

GENDER ASSESSMENT

1. INTRODUCTION	2
2. GENDER CONTEXT	2
LEGAL, REGULATORY AND INSTITUTIONAL FRAMEWORK.	2
EDUCATION.	13
EMPLOYMENT.	14
POLITICAL REPRESENTATION	14
<i>Table 1. Main gender indicators in the Amazonian countries (pre-COVID-19)</i>	15
VIOLENCE AGAINST WOMEN.	16
<i>Table 2. Prevalence of intimate partner violence, physical or sexual</i>	17
3. AMAZON POPULATION	17
SOCIAL GROUPS AND DIVISION BY SEX.....	17
GENDER RELATIONS IN THE AMAZONIA.....	18
4. WOMEN IN FINANCE IN LAC	19
WOMEN-LED BUSINESSES	19
INVESTING IN WOMEN-LED BUSINESS.....	20
WOMEN USE OF FINANCIAL SERVICES.....	22
<i>Table 3. Use of financial services in the Amazon countries</i>	22
5. ACCESS TO LAND AND WOMEN TERRITORIAL CARE	22
6. BIOECONOMY: CHALLENGES TO WOMEN PARTICIPATION IN VALUE CHAINS	25
7. STAKEHOLDER SOCIALIZATION PHASE I: GENDER OUTCOMES	29
SUMMARY OF THE MAIN FINDINGS	29
SOME SPECIFIC WOMEN FINDINGS.....	29
PARTICIPATION IN THE DIALOGUE TABLES.....	30
8. REFERENCES	32

1. INTRODUCTION

More than 34 million people, including 420 indigenous peoples, live in the Amazon Region (Panamazonía or Gran Amazonía) and depend on nature for food security, livelihoods and shelter. The average percentage of Amazonian women varies between 48.3% and 49.7% of the population and differs according to different ethnic groups that are identified in each country. Two-thirds of the Amazonian population are Brazilian, and more than half live in urban centers. The most populous cities are Manaus and Belém in Brazil, with about 2 million inhabitants each

The six countries that are included in the program *The Amazon Bioeconomy Fund* - Brazil, Colombia, Ecuador, Guyana, Peru and Suriname- present similar development indicators in education, employment, entrepreneurship, political representation, access to finance and property. However, significant gender gaps continue to exist for women due to cultural and structural barriers in these countries, which are widened in rural areas and among indigenous and afro descendant women.

Women play a fundamental roll in the Amazonia. As users of forest products and guardians of traditional knowledge, women have always been involved in the Amazonia. Nevertheless, their access to forest resources and the economic benefits generated by the biodiversity is limited compared to men's.

On the other hand, the emergence of COVID-19 has revealed the fundamental role that women play in the first line of emergency and their role as caregivers at home that has interfered with their job performance. The economic recession has hit women more than men because (i) women are more present in the sectors most affected by the coronavirus crisis (tourist and trade among other) and (ii) the care of children without schools and other dependents has forced many women to leave their jobs, take part-time jobs, work in informal sector or take jobs with lower salaries. About 12 million women in LAC left the regional workforce due to job destruction.

2. GENDER CONTEXT¹

Legal, regulatory and institutional framework. The six countries have ratified or acceded the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)² and its optional protocol. They also have ratified the Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women

¹ The indicators included to show existing gender inequalities in the seven Amazonian countries of the project reflect data prior to the outbreak of the coronavirus. Its impact is known to have widened the gap in many of these indicators, especially in labor market participation, unemployment, part-time work, and unpaid work that includes housework and dependent care. In some cases, data obtained during the presence of a pandemic have been added.

² CEDAW is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it was instituted on 3 September 1981 and has been ratified by 189 states.

(Convention of Belem Do Para)³. Their constitutions address equality before the law and no one can be discriminated against on the basis of sex. Most countries has performed a normative reform effort to establish an adequate framework for development. However, normative advances still face a deeply patriarchal and androcentric culture that is reflected in many social and institutional practices.

A. BRAZIL

The **1988 Constitution** symbolizes the legal framework for the re-democratization of Brazil. For the formulation of the 1988 Constitution, popular participation was ensured. With regard to women's participation, the Charter of Brazilian Women to the Constituents stands out, which compiled the main demands of women's movements.

The 1988 Constitution stands out, also innovating by inaugurating its Text bringing fundamental rights, and already in its Article 5, expressly establishes equality between men and women in general. Another point of significant changes is the family. The old Civil Code of 1916 contained several provisions that placed women in an inferior role within the family entity. Thus, in this regard, the following constitutional provisions stand out that the rights and duties relating to the conjugal society are exercised equally by men and women and that the State will ensure assistance to the family in the person of each of its members, creating mechanisms to curb violence in the context of their relationships. The 1998 text was concerned with expressly introducing the prohibition of discrimination in the labor market on the grounds of gender or marital status.

The Ministry of **Women, Family and Human Rights**, former Ministry of Human Rights (2016–2018) and Secretariat for Human Rights of the Presidency of the Republic (1997–2015) is an office attached to the Presidency of Brazil. Its purpose is to implement, promote, and protect human rights, civic rights, and the rights of children, adolescents, women, families, the elderly, and the disabled.

National Secretariat of Policies for Women (SNPM) is linked to the Ministry of Women, Family and Human Rights and its main objective is to promote equality between men and women and combat all forms of prejudice and discrimination inherited from a patriarchal and exclusionary society. Since its creation in 2003, SNPM has been fighting for the construction of a more just, egalitarian and democratic Brazil, through the valorization of women and their inclusion in the country's social, economic, political and cultural development process. The Decree nº 9.417, of June 20, 2018, transferred the National Secretariat of Policies for Women to the organizational structure of the Ministry of Women, Family and Human Rights

³ The Convention of Belem do Pará is an international human rights instrument adopted by the Inter-American Commission of Women (CIM) of the Organization of American States at a conference held in Belém do Pará, Brazil on 9 June 1994. It is the first legally binding international treaty that criminalizes all forms of violence against women, especially sexual violence

In 2004, the **Nacional Plan of Policies for Women** was created to combat gender discrimination and to consolidate educational policies for an equal gender perspective. Those plans are renewed periodically. Contributes to the strengthening and institutionalization of the Policy National Convention for Women approved from 2004, and endorsed in 2007 and 2011, respective conferences. As a national plan, it reaffirms the guiding principles of the National Policy for Women: (i) women's autonomy in all dimensions of life; (ii) search for effective equality between women and men, in all spheres; (iii) respect for diversity and combating all forms of discrimination; (iv) secular character of the State; and universality of services and benefits offered by the State; (v) active participation of women in all the public policy phases; and (vi) transversality as a guiding principle of all public policies.

Programs such as **“Minha casa, minha vida” (My house, my life)**, created in 2009 to help people with low-income to buy their own house, almost 80% of the beneficiaries are women; and the **“Bolsa Familia” (Family Packet)**, created in 2003, through which payments are transferred by the government to poor families, in the name of the woman of the family, are consolidating the role of women in social life.

Laws with an impact on the rights of women	
Law N° 11.441 (2007) Divorce and dissolution of marriage	Allowed both consensual divorce and consensual separation to be dealt with in the civil registry so that divorce, separation, and inventory and division of assets would become extra judicial affairs when the parties agreed on its terms
Law N° 12.705 (2012) Employment discrimination, gender discrimination	This law allowed women to serve in the Brazilian army.
Law N° 9.029 (1995) Abortion and reproductive health rights, employment discrimination, gender discrimination	Article 1 prohibits any discriminatory and limiting practice for the effect of access to employment, or their maintenance, by reason of sex, origin, race, colour, marital status, family situation or age.
Law N° 11.340 (2006) Domestic and intimate partner violence, international law	The law criminalized different forms of domestic violence against women, established stricter punishment for offenders, facilitated preventive arrests, and created other special protective and relief mechanisms for women, including special courts, designated police stations, and shelter for women.

Law No. 13.104/2015 (“Lei do Femicídio”) (2015) Female infanticide and feticide, femicide	On March 9, 2015, Brazil’s existing criminal code was amended to criminalize femicide, with sentencing ranging from twelve to thirty years of imprisonment.
Domestic Case Law. Law N° 13.811 (2019) Forced and early marriage, gender discrimination	This law amends Article 1,520 of the Civil code in order to establish that only persons who have reached the age of marriage determined in article 1,517 of the Civil Code may marry. This is no longer permitted as a reason to marry younger than the age of 16.
The Maria da Penha Law. Federal law number 11.340 (2006).	The law regulates violence against women in every aspect of the domestic life and is regarded as a milestone in terms of national legislation on gender.

B. COLOMBIA

The **1991 Constitution** establishes (i) the principle of non-discrimination for reasons of sex, race, national or family origin, religion, language, political or religious option (article 13), (ii) equal rights and duties of the couple in family relationships, (iii) the sanction of any form of violence in the family that is considered destructive of their harmony and their (article 42); (iv) the adequate and effective participation of women in the decision-making levels of the Public Administration (article 40) and (v) equal rights and opportunities for men and women and establishes that women may not be subjected to no kind of discrimination and that she will receive special assistance during pregnancy and after childbirth and will receive food allowance (art. 43).

The **Presidential Council for the Equity of Women**, dependent on the Vice Presidency of the Republic, has assigned the following functions among others: (i) designing policies, plans, programs, projects and necessary provisions designed to promote equality gender and empowerment for women, (ii) design and implement follow-up mechanisms for complying with internal legislation and treaties, international agreements and accords that relate to gender equality for women and (iii) establishing strategic alliances with other sectors of government, as well as with the private sector, women's organizations, international organizations, organizations from civil society (ONG, universities and research centers), for the implementation of a public gender policy.

In the last three decades, national governments have developed different policies for women: in 1992, the **Comprehensive Policy for Women** was formulated; later, in 1994, the **Participation and Equity and Women’s Policy**; in 1999, the **Plan for Equal Opportunities for Women**; in 2003, the **Women Peace Builders Policy** and in 2013

the **Gender Equality Policy for Women**. The formulation of these policies, since then, has been led by the entities responsible for the issue of gender equity.

Laws with an impact on the rights of women
• Law 25 of 1992 which regulates the cessation of civil effects of religious marriages by divorce
• Law 48 of 1993 determines the voluntary military service of women and exceptionally compulsory when the circumstances determine it.
• Law 100 of 1993 by means of which the general social security system is created, which regulates the principle of universality of health and social security without any discrimination. It draws attention to the pregnant woman, prenatal control, delivery care, postpartum control and breastfeeding.
• Law 43 of 1993 which regulates the acquisition, resignation, loss and recovery of Colombian nationality without distinction of gender
• Law 82 of 1993, where the female head of the family is supported to provide better conditions of access to credit, education, employment, housing, microenterprise, among others.
• Law 115 of 1994 through which the general education law is issued
• Law 119 of 1994 where the restructuring of SENA is carried out; non-formal education for work has a social impact for women
• Law 181 of 1995 by means of which the principle of democratization without discrimination of sports, recreation and use of free time is established.
• Law 182 of 1995 which talks about television, and establishes the protection of gender equality
• Law 201 of 1995 by means of which the delegated attorney's office for the minor and the family is created
• Law 248 of 1995 by means of which the Inter-American Convention to prevent, punish and eradicate violence against women is ratified.
• Law 258 of 1996 by means of which the affectation to family housing is established and other provisions are issued
• Law 294 of 1996 through which domestic violence is sanctioned
• Law 360 of 1997 by means of which the crimes against sexual freedom and human dignity are stipulated
• Law 387 of 1997 through which prevention and comprehensive care for the displaced population is established.
• Law 581 of 2000, which regulates the adequate and effective participation of women in the decision-making levels of the branches of public power.
• Law 731 of January 2002, by which regulations are issued to favor rural women.
• Law 823 of 2003 by which rules on equal opportunities for women are issued"
• Law 1009 of 2006 by which the observatory with gender issues is created on a permanent basis

- Law 1257 OF 2008 that Guarantee the Right of women to live a free life without Violence.
- Law 1413 of 2010 for the Inclusion of the Care Economy in the System of National Accounts.
- Law 1719 of 2014 by which some articles of Laws 599 of 2000 and 906 of 2004 are modified and measures are adopted to guarantee access to justice for victims of sexual violence, especially sexual violence. on the occasion of the armed conflict, and other provisions are issued

C. ECUADOR

The **2008 Constitution** acquires a series of commitments to achieve gender equality, including: promotion of parity in the appointment of public positions, elimination of violence in the private and public sphere against women, formulation and execution of policies to achieve equality of men and women, guarantee of women's access to property and in decision-making in the administration of a conjugal society, guarantee of equality in access to employment, recognition as productive work of labor unpaid self-support and human care that takes place in homes, assurance of actions and services of sexual and reproductive health and protection under the law of pregnant women.

As of the approval of the 2008 Constitution, the different public policies generated by the State are oriented towards the effective enjoyment of rights to achieve equality between women and men; the gender approach is incorporated in plans and programs; and technical assistance is provided for its mandatory application in the public sector.

The **National Council for Gender Equality** was created in 1970 as the Department of Women. Later, in 1984, it became the National Office for Women. In 1986, it took the category of National Directorate for Women, of a technical operational nature, to promote full equality of women in political, legal, psychological, economic, educational, ethical, cultural life and to improve their living conditions and participation within the Ministry of Social Welfare.

It becomes the National Council of Women CONAMU, with administrative, financial and technical autonomy, attached to the Presidency of the Republic, whose objective was to ensure the incorporation of the gender approach in plans, programs and projects, and provide advice and assistance technique for its mandatory application in all public sector organizations, through the formulation and implementation of Equal Opportunity Plans. Its objective is to ensure the full validity and exercise of the rights and rights of women and the LGBTI population.

The **National Agenda for Women and LGBTI people 2018-2021** is a mandatory instrument of national planning and is aligned with the National Development Plan 2017-2021, it becomes the macro strategy to mainstream the principle of equality and non-discrimination due to Gender, both for public management and for the

empowerment of rights holders, a fundamental element of the entire legal system and of the democratic political system.

Legal or normative instruments with an impact on the rights of women	
Organic Code of the Judicial Function	Determines the competence and jurisdiction of judges of violence against women and the family
Code of Democracy or Organic Law on Elections and Political Organizations	Regulates the application of parity between men and women in the lists for multi-person elections; It establishes as impediments to being candidates the having exercised gender violence and not complying with the child support payments.
Organic Law of the Legislative Function	It transversally incorporates the focus on women's rights and gender equality, through the creation of the Legislative Technical Unit, whose objective is to accompany the process of creating the norm and provide the Specialized Commissions and the Plenary with, of a non-binding report on topics such as the use of non-discriminatory language in the standard and the gender impact of the suggested standards
Organic Law of the Council of Citizen Participation and Social Control	Guarantees citizens, individually or collectively, equal rights, conditions and opportunities to participate, influence and decide in the public life of the State and society
Organic Code of Territorial Organization, Autonomy and Decentralization	The Cantonal Councils for the Protection of Rights will have as attributions the formulation, mainstreaming, observance, monitoring and evaluation of municipal public policies for the protection of rights, articulated with the public policies of the National Councils for the Equality.
Organic Code of Planning and Public Finance	It establishes that coordination spaces will be established in the exercise of planning and public policy, in order to incorporate gender, ethnic-cultural, generational, disability and mobility approaches.
The Comprehensive Organic Criminal Code	Typifies three types of crimes of violence against women or members of the family nucleus: physical violence, psychological violence and sexual violence
Children and Adolescents Code	Establishes protection mechanisms against mistreatment, abuse, sexual exploitation, trafficking and loss of children and adolescents. It stipulates visitation rights, parental authority and food.
Work Code	It specifies the rights of working women and men, maternity and paternity leave, the prohibition of untimely dismissal for maternity, the obligation to enroll in insurance for medical and social benefits.

Law on Violence against Women and the Family (Law 103)	It makes an explicit approach to violence against women and the family. It includes protection measures for victims and the prosecution of the perpetrators of this type of violence. Article 1 protects the physical and mental integrity and sexual freedom of the woman and the members of her family.
Free Maternity and Child Care Law	Guarantees the right of women to free quality and warm health care, during pregnancy, childbirth and postpartum, access to sexual and reproductive health programs.
Organic Law of Public Service of 2010	Guarantees the equal presence of men and women in the nomination and appointment positions, in the selection processes and incorporation into the public service.
Organic Law of Bilingual Intercultural Education	Establishes equality between men and women, includes people with diverse sexual orientation and gender identity, in order to achieve a change in discriminatory cultural conceptions of any kind, in the educational system.
Organic Law of Higher Education	Establishes the principle of co-government that is understood as the shared management of universities and polytechnic schools in accordance with the principles of quality, equal opportunities, alternation, equity and gender equality.
Organic Law of Communication	Prohibits discriminatory content for reasons of ethnicity, place of birth, gender identity, cultural identity, health status, sexual orientation, judicial past and immigration status.
Organic Law of Popular and Solidarity Economy	It establishes as popular economic units those that are dedicated to the care economy, among other activities. It defines the people responsible for the care economy, such as those who exclusively carry out activities for the reproduction and sustainability of people's lives, in relation to the preparation of food, human care and others.

D. GUYANA

The **1980 Constitution** with 1996 reforms states that (i) women and men have the right to equal pay for equal work, (ii) women and men have equal rights and the same legal status in all spheres of political, economic and social life and that all forms of discrimination against women on the basis of their sex is illegal and (iii) the exercise of women's rights is ensured by according women access with men to academic, vocational and professional training, equal opportunities in employment, remuneration and promotion, and in social, political and cultural activity, by special labour and health protections measures for women, by providing conditions enabling mothers to work, and

by legal protection and material and moral support for mothers and children, including paid leave and other benefits for mothers and expectant mothers.

The **Women’s Affairs Bureau** has been housed within the Ministry of Labour, Human Services and Social Security since 1981, and has played a role in policy changes, and legislative and administrative measures to guarantee women equal opportunities in education, training, and employment. Throughout the years, it has primarily focused on counselling services and legal aid, with the addition of training of police officers after the Domestic Violence Act was passed in 1996. In 2005, the CEDAW Committee commented in Guyana’s periodic report that it was concerned about the effectiveness of the national machinery engaged with gender issues. Of particular concern was the insufficient allocation of human and financial resources, which continues to limit the bureau’s capacity⁴.

Laws with an impact on the rights of women		
Domestic Violence Act	Improve access to justice, and create user-friendly service for victims	1996
Prevention of Discrimination Act	Prohibits all forms of discrimination	1997
Amendment of the Constitution	Incorporating the Belem do Par Convention on the Prevention, Punishment and	
Age of Consent Act	The age of sexual consent is 16 years for females.	2006
Marriage Act	Prohibits marriage before the age of 16. Regulates the legal age of marriage without parental consent at 18 years (age of majority in Guyana)	2006
Prevention of Crimes Act, Act No. 11	Mandatory supervision of persons convicted of domestic violence, molestation, rape, sexual exploitation, pornography, incest, prostitution and kidnapping	2008
Protection of Children Act and Childcare and Protection Agency Act	Provides for the protection of children who are abused in any way or in vulnerable or unsafe or unhealthy situations or who are neglected or abandoned	2009

⁴ UNDP. 2015. Where are the women. A Study of Women, Politics, Parliaments and Equality in the CARICOM Countries. GUYANA Case Study

Sexual Offences Act	Offers a framework for dealing with gender-based violence	2010
The Election Laws (Amendment) Act15	Makes provision for a quota of onethird women on the lists of candidates for national and local elections.	2000

E. PERU

The **1993 Political Constitution** of Peru establishes that no one should be discriminated on the basis of origin, race, sex, language, religion, opinion, economic condition or of any other nature.

The mission of the **Ministry of Women and Vulnerable Populations** is to become an integrated, modern and articulating sector, leading the sector's policies in a decentralized manner and contributing to overcoming poverty, inequality and exclusion, aimed at people living in poverty and vulnerable groups, with a focus on comprehensive human development and equity, generating equal opportunities for men and women.

The **General Directorate for Gender Equality and Non-Discrimination** oversees compliance with national and sectoral policies for Gender Equality and Non-Discrimination at the national level within the framework of the decentralization process and within the scope of its competence (Supreme Decree No. 003 - 2012-MIMP)

The **Gender and Climate Change Action Plan** is a management instrument that seeks to guide the action of different entities of the Peruvian State so that within the framework of their competencies related to mitigation and adaptation to climate change, it contributes to equality between men and women. women in the following prioritized areas: Forests, Water Resources, Energy, Food Security, Solid Waste, Health, Education and Risk Management.

National regulatory framework that impacts on women	
Law No. 28983	Law of Equal Opportunities between Women and Men. This norm establishes that the State has the duty to adopt all the necessary measures to promote and guarantee equality between women and men in order to eradicate all forms of discrimination (art. 4)
Supreme Decree No. 027-2007-PCM	Defines and establishes mandatory national policies. (Equality of men and women). Annually approves indicators for each National Policy
Supreme Decree No. 004-2012-MIMP	Constituted the Permanent Multisectoral Commission, an instance that must monitor and contribute to the effective fulfillment of its strategic objectives and expected results, as well as its sustainability over time.

Supreme Decree No. 005-2015-MIMP,	Formalizes the use of the National System of Gender Indicators. It considers this system as an instrument for the follow-up monitoring and evaluation of policies on gender equality.
Supreme Decree No. 008-2019-MIMP	Approves the National Gender Equality Policy. Six priority objectives are established in it: Reduce violence against women; guarantee the exercise of their rights to sexual and reproductive health; guarantee the access and participation of women in decision-making spaces; guarantee the exercise of the economic and social rights of women; reduce institutional barriers that hinder equality in the public and private spheres between men and women; and reduce the incidence of discriminatory socio-cultural patterns in the population.

F. SURINAME

Suriname's Constitution of 1987 with Amendments through 1992 states that (i) no one shall be discriminated against on the grounds of birth, sex, race, language, religious origin, education, political beliefs, economic position or any other status, (ii) supplying special protection on the job for women before and after pregnancy, for minors, disabled persons and for those who are engaged in work which demands special efforts or who work in unhealthy or dangerous conditions, (iii) working women shall be entitled to paid maternity leave, and (iv) all employees have, independent of age, sex, race, nationality, religion or political opinions, the right to a remuneration for their work corresponding to quantity, type, quality and experience on the basis of equal pay for equal work.

The **Bureau for Gender Policy** was established in 1997 and became officially operational in 1998. In 2015 the name of the bureau was changed to the Bureau of Gender Affairs (BGA). The goal of the BGA is to be the central cog of the national machinery for gender policy, with the objective to develop, coordinate, monitor, evaluate and disseminate a national gender policy that will create a balanced development with equal opportunities for men and women.

Since it was set up, the Bureau has developed two **Integrated Gender Plans of Action** (IGAP 2000-2005 and IGAP 2006-2010) and installed Gender Focal Points (GFPs) in various ministries as part of the government's Gender Management System. Suriname's Multi-Annual Development Plan 2001-2005 was led by a rights-based approach to development, and identified gender as a cross-cutting issue across all programs, projects and activities.⁵ The development of gender policies for rural areas

⁵ Ministry of Home Affairs. 2018. National Report Situation Analysis of Women and Men in Suriname.

was emphasized in that plan In the Suriname's **Development Plans** 2012-2016 and 2017-2021 Gender is addressed in a separate chapter and is also being considered a cross cutting issue.

The Ministry of Home Affairs, and in particular the BGA, is responsible for the implementation and monitoring of CEDAW. Suriname has worked or **adjusted the following national legislation** since the ratification of the CEDAW:

- Revision of the Criminal Code with regard to the trade in women and minors in 2006.
- Revision of the Criminal Code with regard to sexual crimes in 2009.
- Bill against Stalking in 2012: according to this law preventive measures can be taken by the public prosecutor to protect a possible victim.
- Adoption of the law on National Basic Health Insurance (2014).
- Adoption of the law on Minimum Hourly Wage (2014).
- Adoption of the law on General Pension (2014).
- ILO Convention concerning Equal Remuneration for Men and Women Workers of Equal Value (Equal Remuneration Convention), 1951 no. 100, Geneva, 01 June 1951 (2016): equal pay for men and women.
- Law approving the accession of the Republic of Suriname to the ILO Convention concerning Equal Remuneration for Men and Women Workers of Equal Value (Equal Remuneration Convention), 1951 no. 100, Geneva, 01 June 1951 (2016): equal wages for men and women.
- Law approving accession of the Republic of Suriname to the Convention concerning Discrimination in Respect of Employment and Occupation, (Discrimination Employment and Occupation) Convention, 1958 no. 111, Geneva, 25 June 1958 (2016): policy for equal opportunities to prevent discrimination concerning labour.
- Law on Labour Mediation (2016).⁶

At present, a Law on Sexual Harassment and a bill on paid maternity leave are on draft.

Education. The literacy rate average 93% in the countries of the program and is similar between men and women in countries such as Brazil, Colombia and Ecuador, with gender gaps pronounced in Peru, Suriname and Bolivia where the gap reaches 8 points of difference (M: 88.6 % H: 96.5%).

Regarding educational attainment, most of the countries present educational gender gaps for men present at the three educational levels. In primary education, the greatest gap can be seen in countries such as Ecuador, Suriname and, especially, in Guyana, where a low level of schooling is also perceived in both sexes (M: 76% H: 67%). In secondary education. The number of women enrolled is higher than that of men, except in Peru where there is a three-points percentage difference that favors men (M: 87.7 H: 90.9). In

⁶ Idem

tertiary education, all the Amazonian countries present a higher number of enrollments among women with large differences in the number of people enrolled between them, for example, Suriname has 18% of women enrolled in tertiary education and 8% of men, while in Peru 72.7% of women access this type of education compared to 68.7% of men.

Employment. Although women have a higher rate of education than men, the latter face major inequalities to access employment. All countries present gaps in the participation of women in the labor force, although these gaps are wider in some countries such as Guyana, where only 45% of women participate in the labor force compared to 83% of men, and smaller in others such as Peru, where women represent 73.3% compared to 87.3% of men. *COCIV-19 update: ECLAC estimates that the female participation rate in 2020 will be 46%, a decrease of 6 percentage points compared to 2019. This means that about 12 million women left the regional workforce due to job destruction.*

The percentage of unemployment among women is higher in all countries and varies between 14% in Brazil and the largest gender gap in unemployment occurs in Suriname where 11.45% of women are unemployed compared to 4.38% of men. *COCIV-19 update: ELAC estimates that with the reduction of the participation of women in the labor market, the estimated female unemployment in the LAC region rate decreases to 12.0% in 2020,*

The part-time employment has one of the widest gender gaps. All the Amazonian countries present large gaps that show women occupying these jobs. For example, in Ecuador 43.3% of females work part-time compared to 23.89% of men. Similar figures can be observed in Colombia (M: 26.1% H: 8.5).

Women dedicate between 3 and 5.5 hours per day to unpaid work while men dedicate between 75 minutes and 3 hours depending on the country, Peru (M: 5 hours H: 2 hours) and Ecuador (M: 4.7 hours H: 1 hour) are the countries with the widest gap.

Political representation. Women are poorly represented in the parliaments of their countries. They represent between 15% and 38% of parliamentarians.

Table 1. Main gender indicators in the Amazonian countries (pre-COVID-19)⁷

Gender Indicator		Brazil	Colombia	Ecuador	Guyana	Perú	Suriname
Population sex ratio (female/male)		49.17	52.9	50.03	49.8	49.66	50.28
		50.83	47.1	49.97	50.2	50.34	49.72
Labour force participation rate, %		60.6	63.7	59.8	46.4	73.3	43.6
		80.2	85.9	84.7	70.7	87.2	69.7
Wage equality for similar work, 1-7 (best)		3.52	3.75	4.02	n/a	3.56	n/a
Unemployed adults, % of labour force (15-64)		14.46	12.12	4.67	15.2	7.68	11.45
		11.14	7.34	3.11	10.3	5.64	4.38
Workers employed part-time, % of employed people		35.51	26.10	42.3	n/a	32.06	44.8
		21.00	8.50	23.89	n/a	17.13	27.5
Proportion of unpaid work per day, female/male ratio		13.33	17.54	19.78	n/a	23.56	n/a
		3.13	4.54	4.50	n/a	8.95	n/a
Literacy rate, %		93.4	95.3	92.1	90	91.7	92.7
		93.0	94.9	93.8	87	97.1	96.1
Enrolment in primary education, %		94.7	93.2	96.1	64.3	93.1	87.7
		94.8	92.7	93.1	93.0	92.4	84.4
Enrolment in secondary education, %		83.2	80.2	86.5	84.4	87.7	64.0
		80.3	74.9	84.2	80.4	90.9	52.0
Enrolment in tertiary education, %		59.5	59.7	48.4	15.4	72.7	15.7
		43.5	51.1	41.5	7.8	68.7	9.5
Women in parliament, %		15.0	18.7	38.0	35.7	15	29.4
		85.0	81.3	62.0	64.3	85	70.6
Firms with female majority ownership, % firms		50.20	17.30	17.70	58.3	19.4	15.3
		49.80	82.70	82.30	41.70	80.6	84.7
Firms with female top managers, % firms		19.40	18.9	22.90	17.7	19.9	11.9
		80.60	81.1	77.10	82.3	80.1	88.1

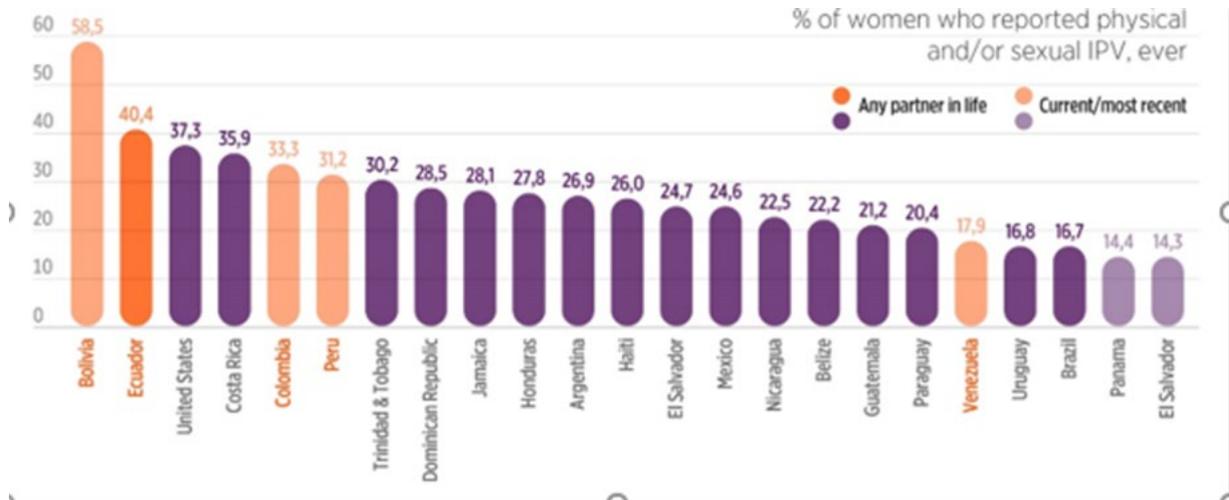
⁷ The results of some indicators are not included as the data for some countries is very limited. Although these data are not available for all countries, the general trend for the rest of the countries sets the trend for the region in each indicator.

Women's access to land use, control & ownership, 0- 1 (worst)		0.25	0	0.25	0.25	0	n/a
Women's access to non-land assets use, control & ownership, 0- 1 (worst)		0.25	0	0.25	0.25	0	n/a
STEMS, attainment %		10.70	13.76	8.03	5.16	24.44	14****
		28.60	35.12	26.47	41.13	36.82	15****
Agri., Forestry, Fisheries & Veterinary, attainment %		2.10	1.24	1.86	0.94	1.74	n/a
		3.31	1.97	4.71	4.55	3.51	n/a
Prevalence of gender violence in lifetime, % women		33.5	37.4	37.5	55*	33.2	32**

Source: Prepared by authors base on the data available on the Global Gender Gap Report 2020 and 2021 of the World Economic Forum / *UN WOMEN. 2019. Guyana Women's Health and Life Experiences Survey Report. / **Refers to intimate partner violence only. Joel Joseph et al. 2019 National Women's Health for Suriname. BID. /**** STEMS Graduates. Global Gender Gap Report 2016

Violence against women. Regarding intimate partner violence, the violence against women (VAW) is the one with the most comparable statistics between countries, the Andean region has the highest rates of intimate partner violence in all Latin America and the Caribbean. Also, we can see in the graph below, that the countries of the Amazon region have high rates of violence against women, Ecuador, Colombia, and Peru are among the countries with the highest rates.

Table 2. Prevalence of intimate partner violence, physical or sexual



3. AMAZON POPULATION

Social groups and division by sex

The Amazon Region has a population of about 34 million people, of which 2,188,122 people are indigenous (approximately 4.6% of the Amazonian population) (IACHR, 2019; RAISG, 2020). There is no clarity on how many “pueblos indígenas”⁸ live in this region: some sources, such as the OTCA (2018:12), estimate that there are around 420, while the Amazonian Georeferenced Socio-Environmental Information Network (RAISG, 2020) registers a total of 410. Similarly, it is not known exactly how many indigenous peoples in voluntary isolation and initial contact (PIACI) there are in the region: RAISG (2020) documents the existence of 82 PIACI but the OTCA (2018) estimates about 200. In addition, indigenous territories cover approximately 28% of the Area of the Amazon.

⁸ “Pueblos indígenas” mean peoples in English. According to the OIT Indigenous and Tribal Peoples Convention, 1989: (a) tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations; (b) peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

The other communities that live in the region are distributed as follows: 82% peasants, 14% Afro-descendants, 2% colonos, 1% riverbanks and 1% fishermen (Panamanian Ecclesial Network - REPAM, 2019). These proportions vary from country to country. For example, in the Ecuadorian Amazon 33.12% of the population is recognized as indigenous, 59.33% as mestizo, 3.48% as white, 1.38% as Afro-Ecuadorian and the rest in other categories such as black, mulate and montubio (INEC, 2010). For its part, in the Colombian Amazon more than 70% of the population is not identified with any ethnic group and belong to peasant communities; meanwhile, the indigenous population slightly exceeds 23% and people who identify as black or mulatto are over 2% (DANE, 2018).

The division of the Amazonian population by sex has not been accurately identified. However, based on the information recorded by the latest national censuses, it can be estimated that for five countries in the Amazon region - Bolivia, Colombia, Ecuador, Peru and Venezuela - the average percentage of Amazonian women is between 48.3% and 49.7% of the population. This population varies according to the different ethnic groups that are identified in each country. In Colombia, 307,280 Amazonian women do not self-identify with an ethnic group, 82,900 self-identify as indigenous and 9,427 as Black, Mulato, Afro-descendant or Afro-Colombian (DANE, 2018). Most women in the Ecuadorian Amazon identify as mestizas (210,462) and indigenous (121,463) (INEC, 2010). Finally, in Peru 735,597 Amazonian women identify as mestizas, 66,095 as native or indigenous to the Amazon and 38,109 as Quechuas (INEI, 2017). [1]

Most of the population is Brazilian, accounting for more than 70% of the total population. Such population is followed by that of Peru and Colombia with an estimated 13% and 4% of the total Amazonian population, respectively (Cities and Local Governments United - CLGU et. al, 2019). However, the most populous cities are Manaus and Belém in Brazil, with about 2 million inhabitants each. In addition, there are other intermediate cities, such as Iquitos in Peru, with a population of more than 400,000 inhabitants (INEI, 2017). Among the small municipalities of the region are other important cities such as Leticia (Colombia), Tabatinga (Brazil) and Puerto Maldonado (Peru), where the population ranges from 50,000 to 80,000 people (INEI, 2017; National University of Colombia, s.f).

Gender relations in the Amazonia

According to a paper published by CIFOR (CIFOR, 2015) there are several features of gender relations in the Amazon, however, each of these varies greatly depending on the social and environmental context from specific Amazonian social groups:

- Strong community identity and political commitment among ethnic, occupational and other social groups discourages attention to gender inequality that belies community unity.
- Patriarchal cultural values among some indigenous groups and among the general population in northeastern Brazil assume that men represent the family and the

community in public arenas, leaving women without independent autonomous property rights and representation in decision making related to forest management.

- The division of labor by gender is often linked to different physical spaces and arenas of activity: for example, women may engage in reproductive and productive activities in the homestead/community gardens, swidden gardens, (including livestock, agroforestry and non-timber forest products [NTFPs]), while men dominate in hunting, agricultural clearing and logging activities for the commercial market. In non-indigenous communities, women's arenas are often more limited – and men typically dominate agriculture.
- Women's productive work is often invisible to markets and outsiders due to its association with the home, family, and subsistence and because of limited market access.
- Physical isolation of many forest communities makes women's collective action more difficult, and limits access to social services and other benefits of citizenship rights.
- Programs to support community forest management have influenced community and family gender dynamics, often creating or exacerbating gender inequalities by focusing resources on a small group of male timber managers and neglecting NTFPs and broader forest management tasks.
- Over the past three decades, Amazonian women have found diverse ways to organize in support of their community struggles for land and other resources, to demand services from government and NGO projects, and to gradually build their skills and leadership within broader community and public arenas.

4. WOMEN IN FINANCE IN LAC

Women-led businesses

There is mounting global evidence of a correlation between gender diversity and superior business results and then investor returns. McKinsey forecasts a GDP annual growth opportunity of US\$ \$2.6 trillion for Latin America in 2025 in a world in which women participate in the market economy to an identical extent as men. However, gender diversity in companies in LAC is currently low, particularly at leadership levels. The same study concluded that publicly listed companies with higher female representation yielded 44% higher returns on investment and 47% higher profit margins. Despite this evidence, 63% of LAC companies declared that gender diversity is not a strategic priority⁹.

In the Amazonian countries, the presence of women on boards of directors is very low, with a participation between 8.4% in Brazil and 15.1% in Colombia. The figures improve

⁹ McKinsey, Women matter: A Latin American perspective: unlocking women's potential to negate corporate performance, 2015

a little in the companies where women are majority owners, although they do not exceed 20% in any of the 7 countries in this study. Additionally, the number of companies with women in senior management varies between 11.9% in Suriname¹⁰.

Women represent more than 40% of the economically active population in LAC. Only 17% of them are entrepreneurs in the formal economy. The main barriers they encounter to forming formal companies are (i) difficulties in leaving the informal sector (more than 60% of LAC women work in this sector¹¹) or going beyond microenterprises, reducing their earning potential, (ii) gender barriers that prevent them from working longer hours outside the home, (iii) ignorance of the financial market and existing opportunities, (iv) reduced levels of financial education, (v) lack of female roles to follow in business, (vi) lack of support networks and (vii) difficulties in accessing financing without legal ownership or guarantee¹².

According to a study of 35 entrepreneurs in 15 countries in LAC, a high number of women entrepreneurs in the region feel that they have been discriminated against because of their gender (27% versus 4% for men). 50.6% of the women surveyed affirm that there is a general inequality in entrepreneurial opportunities, including access to resources, adequate training and business advice¹³.

The main reason women-led businesses fail is lack of access to capital. LAC is the region with the second highest rate of bankruptcies of companies run by women worldwide. While most male entrepreneurs indicate that they have closed their companies due to low profitability. Women entrepreneurs point to the difficulty of obtaining financing as the main impediment to continue with their businesses. The credit gap in LAC is \$5bn for women-led micro businesses and \$93bn for women-led SMEs¹⁴.

The Global Banking Alliance ensures that women clients show a stronger saving behavior (16% more likely than men to save for futures), with lower risk (on average, they are more likely to repay loans), with higher growth and lower attrition. Evidence shows that financial intermediaries that implement programs that effectively meet the needs of women see excellent financial returns.

Investing in women-led business

Currently, the supply of gender-lens financial products in LAC is limited since, on the one hand, only a few fund managers consider gender in their investment analysis and, on the other hand, no efforts are made to search for the growing portfolio of women-led

¹⁰ World Economic Forum. Global Gender Gap Report 2020.

¹¹ <http://www.unwomen.org/es/news/in-focus/csw61/women-in-informal-economy>

¹² Buckland, Leonora et al. Gender Lens Investing: How Finance Can Accelerate Gender Equality in Latin America and the Caribbean. IDB Invest. 2019

¹³ G. Cardoz, A. Fernandez, C. Ilie, H. Tejada, Entrepreneurship and Gender in Latin America, INCAE Business School, February 2018

¹⁴ IFC. MSME Finance Gap, 2017.

businesses. Furthermore, financial intermediaries are dominated by men, especially at decision-making levels.

Despite this, a gender-lens investing for women-led business is emerging in various types of assets in LAC. In public markets, bonds are being created for socially responsible investors interested in promoting gender equality. In private markets, the microfinance sector has a long tradition, particularly in countries such as Peru, and Colombia. Commercial banks have worked with institutional investors, including multilateral development banks (MDBs), to address the small and medium-sized enterprise (SME) credit gap faced by women-led businesses. These banks offer specific lines of credit and technical assistance to SMEs run by women. In addition, other investments in private markets such as venture capital (VC) and private equity (PE) funds are growing very fast in the region, especially in Brazil, Mexico and Colombia¹⁵.

IDB's program Women Entrepreneurship Banking (weB) facilitates access to financial and non-financial services (training, mentoring, networking) for women-led businesses in LAC through advisory services and investments into financial intermediaries. It has supported 19 banks in 12 countries, approving nearly \$800 million in investments and \$5 million in technical assistance, to develop and market products and services for women-led MSMEs. The banks which are participating in the program are making impressive advancements serving their female customers.

Pro Mujer is a leading microfinance organization in Latin America dedicated to improving the livelihoods of women in Latin America through a combination of financial, health, and educational services. Their integrated approach includes financial services (loans, savings, insurance), training in basic business skills and entrepreneurship, health education (e.g., on gender-based violence, disease prevention, wellness, and personal development, etc.) and health screenings (cancer screening, diabetes testing, blood pressure checks). In 2017, Pro Mujer disbursed more than USD 393 million in loans and served 276,000 women. Pro Mujer's services are offered primarily through a communal bank and its clients have an average repayment rate of 97%.

In 20120, IDB Invest structured and subscribed a Gender-focused Social Bond issue by Banco Davivienda SA (Davivienda). The deal, worth \$100 million has a 7-year maturity. This is the world's first issue of a gender-linked bond based on achieving outcomes. The bond will be exclusively used by the issuer to finance the growth of its women-led SMEs portfolio (WSMEs), as well as the purchase of social interest houses by women in Colombia.

¹⁵Buckland, Leonora et al. Gender Lens Investing: How Finance Can Accelerate Gender Equality in Latin America and the Caribbean. IDB Invest. 2019

Women use of financial services

Table 3. Use of financial services in the Amazon countries

Financial Indicator		Brasil	Colombia	Ecuador	Perú
Financial institution account		68%	41%	42%	34%
		73%	49%	60%	51%
Saved at a financial institution		10%	7%	8%	6%
		19%	11%	17%	11%
Borrowed from a financial institution		7%	13%	8%	12%
		10%	16%	16%	18%
Borrowed to start, operate, or expand a farm or business		3%	5%	5%	4%
		7%	9%	10%	8%
Credit card ownership		22%	10%	4%	8%
		33%	18%	13%	16%
Used the internet to pay bills in the past year		10%	7%	3%	4%
		13%	9%	9%	5%
Used a mobile phone or the internet to access an account		12%	7%	4%	4%
		14%	10%	7%	7%
Made or received digital payments in the past year		57%	33%	24%	26%
		59%	42%	40%	42%

Source: Prepared by authors with data from the Global Findex Database 2017 (World Bank)

5. ACCESS TO LAND AND WOMEN TERRITORIAL CARE

Although in the region there are some large and medium urban centers - such as Manaus, Belém or Iquitos - the territory is eminently rural. In rural areas, the predominant forms of land management are protected natural areas, indigenous and community territories, and private properties including different productive activities. However, the land tenure of these different figures is distributed unequally among men and women, as it is usually Amazonian men who have ownership and administration over the land. For example, in the Ecuadorian Amazon only 11.85% of women have their own land, while 88.2% of male producers own it (PROAmazonía, 2019). Likewise, in Colombia, women's access to land

tenure is precarious and their ownership, or even inheritance rights and shared tenure with partners or spouses, is rarely recognized (UNDP, 2011; Zorio, 2015).

There are different social, economic, legal and cultural factors that can explain this inequality in land tenure. For instance, Amazonian women have less access to state identification or visibility processes that allow them to participate in formalization processes. In the Peruvian Amazon about 19% of women who speak a native language and 7.2% of those who speak Spanish do not even have a National Identification Document (Villar, 2013). In addition, although there is a shared tenure within collective or community properties it is Amazonian men who assume mostly the custody and administration of the lands (PROAmazonía, 2019).

However, although Amazonian women do not exercise ownership over land widely, they do play an essential role in territorial management and local forms of environmental practices of conservation within Indigenous, Peasant and Afro-descendant peoples. This is mainly because women oversee home and family care, which also often encompasses the care of the natural environment. In fact, a PROAmazonía study (2019) shows that in the Ecuadorian Amazon women usually devote, on average, 23 hours a week to reproductive work, almost 17 hours longer than men. Although this gap has variations according to different local communities, it has been found that usually all Amazonian women spend much more time on this type of work than men.

In addition, women are also active in the productive activities of agriculture, livestock, forestry, and fisheries in which different forms of environmental care and sustainable use of natural resources are exercised. In the Ecuadorian Amazon, 30.6% of women engage in these activities, just seven percentage points less than men, approximately (PROAmazonía, 2019). In the case of the indigenous population, it has been identified that indigenous women mainly assume the care of the chakras as scenarios of family agricultural production that allow subsistence, the conservation of diversity and, in many cases, the generation of economic surpluses for the home (PROAmazonía, 2019). In the case of productive units of peasant or mestizo families, women have a high participation in productive activities but also in decision-making and resource management.

Women are more vulnerable to the impacts of climate change. Some research argued that this is the case because they have fewer economic resources to mitigate impacts, for example on productive systems of agriculture, livestock and tourism (Montalvo, 2019). Women family and environmental care activities create a strong dependence on natural resources so that any change in such resources has tremendous effects on their livelihoods as well as on their personal and social wellbeing. More importantly, "in rural areas women depend directly on the resources of their environment, on greater soil wealth, on greater clean water, for greater and better forest management, for greater and better seed management, greater chances of subsistence of families in decent conditions" (PROAmazonía & ONU Mujeres, 2019:28). In addition, women face increased risks of contagion of tropical diseases, such as malaria, ZIKA, and dengue (Montalvo, 2019). Some studies in the Peruvian Amazon find that women are differentially affected

by deforestation. This is because, while men own land and can take advantage of tree felling for timber sales or the expansion of productive activities, deforestation degrades the fundamental natural resources most women use to ensure the livelihoods of their families (Villar, 2013).

That is why, different organizations stress the importance of including a gender perspective in forest management, biodiversity conservation, climate change mitigation and sustainable development (OTCA, 2019; PROamazonía & ONUMujeres, 2019, Our Future Forests-Amazonia Verde, 2021). In particular, there is a growing call to foster a greater participation of women in the management of protected natural areas and indigenous and community territories. Together, these forms of ordering occupy more than 47% of the Amazonian territory. In fact, in the Amazon there are about 500 protected areas and they are estimated to cover a territorial extension of approximately 2,123,000 km² (RAISG, 2018; RAISG, 2020). The country with the highest coverage of protected areas is Brazil with more than 50% and is followed by Venezuela and Peru with approximately 14% and 10%, respectively (RAISG, 2017). According to the Amazon Network of Georeferenced Socio-Environmental Information, there are two areas (of direct and indirect use) that could benefit from a more substantial inclusion of women within governance schemes:

(i) Areas of direct use in which natural resources are conserved within the framework of management plans that regulate and control the different uses. These areas can occupy just under 12.4% of the Amazon territorial extension and more than 50% of the Protected Natural Areas of the Amazon (RAISG, 2020).

(ii) Areas of indirect use where biodiversity protection is promoted in parallel with research, education and tourism, although human settlements are generally not allowed. It is estimated that these areas can occupy about 12% of the Land coverage of the Amazon and make up just over 48% of the Protected Natural Areas of the region.

This is particularly relevant because there are 2,275 indigenous territories covering more than 2,300,000 km² of the Amazon (RAISG, 2020). The land tenure categories of these territories may vary between: Officially recognized traditional occupation and used territories; Territories of traditional use and occupation without official recognition; Indigenous Reserve or Intangible Zone (for PIACI); Indigenous Reserve Proposal (RAISG, 2020). The countries with the largest number of indigenous territories are: Brazil with an area of 1,156,000 km², Peru with an area of 308,341 km² and Colombia with an area of 262,912 km². Most of these indigenous territories are officially recognized and occupy 21.9% of the coverage of the general Amazon (RAISG, 2017). Different studies have highlighted that the power of women in decision-making is low or medium compared to that of men who are mainly responsible for the administration of resources (PROAmazonía, 2019).

However, there are already multiple organizations that have strong representation and visibility of women. In Brazil, the Coordinator of Indigenous Organizations of the Brazilian Amazon (COIAB) and the Articulation of Indigenous Peoples of Brazil (APIB) have a high representation of women promoting indigenous rights and environmental sustainability (Lima and Vieira, 2019). Amazonian women (both indigenous, peasant and Afro-descendant) have played a central role in the management of different protected areas and indigenous or community territories because they have led many of the care activities and, in recent years, have been actively involved in sustainable production processes (Lima and Vieira, 2019). Many of these processes respond to the emergence of bioeconomy strategies to use natural resources from local knowledge and conserve the tropical forest in parallel (Lima and Vieira, 2019; RAISG, 2020). Thus, these areas have great potential to mitigate the negative consequences of contemporary environmental degradation and ensure the conservation of the biological resources that underpin the various emerging bioeconomy initiatives. In fact, 72% of Protected Natural Areas and Indigenous Territories are free from environmental degradation related to threats of deforestation, fire, illegal mining, pollution, among other factors (RAISG, 2020). There are even multiple studies that point to the relationship between the delimitation of these territories and the positive impact on deforestation, which favors the maintenance of ecosystem services crucial for bioeconomy such as: carbon capture, biodiversity protection and conservation of hydrological systems (RAISG, 2020).

6. BIOECONOMY: CHALLENGES TO WOMEN PARTICIPATION IN VALUE CHAINS

The Amazon faces multiple challenges associated with deforestation and environmental pollution that occur mainly by unsustainable economic activities (RAISG, 2020). In recent years, therefore, there is a growing need and call to generate productive systems that take advantage of biodiversity in a sustainable way, contribute to its conservation and include indigenous women, peasants, Afro-descendants and inhabitants of small and intermediate cities as well as other members of those social groups. In this context, "bioeconomy, a green and sustainable economy, emerges as an innovative alternative to use natural resources by retributing and incorporating the knowledge of local communities and understanding the importance and value of keeping the tropical forest standing, no longer perceived as an extraction site" (RAISG, 2020: 63). There is not enough data available to quantify gender gaps within current bioeconomy initiatives in the Amazon, but here we present some of the gender gaps that are referenced in the existing literature.

Taking a step forward to include women into bioeconomy efforts is premised upon the central role that women play in such value keeping practices and the possibilities that involved in value chains that harness and preserve natural resources such as trees, seeds, medicinal plants, insects, fruits, among others. *However, there are still some gaps for women to be able to have sufficient participation in these processes and to include the*

knowledge of the local communities they belong to. Some of these gaps are related to ownership of productive assets (land, animals, capital); distribution of the use of time in productive and household tasks; access to formal economies; equitable distribution of investments and profits; access to information and technology, among others. In this sense, there is a call from different international organizations to recognize that in agrifood systems - and in general in sustainable value chains- women have more difficulties in accessing productive resources and socio-economic benefits (FAO, 2013; ODCE). More importantly, many of these institutions emphasize that gender equity and the consolidation of sustainable value chains are interdependent goals. This is because women's active inclusion in bioeconomic alternatives can lead to greater social and environmental sustainability. This is the case because unequal economic systems generate higher costs and become inefficient (World Bank, 2001; World Bank, IFAD and FAO, 2009).

Another of the gender gaps that exist in the current trends of bioeconomy in the Amazon is that women still have little leadership in economic projects. That is why there is a growing interest to foster such women roles for instance in certain initiatives based on the sustainable use of Brazilian walnut, acai, tourism, among others. One of these experiences is that of the Xikrin women of the Indigenous Territory of Trincheira Bajacá in the Brazilian Amazon. Since about 2014, these women have taken advantage of their traditional environmental and forest care roles to implement sustainable natural resource management projects, particularly non-timber forest products. One of the products they have taken advantage of is Brazil nut, as in their projects they have included family processes of collecting, washing and processing the walnut (Lima and Vieira, 2019). In addition, they have led negotiations to skip intermediaries in order to generate fairer income for themselves and their families. These women have also expanded traditional knowledge and practice as a bio-business model: the processing of babassu oil for cooking and producing cosmetics (Lima and Vieria, 2019; FUNAI, 2019). With these - and other projects of flour production and agriculture - they have managed to generate better income while working on the conservation of their cultural practices and their forests.

In general, one of the problems of inequality faced by women in the green economy (or bioeconomy) is *reaching working spaces and value chains that have traditionally been exclusive scenarios for men* (Schmitt and Gómez-García, 2015). Therefore, the case of Brazil nut or chestnut has been an opportunity to promote gender equity in bioeconomy, as it has created more opportunities for women in the use of non-timber forest resources. This productive alternative has involved indigenous, peasant and urban women who work seasonally in Brazil's nut harvesting and who have found job and market opportunities to improve their economic conditions and quality of life. It is estimated that only in the city of Riberalta by the early 2000s, 75% of the population used in chestnut extraction was women (Montero and Pavedo 2003 in Schmitt and Gómez-García, 2015).

In addition, many Amazonian women face a gap in income generation and access to knowledge and technical tools. A bio-business that has tried to respond to these gaps is

the case of more than 240 women in the Bolivian Amazon who process fruits like acai, copoazú, among others (UN Women, 2019). Most of these women are indigenous mothers head of household, although other peasant women are also involved within communities. This group of women has managed to have additional sources of income for their homes through the sustainable use of Amazonian fruits. In addition, in a constant dialogue with the United Nations, they have gained access to technical knowledge, training and technologies to manage processing machinery, manage their own financial resources, participate in public settings, negotiate with other actors and prevent gender-based violence (UN Women, 2019). The contribution of this bio-business to forest conservation is mainly the spread of good environmental management practices to prevent tree felling (which generate economic resources while standing), control burning during summer periods and properly manage solid waste (UN Women, 2019).

Another barrier to the participation of Amazonian women in bioeconomy is the weak bonding of peasant and riverside women in leading way in leading bio-businesses. One experience that has tried to respond to this barrier is the case of a community of peasants and riverbanks in the northeast of Pará in the Brazilian Amazon. After the 1980s this region suffered high environmental damage from palm extraction, sugarcane agribusiness and the Tucurí dam. These factors impacted, among other things, the availability of acai palm in the area (Cunha, 2006). For this reason, a group of leaders consolidated a strategy of recovery of the acai palm in order to take advantage only of its fruit, ensure repopulation in the area and generate greater economic income through export to the North American market (Cunha, 2006). In principle this bio-business only had collaboration from some women but after a few years of implementation many peasant and riverside women became more actively involved and consolidated the Igarapé-Miri Women's Association. Women even became protagonists of the project as they began to hold senior positions in the bio-business model and participate more equitably in income (Cunha, 2006).

On the other hand, some international institutions have identified that one of the main barriers to women's participation in the green economy is that *they tend to spend many hours in everyday practices of family and territorial care which impedes their participation in economic alternatives* (DCED, s.f.). In the Ecuadorian Amazon this time-gap is 18 hours, as women spend a total of 78.5 hours per week on all their paid, unpaid and subsistence work, while Amazonian men spend only 60 (PROamazonía, 2019). In addition, even if women engage actively in certain activities that may involve monetary exchanges they are not paid for their activities (directly or indirectly). This situation may (i) re-encourage Amazonian women to family care activities most and (ii) prevent the development of other activities crucial for their insertion into bio-businesses, such as education and political participation (Proamazonía, 2019).

Finally, one of the factors affecting women's participation in bioeconomy is the uneven distribution of means of production and income. As mentioned above, very few Amazonian women have access to land ownership, which affects their decision-making

power over objects and forms of production (central elements in sustainable production of bio businesses) (Proamazonía, 2019). In addition, this generates an unequal distribution of income, as Amazonian men usually have the power over surpluses produced; Amazonian women, for their part, tend to have low economic power because of lack of income (Proamazonía, 2019). For example, in the case of the Amazon department in Peru, there is a wage gap of almost 35% between men and women (Villar, 2013: 38). This, coupled with other variables such as the low possibility of formal identification (DNI) of Amazonian women, access to land and capital, implies that women have less access to the basic elements to consolidate a bio business.

Access to credit in the Amazon is also limited, there is a problem of access to financial institutions in a general, i.e. neither men nor women access financing. For example, in Ecuador, the total amount of credit delivered to the Amazon region represents only 5% of the country's total¹⁶. The information shows that credit access opportunities for the Amazonian population are limited, and some barriers are the requirements, which generally must ensure the holding of material resources such as land and a fixed income. The Amazonian women are disadvantaged against men, as they do not own the land and do not enter the formal labour market, thus increasing the determinants of poverty in women in the region.

In sum, the participation of Amazonian women in bioeconomic alternatives still presents multiple gaps related to *pre-existing inequality conditions of women's livelihoods and economies in the region*. On the one hand, gaps still persist in working conditions, as Amazonian women tend to have more precarious conditions than men. Specifically, Amazonian women have less access and stability in the labour market; for example, in the Ecuadorian Amazon only 12.84% of women access full employment (PROamazonía, 2019: 25). In addition, in the work they carry out they have lower social benefits, such as social security: in Ecuador only 21.15% Amazonian women have affiliation to compulsory social insurance (PROamazonía, 2019: 25). According to the Donor Committee for Business Development (DCED), the other barrier women face to better participation in the formal economy in green initiatives and sustainable value chains is that they tend to have a lower degree of education than men, making it difficult to transition to the labor market (DCED, s.f.). An example of this is that in the Peruvian Amazon the average illiteracy gap between men and women is 24.36 percentage points (Villar, 201). Barriers to the economic empowerment of women in the Amazon due to the sexual division of labor and cultural imaginaries exclude them from entering the labor market which deepens poverty and creates gender inequalities in the use and control of resources. This is because the responsibilities of taking care of the family and kids limit women's ability to enter the labor market. Although Amazonian women are mainly engaged in agriculture, they are responsible for caring for the chakra, but they do not have control over the use of resources and income and do not access funding or credit.

¹⁶ Diagnosis of the situation of Amazonian women, 2019, (MAE, MAG, PNUD, GFC, GEF, ONU Mujeres) , Ecuador

^[1] These estimates do not include those provinces, states or departments that have small portions over the Amazon region; for example, the Meta department in Colombia, the Department of La Paz in Bolivia, among others.

7. STAKEHOLDER SOCIALIZATION PHASE I: GENDER OUTCOMES

Summary of the main findings

- 38% of all expressed concerns in the Amazon are linked to the protection of the Amazon basin.
- Protection-related comments are more common amongst men than women (gender gap: 5%).
- Women talk more about citizen initiatives aiming to solve the issues in the region, especially in Brazil. These citizen initiatives could be “Rainforest Guardians”, forming themselves across countries or food banks.
- Brazilians in the Amazon are experiencing increasing trends of food insecurity, which led to such a solidary response in the creation of food banks. 100% complaints related to craftsmanship come from women, complaining about their food insecurity, caused by their employment informality and lack of tourism.
- Bio-businesses are being identified in all Amazon countries. Some of them have a strong vision of sustainability, applying indigenous cosmologies to their production techniques, in cocoa and coffee agriculture, but also in technologies, due to the collaboration between universities, big companies, and indigenous associations.
- Guyanese citizens are showing enthusiasm about different PPPs (public private partnership) aiming to position Guyana as a bio tourism destination.
- The Kichwa community in Ecuador is asking for the respect of the river Napo flow, as it is the source for their economic activities, including sustainable fishing. If they find snails in the morning in the riverbank, that means that the following day there will be abundant fishing.

Some specific women findings

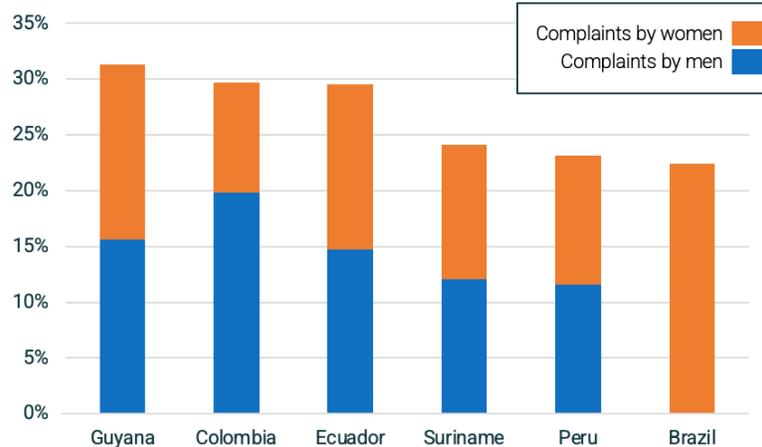
In Peru, citizen discussion is closely related to women. There are numerous organizations of women that are aimed to defend their territories. For instance, a group of women

associated to protect the Amazon has created a digital inventory of threatened species of trees.

In this sense, many of the organizations are entailing a digital approach gathering women from a variety of countries. For example, 'Fondo Indígena Mujer Amazónica' is a scholarship program designed to indigenous women in the Amazonas leading initiatives in their communities.

Finally, access to the credit market is a crucial demand of women in the region. In Putumayo, Colombia, women entrepreneurship is being considered in the reconstruction of the capital.

Complaints share by country and distribution by gender within the craftsmanship conversation
Percentage of complaints



Bar height represents total share of complaints by country and each color indicates the gender distribution.

Participation in the dialogue tables

The dialogues included 7 tables, all of them with a good representation of women. There was one specific table to address gender issues.

In the gender table representatives were 99% women from the National (Peru) Women's Promotion Network (RNPM), Union of Indigenous Women of the Amazon (UMIAB) from Brazil, Ecuador's Waorani Women's Association (AMWAE) and Oshum Afro-Colombian Women's Association, to name some of them.

The main insights at these table were the following:

- Common view: Deforestation, caused by extractive industries, is a threat to biodiversity, traditional crops, amongst them, source of ancestral medicine.



The Amazon Bioeconomy Fund: Annex 8 Gender Assessment

- New inputs: Importance to contribute to reduce machismo in the organizations and help women to reach economic independence as a powerful factor of respect.
- Potential opportunities: Create business opportunities of ancestral medicine as opportunity for development.

Women's representation for the rest of the tables is as follow:

- Indigenous People (Spanish speakers) (28% of women)
- Peasants and local groups (Spanish speakers) (29% of women),
- various perspectives (English speakers) (50% of women),
- Indigenous people (Portuguese speakers) (56% of women),
- Afro descendants and local groups (Portuguese speakers) (44% of women),
- International Civil Society Organizations (50% of women)

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