



THE PATH OF PEASANT AND POPULAR FEMINISM IN LA VIA CAMPESINA



LEARNING FROM OUR EXPERIENCES

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"I've been surprised by great women throughout my life, but the ones I've found stuck to the ground are those who I found the most exciting. I remember the women in my neighborhood - Josepa, Juli, Kasinta... - who were grandmothers and gave the village a feeling of community. Those were great evenings! Planting corn, brushing... Dusted on land in the heat of the sun... Raising us with old tales and with stems filled with honey. These peasant women gave me a way to build the universe that I could never again let go.

I had a feeling of the waking up of agriculture. I clearly saw the beginning of a living space that was free and honest. Women, land and Food Sovereignty were born to make the cosmogony of Mother Earth grow. This is an origin of La Via Campesina that has made me enjoy the ideas of peasant women all over the world.

Without the idealization of nature and peasant life, we women look deep inside ourselves to convey that we love what we do, that we are happy with our leeks, our pigs and chickens, that we struggle together with feminism to move from being "objects" to "subjects" in a radical change in the way of understanding agriculture and the world...".

Excerpts from the poem "Peasant woman: kiss the earth and fly", by Malu Egiluz

INTRODUCTION

As La Via Campesina we present the publication "**The journey of Peasant and Popular Feminism in LVC**" with the aim of strengthening the training processes of the Movement and the building of Peasant and Popular Feminism as a political tool against oppression and violence. Our goal is to also compile the historical knowledge accumulated by Peasant and Popular Feminism in identifying the political challenges in the historical moment we live and thus contribute to the analysis and collective reflections to build a plural movement that respects diversities.

The publication is split into four parts: the first one looks back at the conquests of women inside LVC, up to Peasant and Popular Feminism as something to be built collectively. The second chapter highlights the role of women in the Peasants' Rights Declaration adopted at the UN and highlights the rights achieved with this tool. The third chapter focuses on La Via Campesina's Global Campaign "End Violence against Women", the way the campaign is organized and its experience in different territories.

Finally, to further expand reflections and discussions, we provide a virtual toolbox that will facilitate training and communication processes.

1/ OUR JOURNEY THROUGH THE COLLECTIVE AND DIVERSE BUILDING OF PEASANT AND POPULAR FEMINISM IN VIA CAMPESINA

Since its very beginning La Via Campesina has sought to encourage the participation of rural women at all levels of action, power and representation in the building of an international movement that is broad, democratic, politically and socially committed to the defense of peasant agriculture, Food Sovereignty, the struggle for land, justice, equality and to eradicate all forms of ***gender discrimination and violence***.

Recognizing the contribution and participation of women in member organizations has not been an easy task, notably because of patriarchy and the sexism rooted in societies.

These have a negative impact even on the practices of comrades and of the organizations that belong to the movement. LVC's women speak of two revolutions: one that burdens problems with gender relations within the movement, and a broader one aimed at making a revolution inside societies for justice, equity and the emancipation of human beings.

However, thanks to the collective debates and dialogues that have taken place, mostly by women, to talk about **gender parity and equality and feminism** in La Via Campesina and to have women involved in spaces of coordination, political representation and decision-making have meant significant achievements in the movement's history.

The debate has evolved to include and make visible the reality and demands of women's work in the countryside and their participation, throughout history, in developing food systems in the world. Because of the continued demonization of the feminist movement by patriarchal and sexist societies, peasants did not recognize as feminism the struggle for the right to land, food production, the defense and recovery of seeds, the fight against violence, and the protection and safeguarding of biodiversity and genetic resources.

Women in LVC struggle in their daily lives against the oppression, domination and violence of **capitalism, patriarchy and sexism** which threaten their lives and their territories, resources and communities.

In order to understand the process of action, advocacy and participation of women inside and outside LVC, it is essential to learn about the decision-making spaces, declarations and actions that have been built throughout the movement's history.

The International Women's Assemblies, convened in the framework of the International Conferences, have made it possible to rediscover women as rural women. They have legitimized their struggles in the training processes and their decisions have been taken on by the whole movement.

GENDER: A social and cultural construction that establishes different roles and abilities for men (male) and women (female); relations are mediated in the economic, ideological and cultural sphere and are aimed at maintaining differences and presenting these as "natural". For example, women are given the tasks of care while men are given the production of livelihoods. From then on, the work done by women takes a back seat, and the superiority of the masculine (men) over the feminine (women) is culturally implemented.

GENDER PARITY: Starting point for ensuring gender equality in the access to positions of political representation. "La Via Campesina is a movement that recognizes the full equality and value of both women and men and their participation in organizations".

Patriarchy: The structural system of all the domination, oppression and violence that humanity and nature experience; built historically on the body of women; based on relations of inequality between the sexes. It arose with the social division of roles between men and women and provided power mainly to the male sex. This system suggests social relations characterized by the existence of a hierarchy of men that dominate women through violence.

SEXISM: Beliefs, attitudes, behaviors and social practices that are part of an ideology which states the superiority of men over women.

FEMINISM: Feminism is a social and political movement that formally began at the end of the 18th century -although it didn't adopt its name yet- and which meant the awareness of women (as a group or human collective) on the oppression, domination, and exploitation they have been and are the object of on the part of men in patriarchy under its different historical stages in the production model. This moves women to take action for the liberation of their sex with all the transformations in society it requires.

Figure 1. Key glossary

1992: Several peasant agricultural organizations from Central America, the Caribbean, South America, North America and Europe met in Managua, Nicaragua, to build the movement that would be named La Via Campesina.

"At first there was no participation of women. It was the beginning of a political project of peasant women, which would take some years to consolidate".

Francisca Rodríguez, ANAMURI, LVC Chile

1993 - Mons, Belgium - First International Conference:

The debate on feminism inside La Via Campesina began to take place in 1993. A group of peasant representatives -women and men- from four continents created La Via Campesina. A small number of women participated for the first time and spoke out to make the final declaration much more inclusive. Ten areas of work were defined, including **gender equality**.

However, in this space, the coordination positions were only elected for men, and peasant women received no mention.



1996 - Tlaxcala, Mexico - II International Conference:

The debate on how relevant it is to ensure that rural women are present in the International Coordinating Committee (ICC) was put on the table during the II International Conference. It was here that the First Women's Meeting was held, prompting the approval of the presence of Nettie Wiebe from the North American Region at the ICC as the first woman to get involved in this space. Additionally, a women's working group was created -which would eventually lead to the Women's International Committee, which is currently called the Women's articulation of the LVC.

In this space, in addition to the discussion on gender balance, women began to recognize the central role they play in household and community Food Sovereignty. Women also acknowledged their demands for a genuine Agrarian Reform which returns their territories to Indigenous peoples and gives landless and farming people ownership and control of the land they work.

"Women have the right to access resources for food production, land, credit, capital, technology, education and social services, and equal opportunity to develop and employ their skills. Peasant families, especially women, must have access to productive land, credit, technology, markets and extension services."

(Tlaxcala Declaration, La Via Campesina, 1996).

The right to land must be free of discrimination on the basis of gender, religion, race, social class or ideology; the land belongs to those who work it.

The final proposals included the need to define a strategy to combat and condemn all forms of violence against peasants, indigenous people, young people and children in rural areas.



2000 - Bangalore, India - I Women's Assembly - III Conference of La Via Campesina

The International Women's Assemblies and the constitution of the Women's International Committee did not take place until 2000, when **gender balance** was officially established:

"La Via Campesina is a movement which recognizes the full equality and value of both women and men. This conference confirmed this through a structural change which ensures that peasant women and men will share responsibilities equally in the movement. We seek to model open, democratic processes within our movement."

(Bangalore Declaration, La Via Campesina, 2000)

The First Women's Assembly of LVC specifically emphasized that "gender issues" should be integrated into the right to Food Sovereignty and in the Agrarian Reform, in addition to analyzing what was called the Charter of Peasants' Rights since it didn't clearly speak out against the violence towards women.

The Global Campaign for Seeds was launched here as well. Seeds are considered a peasant and indigenous work, a collective creation that reflects the people's history, especially that of women, who are the initial creators and have remained throughout history as the primary guardians of seeds.



2004 - Brazil, Sao Paulo - II International Women's Assembly of La Via Campesina - IV Conference of La Via Campesina

The main lines of action in this Assembly were to take measures against the physical and sexual violence experienced by women throughout the world, both in the domestic and the geopolitical sphere, and thus demand equal rights and enhance the training processes that make it possible to nourish the knowledge based on experiences with a gender perspective.

"As women we demand respect for all of our rights, we reject the patriarchal system and all of its discriminatory manifestations. We reaffirm our full participation as citizens. We demand our right to a life with dignity, respect for our sexual and reproductive rights, and the immediate application of measures to eradicate all forms of physical, sexual, verbal and psychological violence (...). We demand that States implement measures that guarantee our economic autonomy, access to land, healthcare, education, and equal social status".

(Declaration of the II International Assembly of Peasant Women, 2004)

It was here that women urged states to implement measures that guarantee their economic autonomy, access to land, healthcare, education and equal social status. They demanded respect and vigilance of human rights and international humanitarian law in all circumstances.

**Women organize the struggle, the land,
food, dignity and life**



2008 - Maputo Africa - III International Women's Assembly - V La Via Campesina Conference

The Global Campaign “End Violence against Women” was launched in the III Assembly. This action wanted to highlight LVC's commitment to protect the right to a life free of domestic violence and repression.

Women denounced the discrimination they suffer in their access to healthcare and education, recognizing that the neoliberal economic model is the most disadvantageous and unfair for rural women.

“For us, to talk about Food Sovereignty, to talk about Agrarian Reform is necessarily to talk about eliminating all forms of violence against women. It is to talk about building new human relations, defending nature, biodiversity, seeds... It is to talk of the possibility of building another possible world.”

Itelvina Masioli, MST, LVC Brazil

"All the forms of violence that women face in our societies - among them physical, economic, social, cultural and macho violence, and violence based on differences of power – are also present in rural communities, and as a result, in our organizations. This, in addition to being a principal source of injustice, also limits the success of our struggles".
(Maputo Declaration, La Via Campesina, 2008)

One of the most important commitments for LVC here was to build new and better human relations among diverse people as a necessary part of the construction of the new societies they seek and where the needs of women and children are prioritized.



2013 - Jakarta, Indonesia - IV Women's Assembly - VI La Via Campesina Conference

Under the slogan "Sowers of Struggles and Hopes for Feminism and Food Sovereignty" women convened to set out a road map for the recognition of their rights and demands as rural women.



2017 - Derio, Euskal Herria - Basque Country - V Women's Assembly. VII Conference of La Via Campesina

This last Assembly called the women of LVC from all over the world to articulate strategies of action based on experiences at the global level to deepen the proposal for the construction of "Peasant and Popular Feminism" within the movement.

For them it was important to reflect on LVC's feminist character, which strengthens the unity and commitment to fight for equality and gender equity.

They reaffirmed their commitment to resist in the countryside, to fully participate in the organizations and to fight violence against women until it is fully eradicated as well as to repudiate war and contribute to building peace with social justice, to defend Mother Earth and to fight to take back good standards of living for humanity as a whole.

“The capitalist and patriarchal system continues to grow throughout the entire world, violating our territories, our bodies and our minds. It continues to accumulate ever more capital to the detriment of the planet and humankind's future.

Confronting patriarchy implies recognizing the privileges and myths of male superiority, re-socializing and raising awareness among leaders by studying the history of women to be able to understand its value. So far women had taken the lead, but it required an equal involvement, moving from declarations to specific practices.

In the final declaration they emphasized the struggle to end injustice in the world, which involves breaking the circle of poverty and understanding the relevance of the role peasants have to safeguard the adequate and balanced food of people, recognizing the central role of women in food production.

"The organized peasant women are convinced that the future is promising, as there is no possibility of moving back in the progress and triumphs achieved, and even less so in the minds of women. Because of this and inspired by the debates of the women of Latin America and their process of construction, we set off with a political proposal to build the basis of "Popular Peasant Feminism".

(Declaration IV Women's Assembly, LVC, Jakarta, 2013)

Thus, the Assembly took on the challenge to also expand this debate within the organizations of La Via Campesina at an international level, in some regions with more experiences and contributions, in others with more tasks and challenges, but seeing clearly that this could be a tool to fight against patriarchy and capitalism.

Nature and agriculture continue to be commercialised and the uncontrolled extraction of all types of resources is being felt in accelerated climate change; the consequences of which are catastrophic for our communities and in particular the women.

Women are increasingly bearing the weight of producing goods and food. However, our work continues to be made invisible and our care work is neither valued, supported, nor collectively or socially assumed, thereby increasing our burden of work and restricting our full participation".
(Declaration of the Basque Country, 2017)

In this meeting they stated the need to build Peasant and Popular Feminism to strengthen women's political involvement in all of LVC's spaces and levels.

"Key to strengthening our own organisations and achieving broader alliances is the construction of a peasant feminist movement within La Via Campesina".
(Declaration of the Basque Country, 2017)

In addition, it arises from the peasant and popular identity as a contribution to the organizations and processes of social emancipation of men, women and diversities.

They also stated that the feminism they set out within LVC acknowledges cultural diversity as well as the very different conditions that they face in every region, country and town. This feminism is built from women's everyday struggles all over the world and their fight for autonomy, for social transformation, for the defense and protection of peasant agriculture and for Food Sovereignty.

It was also essential to recognize the need to increase the capacity to understand, accept, and create positive environments for the diversity of gender identities in organizations and/or

alliances and their support for lesbian rights, gay, bisexual, transgender, queer and intersex (LGBTI).

In this lengthy knowledge historically accumulated by women in LVC, we can identify the aspects that unite and help them organize, such as caring for the land, the seeds and the ecosystems and fighting against patriarchy, the gender-based system and violence in all its forms and which has an impact on the lives of women and their communities.

Since the I Women's Conference and Assembly of LVC, women have contributed to significant achievements and collective reflections. These constructions, tools, languages and senses have helped increase awareness and organization in LVC, which today affirms itself as a feminist movement.

The women of LVC, and peasants as a whole, are on the front line of care work and in producing healthy food, in the struggles for a decent life, for their rights, and they are organized, they march, mobilize and suffer arrests and imprisonment, fighting for Food Sovereignty and Agrarian Reform with gender justice.



Figure 2. International women's assemblies in La Via Campesina

// PEASANT AND POPULAR FEMINISM IS BASED ON THE STRUGGLE FOR FOOD SOVEREIGNTY

The demands as women in LVC are the fight against all forms of violence and the fight for Food Sovereignty. This is the reason why the movement recognizes the role of women and their deep relation with land and with maintaining and developing food production in the world.

Food Sovereignty is a proposal from La Via Campesina that was made public in the framework of the FAO World Food Summit that was held in Rome in 1996 (25 years ago). For peasant women the principle of Food Sovereignty is essential to their existence, which is always related to the creative process of food production. The current challenge is to ensure that, in building this proposal, sexist prejudices are put behind and that this new vision of the world includes women, vindicates them, and allows them the option of being peasants on equal terms.

Figure 3. The concept of Food Sovereignty

The patriarchal system affects both women and nature. Women produce labor, and nature generates resources, both of which are necessary sources to meet the needs of capitalism. Based on the perverse logic of agribusiness and multinationals, it tries to colonize food production forms. In other words, it aims to impose how, what and when to produce, without respecting ancestral food knowledge and by replacing it with monoculture and agrotoxics.

Women have historically been the maintainers of food in the world, yet they face a triple battle. They fight against the gender inequality that places women in their homes and only for house chores, thus isolating them within domestic work. They fight against social guilt by spending less time on families and participating in the struggles for the territory's defence. They fight against multinationals and governments, putting the body in the face of threats and harassment from countries and companies.



Women make up half of the workforce in the countryside at a worldwide level. They defend Food Sovereignty as an important path for a good standard of living in society and as the solution to the social and environmental problems that threaten the health of the earth.

"Our struggle and action for Food Sovereignty has given us women the opportunity to make visible our historical participation in the development of the food systems in the world and the role we have played since the invention of agriculture, in collection and propagation of the seeds, in the protection and preservation of biodiversity and genetic resources, placing us as primary emotional, ethical and social pillars".

(Jakarta Declaration, LVC, 2013)

The basis of Food Sovereignty is Agroecology. Ceasing production with agrotoxics is essential for promoting a healthy and sustainable diet. However there are many other important aspects to consider.

It is impossible to think about food production without profoundly questioning the conditions in which food is produced and without recognizing and making visible the knowledge that has been part of the productive systems for years. (Agroecology for Food Sovereignty, Action for Biodiversity, 2020)

"The work of Food Sovereignty as a political dimension is essential in agroecology, as is the Agrarian Reform. Without land we have to fight for the Agrarian Reform, and without agroecology we cannot conceive the production of healthy food for the people".

Marta Greco, LVC Argentina

This is the reason why Food Sovereignty must include a feminist perspective, and this means breaking not only with a capitalist agricultural model, but also with a patriarchal system that oppresses women. (Esther Vivas, 2011)

Women are exploited for profit, their economic, social, legal and political rights are not fully recognized, and public policies do not guarantee equal social and economic participation. Food Sovereignty has given peasant women back their identity, which has led them to take deeper steps, to see through the history of agriculture the role they play and how important they are in developing culture and agriculture in the world's food processes.

"The current challenge to build Food Sovereignty is to leave behind sexist prejudices and that this new vision of the world includes women, vindicates them, and allows them the option of being peasants on an equal footing".

Lidia Senra, LVC Spain



La Via Campesina is the leading international movement favoring profound changes in the countryside, society, and social relations. In this regard, it has built alliances with other social movements, particularly with feminist organizations and networks such as the World March of Women and Friends of the Earth International Network. These two movements fight for the defense of women's rights in the countryside, in organizations and in society in general and against the neoliberal model of agriculture.

Women are fundamental in the definition of La Via Campesina's Food Sovereignty, helping to base it on the production of healthy food for the peasant family's consumption. This is an arduous and day-to-day task inside homes, communities and peasant organizations. The voices of peasant women contribute to stop the use of dangerous agrottoxics and lead the agroecological transformation of peasant agriculture.

WHAT ARE OUR DEMANDS FOR FOOD SOVEREIGNTY FROM A GENDER PERSPECTIVE?

<p>Access to land</p>	<p>In some countries, laws forbid women from accessing this right, and in those where traditions and practices have legal access, women are prevented from accessing it. Another challenge is that women face more obstacles in obtaining credit, services and inputs.</p>
<p>Impact of neoliberal policies</p>	<p>The privatization of resources and services has encouraged the collapse of labor in the countryside. This implies that the peasants have moved to the cities to work in factories and industries. In the case of women, this has caused them to leave and dismantle their families and the land. Other women in the community take responsibility and increase their family burden. Some do housework by reproducing the spiral of oppression.</p>
<p>Against Agribusiness and the Neoliberal Agri-Food Model</p>	<p>The food production chain is monopolized by a handful of agribusiness multinationals with the support of governments and international institutions that do not respect the land or the environment. The current problem is not the lack of food but the impossibility of accessing it. Agroecology is essential for Food Sovereignty. Agrotoxic spraying of large monocultures has a direct impact on our bodies, the environment and our work. Native and creole seeds are contaminated with GMOs and threaten our food sovereignty.</p>
<p>Invisibilized productive and reproductive work</p>	<p>Women produce food in the fields and work the land. Still, they are also the primary economic and caring sources of their communities because they perform a double, unrecognized work dedicated to the care and upbringing of their families and the tasks of naturalized domestic work for women.</p>
<p>Recovery of native and creole seeds</p>	<p>Since the establishment of industrial agriculture, native and creole seeds and their knowledge are in danger. Seeds are the heritage of people and therefore cannot be thought of as commodities. They need the care of farmers, who are the ones who defend them and who, by sharing and growing them, keep them alive.</p>

Figure 4. Demands of Food Sovereignty with a Gender Perspective

// PEASANT AND POPULAR FEMINISM IN LA VIA CAMPESINA

With the multiple crises of global capitalism, peasant women continue to lose their lands, territories and natural resources, work, bodies and lives, and they are increasingly exploited for profit.

However, they have not been passive when facing this economic and social aggression; they have organized to fight and resist along history. Their actions have been very diverse: confrontational and militant, celebrating, restorative and emancipatory, transformative.

The critical point that distinguishes the struggle of peasant women in La Via Campesina from other feminist movements is the collective construction of the so-called "Peasant and Popular Feminism" which the Latin American women within La Via Campesina proposed.

In the early days of the movement, peasant women did not consider themselves feminists but advocated for women's struggles. They started off as a feminine committee inside LVC until defining themselves as a Women's Articulation of La Via Campesina.

Their approach to feminism was analyzed since they and their reality did not identify with the battles of the different feminist currents coming from other sectors of women in the city, of different social class and with other demands and which seemed far off the problems rural women and women workers were facing.

Feminism is a social and political movement that began at the end of the 19th century during the struggles that took place in several countries, mainly in Europe. Feminism proposes that women be made aware of the oppression, domination and exploitation by men and patriarchy in order to reach their freedom.

Figure 5. The concept of Feminism



Despite the violence and inequalities imposed by the capitalist and patriarchal system, women in LVC continue to fight for Popular and Feminist Agrarian Reform. As when sowing, it is necessary to rotate, add new perspectives, rediscover old seeds for a new humanity, make, remake, sprout, resprout, continue to be born, continue dreaming and unwiring, healing from so much agrotoxic, prejudice and dependence.

"Food Sovereignty for La Via Campesina, yes, it is a vision of the food system we are fighting for, but most importantly, it is a rallying cry in continuous evolution".

María Canil LVC Guatemala

Working on gender in LVC has allowed us to move forward the debate and open spaces for women, and later, to talk about feminism. Thus, the LVC understood that the struggle for feminism was not only the task of women but of the whole movement, of women, men and revolutionary diversities.

"Feminism is not a dispute between men and women. The enemies are others: capitalism and patriarchy, which reproduce unequal relationships".
Elizabeth Mporofu, LVC Zimbabwe

In La Via Campesina, feminism is a broad political strategy of structural transformation because violence and inequality are structural problems. Thus, it is proposed to delve into how the liberation of women has been instrumentalized by capitalism; today, even many right-wing and conservative governments have championed the feminist struggle to win votes. On the contrary, some more progressive ones have censored the historical demands of this sector.





"Feminism remains an essential tool for women to be treated as human beings, a process that allows us to achieve a dignified place in society, to combat the violence we suffer, and also reclaim and demand our lands and save them from the hands of transnational and large corporations."

Yoon Geum Soon, LVC Asia

LVC understands that the liberation of women is not an individual process. It is a collective process. It implies the freedom of peoples, which lies the approach of Peasant and Popular Feminism, class feminism, feminism with identity, an identity that gives the reality of living and working in the countryside.

Peasant and Popular Feminism is an ideological political construction that differs from other forms of feminism that are urban and conversational. It is "peasant" because it is part of the reality of the countryside and not of the city, and "popular" because it is a feminism of the "popular classes" (peasants, workers, migrants, agricultural wage earners, indigenous people, people of African descent, etc.)

Figure 5. The concept of Peasant and Popular Feminism

Peasant and Popular Feminism in the movement consider three pillars that make up the exploitation and domination of women, mainly peasant, indigenous and black women: capital, gender and race.

Women experience a threefold domination in their daily lives: class exploitation, gender oppression, and race. For indigenous or black women, exploitation may be even more significant because colonialism is still globally prevalent. As women become aware of their class and gender status, rural women realize that the historical contribution has been to confront the capitalist model and the radical destruction of the patriarchal model that subordinates them through the imposition of behavioural patterns and the domination of their bodies, nature and ancestral knowledge.

Peasant and Popular Feminism believes that the struggle for the emancipation of women must go hand in hand with the battle to end private property, for the right to land and territory, for Agrarian Reform, against transnational corporations, against GMOs, against pesticides, for the end of mining, for the end of industrial exploitation fishing, etc., for the defense of peasant agriculture, Food Sovereignty with agroecology and the struggle for land, territory, justice, the equality and dignity of women, men and the diversity of the countryside.



"We are not inventing something that is new, but reaffirming and deepening our path, the historical political, social and cultural action from our identity, from the reality of life and work for the construction of a new society, rescuing and valuing our identity as rural women, indigenous people, people of African descent, fisherwomen, rural workers. An identity that has been historically and socially denied and devalued by patriarchy and capitalism".

Iridiane Siebert, LVC Brazil

With Peasant and Popular Feminism, LVC wants to rediscover the countryside and think of another model of society based on the threat of the patriarchal capitalist system to take over the livelihoods of peasants.

The challenge is not to lose the route or class identity. To overthrow capitalism, to end imperialism is undoubtedly a long struggle, which demands unity of the countryside and the cities and motivates women to continue moving forward in this political and ideological proposal.

With feminism, we build socialism!

Francisca Rodríguez, LVC Chile

PEASANT AND POPULAR FEMINISM

- The women's fight is on the field.
- It has its own identity (peasant) and arises from a collective (popular) construction.
- Women are aware of the oppressions of patriarchy over their class status, gender and race: rural women, indigenous, fisherwomen, black and mestizo, from traditional communities.
- It establishes a new relationship between human beings and nature, which values peasant agriculture and questions the process of land exploitation, land and water grabbing, extractivism. It questions the concept of nature as a space without life, without people.
- The struggle is to demand the double productive and reproductive work that women do and is not recognized.
- Feminism is not just a women's struggle. We want women, men and diversities to walk together as equals in a broader struggle for dignity and justice.

Figure 7. Features of Popular Peasant Feminism

HOW DO WE EXPERIENCE PEASANT AND POPULAR FEMINISM?

Peasants from various organizations around the world and organized in LVC talk about their process in building Peasant and Popular Feminism in their territories, the difficulties and the main challenges for the movement.

"Korean society maintains the patriarchal system as a historical legacy, and we still find several elements of this system that are in force today. The peasant women's movement has some particularities that differentiate it from previous feminist movements in Korea. Peasant women's feminism is a solution to the problem of gender, but also of class. We hope to build a space where there is gender equality". **Mi Jeong Park, LVC South Korea**

"We take care of livestock and help our families and comrades to farm, but we still have no access to land and common goods. We are fighting, and we want to make decisions about our lives. It is the main task in our organization. We are trying to empower women". **Anuka Da Silva, LVC Sri Lanka**

"In our country, social differences are not so tough; rural women have a status, they can own their farm, they can work, but sexism remains". **Catherine Tellier, LVC Belgium**

"Our biological differences cannot justify a system of oppression. Talking about the need to build new gender relations is as important as talking about the practices and construction of agroecology. In our path of struggle, we have to face the whole system of oppression posed by capital". **Itelvina Masioli, LVC Brazil**

"The structural violence that peasant women experience is quite different from the women who live in the city, so we have to strengthen that struggle for tenure and access to land as women,

as discoverers of the agriculture that remained in the hands of men and that was strengthened by capitalism. We women must rescue this historic struggle, reinforce and empower ourselves on the common goods, land, water and seeds". **Marlene Sánchez, LVC Nicaragua**

"Thirty years ago, peasant women did not have the same rights or the same possibilities. Today, that has brought changes, and we find several women in leading positions in our country". **Mélida Reyes, LVC Cuba**

"Women farmers in the Philippines preserve native seeds. We learn from indigenous women how to preserve them". **Ritchie Talarol, LVC Philippines**

"We want to build an intersectional movement that contains all our rights and includes the gay, lesbian, intersex, bisexual, queer... population". **Onika Abrahas, LVC USA**

2/ WOMEN IN THE DECLARATION OF THE RIGHTS OF PEASANTS

According to FAO (Food and Agriculture Organization of the United Nations), women account for 50% of the total agricultural labour force in developing countries. However, rural women face more significant constraints than men in accessing land, technology, markets, infrastructure and services.

For this reason, gender equality is one of the central policies when working in the rural sphere, and on this, the Declaration on Peasant Rights approved by the UN in 2018 provides specific tools.

Specifically, the Declaration has two articles that empower the role of rural women.



One of them is article number 4 which states the responsibility of states to implement the measures they deem relevant: *"to eliminate all forms of discrimination against rural women and other women working in rural areas and to promote their empowerment to ensure, based on equality between men and women, who fully and equitably enjoy all human rights and fundamental freedoms and who are free to pursue, participate in and benefit from rural, economic, social, political and cultural development"* (United Nations, 2018:7).

"The inclusion of two specific articles of human rights for women in the Declaration became a very significant advance for thousands of us who are active within organizations and in the rural environment, because it is a way of recognizing, but also regulating, exclusionary, discriminatory scenarios that from patriarchal culture and ideology develop an identity of appropriation of bodies, work and life of women and natural assets" (Iridiani Seiber and Yolanda Areas, *La Via Campesina*, 2018).

The Charter began as a proposal that came from Asia. The adoption of the Declaration is today a victory for humanity, since it is the first time that an official document refers to the fight against violence against women and acknowledges their sexual and reproductive rights.

There are many challenges to demand its implementation and turn it into a political tool to defend rights all over the world.

The emergence of La Via Campesina responds to the need to demand the rights violated everywhere. As a matter of fact, all the banners of struggles raised by the movement are rights that are essentially collective. Thus, the demand for public policies to support family-scale and community-scale agriculture, Food Sovereignty, and Agrarian Reform are products of the struggles of rural peoples. Concepts and principles fed by the efforts of women, men and diversities in the different territories that inhabit the countryside in all latitudes.

The advance of capitalism in the countryside has become more violent with the implementation of neoliberal policies in the territories, threatening people's lives. Indeed, many people have been killed, imprisoned and harassed for fighting, for defending the rights of their people. Many women are criminalized and killed for demanding rights that are denied to us, especially land tenure.

Rural women have always been involved in all these processes but have been made invisible in decision-making spaces, like in labor. They have been set aside for carework and reproduction, not only biologically but also socially: the social reproduction that responds to a dominant system that intertwine forms of oppression, repression and discrimination, because what is imposed is capitalism, patriarchy, colonialism and racism.

The participation of rural women has been crucial in the processes of the struggle for sovereignty and autonomy of land-territories and in taking back the independence of their body-territories (the collective body, that of women; the territory where women produce and reproduce life and culture).

"The experience of looking after the collective, such as nature or family, has given us the power to demand collective rights. We have learned to be when we are, so as peasants we demand all the rights for all peasants".

Perla Álvarez Brítez, LVC Paraguay



Negotiations on concepts and practices were the subject of long and heated debates. Firstly, when it came to the peasant identity. Very few legal documents capture the essence, the uniqueness that is linked to producing, of being, of remaining and of relating with people and with nature. Likewise, women have fought to make visible the particularities of rural women, since they are the ones who suffer the most from extractivism in their territories. They are not generally recognized as subjects and protagonists in the defense of the environment, which is their territory and life. In other words, they are pioneers in what the movements are proposing.

Some of the concepts and tools that they developed collectively in their journey and that they defended with no concession were the following: collective rights, the right to seeds, defending of biodiversity, food sovereignty, the right to land and territory, the right to ancestral knowledge and learning, the right to organize for the promotion and protection of their rights, the participation of women and youth in matters that concern them.

In this process, LVC counted on the Bolivian government's unconditional accompaniment, headed by Evo Morales, who, through his representative, proposed and coordinated the working group within the Human Rights Council.

Peasant women and men and other people living in rural areas demanded the right to collective identity: peasants are not a uniform collective but have common elements such as their relation with land and territories, food production, looking after the environment, the development of appropriate technologies such as agroecology and permaculture. There, women have a high role. Although peasants do not control natural resources, they feed the people and take care of the environment.



La Via Campesina, as an interlocutor of the rural peoples, developed an instrument of struggle that is the Declaration on Peasant Rights, which proposes to influence the international organizations so that the governments assume this legal instrument in defense of the rights of the people who live and produce in the fields, in the mountains, in the prairies, in the banks of rivers. The women of LVC, since the beginning of this long process that lasted over 17 years, have been present until the document's approval by the United Nations Assembly.

The Declaration on the Rights of Peasants is the main document to develop an international legal instrument to protect our rights. The process has been full of many negotiations, concessions, resistances, challenging moments of confrontation of ideas, practices of adaptation with rebellions in cold governments, in the corridors of the United Nations, in the search for alliances. But there have also been happy moments to share with the diversity of the movement of La Via Campesina as well as the strength that stems from coordinated, organized and collective work.



Collective peasant rights contribute to build a world that is more fair. Their respect and compliance as an international legal instrument can contribute to improving living conditions in the countryside, improving food in local communities and at the national level, to cool the planet and to take care of the environment. Peasants have proposals. They have developed tools for governments such as the voluntary guidelines for land governance: land, forests, water and fisheries. This proves their willingness to contribute and to seek mechanisms for participation.

"In these times of pandemic, we have not just stayed at home, waiting for the health crisis to end, but we have exercised the right to our ancestral knowledge, recovering the use of medicinal plants, the solidarity made popular pots with the women of the city. We have sown our seeds, exchanging them when we no longer have them. We have taken care of ourselves in the community. We come from the experience of sowing struggles and resistance to harvest rights!"

Perla Álvarez Britez, LVC Paraguay

The Declaration of Peasants' Rights was finally called the Declaration on the Rights of Peasants and Other People Working in Rural Areas and was approved on 18 December, 2018. From then onwards a new scenario was opened for the countries to ratify it, which is an essential step in a long and challenging road. It has been challenging because it has meant leaving the farms, the orchards, across the ocean and the mountains, in long flights, to dispute the principles, the concepts, the struggles that is life and in environments that were very different to the known realities.

Today and in this new scenario, we, as LVC, state that Peasant Rights are a tool to advance, organize and spread the struggle, to guarantee rights that have been denied, to recover the oppressed territories, to produce food, and feed the world according to each region, according to seasons and according to cultures without denying the value of cultural exchanges.

PEASANT RIGHTS ARE A TOOL FOR:

- An effective communication that makes our demands and proposals visible.
- The recognition and positioning of women as subjects of rights in the countryside and to fight against the violence that besieges our bodies, our lives and our territories.
- Recognize the struggles against criminalization and denounce the deaths and imprisonment of our comrades and organizations.
- Prevent forced migration of young people and create life and future in the countryside, with access to education, the Internet, employment, housing, health, sports and leisure; condemn all forms of oppression under drugs and drug trafficking.
- Free our prisoners and political prisoners throughout the world.
- Carry out the Popular Agrarian Reform for the benefit of the countryside and the city.
- Guarantee labor rights and social security to all rural workers.
- Organize and ally to influence public policies.
- Ensure the right of consumers to decolonize their food, which means to know the production process of the food they consume and how it arrives to them.
- A communication tool to declare that peasants are human beings with rights.

Figure 8. Peasant rights as a tool of struggle



// PEASANTS WITH RIGHTS!

1. States shall take all appropriate measures to eliminate all forms of discrimination against peasant women and other women working in rural areas and to promote their empowerment to ensure, based on equality between men and women, that they fully and equally enjoy all human rights and fundamental freedoms and that they can freely pursue, participate in and benefit from rural economic, social, political and cultural development.

2. States shall ensure that peasant women and other women working in rural areas enjoy without discrimination all the human rights and fundamental freedoms set out in the present Declaration and in other international human rights instruments, including the rights:



a. To participate equally and effectively in the formulation and implementation of development planning at all levels;

e. To organize self-help groups, associations and cooperatives in order to obtain equal access to economic opportunities through employment or self-employment;

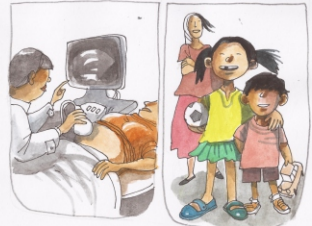
f. To participate in all community activities;

b. To have equal access to the highest attainable standard of physical and mental health, including adequate health-care facilities, information, counselling and services in family planning;

c. To benefit directly from social security programmes;



WE DEMAND BETTER PUBLIC HEALTH, MORE HOSPITALS AND DIGNIFIED CARE IN THE RURAL AREAS



d. To receive all types of training and education, whether formal or non-formal, including training and education relating to functional literacy, and to benefit from all community and extension services in order to increase their technical proficiency;



OUR CHILDREN HAVE THE RIGHT TO A QUALITY EDUCATION WITH CRITICAL THINKING, WITH THEIR FEET FIRM IN OUR REALITIES. DON'T CLOSE SCHOOLS IN THE RURAL AREAS, BUILD MORE!



g. To have equal access to financial services, agricultural credit and loans, marketing facilities and appropriate technology;



WE HAVE THE RIGHT NOT TO USE AGROCHEMICALS; WE FIGHT FOR AGROECOLOGICAL AND NON-POISONOUS FOOD. #AGROTOXICSKILL

h. To equal access to, use of and management of land and natural resources, and to equal or priority treatment in land and agrarian reform and in land resettlement schemes;



WE, THE PEASANT AND RURAL WOMEN HAVE THE RIGHT TO LAND, SEEDS AND NATURAL RESOURCES ON AN EQUAL BASIS, REGARDLESS OF RACE, RELIGION, SEXUAL ORIENTATION, GENDER, DESCENT, COLOUR OR AGE.



WE HAVE THE RIGHT TO ORGANIZE AND BE PAID FAIR WAGES FOR OUR WORK.



i. Decent employment, equal pay and social benefits, and access to income-generating activities;



WE, THE PEASANT AND RURAL WOMEN HAVE THE RIGHT TO MOBILIZE, TO NOT BE CRIMINALIZED FOR THE DEFENSE OF OUR TERRITORIES AND NATURAL RESOURCES.



IN ALL STRUGGLES, WOMEN FIGHT FOR SOCIAL JUSTICE, AGAINST THE SCOURGE OF AGRIBUSINESSES, GLOBAL CAPITAL AND PATRIARCHY!

j. To be free from all forms of violence.

**ENOUGH VIOLENCE AGAINST WOMEN!
#PEASANTSRIGHTSNOW**



Figure 9. Declaration of Peasant Rights - Article 4



3/ GLOBAL CAMPAIGN TO END VIOLENCE AGAINST WOMEN!

Violence against women is global and a cross-cutting issue for all social classes, regions, sexual orientations and generations. La Via Campesina understands violence against women as a consequence of the patriarchal, sexist and capitalist system. Thus, the analysis includes the violence of agribusiness that strongly impacts women in the countryside, recognizing power relations as a fundamental part of the problem.

At the V International Conference - in Maputo (Mozambique), in October 2008, La Via Campesina decided to "break the silence" and launched the global campaign against all forms of violence experienced by rural women, stating that all men, women, young people, have the responsible commitment to establish new and better human relations, as a necessary part of building a contemporary society.

Based on this framework, the struggles, strategies and actions of women's organizations and diverse organizations linked to La Via Campesina International in each country were intensified.

Thus, this matter became part of the plan of local, national and international struggles and mobilizations and a collective effort for reflection, together with women and their families, about this phenomenon that has been eradicating the rights and lives of thousands of rural women.

In 2013, five years after the campaign began, some 300 rural women gathered in Jakarta, Indonesia, in the framework of the IV Women's Assembly of La Via Campesina. The meeting was about carrying on with the campaign to stop violence against women in each region. Women from all continents reported on the situation of women in their respective countries. Even with such different realities and contexts, these women shared a struggle: the struggle for the rights of peasant women and in defense of women as the mothers of Food Sovereignty.



WHAT IS THE REASON FOR THE CAMPAIGN?

This campaign was launched to end all forms of violence against rural women, but it also aimed to make visible the violence against working-class women. Traditionally, many of the proposals of this struggle come from the women living in cities. Thus La Via Campesina wished to emphasize the perspective of peasant women.

Poor, working, and diverse women, especially rural women, have less access to a range of rights and public services, are overloaded with domestic chores and have fewer opportunities to fulfil dreams that may lead to their financial or social emancipation. In such cases, they end up living and accepting the violence they suffer.

The campaign aims to bring about social, cultural and political change, particularly in peoples, communities and organizations, in households and families, and to build a new culture to overcome unequal relations between men and women.

Women against violence, against capital, against sexism, against neoliberal fascism!



The resulting absence of data and information share responsibility for the silence and invisibility of women's suffering worldwide in abuse and violation.

This social mechanism is evident in the many cultural expressions that hegemonize the symbolic, patriarchal and capitalist universe, both historically and in the current context. Along with the struggle for land, for the non-criminalization of social movements and against transnational corporations, it is necessary to cry out "This is enough!" to violence against women. This violence takes place through the invasion of their bodies, their subjectivity and their social, cultural and symbolic goods.

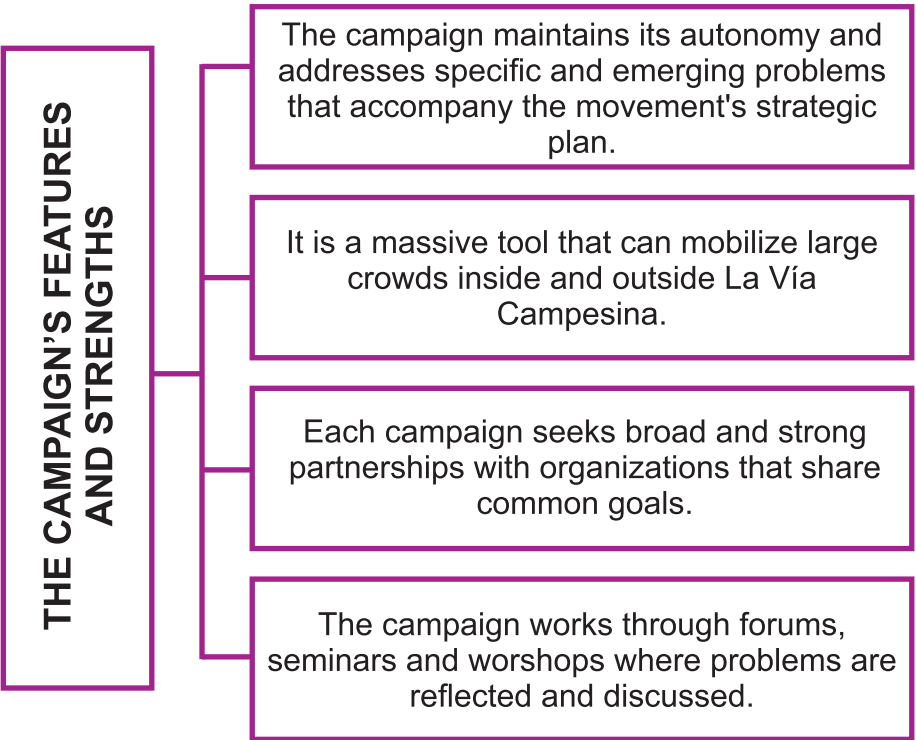


Figure 10. Features and Strengths of the Campaign to End Violence Against Women!

// IMPLEMENTING THE INTERNATIONAL CAMPAIGN OF LA VIA CAMPESINA: "END VIOLENCE AGAINST WOMEN!"

The main focus of the campaign is to combat all forms of violence against rural women, but it also aims to give visibility to the violence against all working-class women. For the campaign to move forward, it is necessary to:

- Condemn and address all forms of violence against women in rural areas of all countries;
- Bring visibility to violence against working-class women all over the world;
- Demystify entrenched and naturalized violence against women and show that violence is structural in a capitalist, neoliberal and patriarchal society;
- Establish mechanisms for social control, make violence public in social movements and society in general, and have discussions at all levels to create a culture where no one accepts violence of any kind;
- Strengthen the organization and struggle of women for their emancipation and move towards the just and equal society we want;
- Strengthen the alliances between groups, movements and individuals who are willing to take up this campaign as a banner of struggle;
- Exert pressure on governments to comply with international agreements, treaties and laws that combat all forms of discrimination and violence against women;
- Carry out struggles and mobilizations to move forward in creating and/or making effective the legal instruments/laws and public structures-physical, human, professional and financial ones-to support women who are victims of violence, in every country;

- To report and monitor cases of human rights violations, to show statistics of women who have been attacked and killed through different forms of violence, and to report specific incidents in every country;
- Establish, in the countries/regions, Ethical Courts with grassroots, women's, rural and urban movements and organizations to make visible specific situations or cases of violence against women in its most varied forms;
- Establish a local, national and regional coordination in La Via Campesina for the gradual and organic implementation of this campaign.
- Carry out training processes on this matter with the perspective of the autonomy and emancipation of women in all countries and put an end to all inequalities -whether these are social, class, gender, cultural, ethnic/racial.
- Fight for equality within our organizations, ensure that women participate in decision-making and have political visibility and create specific spaces for women..

- **8 March, International Women's Day**
- **25 November, International Day for the Elimination of Violence against Women.**

Figure 11. Days of Mobilization and Action by LVC to Make Visible the Campaign to End Violence against Women

**The society we want: with no more violence
against women!**

#8Marzo



¡POR LA VIDA

Y LA DIGNIDAD DE LAS MUJERES,

LUCHAMOS UNIDXS CONTRA
LA EXPLOTACIÓN Y OPRESIÓN!

#LaViaCampesina #MujeresEnLucha #DerechosCampesinosYA

MARCH 8TH, 2021
Against the virus of
patriarchy and capitalism,
the vaccine of **feminism**
and **solidarity!**
#8M2021 #WomenInStruggle
#FoodSovereigntyNow



www.viacampesina.org

// ACTIONS AND REFLECTIONS ON THE "END THE VIOLENCE WOMEN" CAMPAIGN IN THE TERRITORIES AND FROM THEIR VOICES

Sonia Vidal, LVC SPAIN

The End the Violence Against Women! campaign allows us to work in the territories from a global and peasant perspective.

"For the peasant women of Galicia, the alliance on this issue and others with the WORLD MARCH OF WOMEN, which we are part as the Women's Secretariat of the Sindicato Labrego Galego, is essential".

Our most important dates in the peasant women's struggle and demands are 8 March 8 and 25 November. Around 25 November, information and denunciation activities are held in different rural areas of Galicia. These actions always are laid out with the perspective of rural and peasant women. The issues we work and denounce are the following:



1. Recognizing the term FEMICIDE, which means the murder of women just for being women. In many countries, it is the cause of most of the violent deaths that take place.

2. GEOGRAPHICAL DISPERSION, which means that more and more women have no community networks and that sometimes the only social relationship they have is with the abuser or with the family.

3. AGEING OF THE POPULATION: There are areas and villages where a large part of the population is over 65 years of age (approximately 66 % of them are women).

4. LACK OF INFRASTRUCTURE AND FEW PUBLIC SERVICES: If we already had lower levels of social protection, the "so-called crises" make public resources in rural areas increasingly scarce, for instance, health and medical centres, which are so necessary to detect situations of violence.

5. LACK OF PRIVACY - SMALL CIRCLES: Social agents in charge of reporting and intervening in cases of abuse and violence are often close to the abuser and make it very difficult for women to report their situation. (INSTITUTIONAL VIOLENCE)

6. SEXUAL DIVISION OF LABOR: The reproductive work carried out mainly by women does not have a co-responsibility which means that many peasant women have to work from dawn to dusk.



Jeongyeol Kim, LVC KOREA

"In La Via Campesina, Asia Region, the proportion of women in agricultural work in Korea is 52%, meaning that women contribute more to agricultural production than men. However, the status of peasant men is much higher than that of peasant women".

The reason is that the registration of farmers and agricultural policies is not based on individual farmers but families. Since it is organized by agricultural families, even if a couple farms, the man will represent all of it. These have been for long the customs and institutions passed on in rural areas of Korean society.

To carry out actions within the Campaign framework, we articulate with KWPA and KPL (an organization of men farm workers affiliated with KWPA) who we guide to support us.

We share the Campaign with all members in internal meetings, training processes, and society through our social networks. Making use of the campaign in our organizations has helped draw social attention to the discrimination of women and make visible the violence that many of them face. After the campaign, we felt belonging and solidarity as LVC women, and we felt proud of LVC's activities to combat patriarchy and capitalism.

The Campaign was then launched with the following axes:

1. Violence: Combating violence against the most vulnerable people by understanding that this includes women and the LGBT movement, children, and people with disabilities.
2. Self, Work and Health - body, mind, relationships: We set out the need to rethink the sexual division of labor, to think about self-care and collective-care processes that can be built in the context of quarantines.
3. Active Resistance in the Popular Agrarian Reform: production, cooperation and autonomy, thinking about building agroecology based on confronting violence. Healthy foods are not produced in unhealthy relationships. Introducing the discussion on participation in the production planning, in the construction of solidarity actions, in the resistance of the territories, and guiding the visibility of that participation.

Our actions in the campaign:

- To be a broad, massive campaign, with a scope that goes beyond the militancy, in our grassroots, in all the camps and settlements.
- That we use the organicity that led to the grassroots building of the National Women's Gathering to keep the March flame burning: "March is not over, March is inside us". To build actions with this spirit on the 8th of every month, to confront violence.
- Develop different materials that can be conveyed and reproduced in various ways; cards, videos, audios, stories, short stories, leaflets, radio spots, letters, tags, text messages, etc.
- Content: recipes (for care, meals, teas and home remedies), health guidelines, reflections on domestic violence and on who should confront it, channels (institutional) and strategies (collective according to each area) of reporting violence and protection of women and children, advice on care and self-care, poetry, advice on Popular Agrarian Reform and women in times of Covid-19, beyond the specific contents of each nation.
- To make the materials available every week through "MST informs".

Lucinéia Miranda de Freitas, LVC BRASIL

In Brazil, after the impeachment of former President Dilma, violence against women increased. However, with the coronavirus pandemic and the need for quarantines, the number of complaints on domestic violence had a 40% increase, according to figures from the 180 emergency phone line. This situation was also reflected in our settlements and camps.

Another element, which was present in the dialogues and verified in surveys, was the increase in domestic and care tasks, which impacted the participation of women in discussions, training and in the political activities of organizations.

"Our assessment in the MST is that there is a need to broaden the debate and focus on producing materials to support actions of struggle. This led to the idea of having a permanent campaign that would focus on combating violence, including domestic violence, but with a broad perspective that would also cover the reality of rural women".





We have defined a calendar of days of action, including dates such as 8 March, International Women's Day; 25 November in the context of the International Day of Non-Violence against Women, Peasant and indigenous women have denounced in those days of protest the violation of human rights, the abandonment of the state to guarantee our rights to land, credit, violence through violent evictions.

We face several challenges: to work at the organizational level to create conditions for equal participation in terms of positions and access to economical and productive resources for women. To continue strengthening women's organizations more in-depth and in a transparent way. Our right is to care for and defend our first territory, "our body", our sexual and reproductive rights. Male leaders must be willing to encourage their process with their masculinities since their male leadership has a significant impact on the lives of female leaders.





Lina Andrew, LVC TANZANIA

The End the Violence Against Women Campaign is a very useful tool for raising awareness, advocacy, and political impact. Although with varying political contexts in different countries on the African continent, the campaigns remain a powerful tool for raising awareness of different issues and perspectives. Various methodologies are required in each country, considering local laws and regulations that in some countries guide the process and in others restrict it. But society is full of injustices that women go through, such as the violation of our right to own the land of our families, our right to sell our production and the autonomy of deciding about our bodies.

The campaign, as a tool, has not yet been fully used on the continent. Few countries, including South Africa, have made progress in organizing campaigns to address various issues. There are some limitations, including methodologies, the ability to mobilize a campaign, and laws and regulations in different countries.

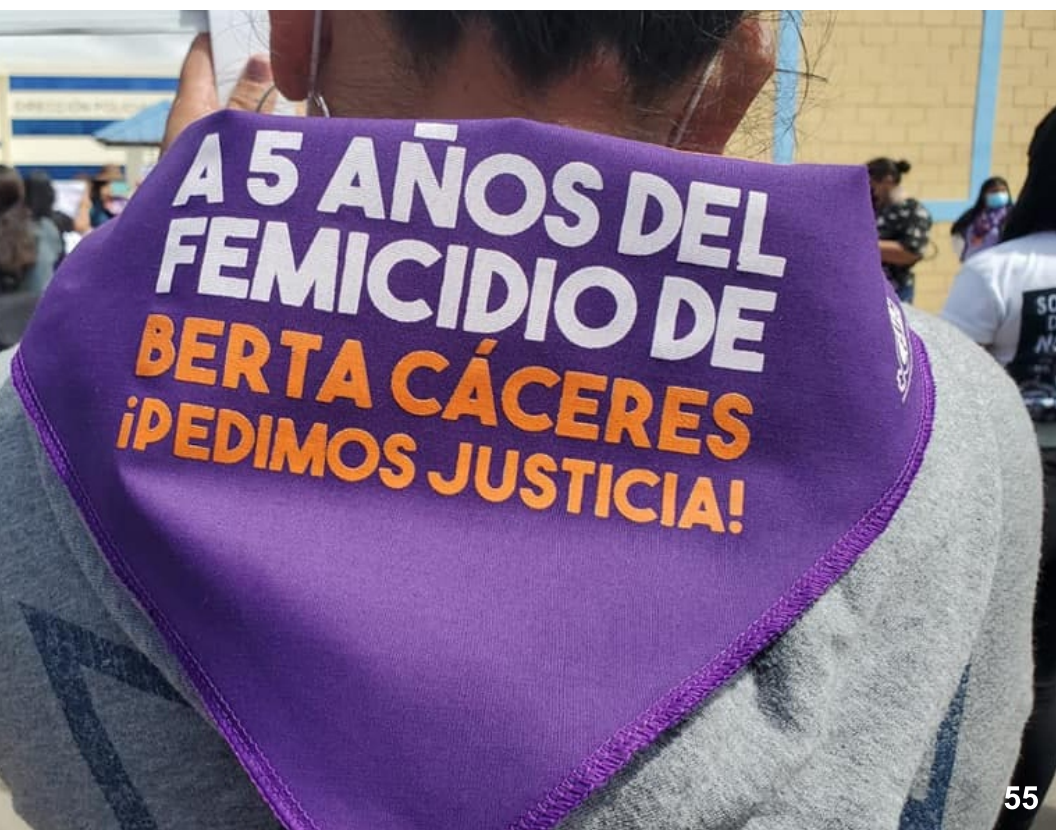
Violence against women has increased in many countries, and it is very harmful that protests only take place when domestic violence results in the murder or suicide of women. We see the need to increase our efforts related to campaigns on this issue so that men and women can speak out and denounce gender violence before reaching the point of losing a life.

Wendy Cruz, LVC HONDURAS

In our organizations, the campaign has been crucial to address different types of violence. We have used it in training processes when adopting positions and articulating actions with the country's feminist movement.

We have articulated with feminist organizations in the country. We have even strengthened a vast space that we have called Platform 25Nov, that articulates the political advocacy and construction of social movements to build thought and reflection on the struggle of women and the proposal for action to achieve social change, to promote a fair society that respects their rights.

"Women leaders are very clear about continuing to strengthen ourselves in knowledge and specific actions and to continue fighting for a life free of violence. Above all, to have social organizations free of abusers and sexist men. It is a difficult challenge, but we are aware that every day and every action we do allows us to defend our right to live free of violence."



During the COVID-19 pandemic, we have seen an increase in the number of women killed, and cases have been reported in all the countries of our region. They have brutal treatment of women by their partners during this period, especially in countries that implemented quarantines. The time has come to raise our voices and ask women and men in La Via Campesina to join the cry to:

"End violence against women".

#STAYHOMEBUTNOTSILENT

WHAT SHOULD I DO IF I AM SUBJECTED TO OR WITNESS VIOLENCE?

IN THE COUNTRYSIDE AND IN THE CITIES, WE CALL TO STOP VIOLENCE AGAINST WOMEN, CHILDREN, LGBTIQ AND OTHER VULNERABLE GROUPS!

- Ask for help from the community police or a different local community authority, taking care not to endanger yourself or others.
- Call your national emergency number (*911), secure help-lines for women who are suffering from violence, several feminist organizations remain active during lockdown. You can also seek assistance in shelters. Some countries have set up shelters in an attempt to provide a safe space for women during the lockdown. If you have a friend or relative who could take you in, do not hesitate to contact them.
- If you feel your life is at risk, send your location to friends or other people you trust. It is vital to create secret codes to sound the alarm and ask for help to your family and/or friends.
- If you do not want to expose yourself, report anonymously, the most important thing is to stay safe.
- In some countries, during the health crisis justice personnel receive cases of assault against women and other family members 24 hours a day. Demand access to this service, it is your right.
- After the lockdown, seek legal advice and file a formal complaint.



**END IMPUNITY!
INTERNATIONALIZE SOLIDARITY,
INTERNATIONALIZE HOPE!**

#PEASANTSRIGHTSNOW

READ MORE IN WWW.VIACAMPESINA.ORG

PEASANT AND RURAL WOMEN WITH RIGHTS!



4/ DEEPENING OUR KNOWLEDGE

OFFICIAL DECLARATIONS:

La Vía Campesina:

- Declaration Women's World Congress of La Via Campesina 2006
<https://viacampesina.org/es/wp-content/uploads/sites/3/2007/03/Memoria-Congreso-Feminismo-ES-2006.pdf>
- Political Declaration III Women's Assembly of La Via Campesina 2008
<https://viacampesina.org/es/declaracion-la-iii-asamblea-de-las-mujeres-lvc/>
- International Women's Manifesto of La Via Campesina 2013
<https://viacampesina.org/es/manifiesto-internacional-de-las-mujeres-de-la-via-campesina-2/>
- Political Declaration V Women's Assembly of La Via Campesina 2017
<https://viacampesina.org/es/declaracion-politica-v-asamblea-de-mujeres-de-la-via-campesina/>

Political Declaration VI Women's Assembly of La Via Campesina 200

<https://viacampesina.org/es/declaracion-vi-asamblea-de-mujeres-cloc-via-campesina/>

Latin American Coordination of Peasant Organizations - LVC:

- IV Assembly of the Articulation of Rural Women, CLOC - Via Campesina, Quito Declaration 2010
<https://cloc-viacampesina.net/iv-asamblea-de-la-articulacion-de-mujeres-del-campo-cloc-via-campesina-declaracion-de-quito/>

- Declaration of the V Women's Assembly of CLOC- La Via Campesina 2015
<https://viacampesina.org/es/declaracion-de-la-v-asamblea-de-mujeres-de-la-cloc-la-via-campesina/>
- Statement VI Women's Assembly CLOC - LVC 2019
<https://cloc-viacampesina.net/declaracion-vi-asamblea-de-mujeres-cloc-lvc/>

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<https://viacampesina.org/es/arranca-la-vi-conferencia-internacional-de-la-via-campesina-en-yakarta-indonesia-con-la-iv-asamblea-internacional-de-mujeres-para-construir-el-feminismo-campesino-y-popular/>
- Peasant and popular feminism – Cloc Women's Assembly Debate 2015
<https://viacampesina.org/es/feminismo-campesino-y-popular-debate-asamblea-mujeres-cloc/>
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<http://redendefensadelmaiz.net/2016/05/feminismo-campesino-y-popular/>
- Peasant and popular feminism - VII LVC Conference 2017
<https://viacampesina.org/es/feminismo-campesino-popular-vii-conferencia-lvc/>

- 25 years of feminism in La Via Campesina 2017
<https://viacampesina.org/es/25-anos-gestacion-del-feminismo-la-via-campesina/>
- "We are the guardians of the earth, we live where the resources are, and our task is to fight and preserve them by looking to future generations" 2017
<https://viacampesina.org/es/8960-2/>
- Understanding feminism in the peasant struggle 2017
<https://viacampesina.org/es/comprender-feminismo-la-lucha-campesina/>
- Peasant and Popular Feminism. Instituto Humanitas Unisinos 2017
<http://www.ihu.unisinos.br/161-noticias/noticias-espanol/569942-feminismo-campesino-y-popular>
- Peasant and popular feminism. Silbia Ribeiro 2017
<https://www.republica.com.uy/feminismo-campesino-popular/>
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La Via Campesina is an international movement bringing together millions of peasants, small and medium size farmers, landless people, rural women and youth, indigenous people, migrants and agricultural workers from around the world. Built on a strong sense of unity, solidarity between these groups, it defends peasant agriculture for food sovereignty as a way to promote social justice and dignity and strongly opposes corporate driven agriculture that destroys social relations and nature.

La Via Campesina comprises 182 local and national organisations in 81 countries from Africa, Asia, Europe and the Americas. Altogether it represents about 200 million farmers. It is an autonomous, pluralist, multicultural movement, political in its demand for social justice while being independent from any political party, economic or other type of affiliation.

MAY 2021



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