communities to discuss and think through proposed interventions. |
| Project information campaign (possibility of being a beneficiary) | * Lack of clarity on the specifics of the project. | * Ensure participation of Representative groups such as the NGC, MLA and TAA, as well as the village councils and Alcalde in each community. * Ensure informational and advertisement is also done in Spanish & Maya (Kekchi & Mopan). Also use plain and direct language (avoid acronyms). Focus on getting the message across and avoid being overly centered on bureaucratic details. |
| Eligibility criteria for beneficiaries | * Non-traditional land tenure arrangements | * Indigenous Maya may provide a letter from the Village Council and Alcalde certifying that the beneficiary lives in the village and has been assigned use of X land for X number of years. |
| Issue expression of interest to be a beneficiary | * Individuals who live in remote villages might not have access to collection agents. | * For remote or distant villages designate a local collection agent or determine a pickup date in which the project’s proponent would visit the community to pick up all applications. |
| Technical assistance to develop a farm plan | * Interventions supporting alternative livelihoods and new institutional structures may lead to indigenous communities’ dependency on continued support, for example when farmers are encouraged to increase production but have no viable markets. * Poorly planned changes in natural resource use. For example, when farmers are advised to move away from the milpa/slash-and-burn system for more controlled environments where maybe water might be better managed through irrigation. | * TA should consider the entire context of the farmer before providing advice. * Preferences in land use should be taken into account. Consideration must be given to the additional costs that might be borne by farmers when there are changes to how they currently use their natural environment. These costs could include additional fertilizers, additional pest management, etc. This could lead to adverse social consequences such as food insecurity. |
| Technical support to register for BAIMS | None | None |
| Participation in Farmer Field Schools | * Travel – distance, time and cost * Some indigenous people might not be literate | * Ensure that indigenous people are able to access training opportunities by organizing them at venues that are convenient, or by providing safe transportation. * Have sessions at convenient times * Focus on oral sessions in the preferred language |
| Participation in Sustainable Agriculture Training Program |
| Use of the voucher | * Supply stores not located in the south | * Organize for a vendor fair in which farmers could talk to vendors and arrange for their equipment to be accessible to them. |
| ***Women*** |  |  |
| Project information campaign (possibility of being a beneficiary) | * Traditional dissemination channels usually controlled by men who seldom inform women. This includes village council chairs, alcaldes, lead farmers, etc. | * Inform women's groups, contact potential women farmer beneficiaries directly, inform women at places where they congregate, such as grocery stores, farmers market, schools, and hospitals, inform children in high schools and universities. Use a range of media channels to advertise. Ensure informational and advertisement is also done in Spanish & Maya (Kekchi & Mopan). Also use plain and direct language (avoid acronyms). Focus on getting the message across and avoid being overly centered on bureaucratic details. |
| Eligibility criteria for beneficiaries | * Women might not be farming on a large scale (backyard farming) and as such might not consider themselves "farmers". Furthermore, many backyards are smaller than the 1/2 acre eligibility requirement, yet they may be producing a considerable amount. | * Provide a profile of eligible female farmer in advertisements. * Assess the backyard farm to determine whether the woman is a legitimate farmer. |
| Issue expression of interest to be a beneficiary | * Women who live in remote villages might not have access to collection agents. | * For remote or distant villages designate a local collection agent or determine a pickup date in which the project’s proponent would visit the community to pick up all applications. |
| Technical assistance to develop a farm plan | * Farm plans TA might need to be conducted in groups of women and facilitated by a woman so that they are safe. | * Ensure that women are safe by facilitating working groups headed by a female technical assistant. |
| Technical support to register for BAIMS | * Notions of land tenure might restrict women’s eligibility to register | * Apply subjective criteria of “legitimate farmer” |
| Participation in Farmer Field Schools | * Travel - distance, time, and cost. * Women are primary caregivers. * Some women might not be literate. | * Ensure that women are able to access training opportunities by organizing them at venues that are convenient, or by providing safe transportation. * Have sessions at convenient times * Allow participants to bring their children and provide entertainment for the children, such as books to read, toy to play with, etc. * Focus on oral sessions in the preferred language. |
| Participation in Sustainable Agriculture Training Program |
| Use of the voucher | * Women might lack transportation and therefore not be able to easily access supply stores. | * Organize for a vendor fair in which farmers could talk to vendors and arrange for their equipment to be accessible to them. |

# Indigenous Peoples Plan

Framework to be developed in the final draft report that will include mitigation measures to manage the possible social risks and impacts (following the hierarchy of mitigation: (1-Avoid, 2-Reduce, 3-Mitigate, and 4-Compensate), with assigned budget, timeline, required personnel, and institutional parties responsible, and requirements of training in issues of sociocultural sensitivity of the personnel involved in the construction and operation of the project in indigenous areas. This plan should also include a functioning Grievance Redress Mechanism during the stages of preparation, construction, and operation of the project.

# Consultation and Participation of Vulnerable Groups

The following general recommendations are made for the consultation and participation of Indigenous Peoples:

* Verify how many indigenous peoples will be affected by the project
* Provide invitations to representatives and project beneficiaries to participate in discussions about the project, its potential effect on them and their recommendations for mitigation.
* Conduct culturally sensitive consultations, including considerations for language to be used in meetings, whether interpreters will be required, type of participation procedures preferred and any other cultural aspect that needs to be taken into account.
* Determine appropriate nature of agreements, whether there must be community consent, etc. to any agreements. Further, consideration should be given to who is allowed to make agreements.

# Monitoring and Evaluation

All consultations with indigenous people along with the nature of their participation in the consultation should be fully documented. This includes the number of consultations held, participants, logistics and all arrangements and agreements made. Picture evidence must be included with all documentation.

An evaluation of each consultation should be made with a view to implementing lessons learned in subsequent consultations. Evaluations and the particulars of such evaluations must also be documented.

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# Annexes

## Stakeholders consulted

|  |  |
| --- | --- |
| **Name** | **Organization** |
| Christina Garcia | Ya’axche’ Conservation Trust |
| Ishelly Williams | Humana People to People |
| Emerson Baptist | Humana People to People |
| Dr. Victoriano Pascual | MAFSE |
| Jose Novelo | MAFSE |
| Justaquio Tush | MAFSE |
| Fred Roches | MAFSE |
| Clyde Martinez | Hopkins Farmers’ Cooperative Society Ltd. |
| Mario Augustine | Hopkins Farmers’ Cooperative Society Ltd. |
| Roy Cayetano | National Garifuna Council |

## Indigenous Communities

### Maya Communities

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Community | District | Total Population | Kekchi Maya | Mopan Maya | Sex Ratio (M/F) | Avg. Household Size |
|  | Aguacate | Toledo | 369 | 343 | 14 | 1:1.07 | 5.7 |
|  | Big Falls | Toledo | 845 | 494 | 89 | 1:1.05 | 5.0 |
|  | Bladen | Toledo | 466 | 302 | 20 | 1:0.88 | 4.2 |
|  | Blue Creek | Toledo | 365 | 92 | 153 | 1:1.13 | 5.6 |
|  | Boom Creek\*[[19]](#footnote-19) | Toledo |  | 34 | 0 |  |  |
|  | Conejo | Toledo | 209 | 205 | <10 | 1:0.89 | 6.1 |
|  | Corazon | Toledo | 188 | 184 | <10 | 1:0.96 | 4.8 |
|  | Crique Jute | Toledo | 223 | 12 | 195 | 1:1.2 | 4.5 |
|  | Crique Largo\* | Toledo |  | 0 | 46 |  |  |
|  | Crique Sarco | Toledo | 328 | 322 | <10 | 1:0.95 | 5.1 |
|  | Crique Trosa | Toledo |  | 48 | 30 |  |  |
|  | Dolores | Toledo | 460 | 457 | <10 | 1:1.06 | 5.7 |
|  | Dump | Toledo | 198 | 48 | <10 | 1:1.15 | 4.7 |
|  | Golden Stream | Toledo | 349 | 150 | 196 | 1:0.98 | 6.7 |
|  | Graham Creek | Toledo |  | 109 | 0 |  |  |
|  | Hicattee\* | Toledo |  | 94 | <10 |  |  |
|  | Hicattee (Southern Highway | Toledo | 458 | 278 | 36 | 1:1.1 | 5.5 |
|  | Indian Creek | Toledo | 722 | 666 | 14 | 1:0.91 | 5.4 |
|  | Jalacte | Toledo | 769 | 689 | 30 | 1:1.04 | 6.5 |
|  | Jordan | Toledo |  | 82 | 32 |  |  |
|  | Jute\* | Toledo |  |  |  |  |  |
|  | Laguna | Toledo | 257 | 239 | <10 | 1:1.25 | 5.6 |
|  | Mabil Ha\* | Toledo |  | 201 | 0 |  |  |
|  | Machakil Ha\* | Toledo |  |  |  |  |  |
|  | Maya Centre | Stann Creek | 386 | 12 | 296 | 1:0.95 | 4.5 |
|  | Maya Mopan | Stann Creek | 632 | 16 | 603 | 1:1 | 5.7 |
|  | Medina Bank | Toledo | 237 | 229 | <10 | 1:1.17 | 7.0 |
|  | Midway | Toledo | 240 | 236 | 0 | 1:1.08 | 5.7 |
|  | Na Luum Ca\* | Toledo |  | 0 | 63 |  |  |
|  | Otoxha | Toledo | 263 | 263 | 0 | 1:1.06 | 5.0 |
|  | Piebra\* | Toledo |  |  |  |  |  |
|  | Pueblo Viejo | Toledo | 432 | 14 | 407 | 1:1.12 | 5.5 |
|  | Red Bank | Stann Creek | 1,201 | 546 | 497 | 1:0.93 | 6.0 |
|  | San Antonio | Toledo | 1,204 | 16 | 1,139 | 1:1.09 | 4.7 |
|  | San Benito Poite | Toledo | 542 | 537 | <10 | 1:0.85 | 6.0 |
|  | San Felipe | Toledo | 353 | 281 | <10 | 1:1.06 | 6.0 |
|  | San Isidro | Toledo | 374 | 296 | 13 | 1:0.86 | 5.1 |
|  | San Jose | Toledo | 849 | 46 | 752 | 1:1.11 | 4.9 |
|  | San Lucas | Toledo | 326 | 120 | 0 | 1:1.02 | 6.3 |
|  | San Marcos | Toledo | 623 | 581 | <10 | 1:0.95 | 6.5 |
|  | San Miguel | Toledo | 537 | 496 | <10 | 1:1.01 | 5.6 |
|  | San Pablo | Toledo | 250 | 234 | 15 | 1:0.97 | 6.2 |
|  | San Pedro Columbia | Toledo | 1,703 | 1,149 | 113 | 1:0.95 | 5.4 |
|  | San Roman | Stann Creek | 894 | 168 | 560 | 1:1 | 5.3 |
|  | San Vicente | Toledo | 441 | 405 | <10 | 1:0.89 | 5.7 |
|  | Santa Ana | Toledo | 290 | 287 | 0 | 1:0.87 | 6.0 |
|  | Santa Cruz | Toledo | 387 | 43 | 339 | 1:1.02 | 5.8 |
|  | Santa Elena | Toledo | 200 | <10 | 188 | 1:0.98 | 5.4 |
|  | Santa Rosa | Stann Creek | 542 | 87 | 356 | 1:0.91 | 6.1 |
|  | Santa Teresa | Toledo | 369 | 354 | <10 | 1:1 | 6.0 |
|  | Silver Creek | Toledo | 476 | 457 | <10 | 1:0.94 | 5.7 |
|  | Sunday Wood | Toledo | 285 | 285 | 0 | 1:1.03 | 5.5 |
|  | Yemery Grove | Toledo | 265 | 115 | <10 | 1:1.03 | 5.1 |

Source: Elaborated from SIB, 2010

### Garifuna Communities

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Community | District | Primary Ethnic Group | Total Population | Sex Ratio (M/F) | Avg. Household Size |
|  | Barranco | Toledo | Garifuna | 157 | 1:0.96 | 2.9 |
|  | Dangriga Town | Stann Creek | Garifuna | 9,580 | 1:1.08 | 3.7 |
|  | Georgetown | Stann Creek | Garifuna | 473 | 1:0.96 | 4.9 |
|  | Hopkins | Stann Creek | Garifuna | 1,610 | 1:1.07 | 3.8 |
|  | Punta Gorda Town | Toledo | Garifuna | 5,351 | 1:1.12 | 3.9 |
|  | Seine Bight | Stann Creek | Garifuna | 1,310 | 1:0.96 | 4.0 |

Source: Elaborated from SIB, 2010

## Consent Order (Brochure)

Text, letter

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## Data on poverty

### District minimum food basket costs for an adult male

|  |  |  |
| --- | --- | --- |
| **District** | **Daily Cost[[20]](#footnote-20)** | **Annual Cost** |
| **Corozal** | $5.35 | $1,953.00 |
| **Orange Walk** | $5.32 | $1,942.00 |
| **Belize** | $5.36 | $1,958.00 |
| **Cayo** | $4.91 | $1,791.00 |
| **Stann Creek** | $5.99 | $2,186.00 |
| **Toledo** | $6.12 | $2,234.00 |
| **Country** | $5.50 | $2,005.00 |

Source: Country Poverty Assessment, Final Report 2010

### District general poverty line

|  |  |  |  |
| --- | --- | --- | --- |
| **District** | **MFB Annual** | **Food Share** | **Annual General Poverty Line** |
| **Corozal** | $1,952.00 | 64% | $3,041.00 |
| **Orange Walk** | $1,941.00 | 59% | $3,308.00 |
| **Belize City & surrounding** | $1,920.00 | 50% | $3,810.00 |
| **San Pedro Town** | $2,354.00 | 45% | $5,279.00 |
| **Belmopan & surrounding** | $2.088.00 | 56% | $3,730.00 |
| **San Ignacio/Santa Elena & surrounding** | $1,621.00 | 54% | $3,537.00 |
| **Stann Creek** | $2,186.00 | 56% | $3,906.00 |
| **Toledo** | $2,233.00 | 81% | $2,753.00 |
| **Country** | $2,005.00 | 58% | $3,429.00 |

Source: Country Poverty Assessment, Final Report 2010

### Extent of poverty in Belize

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Category | Indigent | Poor/Not Indigent | Total Poor | Vulnerable | Not Poor | Total Not Poor | Grand Total |
| Households | 8,539 | 16,852 | 25,390 | 10,583 | 45,927 | 56,510 | 81,900 |
| 10.4% | 20.6% | 31% | 12.9% | 56.1% | 69% | 100% |
| Population | 52,185 | 84,455 | 136,640 | 45,614 | 148,460 | 194,074 | 330,715 |
| 15.8% | 25.5% | 41.3% | 13.8% | 44.9% | 58.7% | 100% |

Source: Country Poverty Assessment, Final Report 2010

## Food insecurity

### Estimated prevalence of food insecurity by district in Belize

|  |  |  |
| --- | --- | --- |
|  | **Moderate + Severe** | **Severe only** |
| **Total sample** | **41.4** | **5.4** |
| Corozal | 51.07 | 4.56 |
| Orange Walk | 46.37 | 4.73 |
| Belize | 29.44 | 5.26 |
| Cayo | 48.56 | 4.7 |
| Stann Creek | 40.47 | 7.65 |
| Toledo | 52.08 | 7.05 |

Source: FAO (2021). Prevalence of food insecurity in Belize - 2021

### Estimated prevalence of food insecurity in the urban vs rural population

|  |  |  |
| --- | --- | --- |
|  | **Moderate + Severe** | **Severe only** |
| Total sample | 41.4 | 5.4 |
| Urban | 33.8 | 4.26 |
| Rural | 48.45 | 6.46 |

Source: FAO (2021). Prevalence of food insecurity in Belize - 2021

### Estimated prevalence of food insecurity by ethnic group

|  |  |  |
| --- | --- | --- |
|  | **Moderate + Severe** | **Severe only** |
| Total sample | 41.4 | 5.4 |
| Creole | 35.61 | 7.15 |
| Garifuna | 31.58 | 6.64 |
| Maya | 57.09 | 8.73 |
| Mestizo/Hispanic | 45.63 | 4.36 |
| Mennonite | 21.1 | 1.56 |

Source: FAO (2021). Prevalence of food insecurity in Belize - 2021

## Education costs

|  |  |  |  |
| --- | --- | --- | --- |
| **Type of expense** | **Kinder (3-4 years)** | **Primary (infant 1-2, standard 1-6)** | **High School (Form 1-4)** |
| Registration fee | 25 | 52 | 256 |
| Yearly fees (monthly fees x 10) | 450 | 150 | 0 |
| Materials (pens, pencils, notebooks, uniforms, shoes, schoolbag) | 125 | 153 | 173 |
| Yearly education cost per child | $600.00 | $355.00 | $429.00 |
| Number of years in each level | 2 | 8 | 4 |
| **Total education cost per child per level** | **$1,200.00** | **$2,840.00** | **$1,716.00** |
| Total cost of education per child |  |  | **$5,756.00** |

Source: Voorend, et. al., 2021

1. Registration provides a farmer with a Farmer ID and results in the farmer’s farm data being managed in the Belize Agriculture Information Management System (BAIMS) of the MAFSE. [↑](#footnote-ref-1)
2. This is sometimes construed as having at least 0.5 acres or 30% of income coming from farming, however the system makes accommodation for those people who are wholly subsistence farmers or those farmers who are producing on less than 0.5 acres, i.e., in their backyard, such as women rearing chickens and ducks, individuals who are planting herbs, or those who have vertical gardens. [↑](#footnote-ref-2)
3. Note that officers of the MAFSE may state that they accept a Cedula as proof of legal residence, however a cedula is not a valid form of identification in Belize. [↑](#footnote-ref-3)
4. The Belize Labour Act, CAP. 297 (Rev. ed. 2011) describes a child as anyone under the age of 14 years and a young person as anyone who is 14 to 17 years old. Regarding minimum working age, the Act prohibits the employment of a child under 12 years and defines the working conditions and hours for older children (12-14) and young persons (14-17). Also see ILO Minimum Age Convention No. 138 (1973), Article 2.4, which grants special dispensation to developing countries such as Belize, i.e. allowing for a minimum working age of 14 years rather than 15 years. [↑](#footnote-ref-4)
5. The project requires that the determination of who can use what resources (e.g. land, water, trees) for how long and under what conditions (FAO 2002) is well defined, either legally or customarily in the case of indigenous communal land rights. [↑](#footnote-ref-5)
6. According to GFRAS (2022), Farmer Field Schools “is a group-based adult learning approach that teaches farmers how to experiment and solve problems independently.” [↑](#footnote-ref-6)
7. Vouchers will only be redeemable at agricultural input providers who agree to be a part of the program, and only for a range of preselected technologies carried by these providers that support the objective of sub-component 1.1 [↑](#footnote-ref-7)
8. To participate in the project, Farmers’ organizations would need to be registered as a co-operative under the Co-operative Societies Act, CAP. 313 (Rev. ed. 2011). [↑](#footnote-ref-8)
9. Criteria for registering a MSME with Beltraide to be provided in final report. [↑](#footnote-ref-9)
10. This is the suggested composition for a Micro Enterprise in Belize. See Seepersaud, M. M. (2012, March). *Belize MSME Policy and Strategy Report*. Belize: Beltraide. [↑](#footnote-ref-10)
11. Government of Belize. (2012). Belize Constitution chapter 4, preamble [↑](#footnote-ref-11)
12. Belize Constitution 2012, s 3, s 16 [↑](#footnote-ref-12)
13. Inter-American Development Bank. (2006). *Operational policy on indigenous peoples and strategy for indigenous development*. Washington, DC: Inter-American Development Bank. [↑](#footnote-ref-13)
14. Women’s Department. (n.d.). *Sexual harassment in the workplace*. Belize: Women’s Department [↑](#footnote-ref-14)
15. Belize Constitution 2012, preamble, s 3, s 16 [↑](#footnote-ref-15)
16. Voorend et. al. actual calculation was $5,046.00, however we note that they under count the number of years of primary school (Std. 1-6) by 2 years. [↑](#footnote-ref-16)
17. Voorend et. al. calculate a conservative monthly family expenses for rural Belize at $1,382.00 for a reference family of 4. With father working full time and mother working 59% of the time (based on labour force figures for female), the researchers estimate that the father would need to be making $890.00 monthly to afford a decent living. [↑](#footnote-ref-17)
18. Fajina means “coming together in one place to work for the good of the community” (Murray, 2012, p. 678). [↑](#footnote-ref-18)
19. Communities denoted with an \* were not included in the Belize National Population and Housing Profile (disaggregated) data for 2010. Some of these communities might be newly settled. [↑](#footnote-ref-19)
20. The market basket (MFB) is determined by calculating the minimum cost of a balanced diet, within a particular community, for an adult male consuming 2,400 calories/day. [↑](#footnote-ref-20)