

SOWERS OF LIFE AND RESISTANCE

Booklet of the Feminist School of the Alliance
for Food Sovereignty of the Peoples
of Latin America and the Caribbean



ALIANZA POR LA
SOBERANÍA ALIMENTARIA
DE LOS PUEBLOS DE
AMÉRICA LATINA Y EL
CARIBE



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June 2024

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SOWERS OF LIFE AND RESISTANCE

**THE FORMATION EXPERIENCE OF WOMEN
AND YOUNG WOMEN DEFENDERS OF
FOOD SOVEREIGNTY**

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for Food Sovereignty of the Peoples
of Latin America and the Caribbean

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INTRODUCTION

This booklet collects and integrates the experiences, concepts, and tools used in the first edition of the Sowers of Life and Resistance School for women and young women defenders of Food Sovereignty, held by the Alliance for Food Sovereignty of the Peoples of Latin America and the Caribbean throughout 2023.

In September 2022, within the framework of an expanded meeting of the Facilitating Committee of the Alliance, we as women delegates of the Alliance held our first meeting in Argentina and established the Women and Feminisms Working Group. At that moment, we reaffirmed the conviction that a school for women was a fundamental tool to strengthen our leadership collectively, and thus, with willingness and some resources made available, we were able to set our first school.

The school has been the first space for political formation and meeting of the women of the Alliance. The name of the school speaks of all of us, of our everyday life, and our struggles for Food Sovereignty free of gender violence. It also speaks of our choice to be protagonists of a collective construction of the future, based on our life constructs, learnings, individual and organizational experiences, and the memories of our ancestors

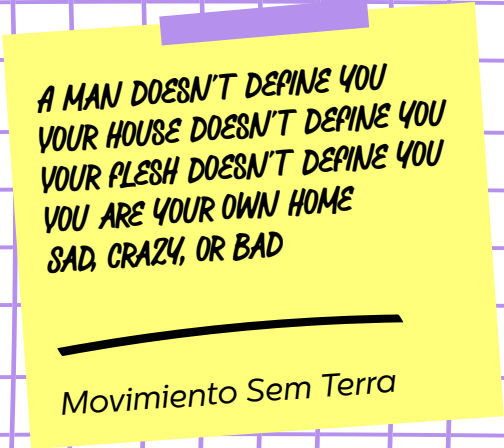
The school recognized the diversity of origins and forms of knowledge, focusing on the importance of valuing the listening space and prioritizing the participation of colleagues dedicated to community work.

Through this material, we aim to take the school to the territories, share what was discussed in the face-to-face meeting and open spaces to articulate ourselves, to face the complex challenges that impact our lives, our bodies, the communities and territories we inhabit, in order to continue building collective knowledge, recognizing ourselves at the center of our stories.

We are convinced that studying in our communities will contribute to elevating our voices, nourish us with energy, and qualify our proposals to strengthen our grassroots and regional organizations because an Alliance with strengthened, cared for, and autonomous women is a stronger Alliance for all!

GOOD STUDY!

**School Pedagogical
Coordination Team**



**A MAN DOESN'T DEFINE YOU
YOUR HOUSE DOESN'T DEFINE YOU
YOUR FLESH DOESN'T DEFINE YOU
YOU ARE YOUR OWN HOME
SAD, CRAZY, OR BAD**

Movimiento Sem Terra

WHAT IS THE ALLIANCE FOR FOOD SOVEREIGNTY OF THE PEOPLES OF LATIN AMERICA AND THE CARIBBEAN?

It is a political and social alliance of regional and sub-regional networks in Latin America and the Caribbean, made up of movements and organizations of peasants, family farmers, urban agriculture, pastoralists, indigenous Peoples, collectors, artisanal fisherfolks, rural workers, agro-ecological producers and peasants, afro-descendants, women, youth, environmentalists, consumers, and support networks committed to the struggle for Peoples' Food Sovereignty.

The Alliance for Food Sovereignty of the Peoples of Latin America and the Caribbean is the Latin American and Caribbean regional chapter of the International Planning Committee for Food Sovereignty (IPC,). Its aim is to continue strengthening food sovereignty in our region.

It emerged in 2012 and was established in 2013, through a strengthening process among the movements and organizations facing the land grabbing of our territories, forests, waters, seeds, lands, and the criminalization of our struggles. In this first Assembly, the principles, objectives,

and action strategies were established.

At the time of publication of this booklet, the Alliance had just held its 3rd Continental Assembly in Chile with 60 participants from 16 countries, 20 continental and regional organizations. The assembly had the leading participation of women and young women from our organizations, standing out as the first scenario that ratifies the importance of our school and the Women and Feminism working group of the Alliance.



Participants in-presence meeting of the school. IALA Maria Cano, Viotá, Colombia (November 2023).

The Alliance proposes to contribute to the unity of the peoples of Latin America and the Caribbean who fight for Food Sovereignty as a fundamental element in the building of a new society model based on Good Living (Buen vivir), Popular Sovereignty, and Social, Gender, and Environmental Justice. The Alliance positions Agroecology as a way of life and a sustainable and, solidarity-based political proposal alternative to the hegemonic capitalist, patriarchal, and neoliberal development model. This model devastates our food systems, environment, culture, and both ancestral and acquired knowledge.

Furthermore, from the Alliance, we build articulated proposals that emerge from our territories and take them to regional and global dialogue and advocacy

spaces. For this, we also make a call to amplify our voices with other sectors and emerging movements.

The struggle for Food Sovereignty as a principle, right, and duty built by the peoples, has become a solid proposal for the development of our territories and communities. It enjoys with international support from organizations, social movements, and international agencies, due to the collective efforts of our organizations and the strong leadership of our movements.

We continue to feed the peoples by guaranteeing sovereignty, with agroecology, offering true responses to hunger, malnutrition, and climate crises from the territories. For this reason, in the Alliance, we denounce the cor-

WORKING GROUPS

GLOBAL LEVEL

Land, Territories,
Water and Forests
Agroecology
Youth
Indigenous
Peoples and
Territories
Artisanal Fishing
and Harvesting
Formation
Collective
Women and
Gender Diversities

REGIONAL LEVEL

Women and
Feminism
Indigenous
Peoples
Ethno-Social
Biodiversity
Ancestral and
Socio-Environmen
tal Health
New Economies
Human Rights
Climate and
Environmental
Justice
Communication
Collective
Youth Operational
Group

ASSEMBLY

Highest Authority
Meets every two years

COORDINATION COMMITTEE STRATEGIC POLICY ORIENTATION

One representative and
one alternate per
organization
Meets twice a year
in-person

OPERATIONAL GROUP POLITICAL-OPERATIONAL MANAGEMENT

Representatives of 7
organizations

TECHNICAL SECRETARIAT

Technical and political
support to the
management of the
Coordinating Committee.
Coordinates administrative
and financial management
Oversees and articulates
communications within
and of the Alliance

SUPPORT GROUP

SYSTEMATIZATION
RESEARCH
FACILITATION
NGOS

CSIPM

Working
Group

porate capture of our states and international organizations that only offer false solutions and prioritize agribusiness and the food industry.

Although one of the pillars of our alliance is the recognition of the oppression inherent in the patriarchal system, we still have a long way to go. It is essential for us, as women in all our diversity, to be visible, to take our protagonism, and to be actively listened to and validated as political subjects essential for these transformations.

We believe that the time has come to dialogue and reflect on the conditions in which women's participation and leadership, es-

pecially that of young women, occur in our spaces.

Therefore, the school is a space for political formation and inter-generational exchange, which, in addition to contributing to strengthening capacities for the defense of our rights, allows us to face new challenges with collective and inclusive strategies, based on transformative processes in our territories, organizations, and before the states.

Our diversity by being an "Alliance" and by being "Women" is the richness and strength we start off with. And the school, in its first expression, offered us clues and tools to integrate interculturality and advance together.

RESOURCES



THIRD SPECIAL CONFERENCE OF SOCIAL MOVEMENTS FOR FOOD SOVEREIGNTY. The Alliance is born (March 2012)



CONSTITUENT ASSEMBLY OF THE ALLIANCE (July 2013)

> Only available in Spanish



DECLARATION OF THE ALLIANCE ON RESPONSIBLE AGRICULTURAL INVESTMENT (February 2014)

THE SCHOOL JOURNEY

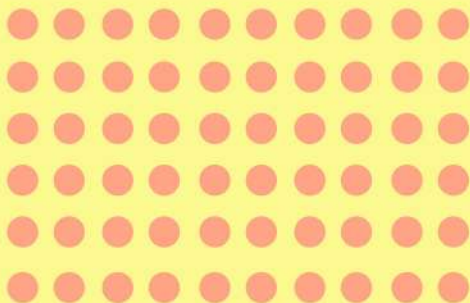
The journey of the School of Women and Young Defenders of Food Sovereignty “Sowers of Life and Resistance” begins with the formation of a pedagogical coordination team comprised of members from the women’s and feminism working group of the Alliance

As a team, we held regular meetings to define the school’s methodology, and due the diversity of insights we brought, we always had a clear collective dream of creating a space for the political formation of Alliance members. The school’s objective was to strengthen a group of women and young women members of the Alliance through a process of collective building of the food sovereignty agenda to enhance their participation in their organizational and advocacy spaces as a political strategy.

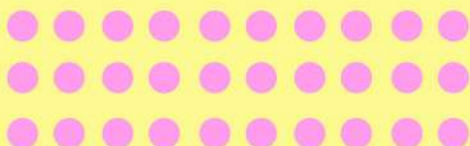
Similarly, one of the specific objectives was to promote knowledge sharing, intertwine training with their organizational work, share tools for the struggle, promote their engagement and

leadership in decision-making, and strengthen feminist struggle with an agroecological perspective.

[We based ourselves on the approaches of food sovereignty, agroecology, popular education, knowledge sharing, human rights, gender perspective, interculturality, intergenerational dialogue, collective care and self-care, spirituality, intersectionality, feminism, and anti-racist struggle. These approaches and practices were the roots of the entire process and guided the work in each of the sessions.](#)



**60 REGISTERED
WOMEN**
FROM ALL
OVER THE
CONTINENT



**30 YOUNG
WOMEN**

CONSTITUENCIES:

PEASANTS, FAMILY
FARMERS,
INDIGENOUS
PEOPLES, ARTISANAL
FISHERWOMEN,
WOMEN RURAL
WORKERS,
PRODUCERS, FROM
AGROECOLOGICAL
AND FEMINIST
MOVEMENTS

**8 ONLINE
SESSIONS**
OF 3 HOURS EACH
FROM JUNE TO
OCTOBER 2023

**3 DAYS OF
FACE-TO-FACE
MEETING**

NOVEMBER 2023
IN COLOMBIA

3 WORKING LANGUAGES: SPANISH, ENGLISH, AND PORTUGUESE

It was clear to us that the school should have representation from the constituencies that make up the Alliance, peasants, family farmers, Indigenous Peoples, artisanal fisherwomen, agricultural and food workers, women and young women producers, from agroecological and feminist movements, participated, among others. We determined that the formation space would be aimed at grassroots colleagues engaged in community work, who had not had the opportunity to participate in similar courses and had little or no experience in advocacy at the national or regional level. Above all, all of them were committed to learning collectively. Language diversity was also considered.

The school developed in two stages: a cycle of virtual sessions and a face-to-face meeting.

In the virtual work, 8 sessions were held through the Zoom platform, with interpretation services, totaling 24 hours of virtual work. Several didactic resources and group techniques were used, such as group work, videos, sessions with guest speakers, collaborative glossaries, web tools such as Mentimeter, among others. The initial expectation was to train a group of 45 participants; in the end, we had the registration of 60 colleagues, and participation was maintained throughout the virtual process with around 40 to 50 participants.



Individual work during the closing session of the online school (October 2023)

We can say that the virtual process stood out for the following:

- Open, plural space with a diversity of thoughts and feelings.
- Participation and representation of different generations of women, highlighting the role of young women.
- Promotion of intergenerational and intercultural dialogue.
- The importance of being listened to, making oneself heard, and feeling valued.
- Recovering and giving importance to individual, organizational, or collective experiences.
- Collective learning as a fundamental method of the training process.
- Spirituality, mysticism, and collective care were present.
- The usefulness of various didactic resources mobilized reflection.
- Active presence of participants despite digital gaps, such as connectivity issues.

The topics for the virtual sessions were the following:

1) Feminism, Agroecology, and Food Sovereignty;

2) Human rights and violence: How to defend food sovereignty and human rights in organizational and/or community spaces?; **3) The political participation of women and young women:** Challenges in

our mixed collective spaces;

4) Advocacy within and outside organizations and/or communities;

5) The importance of building intergenerational leadership based on the experiences and struggles of women and young women;

6) Feminist Economy and Food Sovereignty. Each session had specific objectives and used different techniques and didactic resources.

Part of the dream was to transcend virtual interactions and materialize a face-to-face meeting where we could see and support each other. Due to limited funds, we established criteria that enabled us to appoint a smaller number of participants to the in-person meeting. The criteria tried to value the richness of the Alliance composition.

The face-to-face meeting took place at the Latin American Agroecological Institute “Maria Cano” in Viotá, Cundinamarca department, Colombia, from November 4 to 7, 2023.

“The agenda of the face-to-face meeting began with a conjunctural analysis of our struggles, as women activists or defenders of food sovereignty and as women members of

OBJECTIVE

Correlate feminist economy with food sovereignty and reclaim organizational experiences.

OBJECTIVE

Reflect on the interconnection of the 3 school approaches

OBJECTIVE

Analyze the challenges in mixed spaces and mention our proposals to boost our political participation.

**FEMINISM,
FOOD
SOVEREIGNTY,
AND AGROECOLOGY**

**FOOD
SOVEREIGNTY
AND FEMINIST
ECONOMY**

**POLITICAL
PARTICIPATION**

**THE IMPORTANCE OF
BUILDING
INTERGENERATIONAL
LEADERSHIP**

**HUMAN RIGHTS
AND VIOLENCE**

OBJECTIVE

Reflect on what we understand by leadership and how we have learned to lead, as well as what leadership we need in our spaces from a gender perspective and an intergenerational approach.

**ADVOCACY WITHIN
AND OUTSIDE
ORGANIZATIONS
AND COMMUNITIES**

OBJECTIVE

Discuss and reflect on the impact of violence and the ways in which it affects our participation.

OBJECTIVE

Debate what advocacy means and recover advocacy experiences at the national, international, regional, and local levels.

collective organizations. We also focused on key topics such as our efforts to confront gender violence in our lives, collective feminist leadership, feminist and indigenous economies, and the fundamental role of political advocacy. These topics were revisited and examined in depth.

The highlights of the face-to-face meeting were the following:

- Meeting, looking at each other, and physically connecting, creating a space of harmony for sharing and collective learning.
- Feeling supported in our organizational or community processes.
- Using pain and difficulties as a form of healing.
- Recognition and validation of each others experiences and knowledge, contributing to collective learning.
- Protagonism of young women as a symbol of continuity of organizational struggle.
- Group work as a tool to identify similarities.
- Dialogue and giving voice as a symbol of collective construction.

In conclusion, what are the next steps for this space? We want to continue replicating the school to strengthen our space as women defenders of food and territories.

The school represented a sum of efforts to have our own space and, like any process, we faced challenges and gaps. Investing in strengthening the leadership and participation of women and young women members of the Alliance is a political commitment that benefits communities and networks.

It is essential that we engage in policy dialogue and advocacy with governments, United Nations agencies, and other actors to design food policies with a gender perspective. Food sovereignty will not be achieved without the leadership and representation of women and young women. Therefore, our participation must be full, substantial, and free from violence and discrimination.

THEMATIC CHAPTERS

METHODOLOGICAL NOTE

The aim of this publication is to gather all the richness of the pedagogical journey of the first edition of the 2023 political school for women and young women defenders of food sovereignty, “Sowers of Life and Resistance.

In the next section, you will find the different topics addressed over the months of formation. The idea is for this publication to be a tool that each of us can use to conduct one, some, or all of the formation sessions collected here, with the women of your organization and/or community.

Each thematic chapter has an introduction that contextualizes the theme, methodological proposals for working on the them in groups, and a list of resources and references for deepening your knowledge.

We also wish to share the results of some of our formation sessions since we are all experts on the topics that impact our lives.

We hope you enjoy the process!



THERE IS NO
AGROECOLOGY
WITHOUT
FEMINISM

Chapter 1

FEMINISM, AGROECOLOGY, AND FOOD SOVEREIGNTY

The bodies, lives, and perspectives of women are essential to build a transformative political proposal to the current neoliberal system of food production and consumption, which often creates violence against women.

Agroecology, as a way of life and a sustainable and solidarity-based political proposal, allows us, as women, to redefine our role in food production. The aim is to overcome the gap between food production and the reproduction of life, highlighting our strength and contribution, and distributing care tasks equitably.

It is urgent to recognize that **women are creating agroecology in their daily practices: resisting the predatory model of agrarian capitalism**; preserving and multiplying native seeds; protecting and sharing ancestral knowledge and wisdom; producing healthy and diversified food without pesticides; breeding local and native livestock breeds; promoting the preservation of local biodiversity and carrying out artisanal fishing

activities while protecting rivers, lakes, seas, forests, and lands.

Agroecology is a proposal to transform the relations between humans and between humans and nature, placing life at the center. Agroecological practices are related to women's autonomy and the construction of equal participation between men and women, incorporating respect, care, solidarity, and shared responsibility.

In the intersection between agroecology and feminisms, we as women, in all our diversity, build a collective identity as subjects of



[IALA Maria Cano, Viota, District of Cundinamarca, Colombia \(November 2023\).](#)

rights that have historically been denied to us. Feminist agroecology puts life, care, and relationships at the center of food systems.

[The feminist and agroecological struggle are essential elements for achieving the food sovereignty of peoples and the right to adequate food and nutrition.](#)

The urgent need for public policies and objectives that support agroecological production and consumption is also connected to the urgent need to achieve a depatriarchalization of the state and public policies themselves.

Finally, **it is important to value and recognize the importance of a community-based and agroeco-**

logical feminism that allows us to collectivize care, life, and resources, transforming power relations that currently oppress us into relations of self-determination and freedom.

For the food sovereignty, of our bodies and territories.

**THERE IS NO
AGROECOLOGY
WITHOUT
FEMINISM!**

KEYWORDS

Empowerment,
Learning,
Resistance,
Presence,
Strength,
Resilience,
Love,
Admiration,
Respect,
Joy,
Autonomy,
Recognition,
Equality,
Community

The struggle
is collective



METHODOLOGICAL WORK PROPOSAL ON THE THEME

“Feminism is a construction of the theoretical thinking of women from other territories that are non-native, but at the same time, it is an invitation to rethink life and feel indignation from a different place, and to have the opportunity to reveal historical and structural oppressions in community and indigenous livelihoods. It calls you to weave the fabric of life from other places.”

LORENA CABNAL

“We can say that agroecology and feminisms are an active process of strength and identity building that opposes patriarchy and capitalism.”

LILIAM TELLES

“We have used the word feminism, but we are also not sure if it is the only way to fight; there are many women’s struggles that are important. We have said that we will be feminists based on the memories of our ancestors, grandmothers, and mothers.”

ADRIANA GUZMÁN

1) Print or write the three quotes you find in this page.

2) We encourage you to form three working groups with the participants.

3) Each group will receive one of the quotes. Based on the quotes, each group will have 30 minutes to discuss why agroecology is a fundamental political commitment for women and food sovereignty.

4) After 30 minutes, the groups can meet again in a plenary session and discuss the results of their reflections!

RESOURCES



ALWAYS A FEMINIST. DIVERSE FEMINISMS: COMMUNITY FEMINISM.
Lorena Cabnal
(Guatemala)



HEALING OUR TERRITORY, BODY - LAND.
Video interview
with Lorena Cabnal
(Guatemala)



VIDEO INTERVIEW WITH DOMITILA CHUNGARA.
Housewives
Committee of the
Twentieth Century
Mining District
(Bolivia)



VIDEO: FEMINIST AGROECOLOGY.
Agroecology Now!
and Coventry
University



AGROECOLOGY AND FEMINISM.
Presentation by
Liliam Telles



PACHAMAMA FROM FEMINISM.
By Adriana
Guzmán Arroyo
(Bolivia)



WITHOUT FEMINISM, THERE IS NO AGROECOLOGY.
Contribution and insight
document from the Women and
Diversity Working Group of the
Civil Society and Indigenous
Peoples Mechanism

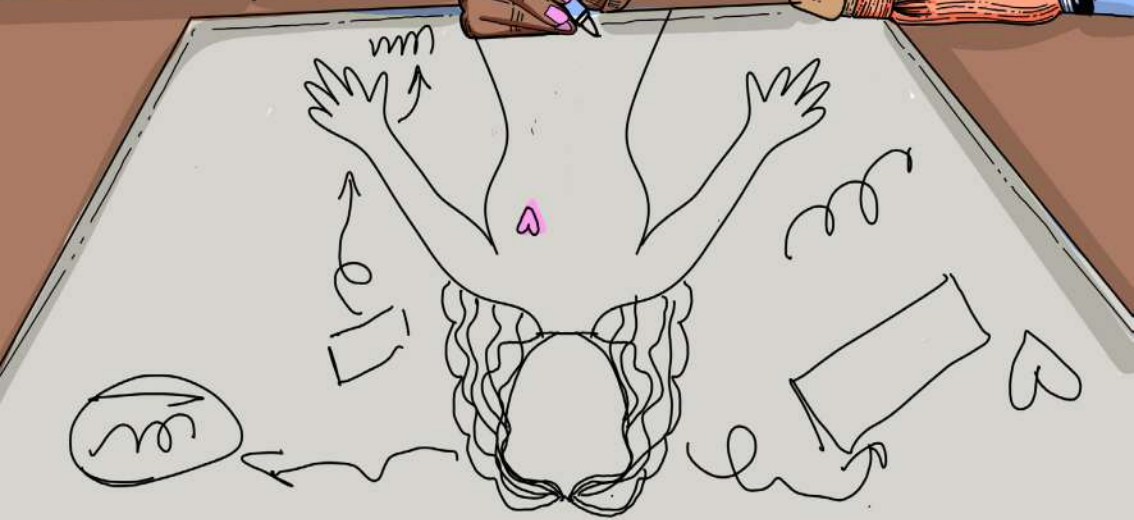


WOMEN FROM THE RIBEIRA VALLEY. SOWING AGROECOLOGY, FOOD AND NUTRITIONAL SECURITY.
Liliam Telles, Vanessa Schottz,
Camila Alvarenga, Sheyla Saori
Yusuka (Brasil)

¡Ni las mujeres
Ni la tierra
Somos
territorio
conquista!

¡VIVA LA
WCHA
FEMINISTA!

NI UNA
MENOS



Chapter 2

HUMAN RIGHTS AND VIOLENCE

How to defend food sovereignty and human rights in organizational and/or community spaces?

The defense of food sovereignty and human rights is threatened by the various systemic violences we experience. We say they are systemic violences because they are not isolated incidents or problems of one person or group, but rather sustained by a system of patriarchal, racist, and capitalist oppression. This system is based on social differences of class, ethnicity, sex, gender, and others, where those with greater power exploit these differences in their favor. They also benefit from other types of differences, marginalizing large segments of the population. This system divides everything into two categories: the powerful who have privileges vs. the oppressed

who are inferior in access and use of available resources as individuals and collectives. However, those in power need everyone else to maintain that power.

Let's take a look at one of the systems of asymmetry:

Patriarchy. It is the system based on social differences of sex and gender, in other words, those who are men and consider themselves men have more power and privileges.

It is the system where there is greater naturalization of beliefs, values, forms of relationships,



Working Groups session. IALA Maria Cano, Viota, Colombia (November 2023)

violence, and discrimination experienced by humanity and nature, because it is the oldest system of domination. In order to sustain Patriarchy, it is necessary to sustain oppression, and this is only sustained by exercising violence, which is why we say that Patriarchy is a creator of violence that mainly falls on the bodies of women. In this system of oppression, men have to prove that they “are men”, they are tested, they have to conquer and

be powerful to be considered men, “machos”. And women are always under suspicion, we are the ones who provoke, who do not adapt to those mechanisms, or who are the victims. We have to prove our innocence, explain our behaviors, disarm that judgmental, critical look; it is an effort that we make without noticing.

We want to overturn this stereotype because far from being victims, we women are powerful and capable subjects of rights; and together we open spaces for our voices, demands, and desires.

PROPOSAL FOR DOING METHODOLOGICAL WORK ON THE TOPIC

We propose some activities to reflect on these violences and resistances that we as women experience in our lives and especially in our struggles for food sovereignty.

1. *REFLECTIONS OF INDIGENOUS WOMEN ON PATRIARCHY:*



PATRIARCHY AS A SYSTEM OF ALL
OPPRESSIONS, VIOLENCES, AND
DISCRIMINATIONS IN THE EXPERIENCE
AND VISION OF

By Adriana Guzmán

After watching the video, we share our visions in a round based on our experiences. Here we share some guiding questions:

- How does patriarchy affect women and in what situations of our lives do we feel discriminated against, mistreated, unheard, visible, or burdened in our tasks?
- How does patriarchy affect our bodies, our families, our communities, our organizations?
- How do we resist the oppression of patriarchy? How do we strengthen ourselves?
- What actions do we take in our lives, in our families, in our communities, in our organizations, that help us in this process of expanding our degrees of freedom in everyday life?

2. SHARING OUR STRENGTHS IN THE FACE OF SYSTEMIC VIOLENCE

At the in-person meeting of the “Sowers of Life and Resistance” school, during a powerful session, we shared our strengths in the face of the systemic violence we had to confront, and just like water that grows when it comes together, we grew with all the strength that each of us knew how to put into play.

F. FORCE. PHYSICAL Strength

It is the ability to use our body. It includes senses: what we hear, smell, see, or taste. Movements: attempts to use force, physical activity, and overcome physical difficulties.

E. SPIRITUAL STRENGTH

It is the ability to hang on and strengthen ourselves in our spiritual beliefs, in God, in Pachamama, in other people, or in ourselves. It is about being able to connect with our spiritual side, and thus nurture confidence and hope.

E. EMOTIONAL STRENGTH

It has to do with our ability to perceive what we feel, name our feelings, love, hate, fear, courage, mourning, joy, etc., and to find ways to express them to others.

N. SOCIAL NUCLEUS Strength

When we can support/help others and, at the same time, ask for help and let ourselves be supported by others, it allows us to feel the strength of our social nucleus: our family, friends, community, local support system, professionals, etc.

M. MENTAL STRENGTH

It is the ability to think logically and rationally, assess risks, learn, plan, seek new strategies, analyze, and solve problems.

I. IMAGINATION Strength

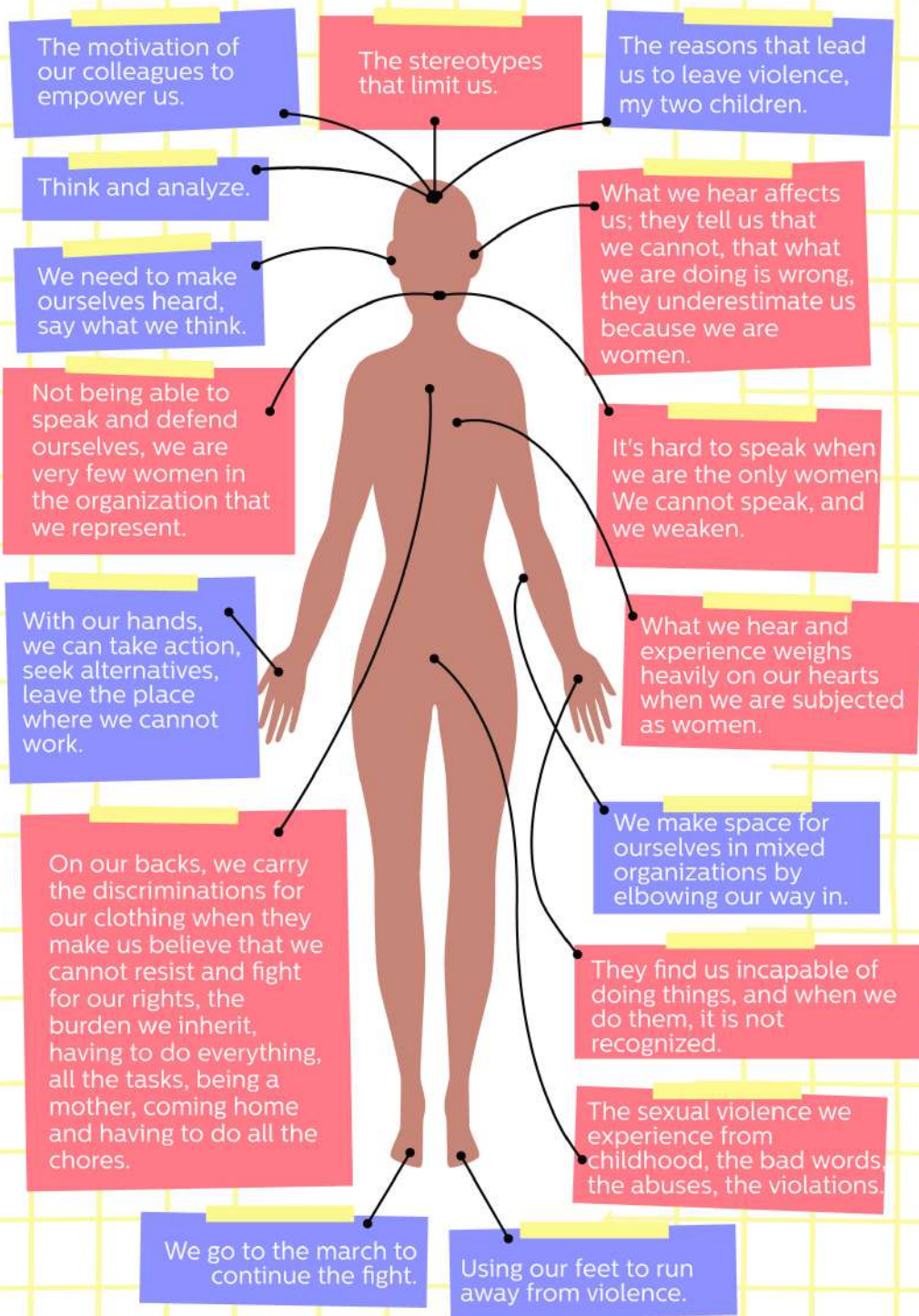
It is the soul of creativity. It allows us to dream, be intuitive, be flexible, change, seek solutions in our imagination, find new ways to face situations of anguish, and transform realities.

During the meeting, we recognized that we have all these strengths, we perceived which ones we use the most, which ones are harder to use; we opened our hearts to share our experiences and listen to those of our colleagues. Are there any other you would like to add? We recommend you to make this reflection with your colleagues.

3. *THE BODY*

We invite each person to draw their body on a blank paper. We invite them to draw - with one color - how patriarchy affects them, in what part of the body they feel its impacts, and what they feel there. Then, with another color, we invite to draw on the body where they feel they resist and liberate themselves from the oppressions, and where they feel strong, powerful, free. Afterwards, we suggest sharing in groups what each person drew in their pictures, and then collectively drawing a unique body, to show all the ways in which patriarchy affects us and all the ways we resist, liberate ourselves, and strengthen ourselves.

These are some of the reflections shared at the school during this exercise:





Work on body and gender violence.

RESOURCES

Here are some other resources that allow expanding the work on these topics:



**BOOKLET OF
METHODOLOGIES:
POPULAR AND FARMER
FEMINISM**

ALPHABET TO EXIT VIOLENCE TOGETHER

Outcome the session on this topic during the in-person meeting (5 November 2023). The alphabet was originally wrote in Spanish. We preferred to keep the meaning and therefore the words will not always fit the letters of the alphabet

A

Advance, because nothing is eternal. We open doors. We take up the fight. Grandmothers, ancestors: Thank you. Support. Hugs. Help us to continue embracing our process. Gratitude. Opening shells. Loving ourselves in love.

.....

B

Ball of Women. Beauty.

.....

C

Care for ourselves. Sharing. Community. Collective. Heart. Believing in our intuitions. Affection. Coexistence. Cooking. Trusting others is sometimes hard. Calm. Crazy convictions, so what?

.....

D

The right to cry. Putting aside taboos. Desire and feel pleasure. Pain. Awareness. Mourning. Giving. Right to decide. Disarm. After the storm, comes the rainbow

E

Explore, listen to heal ourselves. Emotions. Understand ourselves. Space: what we need. Empower ourselves. Escaping to gain my autonomy. Education to be free. Mirror: see our reflection to tell ourselves we are worth a lot. I'm here. I exist. I face everything

.....

F

Feeling happy. Force. Family we desire. The family we choose. Willpower, mine.

.....

G

Generate space

.....

H

Hello sister, I believe in you. Sister, you are not alone. Making good strategies. Daughters. Doing things with the heart.

.....

I

Interchange fills me. Beautiful clothes, I wear.

.....

K

Cry all day. A minute. Or much more. Hope arrives.

L

Liberty. Dragonflies. What I am.
What I do. What I think makes
sense. We want everything.

.....

M

Masks that are worn. Masks that
fall. Improve. Motivate. Look,
mine, ours, to imagine. Women.
Overcome your Fear. Keeping
strong. Mom. We deserve to
change.

.....

N

Nature. Us

.....

O

Organize ourselves.

.....

P

Process. Forgive. Put into
practice. Doors of freedom.

.....

Q

Question your self "What
motivates us? I want to be
someone. How beautiful it is to
meet my indigenous sisters! I
want what I want, when I want it,
how I want it, and with whom I
want

.....

R

Resistance. Network. Resilience.
Resolve. Claim collectivity.

S

Survivors we are. We sustain. We
are strong. We shake. We heal. We
feel. I feel. You feel. She feels. We
feel. We overcome. We overcome
to smile without fear.

.....

T

Together we are. I always carry
your eyes with me. Weaving ties.
Transforming pain into struggle.
Transforming the system, conflict,
the world. Time to be strong.
Time to find ourselves. Time to
be me

.....

U

Union.

.....

V

Voice to break the silence. Voice
because I will speak. Bonds. Value

.....

Y

You and I together become
stronger.

.....



Chapter 3

POLITICAL PARTICIPATION OF WOMEN AND YOUNG WOMEN: CHALLENGES IN OUR MIXED COLLECTIVE SPACES

*“Women are like water: when we
come together, we grow”*
(Ailin)

SESSION APPROACHES

The real participation of women in mixed collective spaces faces many obstacles and challenges. Often, we are not present in decision-making spaces, in leadership positions, in advocacy activities, and our voices are not taken into account.

It is important to recognize that the political participation of women and young women has different expressions, not only in the electoral sphere but also in the daily work they carry out in their spaces, such as school, organization, field, community, among others. We know that

it is not easy to make our participation visible, especially for indigenous, afro-descendant, young and rural women.

The gender roles imposed by patriarchy, which do not redistribute care tasks, hinder the full participation of women.

The obstacles to participation are both in our homes and in the mixed spaces of our organizations and communities. Participating often also means exposing ourselves to greater discrimination, being infantilized, and made invisible.



Participants to the in-person school meeting. IALA Maria Cano, Viota, Colombia (November 2023)

We don't want to be just ornaments without a voice. Equity and equality are not ornaments and are not resolved with numbers. They must arise from a real redistribution of power within organizations, institutions, and society.

Therefore, it is very important to build the conditions for our participation. In this sense, the following two tools are very important:

1. Women's political formation schools to empower ourselves, building knowledge, and creating the conditions for our participation. Having women's spaces within our mixed organizations and communities with an intersectional and intercultural approach is. Our own spaces to coordinate, articulate, and decide our agenda to weave our unity, mutual support, and solidarity.
2. It is very important for mixed organizations to initiate a depatriarchalization process. This responsibility is shared and cannot solely fall on the shoulders of women. It is essential to create safer participation spaces for women, free from harassment, discrimination, and gender-based violence. It is important to discuss and address these issues within the organization.

The purpose of this session was to analyze the challenges in mixed spaces and name our proposals to boost our political participation. Initially, we discussed the challenges in mixed spaces:

- Clarity and guidance are crucial when addressing the collective positioning of women in mixed spaces. There is a need to strengthen ourselves individually, as well as the need to collectively understand violence and barriers to women's participation, from an intersectional and intercultural perspective.
- Real equal representation in spaces. Women and youth are not fillers or token that man can use.
- Rotational mechanism of public positions based on gender are lacking, as well as the inclusion of the gender perspective for those who occupy such positions. Women's issues and agendas are not integrated and assumed in mixed organizational processes and social struggles.
- The need to have protocols and conflict resolution mechanisms to address issues affecting women within mixed organizations
- We are absorbed in multiple tasks, logistics, and care within organizations, which should

not only fall on women.

- There is a lack of fair participation in meetings, for example, when it comes to speaking, male colleagues monopolize the time and ours is shortened.
- Our economic situation should not be an impediment to fully participating.
- Women and young women are constantly required to demonstrate our leadership skills, training and capabilities.
- Identifying sexist practices in different areas and levels of participation (family, community, organizational, national, etc.).

What are the necessary proposals/actions to face these challenges?

- Formation spaces, informed by our political positioning as women, addressed to us and our colleagues.
- Giving voice to women and equally alternating representation within the organization.
- Democratizing decision-making, access to information, and transparency of resources within organizations.
- Discussing the care economy within organizations, the fair

distribution of responsibilities so that we can access leadership positions. Foster equal access to the organization's resources.

- Economic empowerment to attend meetings and fulfill organizational work.
- Supporting each other, being collective, and learning among ourselves as women and young women.
- A real and effective application of parity in our countries.
- Letting our positions transcend, not just having good intentions.
- Deconstructing patriarchal power and build a new power departing from women's perspective.
- Improve and learn the art of negotiating among ourselves and with our male colleagues
- Demystifying the relationships we build with our organizations. Having mechanisms to address violence and sexual harassment against women and young women.

RESOURCES



ALWAYS ALIVE:
NON-MIXED
SPACES



MARGARIDAS MARCHING IN LATIN
AMERICA'S LARGEST WOMEN'S
MOBILIZATION. CAPIRE



THE SOCIETY OF
CARE: HORIZON
FOR SUSTAINABLE
RECOVERY WITH
GENDER EQUALITY,
ECLAC

2022: THE SOCIETY
OF CARE



LEADERSHIP GUIDE
FOR WOMEN'S
POLITICAL
PARTICIPATION AT
THE LOCAL LEVEL,
IACHR 2007:

POLITICAL
PARTICIPATION
GUIDE

PROPOSAL FOR DOING METHODOLOGICAL WORK ON THE TOPIC

GROUP WORK

We encourage you to organize your non-mixed women's meeting to collectively name the challenges that prevent women's full participation and the tools that we can use to overcome these challenges

- What are the objectives of our non-mixed women's space?
- What do we need to build a safer space in mixed organizations?

CARE PROTOCOL OF THE ORGANIZATION

Identify within your organizations people who can contribute and promote an organizational care protocol with a gender perspective.

Find meeting spaces and define the content of organizational care protocols that can promote the democratization of participation towards achieving equality and address situations of harassment, violence, and discrimination against women and young women participating in organizations.



Chapter 4

ADVOCACY WITHIN AND OUTSIDE ORGANIZATIONS AND/OR COMMUNITIES

Advocacy is one of the fundamental tools in the feminist struggle for food sovereignty. It allows us to make visible and prioritize the issues that are relevant to our lives, strategic for our organizations, and vital for our communities and territories.

We advocate when we leave a mark and when we plant a seed. Advocacy allows us to address power relations that impact us as indigenous , rural and field workers, young , rural , Afro-descendants women in all our diversity.

But what do we need to do advocacy? From what perspectives can we advocate?

We can talk about advocacy from three perspectives: the community and local perspective; the regional perspective and the global perspective.

In all cases, building networks and alliances helps us to broaden our advocacy efforts and actions, whether with a municipality or local authority, at the level of Latin America and the Caribbean, or at the international level,

for example, in the United Nations' food governance spaces.



Plenary working session on advocacy (November 2023)

To carry out an advocacy process at any of these three levels and to outline such a process, we need to identify the following guidelines:

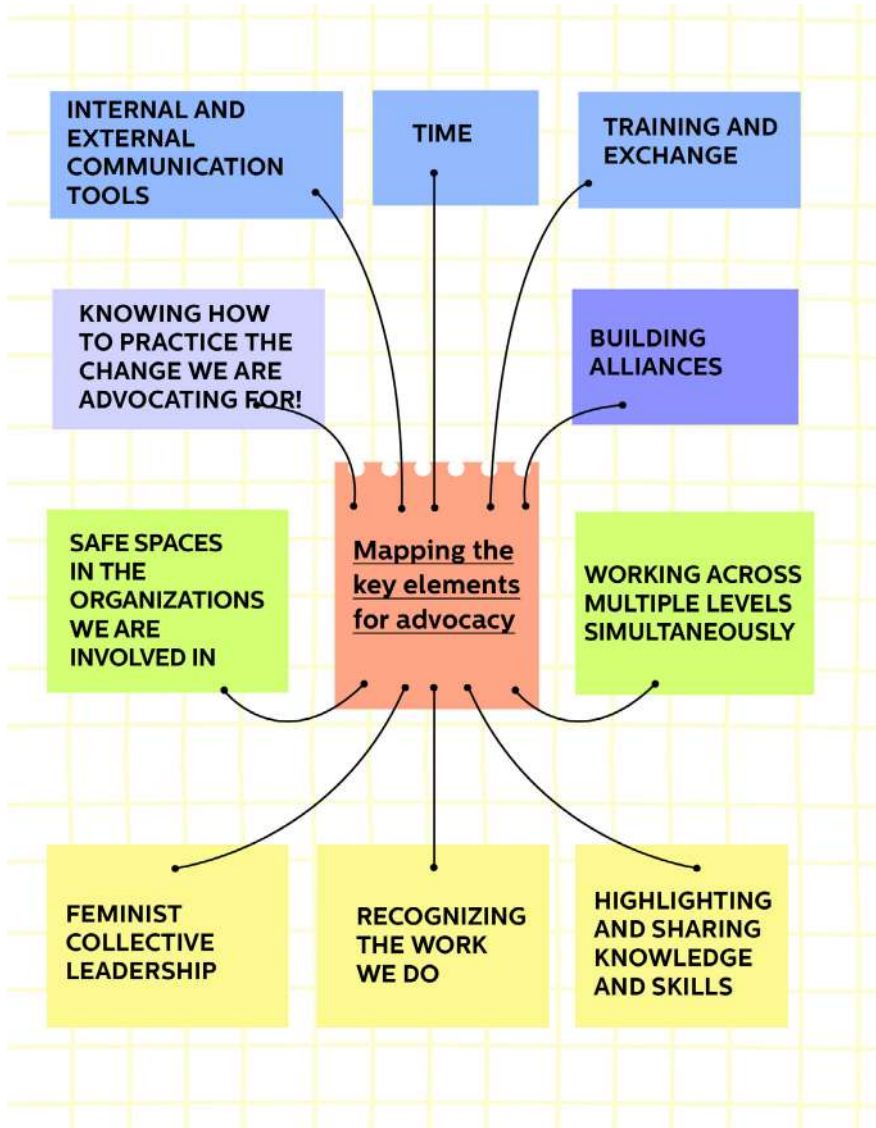
- **WHAT:** We meet, share ideas, knowledge, experiences, struggles, and collectively decide what we want to change (For example: Law on GMOs). We determine how we will communicate in the next steps.
- **HOW:** We jointly design the strategies and tools necessary to bring about this change. A key point that is non-negotiable is our rights, and from there, we determine which strategies are useful. (For example: making a popular awareness campaign, meeting with parliamentarians

and engaging in lobbying efforts, writing petitions, organizing events and lectures, engaging with the media and community radios, carrying out actions and demonstrations on the streets, building alliances with other organizations, offering training and capacity building)

- **WHO:** We identify the individual or group who can support and contribute to the change (For example: Ministry of Agriculture, Parliament)
- **WHEN:** We establish the timeline and schedule for our activities. Impact can occur in the short, medium, or long term.

In the case of advocacy between organizations, it is necessary to work on the organization to ensure gender equality and broaden the participation of women, in all their diversity, and young women in decision-making bodies and spaces within organizations.

Part of advocacy involves relationship building, exchange, training, communication, and policy dialogue to assess whether the space being targeted aligns with women's interests.



PROPOSAL FOR DOING METHODOLOGICAL WORK ON THE TOPIC

Reflect based on the following questions:

> In what space are you advocating?

> What are the main topics?

> What challenges do you face?

> What strategies have worked?

RESOURCES



COOKING POLITICAL AGENDAS

A feminist guide to the right to food and adequate nutrition for women in rural areas” by FIAN



GOVERNANCE OF LAND, FISHING, AND FORESTS.

Guide for application, monitoring, and evaluation. Popular Manual 2016



INTERVENTION BY THE WOMEN AND DIVERSITY WORKING GROUP OF THE CIVIL SOCIETY AND INDIGENOUS PEOPLES MECHANISM (MSCPI)

On the occasion of the 51st Session of the United Nations Committee on Food Security in October 2023 (Session on the adoption of the CSA Gender Guidelines). Read here the assessment made by the MSCPI Working Group regarding the Guidelines.



CSIPM EVALUATION OF THE CFS GUIDELINES ON GENDER EQUALITY AND WOMEN AND GIRLS' EMPOWERMENT



Chapter 5

THE IMPORTANCE OF BUILDING INTERGENERATIONAL LEADERSHIP BASED ON THE EXPERIENCES AND STRUGGLES OF WOMEN AND YOUNG WOMEN.

SESSION APPROACHES

Speaking of leadership implies recognizing the personal skills and abilities that we, as women and young women, possess. These skills are developed in our organizational and/or community activities. Our personal leadership contributes to the intergenerational continuity on one hand, we honor the memory of the women who preceded us in the struggle and paved the way for us to participate fully; on the other hand, it involves deep reflection on mistakes made in

leadership roles to improve our approach.

The intergenerational aspect is not only about honoring our ancestors but also about how, in the present day, women and young women live and fight together, embracing our diversity and identities.

Leadership serves us, women and young women, to exercise power, a right that has been

historically denied to us and which is deepened according to the context we live in. It is not about exercising a macho and patriarchal power but rather, it is about another form of power that places life, the redistribution of resources and voices, and care at the center. To get out of this situation, we must look at ourselves and support each other, aware that our different positions should not be an obstacle, but rather allow us to build collective leadership.

This school session combined various methodologies to collectively reflect on the skills and elements necessary to build new forms of collective leadership. We are normally more familiar with the practice of individual leadership, which often personalize experiences and power.

We thought it was an interesting challenge to think about joint leadership where we are all essential.

Where one's body adds up to all the other bodies to form a powerful collective body. A tide that, with the moon, shifts balances and generates new horizons, weaving a continuous thread between the past, present, and future.

We don't want EGOcentric leadership, we want ECOsystemic leadership. This is achieved first with personal recognition and acceptance, recognizing myself in my colleague, and where otherness is the tool for collective leadership and to define a common goal.



Plenary session (November 2023)

Based on our paths of personal leadership, we ask ourselves:

What does it mean to lead from a feminist and community perspective?
What allows us not to leave anyone behind?
What principles and dynamics allow us to redistribute power among all of us in order to make changes?



During the in-person school session, we brainstormed about what we need to practice collective leadership. Here we share some of the results!



- It is important for us to meet to decide what we want and to value the different skills we bring to the group.
- Knowing how to apply a horizontal vision and practice.
- Facilitating voices. To master the facilitation ability, I need first to assess if I have to unlearn patterns and prejudices that do not allow me to do that. Encourage participation and actively listen to all the voices. Knowing how to promote unity, valuing the differences we have. The diverse experiences of our lives unite us without crushing us. We are constantly changing to be able to change the system that oppresses us. We participate in spaces that recognize us. We articulate.



Plenary working session (November 2023)

RESOURCES



FAO GENDER WORK IN
LATIN AMERICA AND
CARIBBEAN



FREE UN WOMEN
COURSE. WOMEN'S
LEADERSHIP AND
DECISION-MAKING
POWER



CSW TOWARDS GENDER
EQUALITY AND WOMEN'S
LEADERSHIP FOR
RESILIENCE TO DISASTER
RISK IN LATIN AMERICA
AND THE CARIBBEAN



ECLAC. A CALL TO ACTION
TO BOOST WOMEN'S
LEADERSHIP AND PARITY
DEMOCRACY IN THE
AMERICAS.



PROPOSAL FOR DOING METHODOLOGICAL WORK ON THE TOPIC

Group methodologies and techniques you can use:

My personal leadership:

Ask all participants to bring an object, a plant, a seed, a piece of fabric, a poem, a photo, or something else that represents their personal leadership. Prepare a mapping of your community or territory on the ground. Ask each participant to place their object in the location on the map that resonates most with the context in which they exercise their leadership (home, community, organization, in the field, school, etc.).

Ask participants to make groups of 4 so they can share with each other why they brought the object and talk about their leadership based on these guiding questions: When I realized my leadership abilities? What challenges do I face when leading? What obstacles have I overcome by leading? Each group appoints a facilitator who will report the results in the plenary session.

Our collective leadership:

In the plenary session and in a circle, each participant will be assigned a fruit, and the instruction is that when they say “basket overturned” followed by the “name of a fruit”, the people representing that fruit will change places, and so on with the other fruits. In the end, they will be asked to make teams of 4 according to the fruits assigned to them.

In teams, they will work on the following questions: What does

collective leadership mean to you and what does it imply? What is necessary to strengthen collective leadership (at the organizational and/or community level)?

Go back to the plenary session and open space for each group to share their experiences. Record the insights shared. Together, you will list the elements, principles, and skills to build collective leadership.



Capítulo 6

FEMINIST ECONOMY AND FOOD SOVEREIGNTY

SESSION APPROACHES

Throughout the school, our goal was to highlight the often overlooked work of women and the use of time. Drawing on the life experiences of each participant, we initiated conceptual reflections on productive work, reproduction, care, and the sustainability of life within the context of feminist peasant and indigenous economy. These discussions were connected to food sovereignty and agroecology, aiming to strengthen strategies for women within their organizations and movements. We also recognized the unique contributions of each economic perspective to the care of life.



PROPOSAL FOR DOING METHODOLOGICAL WORK ON THE TOPIC

Before the meeting, we request that each participating woman perform a task: draw her clock with the activities she carries out in 24 hours.

CLOCK METHODOLOGY

For using the clock or daily methodology, we ask each woman (the work can also be done collectively) to draw a clock and place in each of the 24 hours of the day the tasks she usually performs at each specific time. We tell them to do this during a typical day in their lives. We are aware that days change if women have young children, if they care for the elderly, if there are people with health problems at home, etc. Especially in the case of rural and indigenous women, we are aware that days vary with each season of the year, during festival times, during planting or harvesting times.

After each woman draws her clock, the idea is for them to reflect on them, make comparisons with those of their companions, and think about what the clocks of men, fathers, children, brothers, husbands, or friends would look like.

It may be useful to start our reflections by bringing up Domitila Barrios de Chungara's story and testimony from 1977, a worker in the mines of Bolivia, as a starting point to analyze each of the individual clocks in perspective.

A DAY IN THE LIFE OF A MINER'S WIFE

(from the book "If They Let Me Speak..." Testimony of Domitila, a woman from the mines of Bolivia - 1977)



"My day journey begins at 4 in the morning, especially when my partner is on the morning shift in the mine. So, I prepare breakfast for him. Then, I have to prepare the *salteñas* (empanadas), because I make around a hundred *salteñas* every day and sell them on the street. I do this work to make up for the missing part in my partner's salary to cover for the household needs. The night before we prepare the dough and, since 4 in the morning, I make the *salteñas* while I feed the children. The children help me: they peel potatoes, carrots, and make the dough.

Then, I have to get some of the kids ready for morning school. After that, I wash the clothes that I soaked the night before.

At 8 o'clock, I go out to sell. The children who go to school in the afternoon help me. We have to go to the grocery store and buy the essential stuff. At the grocery store there are long queues and we have to stay there until 11 o'clock. We have to queue for buying the meat, vegetables, oil. So, it's all queues because each thing is in a different place; that's how it is. So, while I sell the *salteñas* I wait in line to get things at the grocery store. I rush to the counter to pick up the things and the children sell. Then, the children go to the queue and I sell. Like that.

Well, I sell the *salteñas* from 8 in the morning until 1, I do the shopping at the grocery store, and also do my work in the Housewives Committee, talking to the comrades who also come to stock up.

At noon, lunch needs to be ready because the other children have to go to school.

In the afternoon, I have to wash clothes. We don't have laundry machines. We use washing trays and need to fetch water from the communal supply.

We must also have to correct the children's homework and prepare everything necessary for the *salteñas* for the next day.

Sometimes, urgent matters arise to be resolved in the Committee during the afternoons. So, it is necessary to stop washing to attend to this. Committee work is daily. I need to dedicate at least two hours a day to do this. It is a completely voluntary job.

The other things need to be done at night. The children bring a lot of homework from school. They do it at night, on a little table, a chair, or a stool. Sometimes, they all have homework and so I put a washing tray on the bed so they can work on it.

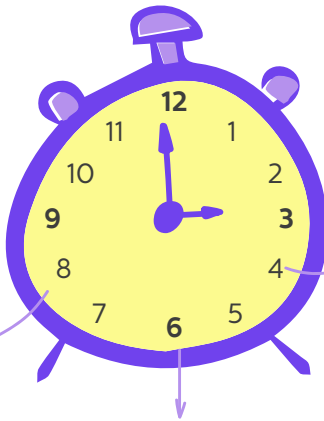
When my husband has to go to work in the morning, he goes to bed at 10 at night, and the children do too. So, that's how we live. That's our day journey. I usually go to bed at midnight. Then, I sleep four to five hours. We are already used to it."

After reading this testimony, we present Domitila's clocks (below) and ask the women to look at their clocks once again and think about what they had put, what was missing, and what they would like to add.

After reading this testimony, we present Domitila's clocks (below) and ask the women to look at their clocks once again and think about what they had put, what was missing, and what they would like to add.

Domitila's **MORNING** schedule

I go out to sell empanadas, do the shopping, and do tasks at the Committee.



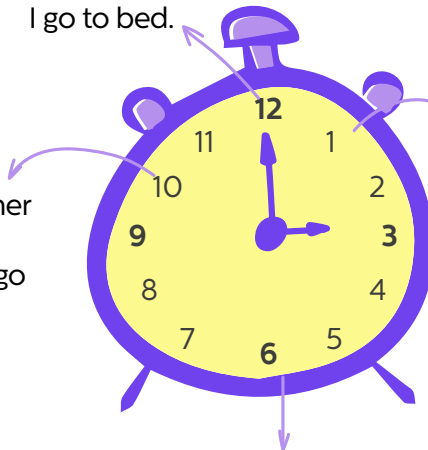
I wake up to make coffee

Make empanadas and feed the children

Domitila's **AFTERNOON** schedule

I go to bed.

My partner and the children go to bed.



I return home and make lunch

I wash, sew, help with the children's homework, prepare the dough for the empanadas. Do Committee tasks.

For collective reflections, it is important to ask guiding questions; and for our purpose, we propose the following questions:

- What did I feel when I recorded all my tasks on the clock?
- What do I realize when I look at a day in my life?
- Who conceals everything we do?
- Who benefits when work is not valued?

ACTIVITY

HOURS

CARE FOR OTHERS

13 h

**PRODUCTION
(AGRICULTURE, LIVESTOCK,
CRAFTS)**

5 h

REST

4 h

ADVOCACY

2 h

**WORK OUTSIDE THE
HOME.**

5 h

TOTAL: 29 H

HERE ARE SOME REFLECTIONS

PROM SCHOOL COLLEAGUES

Faced with the amount of hours worked, some of the ideas shared by colleagues were the following: “I work 14 hours and didn’t even realize it”, “I work much more than I am paid for.” There was also increased awareness of the invisibility of women’s work: “No one takes our work into account, we just have to do it”, “It’s a hidden work, not seen, unlike a man’s work, he works in construction, his work is well-known and he progresses, ...the hours hide it, it’s unseen work.” The unequal distribution was the focus of the debate, comparing women’s activities with men’s: “If I work in agribusiness production, after a whole day, I leave everything clean; men at work don’t need to clean up, they think a woman comes in the afternoon shift to clean up for them.” Another topic we addressed is the lack of rest, recognizing the need for recreation or leisure time, “If we count the hours of activism, there aren’t many hours left for rest,” “The work we women do is such that it even makes us invisible as human beings.”

LIFE AT THE CENTER AND THE DEFENSE OF FOOD SOVEREIGNTY

Another topic we discussed at the school was reflecting on the contributions of Feminist Rural, and Indigenous Economy to building a dignified life for everyone, in a harmonious relationship with nature, recognizing ourselves as part of it and recognizing that we are interdependent; and that is how we build food sovereignty.

Capitalist economy puts money, power, and accumulation at the center, so it is a death project that advances by threatening life in our territories. Recovering the contributions of other economies, where life is at the center, is vital to building alternatives to this capitalist, racist, and patriarchal system. In peasant economy, the center is dignified life in the field; in indigenous economy, the defense of the territory, ancestry, and spirituality; while in feminist economy, the center is the sustenance of life, making visible the inequalities of patriarchy. Alternative proposals have some similar and sometimes different aspects, so it is necessary to combine them to build the peasant, indigenous, and feminist economy that we propose, and achieve the defense of food sovereignty, sustaining the life of our peoples.

METHODOLOGICAL CHART

Another methodology used at our face-to-face school session, was the “Agroecological Booklog.”

The Agroecological Booklog is a political-pedagogical methodology created by the Non-Governmental Organization (NGO) Center for Alternative Technologies of the Zona da Mata (CTA-ZM) of Minas Gerais, Brazil, together with the women’s movements of the East and Zona da Mata of Minas and the Women’s Working Group of the National Agroecology Articulation (ANA) of Brazil. Its objective is to contribute to valuing and making visible the work and contribution of women to the community and local economy.

The booklog is a simple tool with 4 columns where women daily record everything they consume, donate, exchange, or sell from their production, from all the results of their work on their farms or productive yards. By adding up everything women produce, they, their families, communities, and governments, together with the data generated by socio-biodiversity maps and socio-economic questionnaires, it is possible to make visible everything that was invisible about the work and production of peasants, farmers and indigenous women.

In the exercise during our face-to-face meeting, we drew a large booklog for each group, and they chose one of the women in the group as an example for the notes.

As we can see in the table, in the first column called “consumed”, we record everything we eat at home every day of the month and that comes from our farms or productive yards. In this order, we write the quantities and their measure, the name of the products or food, and then their value in the local market. We do the same with the columns of “donated”, “exchanged”, and “sold”.

Then, we add up all the weights and write them in the last line. We add up the first three totals. Sums can be made when the table is completed. The objective is to have the total values per month. The total value, with the sum of everything consumed, donated, exchanged, and sold, represents all the contribution of women and their work to family income and the local economy.

After completing the booklog, we can ask ourselves:

- Have we ever assigned a price to what we do?
- What happens if we also assign a price to cleaning and care work?
- What do you think about the numbers?
- If we contribute so much at home, shall we also make decisions?

With the collective exercise of completing the booklog many questions have already arisen about how women have a great diversity of products in their areas, but they are not recognized as production, often because

they are for self-consumption and do not involve money exchange for them. Medicinal plants for tea, for example, are not considered production, but women dedicate hours of their days to take care of them. In this, many women who initially claimed to have nothing on their properties, after extensive lists of produced food, realized that they had a lot, that they worked a lot, and contributed significantly to their families and communities.

After presenting the works in plenary, we saw that these issues were discussed in all subgroups. We had cases of women who shared the stories of their separation, who lost everything because their husbands kept the property, which shows how the invisibility of women's work deprives them to access other rights, such as land.

An interesting discussion held by many participants was about domestic and care work that is not recognized as work, nor the importance they have for all considered productive work to be carried out. We discussed that this tool was not useful to record this, but that this reflection is fundamental for us to think about other ways to make visible and value domestic and care work. We even mentioned the experience in Brazil of the Campaign for Fair Division of Domestic Work, coordinated by the Feminism and Agroecology Network of the Northeast and the Women's Working Group of the National Agroecology Articulation.

Agroecological Booklog
By Eliana Teles,
Family farmer from
Guritiba community,
Santana do Cariri, Ceará,
Brazil

The agroecological booklog
Came to alert us
To open our eyes
To be able to show us
The strength that women have
And how much they can shine

A tool of power
Delivered in our hands
To change our lives
In the form of records
A greater incentive
For our production

Holding it in our hands
Makes us understand
Wise were the people
Who came to create you
But the luck is ours
To write in its lines

At the end of each day
I rush to write
And sometimes without rea-
lizing
I find myself embracing you
Swinging you in my arms
And smiling endlessly

Don't think it's nonsense
It's a way of loving
It goes far beyond the paper
It's hard to explain
Because it transforms
everything inside it
To be seen in the exterior.



* The poem is on page
128 of the following
document

RESOURCES



VIDEO
AGROECOLOGICAL CHARTS
(SEMEAR PROGRAM)



FEMINIST ECONOMY AS A
POLITICAL TOOL
WORLD MARCH OF
WOMEN



VIDEO
HANDS OF WOMEN, MARTA
GÓMEZ
(FEAT: MARTIRIO, ANDREA
ECHEVERRY, AND ANAT COHEN)



FEMINIST ECONOMY:
LEARNING FROM FARMERS
(SOF)

“For me, feminism is breaking paradigms built over the years by patriarchy, within a context of peacebuilding, recognizing our capacities as women. Food sovereignty is the ability to choose the food we will consume and produce. We want our voice to be heard because we are the ones who feed . We have a lot to contribute”

Laura

“It is not easy to be an indigenous woman. We have the right to be free and liberated. Food sovereignty is the fundamental basis of our ancestral indigenous knowledge”

Emerita

“For me, feminism is the fight we wage to achieve a fairer environment for women, and food sovereignty is the right of the people to define their own sustainable policies and strategies on how to cultivate their own food”

Wendy

“Feminism is working for equality and making our rights to access work, education, health, and food visible. Food sovereignty is the only thing that will guarantee us a well-fed world, with healthy and accessible food for every inhabitant of our planet. Women face a very big challenge, as we are the ones who can guarantee food sovereignty with our work and participation. Spaces like this provide the necessary push to advance on this path”

Marisa

“Feminism and food sovereignty go hand in hand. Through feminism, we have now achieved many rights, and food sovereignty is our essence, our culture, our knowledge, and flavors that identify us. Women are the guardians of seeds and ancestral knowledge”

Florinda

“Feminism allows us to make visible our contribution, our work as women at all levels and areas, as well as caregivers of our food sovereignty with our agroecological gardens”

Nilda

“Feminism and agroecology are two collective approaches that can be enhanced to eliminate situations of inequality and oppression. They propose libertarian transformations for caring for life”

Paola

“Feminism is the struggle of women for the defense of their rights in all spaces. Food sovereignty is the autonomy of peoples, it is the right to adequate food, in interaction with nature, caring for animals, with ancestral cultivation practices that allow us to reproduce life. A biodiverse life. Women sustain the work on our farms, exercising food sovereignty not only within our families, but sustaining the feeding of peoples globally. However, our role is not recognized; we are the ones who bear greater discrimination and various forms of violence. Often, these situations are normalized”

Martha

“We women, since our ancestors, preserve our food and the independence of food. We pass this from generation to generation. Like traditional medicine, it is a form of resilience and resistance”

Alejandra

“Feminism is equality of rights to participate, decide, express, and make decisions about our bodies as subjects of rights. Food sovereignty is the right to decide what to produce and how to produce to preserve our culture”

Verónica

“Feminism allows us to pave the way for citizen participation in public spaces, with the same rights as men.”

Hilda





**ALIANZA POR LA
SOBERANÍA ALIMENTARIA
DE LOS PUEBLOS DE
AMÉRICA LATINA Y EL
CARIBE**