As Ye Sow, So Shall Ye Reap: Granting Maya Women Land Rights to Gain Maya Land Rights

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AS YE SOW, SO SHALL YE REAP:
GRANTING MAYA WOMEN LAND RIGHTS
TO GAIN MAYA LAND RIGHTS¹

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INTRODUCTION

[If you’re a woman and] you’re poor and you’re indigenous, you’re always discriminated against.
—Vivian, Belize Maya woman²

Like many colonial powers, the Spanish and the British of Belize left the indigenous people of their former colony with few resources, crippling its communities through the use of an arbitrary land reservation system and cultural degradation.³ The Maya people still lack land and resources, remaining among the poorest group in the country, with a seventy-seven percent rate of poverty.⁴ The Belize

¹. The names of all participants interviewed for this Note have been changed to protect their privacy, except Pulcheria Teul.
². Interview with Vivian, in Toledo, Belize (Jan. 5, 2011).
Maya also seem to have fewer land rights and little political power compared to other countries with large Maya populations. Since 2006, however, the Belize Maya movement has been victorious in securing recognition of Maya communal land titles in the Belize Supreme Court and in the Inter-American Commission of Human Rights.\(^5\) Currently, the Belize Supreme Court case granting the Maya customary land rights is being appealed.\(^6\)

In addition to the problems that the government and political maneuvering bring to the Maya movement, its chronic lack of resources and the lack of a unified voice contribute to difficulties in implementing its legal victories. The Maya movement must work hard to ensure that these victories are tangible—not merely symbolic.

One possible reason for the general lack of Maya empowerment is the lack of Maya female empowerment. Many Maya women are not traditionally given a lot of power in their communities.\(^7\) Yet in many other countries with large Maya populations, such as Guatemala and Mexico, Maya women have been major players in indigenous movements and revolutions.\(^8\) Incorporating the Maya women of Belize by directly involving them in the struggle for land rights may help the Maya in their fight for property rights against the government by making them stakeholders in the important process. Granting, or at least encouraging, women's access to property rights may provide a degree of unity, maximize resources, and ensure that the Maya movement, and Maya culture generally, endures in the next generation.

I. THE TERM “INDIGENOUS” AND ITS IMPLICATIONS

The U.N. has defined indigenous peoples as those with “a historical continuity with pre-invasion and pre-colonial societies.”\(^9\)

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6. Interview with Mary, a female Maya leader, in Toledo, Belize (Jan. 5, 2011).
Historical continuity can mean continuous occupation of land, common ancestry with original occupants, culture, or language. Additionally, the two terms “indigenous peoples” and “tribal peoples” have sometimes been used interchangeably, under the premise that there are tribal peoples who are not literally indigenous, but “nevertheless live in a similar situation” as indigenous peoples.

When a people define themselves as indigenous, they send a powerful political message to their government—namely, that their claim to land is superior to the government’s claim to land and that their property rights overrule the government’s property rights. Indigenous societies are often “based . . . on [livelhoods] that are at odds with the economic and institutional requirements of statehood.” For example, many indigenous peoples of the New World, including the Maya, customarily believe in communal land ownership. Governments thus rarely officially recognize a people as indigenous, especially publicly. Instead, governments often choose to retain the power to allocate rights to certain groups of their choosing; then, group membership is “an ascribed status, not a voluntary choice” and indigenous peoples must compete with other groups for resources, political power and privilege.

II. THE HISTORY OF INDIGENOUS RIGHTS LAW

Indigenous law has developed to protect indigenous peoples’ right to territory and natural resources. Within the last few decades, more people have become aware of indigenous issues and more indigenous peoples themselves have actively advocated for their rights. Indigenous peoples can and have used many international legal instruments in making claims. For example, the Universal Declaration of Human Rights cites the right to equality. Several other U.N. instruments...
have also recognized the right to self determination, or at least the right of a people to enjoy its own culture. Some might claim that this is evidence that the right to self determination is *jus cogens*—a law that states must respect and from which they must not derogate. Yet, there are many cases where governments have successfully denied groups the right to self determination, showing that currently there is no international consensus on the issue.

In 1989, the International Labour Organization (ILO) created ILO Convention 169, which recognized that indigenous peoples should “enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination.” In order to apply the Convention, the ILO requires a people to self-identify as indigenous. The Convention encourages indigenous peoples’ social, economic, political and cultural development, though it emphasizes that this should be done “within the framework of the States.” Under ILO 169, “governments are obliged to take the necessary steps not only to identify the lands which indigenous peoples traditionally occupy, but also to guarantee effective protection of their rights of ownership and possession.”

Indigenous peoples have also worked with the U.N. to create declarations and resolutions that specifically address indigenous peoples’ rights. Stemming from a movement started by leaders of indigenous groups in the Americas, an initial declaration on principles for the defense of indigenous nations was presented at a United Nations conference in 1977. Subsequently, the U.N. Sub-Commission

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21. See, e.g., Reference re Secession of Quebec, [1998] 2 S.C.R. 217 ¶ 154 (Can.) (holding that the people of Quebec were not entitled to self determination because they were not oppressed by the government and self determination was subordinate to sovereignty).
26. Merry, *supra* note 20, at 104.
27. Id.

Following much discussion among indigenous groups and U.N. representatives in the Working Group on Indigenous Populations, the Draft Declaration on the Rights of Indigenous Peoples was finalized in 1994. The official U.N. Declaration on the Rights of Indigenous Peoples was then passed by the General Assembly in 2007. The Declaration’s definition of the right to self-determination is wide in scope, including “the right to create and maintain indigenous peoples’ own governments and their own laws and legal systems.” The Declaration also proclaims that indigenous peoples have the right not to be forcibly removed from their lands.

Like the ILO Convention, however, the Declaration upholds the principle of territorial integrity, as enshrined in customary international law. Specifically, it emphasizes that people should pursue self-determination within the avenues provided for by the State and should only seek secession under extreme forms of oppression. In 2007, the Human Rights Council established an Expert Mechanism on the Rights of Indigenous Peoples to implement the Declaration by “providing thematic expertise and making proposals to the Council pertaining to the rights of indigenous peoples.” Five experts are appointed to the Expert Mechanism; it is open to states, U.N. mechanisms, bodies, agencies, as well as indigenous peoples’ organizations,

28. Id.
29. Id. at 104–05.
33. Merry, supra note 20, at 105 (citation omitted).
34. Declaration on the Rights of Indigenous Peoples, supra note 32, art. 10.
35. Coulter, supra note 30, at 7.
36. Id. at 5–6, 26.
non-governmental organizations, national human rights institutions and academics.\textsuperscript{38}

Regional documents addressing human rights also abound. One such document, the American Declaration of the Rights and Duties of Man, emphasizes the right to life, liberty, and property, among other rights.\textsuperscript{39} As scholars have noted, the Declaration implicitly recognizes the right to autonomy in local affairs, and indigenous law “within the state’s legal, economic and social systems.”\textsuperscript{40} In 1969, the OAS adopted the American Convention, which is a multilateral treaty binding member countries.\textsuperscript{41} The Convention affirmed the American Declaration rights and established the Inter-American Commission on Human Rights, charging it with the tasks of promoting human rights and making relevant recommendations to governments.\textsuperscript{42} Finally, the Convention established the Inter-American Court of Human Rights to enforce the provisions of the Convention against State parties that submit to its jurisdiction.\textsuperscript{43}

Belize has adopted many of the relevant global documents but not the regional documents; specifically, it has ratified the Universal Declaration of Human Rights and the Draft Declaration.\textsuperscript{44} Belize has not ratified ILO 169, however, or the American Convention, despite its OAS membership.\textsuperscript{45}

III. A BRIEF HISTORY OF THE BELIZE MAYA

Fifty-one million indigenous peoples comprise eleven percent of the Central and South American region’s population.\textsuperscript{46} A plethora of

\begin{itemize}
    \item \textsuperscript{38} Id.
    \item \textsuperscript{40} Sieder & Witchell, supra note 24, at 206.
    \item \textsuperscript{42} Id. arts. 34, 41.
    \item \textsuperscript{43} Id. art. 63.
    \item \textsuperscript{44} See Do You Think That Belize Should Adopt a Convention on the Rights of Older Persons?, NAT’L COUNCIL ON AGEING BELIZE (Sept. 20, 2010), http://www.ncabz.org/news.aspx?ctl=ViewContent&mid=469&ItemID=30 (“Belize has adopted many UN agreements such as . . . the Universal Declaration of Human Rights . . . .”).
    \item \textsuperscript{46} Donna Lee Van Cott, Indigenous Peoples’ Politics in Latin America, 13 ANN. REV. POL. SCI. 385, 386 (2010).
\end{itemize}
indigenous peoples have populated the Americas; in fact, the Maya have common origins with a larger indigenous group of Mesoamerican people. They principally inhabited parts of Yucatan and the modern states of Chiapas and Tabasco in Mexico, as well as Guatemala, Belize, and the western parts of El Salvador and Honduras. The society probably developed as early as 1000 BC and collapsed as late as 1500 AD. There are at least three Maya groups, the Q'eqchi', Mopan, and Yucatan Maya, together speaking some 28 languages.

In Maya, belikin means “road to the sea” and is probably the origin of the name Belize. Belize is one of the smallest countries in Latin America and the second smallest in Central America, covering a mere 8,867 square miles. Belize is a nation of mixed ethnicity, including Black/African, Caucasian/White, Chinese, Creole, East Indian, Garifuna, Maya Q’eqchi’, Maya Mopan, Maya Yucatec, Mennonite, Mestizo, Spanish, Creole, Garifuna, Chinese, and Syrian-Lebanese.

The Spanish first settled the area in the seventeenth century. Due to forced relocations, by 1697 the Maya in Belize had split into small groups living in hamlets, or alquilos, away from the main roads that connected their territory to the Spaniards. The Spanish were soon followed by British pirates and merchants specializing in mahogany exports. By the eighteenth century, the two nations actively competed for power in the country until, finally, the country was formally declared the Colony of British Honduras in 1862.

The British established a hierarchy of groups that placed the Maya at the bottom of the socioeconomic pyramid. This low status survives to this day. When the British moved inland in search of

48. Id.
49. Id. at 79.
50. Id. at 26–27 fig. 1.3.
55. O. NIGEL BOLLAND, BELIZE: A NEW NATION IN CENTRAL AMERICA 12 (1986).
56. Id. at 12–14.
57. BOLLAND, supra note 3, at 128 (“[T]he British . . . incorporated the indigenous Maya as a defeated and dispossessed people, sometimes on native reservations.”).
resources, particularly timber, the Maya were forcibly induced to leave their villages.\textsuperscript{59} This displacement deprived them of their means of livelihood and—because they were simultaneously denied the right to own land—made them dependent upon their timber employers.\textsuperscript{60}

The colonial masters of Belize, along with the modern government, deny that the Maya are indigenous to the region.\textsuperscript{61} The origin myth propagated by the British contains elements of the doctrine of discovery, claiming that “the [indigenous] Maya[] deserted the area long before the arrival of the British who occupied an uninhabited land,” or \textit{terra nullis}.\textsuperscript{62} The Maya have been described as “immigrants who came after the British” in official government documents.\textsuperscript{63} In this manner, the colonial power “removed . . . the stigma attached to the process of conquest, dispossession and colonization.”\textsuperscript{64} While mass migrations occurred during the colonial conquest, most likely some of the Maya escaped the forced relocation and epidemics and continued to live in southern Belize until they intermarried with the Q’eqchi’ Maya who came to Belize from Guatemala during the nineteenth century.\textsuperscript{65}

\textbf{IV. MAYA LAND DISTRIBUTION AND MANAGEMENT}

While the government may not have specifically targeted the entire Maya population for resettlement, the Maya migrations resulted in a discriminatory land policy.\textsuperscript{66} Essentially, this mass relocation weakened the population and any efforts to assert their indigenous claim. Thus, although ten percent of the Belizean population is indigenous Maya, native tribes have been denied full title or sovereign rights over their homelands.\textsuperscript{67} Overall, by the end of 1986, less than two percent of landowners owned more than eighty-five percent of privately owned land, while eighty-five percent of landowners held less than four percent.\textsuperscript{68}

\textsuperscript{59} \textsc{Bolland, supra} note 3, at 19.
\textsuperscript{60} \textit{Id.} at 125.
\textsuperscript{61} \textit{Id.} at 17.
\textsuperscript{62} \textit{Id.}
\textsuperscript{64} \textsc{Bolland, supra} note 3, at 101.
\textsuperscript{65} \textsc{Cal., supra} note 54, at 18.
\textsuperscript{66} Barnett, \textit{supra} note 63, at 6.
\textsuperscript{68} Barnett, \textit{supra} note 63, at 8.
The Maya were collectively denied the right to own lands under the Crown Lands Ordinance of 1872 and were pushed into small reserves created for them. The British government established indigenous reserves between 1912 and 1934, attempting to restrict Maya shifting cultivation, although it apparently “never intended to grant indigenous communities autonomy over those lands.”

The Belizean reservation system allotted each village several hectares of land, or approximately 22,000 acres, to be held communally. As one scholar noted, however, the exact size of the reserve is difficult to determine because the Belizean government has not maintained accurate records, “and frequently produces contradictory reports.” Additionally, “the government can change reservation boundaries or revoke reservation land at any time.” Unfortunately, as one observer noted, “[t]he confused state of information about the reserves . . . makes the Mayas’ tenure and hold on the reservations all the more insecure.”

Maya reserves, and Maya villages before that, are traditionally ruled by a council of elders led by a leader, or alcalde. The alcaldes apply Maya customary law, which includes adjudicating land disputes within the community. Currently, the alcaldes of the 38 Maya villages in the Toledo District are organized into the Toledo Alcaldes Association.

In 1999, the government passed the Village Council Act, establishing village councils to deal with development issues requiring interaction with the village and national government officials. The Village Councils are led by a chairman. The Village Council system effectively limited the jurisdiction of the alcaldes. Additionally, the

69. BOLLAND, supra note 3, at 139–40.
71. McCLUSKY, supra note 58, at 27.
72. Id. (citation omitted).
73. Id. (citation omitted).
74. CURTIS G. BERKEY, INDIAN LAW RES. CTR., MAYA LAND RIGHTS IN BELIZE AND THE HISTORY OF INDIAN RESERVATIONS, REPORT TO THE TOLEDO MAYA CULTURAL COUNCIL 30 (1994).
76. Id. ¶ 43.
77. Choc Affidavit, supra note 13, ¶¶ 3, 20.
79. Interview with Chris, in Stann Creek, Belize (Jan. 4, 2011).
80. McCLUSKY, supra note 58, at 32.
Belize government has used the Act to “formalize[] village oversight on lease distribution” through locally elected Land Lot committees.\textsuperscript{81} These committees are responsible for land allocation and consist of two members from the Village Council and five nominated by the national governing party.\textsuperscript{82} For an applicant to receive land, the committee has to recommend him/her to the Ministry of Natural Resources Department, and then the district representative has to confirm the recommendation before the applicant can apply to the National Registry for a land title.\textsuperscript{83} Sometimes applicants can appeal the committee’s failure to recommend them, but practically speaking, it is final.\textsuperscript{84}

The nature of reservation management has changed during the past century, and so has the nature of reservations themselves, for they have been slowly privatized.\textsuperscript{85} Currently, individuals can lease or even own land inside the reservation.\textsuperscript{86} As made clear through research and interviewing locals, however, leasing land does not ensure private ownership. According to one source, to buy land, the lessee must make improvements to the land for five years, although no one mentioned this time requirement during interviews.\textsuperscript{87} Regardless, to own land, the applicant must procure an expensive survey of his/her land.\textsuperscript{88} Until the actual purchase and survey, the government continues to own the property and can apparently cancel the lease at any time “without compensation to the lessee for improvements made.”\textsuperscript{89}

 Obtaining land title can thus be a time consuming and expensive process which many Maya do not desire but feel pressured to obtain.\textsuperscript{90} One Yucatec Maya family living in an inland Maya village felt pressured to obtain title to their land because the Village Council Chairman had done a land survey and informed them that their land did not belong to them.\textsuperscript{91} They claimed that they had spent three years traveling to and from the capital trying to obtain proper land title from the National Land Registry.\textsuperscript{92} Fred, the head of the family, first had to pay BZ $4500 (US $2250) to get the private survey done, and then had to bribe officials at the National Registry to ensure that

\begin{itemize}
\item \textsuperscript{81} Grandia, \textit{supra} note 78, at 235.
\item \textsuperscript{82} Interview with Chris, \textit{supra} note 79.
\item \textsuperscript{83} \textit{Id.}
\item \textsuperscript{84} \textit{Id.}
\item \textsuperscript{85} Clark, \textit{supra} note 70, at 11.
\item \textsuperscript{86} McCLUSKY, \textit{supra} note 58, at 28.
\item \textsuperscript{87} \textit{Id.}
\item \textsuperscript{88} \textit{Id.; see also} Interview with Fred, in Cayo, Belize (Dec. 29, 2010).
\item \textsuperscript{89} \textit{Id.}
\item \textsuperscript{90} \textit{Id.}
\item \textsuperscript{91} Interview with Maria, in Cayo, Belize (Dec. 29, 2010).
\item \textsuperscript{92} \textit{Id.}
\end{itemize}
his claim would be processed. This situation is especially unfortunate because many Maya do not understand that the Village Council Chairman no longer wields power over land distribution (as noted, under the new law, the Land Lots Committee distributes land). Furthermore, even the Land Lots Committee apparently lacks the power to force people to obtain land titles.

Fred added that because the government had doubled the property tax, some of the villagers were losing their land because they had to mortgage their land to pay the tax, and then lost it to the bank when they could not pay the interest. Compounding the scarcity of Maya land is the fact that sometimes the bank sells their repossessed land to non-Maya people.

V. HISTORY OF THE BELIZE MAYA MOVEMENT

Somehow, the Maya have maintained their “sense of permanence and . . . their cultures and homelands despite almost insurmountable odds,” including colonial and current government claims to their land. Chris, a local Mopan Maya man, expressed his frustration with the government’s denial of indigenous claims to land, saying that the State prefers “to do what it can to walk on us and make us into nothing, [though] we have a claim as the first [people] here.” As Maya teacher and advocate Martin echoed, “the government doesn’t recognize communal land ownership or indigenous rights to land,” because these concepts challenge the state’s right to the land, including the subsoil and airspace. The Maya are among the poorest people in the country, even though Martin claimed that they often live in areas “with high natural and cultural resources.”

A. Political Representation

There has only been one Maya person active in the Belizean government, and that has only been fairly recently. Members of the national government tend to be mostly Mestizo. A Q’eqchi’ Maya man, Juan Coy, is currently the Toledo East district representative, but is
viewed as ineffective. For example, a fellow Maya man involved in politics in the Toledo district, Ken, expressed disappointment in Mr. Coy, noting that having him as a representative for the Maya is “just like having none, because he won’t speak for [anybody]” and does not attend government meetings when invited. Chris added, “I wish [Juan Coy] would do more but I don’t know if he just [does not] intend to do more or [if] he is not getting enough resources from [his superiors] to do what he wants.”

B. The Pan-Maya Identity/Movement

Many have attempted to define “culture,” “nation,” and “state.” These are contentious categories not only due to their political implications, but also because identity—even collective identity—is extremely personal. Nationhood is “an aspect of culture that is created, challenged and redefined by people even while it constrains them.”

Some have argued that nationhood can be interpreted as “chiefly a property of social relations, not of ideology.” Thus the identity of a group can become fluid, with variations across place and time. Due to natural migrations and forced migrations imposed by the Spanish and the British, the Maya have split into different subgroups. As noted, Belize has Maya Q’eqchi’, Maya Mopan, and Maya Yucatec people, and though there is disagreement about the extent to which they are culturally related, they all claim to be the descendants of the ancient Maya.

Historically, scholars have tended to place all of the Maya groups, past and present, in one category, identifying one group’s problem as a Maya problem. Yet essentialism can be dangerous, for it makes simplistic assumptions about people; for instance, anthropologists and tourists have created a romanticized version of a single Maya culture covering all countries with Maya populations.

103. Interview with Chris, supra note 79.
104. Interview with Ken, in Toledo, Belize (Jan. 5, 2011).
105. Interview with Chris, supra note 79.
107. Bolland, supra note 3, at 199 (emphasis added).
110. Id.
112. Id.
Proponents of anti-essentialism are also extreme in claiming that there is no clear link between the contemporary and the ancient Maya. Proponents also claim that there is no pan-Maya movement and that Maya people do not identify with pan-Mayanism. Instead, they claim that Maya people identify with their local community or language group.

The Maya people in Belize believe in a core Maya identity and, at the very least, desire to work together, even if the political reality prevents them from doing so in many cases. Maria, a Yucatec Maya woman, commented that she considers the Maya in Belize one people because they share many of the same traditions. Her husband, Fred, distinguished Belize Maya from Guatemalan Maya people because they are culturally distinct; however, he emphasized that all Maya have the same political problem, namely, a lack of land rights. Vivian, a Yucatec Maya woman, explained that many of the Yucatec discontinued speaking their language long ago, and thus many consider themselves more Mestizo than Maya. She added that this may be because the Yucatec were originally from Yucatan, Mexico, and came into contact with the Spanish before Belize Maya came into contact with foreigners. Generally, it may be that the Yucatec Maya were more exposed to colonialism than the other Maya groups, which may have affected how they relate to other Maya groups.

John, an older Mopan Maya man, acknowledged that the Q’eqchi’ and Mopan Maya cultures are different, although they are trying to cooperate in some sort of pan-Maya movement. He added that cooperating was difficult due to party politics. In fact, many people lamented that the intense party politics of the country are the largest obstacle to uniting the Maya rather than any internal cultural conflicts. Jerry, a Mopan Maya man, thought that although the Maya in Belize were somewhat united over their land claims, they were

114. First Affidavit of Elizabeth Mara Grandia, supra note 109, ¶ 14.
116. Betsy Konefal, For Every Indio Who Falls: A History of Maya Activism in Guatemala, 1960–1990, at 14 (2010) (noting that “self-identity for most Mayas was and is tied to their local community or language group, and only to a limited extent to a broader indigenous population.”); McClusky, supra note 58, at 12–13.
117. Interview with Maria, supra note 91.
118. Interview with Fred, supra note 88.
119. Interview with Vivian, supra note 2.
120. Id.
121. Id.
122. Interview with John, in Toledo, Belize (Jan. 1, 2011).
123. Id.
not united when it came to politics and religion.\textsuperscript{124} He added that “politics keeps us [the Maya] uninformed” about other Maya villages and movements because different Maya villages are allied with different political parties.\textsuperscript{125}

In the last twenty years, the Maya have engaged in a process of revivalism and regeneration in an attempt “to write its own experiential narratives and record its historical memory.”\textsuperscript{126} Although the movement is not united by any means, the Maya are trying to control their image and empower themselves.\textsuperscript{127} Only when disenfranchised peoples participate in national dialogue as equal stakeholders and take control of these discourses can they become advocates.

Although the Belize pan-Maya movement has not officially agreed on whether the Maya people are “one nationality or many,” the Belize Maya have tried to form groups representing the interests of the Maya of Belize.\textsuperscript{128} In 1978, the Toledo Maya Cultural Council (TMCC) was founded to address problems facing the Maya in the Toledo district of Belize and became the Maya movement’s central organization.\textsuperscript{129} Its mission was to “work for the recognition of the Mayas as the country’s indigenous people, and [realize their] right to their traditional lands.”\textsuperscript{130} The TMCC became a member of the General Assembly of the World Council of Indigenous Peoples and joined the regional organization CORPI (Coordinadora Regional del Pueblos Indios).\textsuperscript{131} The Toledo Alcaldes Association is another Maya organization, comprising alcaldes of the thirty-eight Maya villages in Toledo District.\textsuperscript{132} The Tumul K’in Center of Learning is a non-governmental Maya organization that founded a school in 2001 that focuses on teaching Maya culture and values.\textsuperscript{133}

Together, these groups comprise the Maya Leaders Alliance (MLA).\textsuperscript{134} Although currently the Toledo Maya Women’s Council is

\begin{itemize}
\item \textsuperscript{124} Interview with Jerry, in Stann Creek, Belize (Jan. 3, 2011).
\item \textsuperscript{125} Id.
\item \textsuperscript{126} Premdas, \textit{supra note} 52, at 29.
\item \textsuperscript{127} Id.
\item \textsuperscript{128} Rodolfo Stavenhagen, \textit{Indigenous Peoples and the State in Latin America: An Ongoing Debate, in MULTICULTURALISM IN LATIN AMERICA: INDIGENOUS RIGHTS, DIVERSITY AND DEMOCRACY} 24, 40 (Rachel Sieder ed., 2002) [hereinafter MULTICULTURALISM IN LATIN AMERICA].
\item \textsuperscript{129} The Toledo Maya Cultural Council, MAYAATLAS, http://oldweb.geog.berkeley.edu/ProjectsResources/MayanAtlas/MayaAtlas/TMCC.htm (last visited Mar. 30, 2012); see also \textit{Joel Wainwright, DECOLONIZING DEVELOPMENT: COLONIAL POWER AND THE MAYA} 246 (2008).
\item \textsuperscript{130} Id.
\item \textsuperscript{131} Id.
\item \textsuperscript{132} Choc Affidavit, \textit{supra note} 13, at 6.
\item \textsuperscript{133} Interview with Vivian, \textit{supra note} 2.
\item \textsuperscript{134} Choc Affidavit, \textit{supra note} 13, at 2.
\end{itemize}
not part of the MLA, historically it was a part of the Movement.\textsuperscript{135} The Toledo Maya Women’s Council (TMWC) started in 1997 when a group of Maya women from Toledo formalized a group that had been meeting since 1980.\textsuperscript{136} The group organized around small business projects and lobbied for different Maya organizations.\textsuperscript{137}

In practice, therefore, the Maya have attempted to forge a national identity. As the TMCC said, “[a] sense of Maya identity is growing stronger and cultural forms which may be called ‘neo Maya’ are appearing and in some cases thriving.”\textsuperscript{138} This national identity is essentialist and responds to the government’s “reductionist orientation of law.”\textsuperscript{139} In this manner, the Belize Maya movement’s pan-Mayanism “represents both a self-generated revitalization of culture and a critique of dominant culture and non-Maya world-views.”\textsuperscript{140}

Through court cases, the Belize Maya movement argues that the Maya have been united enough across place and time to make a legitimate claim to land. For example, scholars have argued that the Mopan and Q’eqchi’s environmental and land management practices in Belize “are similar enough to disregard the linguistic differences that anthropologists use to formally separate them into two ethnic groups.”\textsuperscript{141} Additionally, they showed that the Q’eqchi’ Maya “clearly assert their national allegiance as citizens of Belize,” while “maintain[ing] ties and affinities with a broader Q’eqchi’ community” and “a broader pan-Maya movement.”\textsuperscript{142} As discussed, this sentiment was expressed during recent interviews with Belize Maya people as well.\textsuperscript{143}

Additionally, while the Belize Maya maintain certain linguistic and cultural differences, history has brought them together.\textsuperscript{144} As a result of the forced migrations, there has been “significant . . . mixing, including intermarriage, and the sharing of cultural customs.”\textsuperscript{145} In fact, the subgroup names given to the Maya were not established until the end of the nineteenth century, and, before then, “indigenous people [apparently] did not recognize these ‘tribal’ or linguistic divisions.”\textsuperscript{146}

\begin{thebibliography}{99}
\bibitem{135} Interview with Mary, a female Maya leader, \textit{supra} note 6; Telephone Interview with Pulcheria Teul, Belize Senator (Mar. 7, 2011).
\bibitem{137} \textit{Id.}
\bibitem{138} \textit{The Toledo Maya Cultural Council, supra} note 129.
\bibitem{139} Sieder & Witchell, \textit{supra} note 24, at 207.
\bibitem{140} Clark, \textit{supra} note 70, at 5.
\bibitem{141} First Affidavit of Elizabeth Mara Grandia, \textit{supra} note 109, ¶ 15.
\bibitem{142} \textit{Id.} ¶ 17.
\bibitem{143} \textit{See supra} notes 117–33 and accompanying text.
\bibitem{144} First Affidavit of Elizabeth Mara Grandia, \textit{supra} note 109, ¶ 14.
\bibitem{145} First Affidavit of Richard Wilk, \textit{supra} note 75, ¶ 18.
\bibitem{146} \textit{Id.} ¶ 40.
\end{thebibliography}
Overall, the Belize Maya movement focuses less on differences among Yucatec, Mopan, and Q’eqchi’ Maya, and more on land rights for all Maya. Specifically, one of the Maya movement’s leaders, Mary, notes that the movement desires a limited autonomy “to maintain the security of the lands we want . . . to live on.”\(^{147}\) She emphasized that the movement is not just about land—“it’s about surviving” and “the right to life.”\(^{148}\) She qualified this by saying that the Maya people are not asking to be privileged above other Belizean citizens; instead, they are asking for their basic right to land.\(^{149}\)

Mary has been involved in the Maya movement for over five years.\(^{150}\) She became involved when she met one of the original leaders of the movement, Julian Cho.\(^{151}\) Julian Cho came to Toledo in 1995 as a teacher.\(^{152}\) Mary explained that at that time, the Maya movement already existed, but its leaders “lacked the skills to organize and lobby internationally.”\(^{153}\)

Julian Cho was unanimously elected chairman of the TMCC in 1995 and brought attention to the Maya of Belize in the international sphere, i.e., at the U.N. and the OAS.\(^{154}\) Julian Cho was chosen for his position because of his work as Chairman of the Reservation Lands Committee, a new group commissioned to investigate the Maya land rights situation.\(^{155}\) Each Sunday, six members of the Committee would speak in two communities about the status of Maya reservations and “argue for a movement for collective, indigenous land rights.”\(^{156}\)

In 1996, the TMCC and the TAA filed a claim against the government in the Belize Supreme Court.\(^{157}\) This action was in response to the many logging concessions granted by the government in Maya-occupied areas in the mid 1990s despite Maya protests.\(^{158}\) The government never addressed the case, so, in 1998, the TMCC filed a petition to the Inter-American Commission on Human Rights on behalf of the Maya communities of Toledo against the government.\(^{159}\) The petition

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147. Interview with Mary, a female Maya leader, *supra* note 6.
148. *Id.*
149. *Id.*
150. *Id.*
151. *Id.*
152. *Id.*
153. Interview with Mary, a female Maya leader, *supra* note 6.
156. *Id.*
158. *Id.* ¶ 9.
159. *Id.* ¶ 1.
alleged violations of the American Declaration of the Rights and Duties of Man and other international treaties. Cho also signed a Memorandum of Understanding on November 25, 1998 with the Prime Minister of Belize to negotiate a solution to the Maya land rights struggle.

Under the leadership of Julian Cho, the TMCC, TAA, the Indian Law Resource Center—an American nonprofit organization—and the University of Berkeley Geography Department created the Maya Atlas, which was a mapping of Maya lands and culture. Maya villagers were elected to act as researchers and cartographers. The Maya Atlas describes the Maya customary laws of property, including communal land rights, and claims a Maya Homeland based on these principles.

VI. THE EVOLUTION OF MAYA LAND RIGHTS

It is important to understand the Maya customary system of property before investigating the current Maya demands regarding land. As Mary explained, “Maya villages [traditionally] hold land collectively, while individuals and families enjoy derivative, subsidiary rights of use and occupancy.” The Maya had a system of collective land ownership in order to ensure that everyone had access to land and that resources could be shared effectively. The land was managed and distributed by an elected village leader in consultation with villagers.

In this way, tradition “recognize[s] ownership as a negotiated relationship between peoples or between communities, rather than as a relationship between people and objects.” One scholar described the traditional land use as a “tripartite geography,” where the village center is surrounded by an agricultural and forest zone, which is in turn surrounded by a zone dedicated to hunting, agriculture,
and collecting forest products. Village men would work the communal areas in work groups called faginas. The derivative individual property rights were usufruct, whereby people could claim their parcel of land within the community as long as they worked it. In this manner, although the village land could be lent, inherited, or rented, it could not be sold. Furthermore, people had to belong to the community to be able to gain these rights and these communities sometimes charged entrance fees to newcomers.

The TMCC and TAA used the Maya Atlas as a vehicle to protect, manage, and claim Maya land. Specifically, in the Maya Atlas, Julian Cho described an ideal Belizean “Maya Homeland” managed by the Maya, which would include areas that they traditionally occupied. The Maya Homeland would be governed by a Maya Land Trustee, which could parcel out land within the homeland for economic development to individuals or groups. Similar community-based land systems exist in other Maya communities—for example, in Guatemala, a unique system of community forest management exists among the Q’eqchi’ Maya, with as much as “twenty-five percent of one region being held communally.”

There were many obstacles to implementing the concept of the “Maya Homeland,” including government resistance. The Maya people themselves also lacked faith in some of the TMCC leadership; the TMCC’s efforts to mobilize a pan-Maya movement around the concept of the “Maya Homeland” in the 1980s and 1990s suffered because apparently many TMCC leaders owned lease land taken out of Maya reservations in the early 1980s, and therefore support for the Homeland “was predicated on leadership promises to return private lands to collective property should the proposal receive government acceptance.” People were understandably skeptical of these promises.

171. First Affidavit of Elizabeth Mara Grandia, supra note 109, ¶¶ 25–26, 59.
172. WILK, supra note 170, at 88.
173. Id.
174. The Toledo Maya Cultural Council, supra note 129.
175. Id.
177. The Toledo Maya Cultural Council, supra note 129.
178. Clark, supra note 70, at 19 (citation omitted).
179. See id. (noting this arrangement in relation to other failed institutions that led to skepticism).
The real blow to the Maya movement came in 1998, when, at the height of his activism, Julian Cho was killed under mysterious circumstances. Mary explained that as a result, other leaders became fearful, and “the movement became dormant for awhile.” Regardless, Maya people still often speak of Julian Cho in reverent tones. Chris spoke of him as the true leader of the Maya people who had a great vision “about where he wants to put the Maya people.” Mary evidently felt the loss as well and stated that the movement “needed to fill the gap” so that the Maya could continue “the struggle.” In an effort to fill that gap, she began talking to other leaders about Julian Cho’s vision and working with the Maya Leader’s Alliance (MLA).

After some time, Greg Choc, the leader of the Q’eqchi’ Council of Belize and director of the Sarstoon-Temash Institute for Indigenous Management, helped form and lead the MLA in carrying out negotiations with the government. On October 20, 2000, the MLA signed the Ten Points of Agreement with the Belize government, where the government acknowledged the Maya’s rights to lands and resources “based on their long-standing use and occupancy.” The TMCC also followed up with their case before the Inter-American Commission on Human Rights, ultimately winning against the government. In its Final Report, issued in 2004, the Commission found that the Belize government had violated the American Declaration of the Rights and Duties of Man, and that the Maya had communal property rights to their traditional land.

In 2007, with the support of Mary and others within the MLA, two Maya villages in Toledo filed lawsuits in the Belize Supreme Court against the Belize Government, claiming that the government still failed to recognize the Maya communal right to property. One of these villages, Santa Cruz, was the last remaining piece of land in

180. See Interview with Mary, a female Maya leader, supra note 6; Julian Armando Cho, supra note 154.
181. Interview with Mary, a female Maya leader, supra note 6.
182. Interview with Chris, in Stann Creek, Belize (Jan. 3, 2011).
183. Interview with Mary, a female Maya leader, supra note 6.
184. Id.
188. Id.
Toledo that was “unfragmented” (not privately subdivided already).\textsuperscript{190} In other words, the Maya people living there maintained customary land usage and agreed on the idea of communal land.\textsuperscript{191} Both of the claims’ causes of action were based on the Belize Constitution, which recognizes the right to property, as well as the judgment of the Inter-American Commission.\textsuperscript{192} The Supreme Court affirmed that the Maya have communal property rights to their traditional lands, and thus ordered the government to “determine, demarcate and provide official documentation” of the land to the Maya based on use and occupation, and to refrain from interfering with these land rights in the future.\textsuperscript{193}

The government did not appeal this decision within the allotted time; instead, it interpreted the judgment narrowly, as only limiting the land concessions and titling of Maya land in Santa Cruz and Conejo.\textsuperscript{194} When the new government came to power in 2007, for example, it gave 2000 acres of Maya farmland in Golden Stream to a gas station owner who had financed the campaign despite MLA protests.\textsuperscript{195} The MLA and TAA then filed a class action suit in June of 2008, where thirty-six Toledo Maya communities claimed that the 2007 judgment applied to all communities; their argument was recognized by the judge.\textsuperscript{196} The government appealed this judgment, and the case will be heard before the Court of Appeals.\textsuperscript{197}

Although these court cases were powerful victories, there has been opposition to the idea of communal land title as a solution for the Maya.\textsuperscript{198} The Concerned Advocacy Group has been vocal in opposing communal land title, claiming that the MLA did not properly consult with the Maya before advocating the idea.\textsuperscript{199} Ken, a Maya man involved in Toledo politics, noted that the group consisted of cacao growers and teachers who “want to understand about the [land rights] situation.”\textsuperscript{200} He explained that many Maya people do not understand

\begin{footnotesize}
\begin{enumerate}
\item[190.] Interview with Mary, a female Maya leader, \textit{supra} note 6.
\item[191.] \textit{Id}.
\item[192.] \textit{Cal.} No. 171, slip op. ¶ 2.
\item[193.] \textit{Id.} ¶ 136.
\item[194.] Interview with Mary, a female Maya leader, \textit{supra} note 6.
\item[195.] \textit{Id}.
\item[196.] Maya Leader’s Alliance v. Attorney Gen. of Belize, No. 366, slip op. ¶¶ 45–46 (Sup. Ct. June 28, 2010) (Belize); Interview with Mary, a female Maya leader, \textit{supra} note 6.
\item[197.] Interview with Mary, a female Maya leader, \textit{supra} note 6.
\item[199.] \textit{See id.} (discussing the fact that the Concerned Advocacy Group has been outspoken concerning its opposition to communal land title).
\item[200.] Interview with Ken, \textit{supra} note 104.
\end{enumerate}
\end{footnotesize}
the benefits and drawbacks of communal land title as compared to purely individual ownership, adding that this demonstrates “the weakness of the leaders, who went through without consulting the entire community.”

Pulcheria Teul, a Senator, was critical of the MLA’s approach of going through the courts to obtain Maya communal land title. Ms. Teul argued that there should be “meaningful consultation with all communities” when it comes to discussing land, not just consultation with Maya communities. Furthermore, she argued that land was a Belize issue, not just a Maya issue, and that the Maya should not get priority just because they have an ancestral claim. Thus, the MLA needs to adopt a more “holistic point of view” that takes into account the views of the Cacao Grower’s Association and other agricultural groups. Finally, as leader of the Toledo Maya Women’s Council, she claimed that the group was no longer part of the MLA because her and the group’s criticism of the MLA was not well received.

Mary countered that the Concerned Advocacy Group mainly exists because its members, who are mostly teachers, are paid by the government, so they are afraid to go against its policies. She noted that the Congress of Maya Teachers was formed in an attempt to depoliticize teacher involvement in the Maya movement, although she lamented that it was generally true that the only groups that can support the Maya Movement are those that are not connected to the government. Regarding the Toledo Maya Women’s Council, Mary claimed that it is no longer part of the MLA because it works with and is funded by the Belize government.

VII. GRANTING MAYA WOMEN LAND RIGHTS TO GAIN MAYA LAND RIGHTS

The Maya have made significant progress in claiming their rights as indigenous peoples, with the court cases being the most recent and prominent examples. Yet, as noted, the Maya are not united in their

201. Id.
203. Id.
204. Id.
205. Id.
206. Id.
207. Interview with Mary, a female Maya leader, supra note 6.
208. Id.
209. Id.
210. See Kim Petersen, Indigenous Rights and the Mayan Victory in Belize, DOMINION (Montreal), Jan. 23, 2008, http://www.dominionpaper.ca/articles/1616 (describing one of the court cases that helped the progress of the Maya people in claiming their rights as
struggle for land rights against the government, and if they are not united it will be difficult to affect long term changes. Providing Maya women with more property rights, either individually or as derivative property rights within the communal system, may be a way to unite the Maya people. One reason is that for the Maya, “women are powerful metonymic representations of community” because they are central to Maya culture in their roles as mothers and “the socializers of . . . children in [their native] language.” Unfortunately, development efforts have not historically focused on indigenous women despite the key role that they play “in the transmission of indigenous languages and cultures.”

Encouraging female property ownership may help the Maya because if women own land, they may gain a sense of agency and pride, both for themselves and for their people. As one historian discovered in a case study of Q’eqchi’ Maya women, when women are excluded from politics, their own sense of agency is diluted and “political commitment fades from their stories.” Overall, therefore, empowering Maya women by directly involving them in the struggle for property rights may help the Maya in their fight against the government by making them powerful contributors and stakeholders in the process.

It is worth noting that, generally, improving female access to land can benefit society as a whole. For instance, domestic violence may decrease if women have their own plot of land and control the economic resources it may provide. Women with more resources are healthier and can protect against poverty in old age. Additionally, non-governmental organizations have recognized that women “often enhance the welfare of the family” if they control the family’s indigenous peoples).

211. Ramos, supra note 198 (discussing that the Maya are not united in their struggle for land rights).
215. See Radhika Coomaraswamy, Identity Within: Cultural Relativism, Minority Rights and the Empowerment of Women, 34 Geo. Wash. Int’l L. Rev. 483, 504 (2002) (showing the benefit that women having access to land might have on women as well as society as a whole).
216. See id. (explaining that a woman owning her own plot of land and subsequently the economic resources that come from ownership of said land may decrease domestic violence).
217. See id. (describing that women who have obtained resources are healthier and less likely to face poverty in old age than their female counterparts who do not own resources).
finances and property, because they are more likely to provide for the children.\footnote{Id.}

Many studies have recognized the link between women’s empowerment and general human development. The UNDP’s Policy Note on Gender Equality noted that “\[w\]omen’s empowerment is central to human development.”\footnote{Id. at 25.} It added that “[h]uman development . . . cannot occur when the choices of half of humanity are restricted.”\footnote{Id. at 40.} Furthermore, “[p]oor women in the South suffer from a ‘triple divide’—as citizens of low-income countries, as poor residents within their own societies, and as women.”\footnote{Id.}

Recognizing the effect of the limited roles women play in some cultures is important; in advocating for gender mainstreaming, the UNDP has emphasized that “[t]he fact that gender involves power relations and cultural beliefs should not be sidestepped but rather acknowledged and addressed.”\footnote{Id. at 25.} A government should not legislate for equality without considering “the socio-economic and ideological structures that exclude women and construct them as passive victims.”\footnote{R. Aída Hernández Castillo, National Law and Indigenous Customary Law: The Struggle for Justice of Indigenous Women in Chiapas, Mexico, in GENDER JUSTICE, DEVELOPMENT, AND RIGHTS 384, 406 (Maxine Molyneux & Shahra Razavi eds., 2002).}

In reflecting on cultural practices, it is challenging to ensure that indigenous communities are tolerant “without legitimizing external imposition by state authorities or ‘new colonialism’ in the name of equality or human rights.”\footnote{Seider & Witchell, supra note 24, at 219 (footnote omitted).} In many indigenous cultures, women do not traditionally enjoy property rights, including in Maya culture.\footnote{See Coomaraswamy, supra note 215, at 504 (discussing how Maya women do not traditionally enjoy property rights and the steps that are being made to change this).}

In evaluating the role women could play in current Maya politics, understanding Maya women’s traditional role and how it is changing is therefore essential.

### A. The Traditional Role of a Maya Woman

*The women are very industrious, rising usually at 3 or 4 o’clock in the morning to prepare the day’s supply of tortillas or corn cake.*\footnote{Thomas W. F. Gann, The Maya Indians of Southern Yucatan and Northern British Honduras 17 (1918).}
This description written by an anthropologist in the 1930s seems to have captured the traditional role of Maya women quite well. Maya women are responsible for cooking, cleaning, taking care of children and helping their husbands farm.\textsuperscript{227} In this sense, Maya society is typically patriarchal, incorporating a set gender hierarchy.\textsuperscript{228} At the same time, however, the archaeological record indicates that in Maya cosmology, men and women are viewed as complementary.\textsuperscript{229} Their fluid concept of gender prevents a reduction of their view to “a single form of gender representation.”\textsuperscript{230} Additionally, “gender cannot be considered in isolation from questions of class, ethnicity, or other factors.”\textsuperscript{231}

Maya society is typically patrilocal.\textsuperscript{232} Thus, upon marriage, the bride moves into the husband’s parents’ house.\textsuperscript{233} This tradition is still strong in many villages, and demonstrates a “male-centered authority structure within and beyond the household.”\textsuperscript{234}

\textbf{B. Effect of Maya Customary Laws of Property}

Maya society has historically followed a pattern of patrilineal inheritance, where land is passed from fathers to sons.\textsuperscript{235} Many scholars “believe that patrilineality is a deeply rooted, ancient feature of Maya society.”\textsuperscript{236} This may not only be related to Maya views of gender, but may also exist because Maya customary property centers around a usufruct system of ownership (because mainly men work the land, they are entitled to it).\textsuperscript{237} In this manner, usually only if there are no

\begin{footnotes}
\item[228.] Marvin Cohodas, \textit{Multiplicity and Discourse in Maya Gender Relations}, in \textit{ANCIENT MAYA GENDER IDENTITY AND RELATIONS} 11, 17 (Lowell S. Gustafson & Amelia M. Trevelyan eds., 2002) (describing patriarchy as implied “when gender does not simply privilege men above women, but instead differentiates among men to produce a position of power and authority, often involving household heads”).
\item[229.] Id. at 35, 44–45.
\item[230.] Id. at 44–45.
\item[231.] See Julia A. Hendon, \textit{Household and State in Pre-Hispanic Maya Society: Gender, Identity, and Practice}, in \textit{ANCIENT MAYA GENDER IDENTITY AND RELATIONS}, supra note 228, at 75, 84 (citation omitted).
\item[232.] See KELLOGG, supra note 214, at 40 (discussing the patrilocal nature of Maya society).
\item[233.] Id.
\item[234.] Id.
\item[235.] Id.
\item[236.] Id.
\item[237.] Id. (explaining reasons why land is typically passed from fathers to sons in Maya society, including the fact that Maya customary property centers around a usufruct system of ownership).
\end{footnotes}
sons is land left to daughters. Although some Maya communities exhibit bilateral inheritance patterns, “even when women inherit land . . . they tend to receive small amounts or poorer quality land.”

Scholars also emphasize that the Maya system of inheritance is “the product of circumstances and pragmatic choice more than normative rules.” This pragmatism seems to govern what happens to property when a man dies—his widow “has rights to dispose of the property however she . . . wants,” although certain limitations exist. Widows, for instance, may inherit land, but “generally do so in trust for minor sons, or they inherit a small share through which they can support themselves.” When a widow dies, her share reverts to her husband’s family. The widow also inherits any “furniture, domestic animals, corn, and plantations,” while “other possessions . . . are divided equally between the widow and the older children.”

Maya women historically have not owned land within the communal villages, but they do own other types of property such as plants and small livestock on the homestead surrounding their houses. Apparently, if the husband tries to take this property away from his wife, she has the right to leave him. Chickens and ducks are also owned by women, who are given chicks and ducklings by their mothers and mothers-in-law after marriage.

C. The Changing Role of Maya Women

Although there are many traditional Maya villages and Maya families, the role of women is rapidly changing. Overall, Maya culture has become more receptive to women changing their roles; one woman at the Maya Center, a Belize Maya village, said that “a lot of men respect women now,” and that this sentiment was “going through the village.” Maya women are getting more education, getting more involved in politics, running their own businesses, and are even starting to own land.

238. Interview with Maria, supra note 91.
239. KELLOGG, supra note 214, at 117.
240. Wilk, supra note 170, at 206.
241. Id.
242. KELLOGG, supra note 214, at 117.
243. Id.
244. GANN, supra note 226, at 33.
246. Wilk, supra note 170, at 143.
247. Interview with Sara, in Stann Creek, Belize (Jan. 3, 2011).
248. See Adriana M. Manago & Patricia M. Greenfield, The Construction of Independent Values Among Maya Women at the Forefront of Social Change: Four Case Studies, 39 ETHOS: J. SOC’Y FOR PSYCHOL. ANTHROPOLOGY 1, 13 (2011) (discussing the fact that Maya women are gaining more access to education).
In Belize, mandatory education covers ages five through fourteen.\textsuperscript{250} Although families do not pay tuition, sending children to school is expensive, especially in rural areas where schools are scarce and families have to cover transportation costs.\textsuperscript{251} Therefore, if a Maya family sends children to high school, it tends to send boys.\textsuperscript{252} Many older women spoke lamentably of the fact that they had never had a proper education because their parents were too poor.\textsuperscript{253} An increasing number of families are now sending their girls to school, as well.\textsuperscript{254}

Second, women are getting more involved in politics. As Chris noted, historically, the majority of Maya people thought that women should work at home, that women should not go into public service or head an organization or entity.\textsuperscript{255} Yet, increasingly, people are just focusing on party politics, on whether the candidate—man or woman—has a chance of winning.\textsuperscript{256} In this way, "some windows start opening" for Maya women desiring a political career.\textsuperscript{257} Thus, if a woman "overcomes those [traditional] mentalities then [she’s] going to be a big success."\textsuperscript{258}

The prime example of such a pioneer is Mary, who has become a leader within the Maya movement. She is powerful, but is an anomaly. On the local level, Jerry said that in the Maya Center, one out of the seven members of the government’s local political party’s committee is a woman, and Chris said that one member of the local Village Council was a woman.\textsuperscript{259} In recent Toledo alcalde elections, two women were elected for the first time.\textsuperscript{260} A member of the Maya Center’s Women’s Co-op also commented hopefully that, "one of these days there’s going to be a [female] village chairman."\textsuperscript{261}

Although in the past, some Maya women sold produce as well as some small arts and crafts, it was usually on a small scale and the

\textsuperscript{251} Id. at 9.
\textsuperscript{252} Interview with Maria, supra note 91.
\textsuperscript{253} Interview with Anne, in Stann Creek, Belize (Jan. 3, 2011); Interview with Maria, supra note 91.
\textsuperscript{254} Interview with Jerry, supra note 124; Interview with Maria, supra note 91; Interview with Wendy, in Stann Creek, Belize (Jan. 3, 2011).
\textsuperscript{255} Interview with Chris, supra note 182.
\textsuperscript{256} Id.
\textsuperscript{257} Id.
\textsuperscript{258} Id.
\textsuperscript{259} Interview with Chris, supra note 182; Interview with Jerry, supra note 124.
\textsuperscript{260} Interview with Mary, a female Maya leader, supra note 6.
\textsuperscript{261} Interview with Wendy, supra note 254.
women were still largely dependent on their husbands. For example, in Toledo, Maya women have established “highly productive home orchards and gardens and improved their household’s well being through the sale of fruit and vegetables” at the farmer’s market in Punta Gorda, the capital of Toledo. In a Q’eqchi’-speaking rural settlement in western Guatemala, Maya women “run small stores,” but they “are usually owned with [their] husbands.” Thus, they “have control over what they earn, but usually this is a relatively small amount.”

Today, in contrast, many women are starting their own businesses and earning their own money. Chris’s sister, Victoria, started her own sewing business out of her home, for instance. This is a good arrangement because it does not conflict with her traditional role as mother and homemaker—she can maintain her household duties while conducting her business She said that it was also good that she could “find [her] own money.” Sara is another Maya woman at the Maya Center who started her own business by gaining title to a piece of land and opening a business there. The biggest catalyst for change, however, has been the spread of women’s cooperatives. These women’s groups are “getting prosperous,” enabling many women to get involved and learn new skills. For example, Maria indicated that a few years ago the government gave a few women in her village land to build a bakery. Other women in the village also formed an arts and crafts cooperative. One of the women who works there explained that the cooperative was a positive force “because we can earn our own money, help ourselves, and bring ourselves up.” She added that her husband and many husbands of the co-op women treated them well, but other women in the village experienced domestic violence, implying that the village women who worked at the co-op were more empowered than the other women.

262. Interview with Victoria, in Stann Creek, Belize (Jan. 3, 2011).
263. First Affidavit of Elizabeth Mara Grandia, supra note 109, ¶ 41.
264. Sheila Cosminsky & Mary Scrimshaw, Sex Roles and Subsistence: A Comparative Analysis of Three Central American Communities, in SEX ROLES AND SOCIAL CHANGE IN NATIVE LOWER CENTRAL AMERICAN SOCIETIES 44, 47 (Christine A. Loveland & Franklin O. Loveland eds., 1982).
265. Id.
266. Interview with Victoria, supra note 262.
267. Id.
268. Id.
269. Interview with Sara, supra note 248.
270. Interview with Anne, supra note 253; Interview with Maria, supra note 91.
271. Interview with Maria, supra note 91.
272. Id.
273. Interview with Rachel, in Cayo, Belize (Dec. 29, 2010).
274. Id.
In Toledo, where most of the poorest and most traditional Maya women live, a successful cooperative called the Chairladies Fajina has formed. Also, the Fajina Craft Center was organized in October 1995 by the leaders of a village women’s group in Punta Gorda to sell traditional Maya crafts. "Fajina" is a word used by Mopan and Q’eqchi’ Maya meaning “coming together in one place to work for the good of the community.”

The Maya Center’s Women’s Co-op is very impressive in its organization and impact on the village. As one of the members, Wendy, told me, sixteen years ago, when the Cockscomb Nature Wildlife Preserve was being formed, the Village Council Chairman gave four women land to start the cooperative. All fifty members are women, and Wendy guessed that it represented about ninety-five percent of the village families. The members work two day shifts, and each member has her own shelf to sell her crafts. The cooperative uses ten percent of the proceeds to sustain the group and to help the local school (funding field trips and supporting teachers). Depending on sales, the women sometimes receive an annual bonus.

This women’s cooperative has given the women of the Maya Center a real sense of empowerment. As Wendy noted, “the village is moving on” because of the cooperative. For example, since the women have the chance to make money, families can afford to send more children to high school. The cooperative gives women of all ages the opportunity to earn money, including elderly women who may have no other way to earn money. Wendy also emphasized that the cooperative has exposed the women to the outside world and has opened their minds. She said the women are “no longer at home behind the door knowing nothing” and have learned about their freedom and rights.

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276. WIN Members, WOMEN’S ISSUES NETWORK BELIZE, http://www.winbelize.org/about-win-belize/win-members.html (last visited Mar. 30, 2012) (describing that the Fajina Craft Center was organized by leaders of a village women’s group where traditional Maya crafts could be sold).

277. Id.

278. Interview with Wendy, supra note 254.

279. Id.

280. Id.

281. Id.

282. Id.

283. Id.

284. Interview with Wendy, supra note 254.

285. Id.

286. Id.
made the women more outspoken and willing to bring up issues affecting the village: “the ladies are first to hear things and stand up for it.” In this sense, she acknowledged, “I don’t think we are sticking to our culture [in the Maya Center],” especially as compared to the rural Maya women of Toledo.

D. Women Owning Land

Perhaps the most striking trend, however, is that women are starting to own land. One example of the fading male-dominated property system is occurring in the Maya Center. The Maya Center’s Village Council bought land for a new expansion of the village, and apparently many women have applied for pieces there. Victoria claimed that the women were applying for land in their names because they “want land for their children,” not for themselves. Even if this is true, the fact that women are taking initiative in owning property is definitely a deviation from custom.

An increasing number of families are also willing land to their daughters as well as their sons. Instead of just deferring to custom, more families are handling the issue of inheritance on a case-by-case basis. For example, Fred, the Yucatec Maya from the inland village, explained that he was planning to give each of his children, boys and girls, a piece of his land.

E. Women’s Involvement in the Maya Movement

Few women have been involved in the Maya movement thus far. Maria noted that this is because in Maya tradition, the Maya “think rights are just for men.” As Rigoberta Menchú, a Maya woman leader in Guatemala and Nobel Peace Prize winner, echoed, “[i]t has been difficult for me as an indigenous woman to find the confidence to speak publicly . . . . If you broke with [the traditional female] role, you were seen as abandoning tradition and you would lose the respect of your people. . . . [W]omen as leaders were always something exceptional.”

287. Id.
288. Id.
289. Id.
290. Interview with Wendy, supra note 254.
291. Interview with Victoria, supra note 262.
292. Interview with Fred, supra note 88; Interview with Maria, supra note 91.
293. Interview with Fred, supra note 88.
294. Interview with Maria, supra note 91.
295. Id.
In the Belize Maya movement, gender issues have been subsumed by the fight for land rights, and women have barely been given a voice at all. In the Maya movement, women's desire to be involved “has often been dismissed and suppressed as a legitimate heterogeneity that would diversify indigenous political interests.” 297 This was most clearly seen in the creation of the Maya Atlas, which only involved men.298 It is telling that women were grouped into a “special topics” section, as “an abject marker of a ‘Maya tradition’ that they embody but cannot speak of.” 299

Mary acknowledged that few women have historically been involved in the Movement, but argued that there were a few young women currently involved.300 For example, several Maya women testified in the 2007 case against the government.301 She claimed that this shows that the Maya “all have [the same land] rights” and that the Maya “can all participate at some level.” 302 Mary said that the movement “need[s] to build on the capacity of women,” but thought that this focus “gets shadowed when brought” into the land rights fight.303 Instead, she thinks that there needs to be an independent focus on women’s rights.304 Pulcheria Teul, on the other hand, believes that the Toledo Maya Women’s Group, and Maya women generally, should be more involved and “given respect.” 305

In contrast to the Belize Maya movement, pan-Maya movements in several neighboring countries incorporated women as leaders, and directly or indirectly fought for women’s rights.306 For example, in 1994 in Chiapas, Mexico, the Zapatista Army of National Liberation (EZLN), a group of indigenous people including the Maya, protested against the government’s neoliberal policies, linking them to the historic repression of indigenous people.307 The EZLN made claims to “cultural autonomy, political self-determination, and land.” 308

297. WARREN, supra note 212, at 146.
298. WAINWRIGHT, supra note 129, at 257.
299. Id. at 258.
300. Interview with Mary, a female Maya leader, supra note 6.
301. Id.; see also First Affidavit of Marcelina Cal Teul, supra note 227, ¶¶ 1–11 (testifying about her life and Maya ancestry in a case against the Attorney General of Belize and the Minister of Natural Resources and the Environment); First Affidavit of Melina Makin, supra note 227, ¶¶ 1–9 (testifying about her Q’eqchi’ Maya ancestry in a case against the Attorney General of Belize and the Minister of Natural Resources and the Environment).
302. Interview with Mary, a female Maya leader, supra note 6.
303. Id.
304. Id.
305. Telephone Interview with Pulcheria Teul, supra note 135.
306. See, e.g., KELLOGG, supra note 214, at 122 (stating that in Guatemala, forty percent of the Zapatista Liberation Army’s soldiers in the 1980s were women).
308. Medina, supra note 111, at 195 (citation omitted).
The Zapatista Army was also the first guerilla movement in Latin America “to advocate and prioritize gender demands.”309 With indigenous women—including Maya women—making up around forty percent of its membership,310 in addition to demands for general indigenous rights, these women demanded personal rights, which included the right “to decide how many (if any) children to have, the right to choose a partner and whether or not to marry, the right to serve the revolutionary struggle in a way of their own choosing, . . . the right to be able to hold public office” and the right to inherit land.311 These rights were then codified in the Women’s Revolutionary Law, which was distributed by the EZLN.312

In Guatemala, the military’s repression of indigenous peoples in the “1980s created an indigenous pan-Mayan countermovement.”313 This Movement united the Maya in a struggle for limited Maya self-determination, “for a restructuring of social services along ethnic or linguistic lines.”314 In contrast to Mexico, the Guatemala Movement’s demands for land were part of a broader agenda.315

With the exception of the actions of Rigoberta Menchú, who won the Nobel Peace Prize in 1992,316 the Guatemalan indigenous women’s actions was fairly covert. The rationale was that their adoption of subtle roles were less likely to cause alarm than if they took on roles traditionally attributed to men.317 In this sense, these Maya women “reclaim[ed] tradition in order to advance their own demands for greater participation and independence.”318

At the same time, the Guatemala Maya women also organized national groups to demonstrate, advocate for democratization, increase women’s political participation, and express “their specific rights as [indigenous] women.”319 The women were also instrumental in supporting the movement on the home front. For example, by 1986,

309. Castillo, supra note 223, at 385.
310. KELLOGG, supra note 214, at 122.
311. Alex Khasnabish, The International Order of Hope: Zapatismo and the Fourth World War, in INDIGENOUS PEOPLES AND AUTONOMY: INSIGHTS FOR A GLOBAL AGE 221, 227 (Mario Blaser et al. eds., 2010); see also Castillo, supra note 307, at 222–23 (“We demand our right to the land; even when marriages split, we want an equal share . . . .” (footnote omitted) (internal quotation marks omitted)).
312. Khasnabish, supra note 311, at 227.
316. Hessbruegge & Garcia, supra note 314, at 83.
317. KONEFAL, supra note 116, at 95.
318. Sieder, supra note 316, at 193.
319. Castillo, supra note 223, at 393; see also KELLOGG, supra note 214, at 172–73.
eighty-five percent of the Mutual Support Group (GAM), founded in 1984 by people whose family members had disappeared at the hands of the oppressive regime, were Maya women. Additionally, in 1988, a widow’s organization called CONAVIGUA was set up, with almost all of its 11,000 members consisting of Maya people.

The indigenous movements’ successes were bolstered by the intense female involvement. In Mexico, the government revised the Constitution in 2001 to officially acknowledge the nation’s multiculturalism. The indigenous people attained some degree of self-determination in the successful creation of de facto “pluri-ethnic autonomous regions” encompassing large areas covering different official municipalities with several communities. In Oaxaca, which is almost fifty percent indigenous, the state’s constitution allows indigenous people to have jurisdiction in dispute management—“the right to impart justice in accordance with local customs.” Apparently, women were “the main defenders” of the idea of autonomous regions, although they advocated for an all-inclusive idea of autonomy that would “open new spaces of participation for women.”

Since the EZLN uprisings, there have also been many national women’s meetings.

Guatemala’s 1995 Peace Accords, or Agreement on the Identity and Rights of Indigenous Peoples, is a binding agreement recognizing indigenous rights. The Agreement set forth a vision of a multicultural state guaranteeing the right of access to lands and resources that the Maya have historically used. Additionally, the Guatemalan government developed FODIGUA, an organization that nominates an indigenous person to work with people in development—operating as an “indigenous development fund.”

Guatemala has also made considerable progress in recognizing indigenous women’s rights. First, the 1995 agreement specifically recognized the “twofold discrimination” against indigenous women

321. Id.
323. Castillo, supra note 307, at 213; Van Cott, supra note 46, at 388.
324. Van Cott, supra note 46, at 388.
325. Durr, supra note 322, at 101.
326. Castillo, supra note 307, at 223.
327. Castillo, supra note 223, at 393.
328. Sieder & Witchell, supra note 24, at 217.
330. Plant, supra note 25, at 211.
(being both indigenous and women), and undertook several measures to improve the situation, including creating an Office for the Defense of Indigenous Women's Rights. \textsuperscript{331} Separately, the government solidified both “joint titling of land” and “titling of land for female heads of household.” \textsuperscript{332}

These two case studies demonstrate that the fight for indigenous rights and the fight for indigenous women’s rights are not mutually exclusive. In fact, in both cases, women made invaluable contributions to the acquisition of some degree of autonomy, including the recognition of land rights. \textsuperscript{333} The participation of women in indigenous movements may not, therefore, detract from the overall momentum, but may instead empower indigenous advocacy. \textsuperscript{334}

\textit{F. Ways to Improve Maya Women’s Rights/Involvement in Belize}

One way to inspire Maya women to rise up and claim their rights as women and rights to land is through government programs focusing on women. The Belize government is already focusing on women’s rights pursuant to its own Constitution as well as several human rights instruments. \textsuperscript{335} The Belize Constitution proclaims a right to be free from discrimination based on gender as well as a universal right to property. \textsuperscript{336} International instruments include the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). \textsuperscript{337} Under CEDAW, states are required to “incorporate the principle of gender equality and non-discrimination in their legal systems, and abolish discriminatory laws.” \textsuperscript{338} CEDAW expressed concern about the “widespread poverty among women” in Belize, “particularly in the rural

\begin{footnotes}
\item[331] Agreement on Identity and Rights of Indigenous People, supra note 330, § 2(B)(1).
\item[332] KELLOGG, supra note 214, at 176.
\item[333] See CASTILLO, supra note 308, at 222–23 (explaining that women in Mexico expressed their views about women’s land rights); KELLOGG, supra note 214, at 176 (stating that Guatemala has made progress in obtaining titling of land for women).
\item[334] See CASTILLO, supra note 308, at 223 (stating that women in Mexico have actively promoted the idea of autonomous regions for indigenous populations).
\item[335] See infra notes 340–41 and accompanying text.
\item[336] See CONSTITUTION OF BELIZE, art. II, § 3 (recognizing a general freedom from discrimination, without an explicit reference to gender).
\item[337] Convention on the Elimination of All Forms of Discrimination Against Women, G.A. Res. 34/180, arts. 15–16, U.N. Doc A/RES/34/180 (Dec. 18, 1979) (“State Parties shall accord to women equality with men before the law.”); Universal Declaration of Human Rights, supra note 18, art. 7 (“All are equal before the law . . . without any discrimination . . . .”); id. art. 17 (“Everyone has the right to own property alone as well as in association with others.”).
\item[338] UNITED NATIONS DEV. FUND FOR WOMEN, WOMEN PEACE AND SECURITY: CEDAW AND SECURITY COUNCIL RESOLUTION 1325: A QUICK GUIDE 6 (2006).
\end{footnotes}

In 1997, the U.N. Economic and Social Council defined gender mainstreaming as “a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of the policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.”\footnote{340. Hijab & Lewis, supra note 219, at 3 (footnote omitted) (internal quotation marks omitted).} Specifically, the Belize government has focused on gender mainstreaming by creating the National Commission of Women, which works closely with the Women’s Department and the Women’s Issues Network (WIN) in achieving “gender equality, equity and women’s empowerment in Belize.”\footnote{341. What Is the National Women’s Commission?, NAT’L WOMEN’S COMMISSION, http://www.nationalwomenscommission.org/ (last visited Mar. 30, 2012).} So far, the Belize government has instituted a National Gender Policy and appointed Women Development Officers in each district.\footnote{342. Concluding Comments, supra note 339, ¶ 5.} Additionally, in its “Women’s Agenda 2003–2008,” it set the goal of increasing women’s involvement in politics and “the number of women and youth participating in development plans and projects by [thirty percent].”\footnote{343. Id. ¶ 7.} Wendy in the Maya Center Women’s Co-op also cited several recently enacted laws supporting women, including setting eighteen as the minimum age for marriage.\footnote{344. Interview with Wendy, supra note 254.}

...
by the government, also works with the school to promote Maya women’s rights, and the school is planning to collaborate on literacy/radio projects for girls.\textsuperscript{349}

Overall, education is a key means to empower Maya women. The Tumul K’in Center for Learning has emphasized female education and women empowerment in a number of ways.\textsuperscript{350} As Vivian noted, the school provides an “opportunity for young women to empower themselves [by] being a part of the program,” including in leadership roles.\textsuperscript{351} Girls participate in agricultural activities, and “work just as boys.”\textsuperscript{352}

Similarly, Maya leaders should focus on increasing awareness of the value of women in promoting Maya culture and rights. As Vivian noted, valuing land “comes from the participation of women . . . because they’re the ones who teach the young children at home, who transmit the values at home.”\textsuperscript{353} She added that “women may not be the ones . . . at the forefront, but . . . their role [is] equally important or more important because they advocate at the grassroots level.”\textsuperscript{354} Even the Maya Atlas, with its limited discussion of gender, recommended that women be encouraged to become leaders and “speak for the benefit of [the] group or community.”\textsuperscript{355}

Finally, the government and Maya leaders should support initiatives granting women more economic opportunities, including owning land. As UNIFEM has recognized, restrictions on women owning land “severely limit [women’s] productivity and ability to leverage economic resources.”\textsuperscript{356} Scholars have observed that Maya women’s lesser access to land “contributes to their secondary social position.”\textsuperscript{357} The poorest people in the village are often the elderly and single women.\textsuperscript{358}

When securing property schemes in national law, it is important to consider gender in management and legislation.\textsuperscript{359} Before undertaking any initiatives, the government, or the Maya leaders if they gain collective title to their land, should undertake a “gendered resource mapping” project. This type of project would involve creating a mapping project similar to the Maya Atlas, although this attempt

\textsuperscript{349.} Id.
\textsuperscript{350.} Id.
\textsuperscript{351.} Id.
\textsuperscript{352.} Id.
\textsuperscript{353.} Id.
\textsuperscript{354.} Interview with Vivian, supra note 2.
\textsuperscript{356.} UNITED NATIONS DEV. FUND FOR WOMEN, supra note 338, at 26.
\textsuperscript{357.} KELLOGG, supra note 214, at 117.
\textsuperscript{358.} McCLUSKY, supra note 58, at 44.
\textsuperscript{359.} TRUE ET AL., supra note 176, at 69.
should focus on land owned or managed by women. This type of approach seeks to construct “countermaps” with women, presenting women’s views on the use and representation of landscapes that are typically excluded from political discourse.

Once a land policy is devised, leaders could implement it by focusing on membership organizations with individual, rather than household, membership policies. They could also include “gender quotas in governing bodies,” and initiatives with female only membership like land management committees. In this vein, the current government could also promote a temporary affirmative action type of program to encourage women to become politically active, especially on Village Councils and Land Lots Committees.

Finally, if Maya women, as a whole or individually, truly desire more rights, including some form of a right to property, they should lobby the Belize government to do more to ensure women’s rights pursuant to its own constitution as well as international human rights instruments. If this is not enough, the women can then take their case through the Inter-American human rights system. This type of advocacy requires resources and time that many of the women unfortunately lack, but every push begins with a first step.

CONCLUSION

All of the [Belize Maya] organizations are representing one people, which is the Maya of Toledo, [but if we do not] unite we won’t be successful.

—Ken, Belize Maya political leader

This sentiment has been widely echoed by the Maya people. Judging from examples set by neighboring countries with Maya populations, it appears that if the Maya want to affect change and take control of their ancestral lands, they will have to form some semblance of a coalition. Considering that historically, the Maya have been forcibly divided by colonial powers, however, this will be a


361. Id.

362. T REUE ET AL., supra note 176, at 69.

363. Id.

364. See Concluding Comments, supra note 339, ¶ 15 (stating that women in Belize suffer from widespread poverty).

365. Interview with Ken, supra note 104.

366. Interview with Chris, supra note 79; Interview with Jerry, supra note 124.
challenge. Of course, a pan-Maya movement has already been formed with the establishment of the Toledo Maya Cultural Council, and the formation of the Maya Leader’s Alliance. This pan-Maya movement has made great inroads into the morass that characterizes Belizean politics by winning cases at the Belize Supreme Court and at the Inter-American Commission on Human Rights.367 Yet, as Mary herself admitted, the movement is not united—there are many that are opposed to the idea of traditional, communal land rights.368

One way to provide some momentum to collaboration among the Maya may be to give Maya women more of a stake in the political process. Historically, many indigenous women have been discriminated against by their own people and the state, and the Maya women of Belize have been no exception.369 In Belize, this is the case because Maya culture traditionally places women in a subordinate role and does not generally allow them to own land within the communal property of the village.370 This tradition has been slowly changing, for as Maya women become increasingly empowered by owning businesses and working in women’s cooperatives, they have more resources with which to acquire property. The Maya leadership would benefit from encouraging this trend, for if Maya women have more property, they have more at stake in the Maya struggle for land. Because Maya women are traditionally seen as personifying Maya culture in many ways, particularly in their roles as mothers, they could become invaluable as symbols of the Maya movement. In this way, Belizean Maya could learn from the Maya movements of Guatemala and Mexico. Ultimately, the chronic lack of unified leadership in the Belize Maya movement may be mitigated by harnessing the untapped potential of the emerging property, powerful Maya women.

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