

REFLECTIONS AND ANALYSIS ON COLLECTIVE POWER

WOMEN
CROSSING THE LINE



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FOREWORD

Our mission in JASS is to contribute to strengthening women's movements and to accompany activists, organizations, community networks and social organizations to build the collective power and capacity needed to lead fundamental changes in their contexts. Movement strengthening is our daily, long-term work, involving leadership training, developing effective organizing and advocacy strategies, and building bridges, networks and alliances.

Our radio program "Women Crossing the Line" was born out of this commitment and more than two decades of experience in the field. The programs—produced by JASS Mesoamerica and Violeta Radio of Mexico City—are conceived from the logic of strengthening feminist movements with the goal of deepening and spreading knowledge generated by women and their peoples, and opening up dialogue and media forums for women who lead struggles for social justice.

Hosted by Orfe Castillo and Laura Carlsen, the weekly programs feature guest activists from Mexico and Central America who narrate not only the events they experience in their contexts, but also their reflections on the structural causes that generate them, the why and how they organize, and obstacles and opportunities for their movements. Most programs end with an invitation to action: How can we build stronger and broader alliances among the movements represented on the panel and with the public?

Each brief text presents an issue or practice that, rather than being "news" (although many deal with current events), is a deeper look at what these issues and actions mean for our movements. As JASS Mesoamerica, we focus on our region—Mexico, Honduras and Guatemala—but we also invite women from other countries whose experience offers important lessons.

We are committed to sharing what we've learned and facilitating links between the many women who have been part of this amazing experience. At the end of 2023, we invited participants in the program to celebrate our first 100 programs, to share what we've learned, and to thank the women leaders who have been part of these discussions. Every program begins with a brief information capsule. The E-Book you are reading now "Women Crossing the Line: Reflections on Collective Power" is a compilation of these capsules that introduce the topics and provide background information from a practical perspective: What do we need to know and learn in order to more effectively resist the powers that be, transform our realities and follow our dreams?

The texts presented here show the wide range of issues around which our movements are organized.

We have chosen to organize the book thematically, rather than chronologically, into five chapters:

In the first, "Strengthening Women's Movements," we discuss tools and methodologies for strengthening women's movements. The chapter begins with a central part of JASS' work - Feminist Popular Education. In this framework, we talk about collective training, forming and strengthening leadership, self-care and healing, and the basic principles of decolonial, anti-racist and non-violent feminism. We also look at the achievements of our movements.

The second chapter, "Women Human Rights Defenders, Land, Territory and Environment" brings together programs on women defenders fighting against extractivism, climate change and sustainable agriculture, and for collective indigenous and environmental rights.

The third chapter, "Protection, Security and Eradicating Violence against Women" presents topics such as building networks to protect women defenders, digital security, and movements against violence. The fourth chapter, "Women's Movements and the State", looks at the relationship between women's movements, the State and elections. The fifth, "Intersectional Struggles for Rights, Justice and Memory", talks about organizing from diversities, our political reference points and the importance of historical memory in our struggles.

We hope that this book contributes to the construction of a social movement composed of many movements, which transcends borders and embraces diversities. It is also our way of continuing to s the vast collective knowledge that we're building and renewing and to thank the women defenders who have shared their voices on the weekly programs.

Patricia Ardón and Orfe Castillo

*"When I was invited to participate in this program with you, I understood that I shouldn't say no. I believe that it is our political obligation, I consider it our political and moral obligation to express our concerns in programs with the media, and especially with this one that has a really challenging name. Because that's what we women do, not only in Honduras, but in different countries and in different latitudes of the planet, we try to **cross the line**, because if we remain static with fear, there will be no process."*

Bertha Oliva, Committee of Relatives of the Disappeared in Honduras,



STRENGTHENING WOMEN'S MOVEMENTS

STRENGTHENING WOMEN'S MOVEMENTS

In this first chapter, we look at some of the key issues in strengthening feminist movements. The first part focuses on an area that is at the core of JASS work in all its regions, and particularly in Mesoamerica: Feminist Popular Education (FPE). This methodology of participatory and collective learning for action characterizes JASS. Several of our radio programs analyze how we organize our schools, courses, research and learning projects, through the voices of the women who participate as coordinators or students. We look at some of the key issues in FPE, such as the development of decolonial feminism and peace education.

As part of movement strengthening, we have dedicated several programs to self-help, collective protection and healing. Early in our work with land and territory defenders (see Chapter 2), we realized that women who cross the line in their struggles for social justice face serious risks, from threats and criminalization to attacks and assassinations. How can we be effective in the long run by being safer? How can we take care of ourselves and our movements while facing powerful enemies? We reflect on these questions as central to our work.

The chapter also includes some of the movements we've worked with to analyze their forms of organization, their achievements and setbacks. Among them are student movements, local feminist movements, campaigns for abortion rights, organized responses to the pandemic, and we even go to Malawi in southern Africa to talk about a movement of women living with HIV-AIDS who organized for their health, rights and just economies.

FEMINIST POPULAR EDUCATION

07/23/2021

GUESTS:

Mariela Arce,
Economist,
feminist popular
educator and
human rights
defender

Valerie Miller,
Co-author "A
New Weave of
Power, People
and Politics",
advisor to JASS

Patricia Galicia,
Educator and
communicator

The desire to learn is natural for human beings, particularly for feminists. We want to understand the world, to understand who we are, to understand each other, to give meaning to our individual and collective actions, and this happens throughout our lives.

However, traditional education in which a teacher places knowledge on someone who receives it, for a specific period of time, in a specific place, limits the spaces and processes of learning and exchange of knowledge, which is why it was deeply questioned by Popular Education developed in the 1970s in Latin America, and is still in dispute.

The Brazilian Paulo Freire, a central figure of popular education, called this traditional form of education "banking education". He defines it as an education that perpetuates inequality and oppression, that encourages individualism, hyper-production, consumption and competition and consolidates the ideology of a dominant social class. This education posits that knowledge is only produced in educational centers, generally by white men, and that it is transmitted from "the one who knows" to "the one who does not know".

Popular education is a process of critical analysis of reality that rejects the idea that there are people who



are more educated or who know, and people who are ignorant, but rather sees everyone as different and holding socially complementary knowledge, cultures, and values. These are the starting point for recognizing the knowledge that arises from the experience of communities and peoples. Popular education emphasizes this knowledge and recognizes the oppressed classes as active subjects who interpret reality from their own life experience. Workers, peasants, trade unionists, students, and women care workers generate knowledge that makes us think critically about the world in which we live and collectively build knowledge in a learning dialogue.

Before learning the alphabet, we must learn to read the world, as Freire used to say. All of us have a reading of reality that must be exposed, shared, examined critically. These realities are also conditioned by the dominant ideology, but they can and do open paths of hope for societies without oppression and without oppressed people and peoples.

Feminists strengthen the traditional conception of Popular Education by addressing power and oppression beyond social class. They include the tools of analysis to recognize how gender, race, and sexuality function to silence and exclude. They also add to the analysis the



Listen the full show:

*Women Crossing the
Line_Feminist Popular
Education*

social spaces considered as "private" (the intimate sphere of each person, families, close relationships, etc.), to give rise to transformative strategies in all parts of society. The vision of feminist popular education makes it possible to unveil the power dynamics hidden in the structures of discrimination and domination and to forge new collective knowledge for action and change.

This methodology is based on the stories and knowledge of the participants and facilitators and, from this, develops a shared feminist analysis of current political realities. Fostering feminist leadership, that is, the ability to analyze and act from a feminist approach, requires deconstructing and understanding the multiple power relations that oppress women and understanding aspects of our lives ranging from the intimate/personal to the family and public institutions. It also involves changing political practices in social movements that are still based on hierarchical and masculine leadership and cultivating new forms of power and collaboration.

Feminist popular education, says JASS Director Shereen Essof, is a politicized way of learning, analyzing and acting. It is a pedagogical

approach that collectively examines everyday experiences and builds consciousness for organizing and movement building, acting on injustice with a political vision in the interest of the most marginalized. In essence, women teach and learn from each other by critically examining their lives and contexts, and the issues that matter most to them. By questioning the structural and ideological causes of these issues, the learning process generates awareness, builds agency or transformative power, and creates the conditions for women to define a shared agenda for their organizational and joint actions.

In a world of inequality and systemic injustice, of devastation and extensive pain among the impoverished majorities, communities are moving, connecting and fighting. Latin America is experiencing moments of widespread social mobilization. Shereen also says that movements are about moving things, but that to move things, especially big things like power, requires a body to do the work, to build a collective power for change that challenges power in practice and creates ways to reorganize, refresh, imagine and live more liberating futures, which implies many bodies moving together, as in a beautiful dance.

FORMING FEMINIST LEADERSHIP TO STRENGTHEN MOVEMENTS

03/02/2023

GUESTS:

Nubia Casco,
Women's Network
of Ojojona-
Honduras

**Norma Garduño
Salazar,**
Movimiento
Morelense Contra
las Concesiones
de Minería a Tajo
Abierto-México)

MUSIC:

DJOROLEN,
Oumou Sangare

*"The master's tools will never
dismantle the master's house."*

This is the celebrated phrase written by feminist writer, Audre Lorde- African American, lesbian, mother, US activist in the late 1970's. Her essay exhorts us to recognize the need to deepen and radicalize our methodologies in feminist struggles for equality, peace and justice.

The task of learning - and unlearning - is at the heart of building transformative movements. At JASS, feminist popular education forms the core of our work. This has been carried out through, among other actions, a series of courses for women leaders, human rights defenders, and land and territory defenders in Mesoamerica to strengthen the tools and methodologies that promote thinking that can transform our worlds. From this commitment, the Alquimia Feminist Leadership School was born.

After a regional Strategic Leadership course, from 2014 to 2016, courses were held in Honduras and Guatemala between 2019 and 2021. With the pandemic, the courses became virtual-this posed a major challenge to overcome obstacles and adapt new methodologies, technologies and teachings.



Last year, the JASS training course for political facilitators began with 60 women in leadership positions in social movements in Honduras, Guatemala and Mexico. The women came from diverse movements-women resisting in the face of extractivist land grabs, groups of family members searching for the disappeared, women defenders working for the rights of women and indigenous peoples, and in defense of water, land and territory. They all participated in the year-long course to share and strengthen strategies and skills to deepen context analysis, collect and apply collective knowledge, exchange experiences and build a fundamental praxis between theory and practice. The course covered topics such as Power Analysis, Feminist Popular Education, Advocacy, Communication, Security and Self-Care, among others.

At the end of the course, the women were able to meet face-to-face to get to know each other, celebrate the sisterhood built during the course, participate in self-care dynamics and plan how to apply and improve the methodological tools for their political work. Each one presented a proposal to bring develop a practice to their organization, for example: to share learnings on key issues such as Power and Self-care with other women in their organization,



Listen the full show:

*Women Crossing the
Line_Forming Feminist
Leaderships*

to launch campaigns against violence, to use dialogue and recognition of their struggles to build possible alliances, to systematize the organizational work and design new

phases, and many other proposals oriented to the needs of their movements. The praises of the participants testify to the political need for this kind of training process.

DECOLONIAL FEMINISMS

07/16/2021

GUESTS:

Rosalva Aida Hernández Castillo, *Centro de Investigaciones y Estudios Superiores en Antropología Social*, activist

Mariana Mora Bayo, *Centro de Investigaciones y Estudios Superiores en Antropología Social*, author, activist

MUSIC:

All Nations Rise,
Lyla June
Johnston



Listen the full show:

Women Crossing the Line_Decolonial Feminisms.

Decolonial feminism, or rather decolonial *feminisms*, are born from the recognition of the impact of colonialism not only in political and social life, but also in our way of thinking and the need to confront it, even centuries after the wars of independence. It arises in Latin America from autonomous feminism in the 1980s and 1990s, also nourished by critiques of colonialism since the 1970s. It argues that the denial and repression of indigenous thought, racism and also the denial of racism in today's society and in the context of the construction of miscegenation and assimilation, are realities that continue to form the basis of our thinking. With these priorities, decolonial feminisms relate to the study of history since colonialism, to politics and the analysis of power relations, to economics, to international relations and to practice.

As anthropologist Mariana Mora says, colonialism "is not only a reproduction of economic inequalities, but colonialism - as a historical moment - is the dispossession of land and lives, and also of knowledge itself. And it is the construction of a way of thinking that says 'you, as an Afro-descendant, you as an indigenous person, are not only inferior, but you are subhuman.'" Decolonial feminism, on the other hand, insists on the need to recognize and be open to many different ways of seeing the world, other worldviews and other ways of thinking.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

16.07.2021

MUJERES CRUZANDO LA LÍNEA

FEMINISMOS DESCOLONIALES

MÚSICA EN MOVIMIENTO:
LYLA JUNE
INDIGENA DINE /
TSEYSEHÉSTÁHESE
(EEDU)
"ALL NATIONS RISE"

MARIANA MORA
BAYO
Investigadora CIESAS,
Red de Feminismos
Descoloniales

ROSALVA AIDA
HERNÁNDEZ CASTILLO
Prof. e Investigadora CIESAS,
Red de Feminismos
Descoloniales

Laura Carlsen

TODOS LOS VIERNES
DE 4:00 A 5:00 PM

VIOLETA RADIO
EN VIVO - 106.1 FM

Decolonial feminism seeks to dismantle coloniality, which is the basis of modern thought, and to elaborate new theories, policies and practices. In this it differs from other feminisms that do not integrate decolonization, and is built by incorporating voices and experiences traditionally excluded. Aida Hernández, anthropologist and member of the Decolonial Feminisms Network, puts it succinctly: "The political agenda of feminism must be an anti-racist agenda".

Another key element in understanding decolonial feminisms is their fundamental relationship to activism. The Network of Decolonial Feminisms was founded in 2008, in Aida's words "as a space for reflection and political activism that starts from a self-criticism of the racism and colonialism that mark Latin American societies, including within our feminist organizations. It is a diverse, intergenerational group that brings together different disciplines and geographic locations, that shares an interest in thinking of a different feminism that we call decolonial, and that recognizes the Zapatista proposal of 'another world is possible'" as an important guidepost. Members of the Network of Decolonial Feminisms are activists in different organizations and movements, where they work to link issues and concerns in everyday political practice."

EDUCATION FOR PEACE

09/07/2021

GUESTS:

Malú Valenzuela,
Mexican feminist
pedagogue.

Diana Lepe,
Director of
Servicios y
Asesoría para la
Paz (Serapaz),
Mexico

Peace is not only the absence of war, but also the absence of violence. Based on this definition by Johan Galtung, a body of knowledge has been developed on so-called positive, constructive or socially just peace; peace that describes the absence of direct, visible or noticeable violence; and of cultural violence, as expressed in discrimination and the structural violence of an economic system that perpetuates inequality and is the fundamental cause of other forms of violence.

Violence is a manifestation of an abuse of power. It seeks to harm and limit people's rights. It is reproduced in all areas of socialization. However, there is violence that has an extreme effect and violence that matters less, depending on the impact it has on individuals and social groups. There is violence driven by authoritarian regimes that seek to take away the human rights of others in the name of security, and seek punishment and revenge in cycles that reproduce the violence. There are other forms of structural and cultural violence, such as inequality and discrimination that are felt, but not fully understood in their root causes.

All forms of violence matter. Some are more visible such as physical violence, but we must also look at the violence of transnational corporations that profit from people's health

and devastate the territories of the South; the suffering of young people faced with the uncertainty of the future; the exclusion and lack of recognition of the different expressions of sexuality or the daily violence suffered by women in their homes, communities, jobs, on the street and in institutions.

Education for peace seeks to generate a culture of empathy with *the other*, to avoid violent responses to conflicts from wars to individual suffering, in small and large communities.

Education for peace seeks to generate a dynamic of social transformation, through education for justice, equality, solidarity, democracy, freedom, respect for differences, cultural diversity, disarmament and peaceful transformation of conflicts. It implies social and personal transformation based on the coherence between the achievement of the proposed goals and the means to achieve them, it implies a commitment to non-violence.

Education for peace is a permanent educational process based on human rights that uses critical approaches to create a culture of peace that in turn helps people to expose their reality in order to transform it. Social movements have contributed to the understanding, impact and





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*Women Crossing the
Line_Education for
Peace.*

handling of these forms of structural violence. This is not an easy task since structural violence is often so normalized that its expressions are not considered acts that generate profound damage to people and societies, such as sexual violence during war, domestic violence against women and children, violence of extractivism against indigenous communities, racist violence, vio-

lence against migrants, and against people with disabilities and sexual diversities, among others.

From this commitment to peace with social justice, through formal and popular education, many issues arise related to the contributions and challenges of education to eliminate structural violence, and build dignity, equality and justice.

RADICAL HEALING FOR ACTIVISTS

03/26/2021

GUESTS:

Rosa Chavez,
Program
Coordinator
for JASS in
Guatemala,
Mayan K'iche'-
kaqchikel
popular educator,
poet.

**Patricia Yllescas
Hernández,**
human rights
defender,
promoter
of women's
full human
development

MUSIC:

Ixoqi
Sara Curruchich

Courageous women human rights defenders, activists and community promoters who organize to dismantle structures of inequality and build a better world invest an enormous amount of vital energy, time and strength to sustain their struggles, often at the cost of their well-being. The feminist movement has reflected on the implications of this activism, which puts the work and health of the activists at risk, and can harm the continuity of their organizational processes.

More than a decade ago, and especially since the publication of the book *What's the Point of Revolution if We Can't Dance?* by the Urgent Action Fund, the need to reflect on healing and care among activists has been at the center of feminist movement building. The book, which takes up in its title the renowned phrase of American anarchist Emma Goldman, presents an evaluation developed from the stories of more than 100 activists in 45 countries to analyze the culture of activism. The study revealed a series of dilemmas and harmful effects of this culture, including "high levels of chronic stress, exposure to traumatic situations and enormous workloads." From there, it established the need to build more sustainable forms of activism.

Through workshops, studies and daily action, JASS and other women's

UNA PRODUCCIÓN DE JASS
MESOAMÉRICA PARA VIOLETA RADIO
26.03.2021

MUJERES CRUZANDO LA LÍNEA

Sanación radical para activistas

Invitadas:

Rosa Chávez
JASS Guatemala

Patricia Yllescas
Red Nacional Defensoras DH México

Conduce:
Laura Carlsen

Música en Movimiento con:
Sara Curruchich

TODOS LOS VIERNES
DE 4 A 5 PM
VIOLETA RADIO
EN VIVO - 106.1 FM

organizations and networks, such as the Mesoamerican Women Human Rights Defenders Initiative, have been working for years to develop care practices. In community and territorial spaces, indigenous, peasant and rural women defenders have remembered, recovered and shared their own practices of accompanying, caring and healing with others.

With a HEART-MIND-BODY approach, women's groups have placed women's self-care, integrity and safety at the center of organizing and building sustainable movements. They posit that taking care of ourselves means recognizing our needs, acknowledging our limits, and finding our community and support networks.

These efforts have contributed to establishing self-care, healing and collective care as strategic components in the construction and strengthening of women's movements. Activists have recognized the need to attend to their own situation and wellbeing as an indispensable political objective for their struggles to survive, collectively, with networks of accompaniment and mutual care. In this context, the wellbeing of one and all becomes a daily political act that breaks with the feminized gender mandate of only caring for others, and confronts the patriarchal violence in which we live with care



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*Women Crossing the
Line_Self-Care*

and compassion towards others, and towards oneself.

Marcela Lagarde speaks of “the reparative action of some women with others, when they legitimize, support and treat other women, victims of sexual violence, war, exploitation, spousal and family

abuse, political discrimination and precariousness, in a supportive, therapeutic and civic way”. Despite all the dangers, pain, and violence that our unequal society produces and reproduces, it is possible and urgent to build an activism for wellbeing and plenitude, a movement that is joyful, vital... and danceable.

HEART-MIND-BODY: PRACTICES FOR SELF- CARE AND HEALING

01/14/2022/

GUESTS:

Rosa Chavez,
JASS Coord.
of Guatemala,
popular educator,
poet

**Hermelinda
Magzul Patal,**
Mujeres Maya
Kaqla, Guatemala

Alibel Pizarro,
International
Network
Capacitar

MUSIC:

For Seth,
Be Steadwell

For years, self-care—personal and collective— and healing have been a fundamental part of training and practice in women's movements. They encompass a wide range of practices and processes to strengthen movements by empowering the women who constitute them, for, as one of today's guests reminds us, "the main resource in movements is ourselves."

Healing for emancipation can be done through art, body techniques, therapies and support group processes, natural herbs and a thousand other ways. Rosa Chavez, program coordinator in Guatemala for JASS, speaks of the "heart-mind-body approach, from seeing ourselves as holistic beings, and the importance within the healing movements, of seeking the possibilities of women to re-encounter our own ways of healing that already exist in our communities—ancestral medicine and spiritual practices linked to the struggles. To be able to take care of heart-mind-body allows us to work better in collective and community; it allows us to put our bodies in the center from a feminist point of view, from the different feminisms".

For Hermelinda Magzul of Mujeres Maya Kaqla, understanding the importance of healing in their communities begins with recognizing "that we have had to live through violent



and traumatic experiences - for being women, for being indigenous, for being the majority with limited economic resources". This situation and other traumas that mark women limit their growth and development. Recognizing the context of strain led them to search for ways to heal, to overcome the traumas and the stress, anxiety, fear and weakness that this generates. They call their process "Paths for the fullness of life of Maya Kaqla women".

The goal of living life to the fullest, with wellbeing, particularly for women who often grow up with the idea of self-sacrifice and participate in movements where there is a culture of martyrdom, is in itself radical - and very necessary for the sustainability of the work and as a central strategy. As Hermelinda says, this is especially true for women social leaders since "because of the level of commitment we have with other people, we sometimes forget about ourselves." Faced with this challenge, organizations are developing self-care materials and plans and deepening practice at the societal level.

The pandemic presented major challenges, as most of the techniques and tools for healing and self-care are hands-on and face-to-face. With the risk of contagion and confinement measures, healers and promoters working in the communities had



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*Women Crossing the
Line_Heart-Mind-Body:
Practices for self-care
and healing.*

to develop and adapt new practices, in many cases virtual, in conditions where women have serious limitations to connect to the internet. Alquimia's strategic leadership school, a JASS project in Guatemala, had to suspend its face-to-face classes and develop a virtual course to ensure access for all women.

In the Mayan women's group Kaqla, and in women's organizations throughout the region, new tools have had to be sought, combined with conditions of increased violence against women in the context of the pandemic. As Rosa says, "traumas are being awakened, pains that have been experienced not only histo-

rically, but intergenerationally by women defenders."

The challenge is to recover and organize the resources that already exist in the communities—the knowledge, trained people, medicines, ceremonies and ancestral practices—and combine them with other knowledge and technologies to reach more people with effective strategies for personal and collective healing. Despite the difficulties and obstacles, it is work that not only heals wounds from the past and seeks to protect against the threats and onslaughts of the present, but also opens up horizons for building a better life.

OUR BODIES, OUR LIVES: HOW WOMEN ORGANIZE IN MALAWI

06/05/2022

GUESTS:

Shereen Essof,
JASS Executive
Director.

MUSIC:

Boloko,
Fatoumata
Tiawara

At *Women Crossing the Line* we usually focus on our region, Mexico and Central and Mesoamerica. Now we go to another region, the southern African country of Malawi, to talk about a women's movement that has become a point of reference for women around the world, especially in these times of pandemic, to speak with JASS Executive Director Shereen Essof about the "Our Bodies Our Lives" organization in Malawi. This movement emerged in the midst of the HIV/AIDS epidemic in Africa and Malawi and the specific needs of black women living with HIV/AIDS. It is an example of how, in adverse conditions, women organize to defend their rights, especially their right to health and well-being.

Our Bodies Our Lives began with 25 women who came together to demand access to quality medicines, in this case antiretrovirals that did not harm their bodies. The groups multiplied in almost every district of Malawi, and made significant gains in recognition, dialogue with authorities, and access to drugs and treatment.

Ten years later, the women of the movement faced a second pandemic - COVID 19 - and, using the organizational structure that they never stopped building, they organized to confront the coronavirus pandemic and ensure their survival. By this time, their organization had expan-



ded to include thousands of women across the country and they were able to apply the lessons learned. JASS made a documentary about the organizing experience of Our Bodies Our Lives for the series "Women Facing the Pandemic" which can be viewed [here](#).

Shereen Essof, who accompanied the Our Bodies process from the beginning, tells her story:

"The story begins in 2004 and 2005, at a time when on the African continent the face of HIV-AIDS was really the face of black women, but the conversation and funding wasn't flowing to them. JASS knew there was a need to support women to do the work and think about what it meant to live a positive and healthy life while living with HIV." Shereen notes that a big part of the work had to do with fighting the stigma and discrimination that existed against women living with HIV-AIDS.

To deal with the COVID 19 pandemic and the confinement and challenges it presented, the women of Malawi applied the lessons learned in their work against HIV-AIDS. In addition to pandemics, they have had to deal with natural disasters related to climate change in their territories.

"Women activists on the move and community-based work are critical,"



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*Women Crossing The
Line_Our Bodies-Our
Lives*

says Shereen. "Women activists need to keep pushing for justice, to fight inequities. We've seen this with COVID 19 as something similar, but in a different way than we saw with HIV. We have seen the creation of networks of mutual aid, of connecting issues. The *Our Bodies Our Lives Movement* now confronts everything, because the defense of land and territory is also a struggle for climate justice. They are not separate issues.

WOMEN BUILDING LOCAL POWER: EXPERIENCES IN SOUTHEAST MEXICO

07/05/2021



GUESTS:

Paola Alcázar Romero, Red Feminista Quintanarroense.

Wilma Esquivel Pat, Mayan Masehual activist, biologist, Centro Comunitario U kúuchil k Ch'i'ibalo'.

MUSIC:

La Guacamaya, La Negra Graciana

In Mexico, the feminist movement has grown, diversified and intensified in both its demands and its composition during the last few years. Societal indifference, failed policies and now the pandemic have aggravated all forms of violence against women; from the home to the street, in the countryside and in the city. Complaints from women who experience violence are often belittled, and protests face delegitimization from the presidency and different levels of government and have even, on some occasions, been brutally repressed. Advances in gender parity and legislation on new types of violence against women, such as political and digital violence, and other formal indices are important achievements, but insufficient to resolve the crisis faced by women in their security and in the exercise of their basic rights.

Nurtured by the rage of a new generation against ever-increasing levels of violence, women are increasingly organizing themselves into small collectives on the local level, claiming the right to influence and act in the place where they live, the world closest to their daily lives. As researcher Alejandra Massolo points out: "The local space is the public world most familiar to women and where they actively participate in neighborhood associations, solidarity networks and

community work to solve deficiencies and improve the quality of life".

Work on the local level in Mexico faces a range of challenges specific to their contexts, different cultural expressions and complex power relations. Feminist groups have multiplied and consolidated their forces throughout the country. Often called "las colectivas", they organize to address cases of violence against women, protect each other, pressure authorities, protest against the lack of access to justice and protection, and weave collective protection networks as an organized response to the violence faced by local women and the need to transform/change power relations.

The collectives work with a variety of activities and strategies depending on their context. They pressure authorities to improve the safety of women and guarantee rights, but they also develop autonomous and self-managing forms of organization. As Paola Alcázar points out, "We think that the only way to safeguard ourselves is not going to be in the hands of the government or the police—the only way to take care of ourselves is to organize." Women in many cities and towns are building protection and self-care networks, demanding justice and policies with a gender perspective, accompanying cases,



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*Women Crossing The
Line_Local Power*

and creating support networks that extend to the state level. The Red Feminista Quintanarroense, made up of dozens of collectives on the Yucatan Peninsula, is a good example.

With the objective of weaving alliances and strengthening the state's women's collectives, Feminist Network of Quintana Roo organized a camp May 1st in Puerto Morelos of "women fighting for their lives and their territories". Based on the concept of local roots, they focused on the knowledge of their own histories and their ancestors, on the shared identities among themselves and among the communities represented.

Their preliminary feminist action plan includes mapping experiences, forming brigades among communities to get to know each other, and planning for the defense of territory and public spaces.

At the global level, attention has turned to local organizing as an important arena to build feminist power and, although the concept is not new, there has been a renewed impetus with the pandemic. The increased visibility of the role of women and in holding communities together to ensure care and survival has fueled reflection and community-based projects.

This process of focusing on the local level is often called "feminist muni-

cialism". The organization "City and Local Governments United" defines it as: "new constructions around public power, its administrations and policies that are being led, on the one hand, by women politicians and, on the other, in bottom-up processes in local territories, by women's and feminist networks and organizations; it is a new phenomenon, typical of the 21st Century".

They emphasize that what these very diverse, non-homogeneous processes have in common is that they reclaim and resignify local space from a feminist perspective. The effort to "defend the place where we live" also implies strengthening communities and working in networks for the defense of common goods and rights. It implies uniting the micro space with everyday life in the feminist struggle for rights and against violence.

These processes are multiplying throughout Mexico, fed by intersectional organizing among youth and in predominantly indigenous communities, like the example of the many Mayan villages involved in the Quintana Roo network. The same is happening in other countries in the region. Local organizing is drawing in new people to the movements and developing innovative, grassroots projects of resistance to the violent, hegemonic order that affects us all.

MAY 28: WOMEN UNITING FOR OUR HEALTH

05/28/2021

GUESTS:

Tania Martinez,
Consultant and
feminist activist
in sexual and
reproductive
rights.

Apolonia Placido,
Casa de la Mujer
Indígena de San
Luis Acatlán,
Guerrero.

**CinthyA
Amanecer
Velasco,**
Intercultural
Connection for
Well-Being and
Autonomy.



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Line_ Women in Action
for Health.*

The inequality that women experience in society impacts their physical and emotional health, determines experiences of illness, health care, death and general wellbeing. In particular, women's sexuality and reproductive decisions have historically been regulated by culture, religion and state institutions. Women's bodies are a field of political dispute in which women are often the last to participate.

For this reason, May 28 has been commemorated by women's health and rights activists since 1987, when, during the International Conference on Women's Health in Costa Rica, the Latin American and Caribbean Women's Health Network proposed establishing May 28 each year as the International Day of Action for Women's Health. Throughout the world, organized women carry out various actions to emphasize women's human right to holistic health. The coronavirus pandemic exposed profound inequality and brought to light the structural violence against women and discriminated populations from an economic model that prioritizes profits over people and their lives.

Placing women's right to health at the center requires the creation and strengthening of social security systems with universal and free coverage. In the area of sexual and reproductive rights, women have the right to access and information on contraception and abortion; to a dig-

nified childbirth and the reduction of maternal death, to care and prevention of sexual violence; to prevention of teenage pregnancy, to care for those living with HIV, to sexual freedom, to decent health care, sensitive to our multiple identities, whether we are young, lesbian, trans, bisexual women, among others.

These rights are continually hampered by cultural norms, prejudices and gender stereotypes, many of them religious, which question our ability to make decisions, our freedom and autonomy. They face hate campaigns and stigmatization from fundamentalist actors, especially when it comes to the struggle for abortion and sexual diversity, and groups whose interest is to promote excessive medicalization of women's bodies, ignoring and disqualifying ancestral healing processes that have proven their effectiveness.

Respect for sexual and reproductive rights protects life, dignity, autonomy, the free development of personality, women's health and builds better conditions for equality in society. Achieving full exercise of these rights for all women—particularly those who face the most serious discrimination such as indigenous, rural, poor and lesbian women—without restrictions, throughout their life cycle, is the work of many organized women throughout the length and breadth of our region.

FEMINIST RESPONSES TO THE PANDEMIC

02/07/2021

GUESTS:

Raquel Lopez,
Red de Mujeres del Progreso,
Honduras.

Alda Facio Montejo,
Jurist and feminist writer,
international expert on Human Rights

MUSIC:

I'm a Woman,
Koko Taylor

On March 11, 2020, the World Health Organization announced that the coronavirus outbreak had reached the level of a global pandemic. The related disease COVID-19, which appeared in China in December 2019, had been found on all the continents.

More than a year later the pandemic still has not ended, but it has already changed our world, our lives and our perception of human society.

For women, the impact has been particularly hard. In patriarchal-capitalist societies, it is women who do the work of caring for children, the elderly, the chronically ill and disabled, in the home without pay or in low-paid, undervalued jobs in the labor market. Much of the burden of the pandemic falls on the shoulders of women, who also have to support their families under policies of confinement, with limited and controlled mobility. In many cases, this has restricted or closed off access to their sources of income. Countries in the Global South in particular are facing shortages of food, water, medicines and personal protective equipment. Virus containment policies have also been methods of social control by governments in the Mesoamerican region. And violence against women, trapped in situations of domestic and structural violence, is on the rise.

Faced with these difficult times, the women of Mesoamerica have or-

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02.07.2021

MUJERES CRUZANDO LA LÍNEA

RESPUESTAS FEMINISTAS A LA PANDEMIA

Raquel López
Red de Mujeres del Progreso, Honduras

Alda Facio
Jurista y escritora feminista, experta internacional en DDHH

MÚSICA EN MOVIMIENTO:
KOKO TAYLOR

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

ganized themselves to confront the health crisis in a context in which the states do not assume their responsibilities. Health systems are collapsing after decades of neoliberal policies of privatization and corruption.

The health crisis is accompanied by an economic crisis in which pre-existing inequalities and discrimination are deepening, particularly against women, migrants, indigenous people, people of African descent and the LGBTQ community. The reduction of public spending in poor countries—the vast majority—affects 75% of the world's population and could rise to 85% of the planet's inhabitants by 2022.

Women have had to adapt our personal lifestyles and social struggles. The first challenge was to recognize and understand the impacts, how women in different regions, sectors and political contexts are experiencing the pandemic. JASS, Associated for Justice, carried out a series of diagnostics with allies at the beginning of the pandemic to measure conditions of access to health, contexts of violence, risks, options and resources in the face of the crisis.

Based on this information, we began work with allied organizations to adapt the development of popular feminist education processes. Before that were previously done in person,



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*Women Crossing
the Line_Feminist
Responses to the
Pandemic*

protection and security measures, and alternative styles of struggle and mobilization, including training in the use of technologies. Another instrument to respond to the pandemic has been the Mobilization Fund, providing support resources in emergency situations, which also allows the collection of data to assess our accompaniment and generate products that amplify the voices of women.

It has also been important to understand and support the responses.

Organized women are inventing new ways to sustain life. They are working in popular kitchens, growing vegetables and producing natural medicines and hygiene materials. Through these efforts, they are not just trying to survive. They are building the foundations of a different kind of society, one that values life over profit, cooperation over competition, and seeks well-being in a world where threats are increasing and becoming more imperative.

STUDENT MOVEMENTS IN MESOAMERICA

10/01/21

GUESTS:

Marcela Meneses Reyes,
Sociologist,
National
Autonomous
University of
Mexico.

Laura Renéé Aguiar Siguil,
Association
of Women
University
Students of
Guatemala

Student movements have changed students' lives and generated social changes in the world throughout history, not only in the field of educational policies, but also in the fight against authoritarianism and dictatorships and in the construction of democracy.

In Latin America, the last years of the 1960s were particularly intense in terms of the links between democratizing and revolutionary proposals from university and youth movements, and other movements. This promoted new ways of thinking about politics, citizen participation and social transformation in our historical framework where many countries in the region were living under dictatorships, in a context of the cold war, the Vietnam war, the Cuban revolution and the May 1968 in France, in which Simone de Beauvoir and Jean Paul Sartre among others joined the mobilization against the cut in the education budget.

The student movements faced direct repression by governments in those and subsequent years. The 1968 student movement in Mexico is emblematic due to the brutality of the repression it experienced, and the public outrage as a result, the multiplicity of actors it united, and what it represented in terms of the beginning of the end of the dictatorship of the PRI, the State party. After

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

01.10.2021

MUJERES CRUZANDO LA LÍNEA

MOVIMIENTOS ESTUDIANTILES EN MESOAMÉRICA

MARCELA MENESES REYES
Socióloga. Investigadora del Instituto de Investigaciones Sociales-UNAM

LAURA RENÉE ACUIAR SIGUIL
Asociación de Estudiantes Universitarios de Guatemala

Conduce
Orfe Castillo

TODOS LOS VIERNES DE 4:00 A 5:00 PM

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1968, the university mobilizations for free education at the National Autonomous University of Mexico in 1988 and 1999 upheld the right to education as a benefit of society.

In Guatemala, a country marked by an internal armed conflict between 1960 and 1996, the student movement was a fundamental actor of the heavily repressed social mobilization that counts among its martyrs Olive-rio Castañeda de León, student leader assassinated in 1978 and whose name is born by the University Students Association (AEU) of the public University of San Carlos, the largest and most relevant in the country. The student association has been led by two women in recent years. Together with their associations, these young women have maintained a constant struggle to reverse a period of conservatism and corruption that followed the bloody repression of professors and students in the 1980s, many of whom disappeared and were murdered. As the most important student organization in Guatemala, the AEU along with other smaller organizations has promoted and accompanied struggles inside and outside the classroom during the last century and over the past decade, the association has taken them up again in this new context.

In both countries and in the world, the mobilization of women stu-



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*Women Crossing
the Line_ Student
Movements*

dents against gender violence has taken different organizational forms, with demands that were not part of these historical student movements opening an indispensable field of reflection for a more egalitarian and democratic education and society.

Student movements, as an important part of social movements, are part of the historical memory of our countries. Looking at them through the eyes of their protagonists, recovering

the memory of the victims, analyzing their cultural and political legitimacy, their practices and proposals, and building new critical interpretations in the light of the new times and historical changes, as well as rescuing the view and the role of women in these struggles, is relevant to recover lessons learned, build inter-generational dialogues and rethink other processes of social articulation that are nourished by these vital experiences.

MAJOR FEMINIST ACHIEVEMENTS IN 2021

01/07/2022/

GUESTS:

Yésica Sánchez Maya, Consorcio Oaxaca Management Team (Mexico).

Angélica Alvarez, Revuelta Feminista (Honduras)

MUSIC:

Ain't Gonna Let Nobody Turn Me Around, Sweet Honey in the Rock

2021 was not a good year. From many angles, it was a terrible year. In terms of health, Mexico ended the year with nearly 300,000 cumulative deaths from HIV/AIDS-19, leaving thousands of families in mourning. All of our countries still face another wave of contagion.

Particularly in Central American countries, the pandemic revealed the lack of public health systems even minimally capable of dealing with the crisis. Dismantled by privatization, paralyzed by their own incompetence and plundered by corruption, public health systems had eroded long before COVID. Under anti-democratic governments, confinement measures became pretexts to restrict and discredit social movements in defense of land and territory, and also to increase military control. While access to justice was reduced, organized crime took advantage of the situation to extend its violent dominance. Violence against women skyrocketed during confinement, with women unable to flee to find help and safe spaces. Although economies expanded in 2021 (5.9% in Latin America according to ECLAC), this growth is measured against last year's sharp decline and they have not yet recovered to pre-pandemic levels. Moreover, the inequalities obscured in the macroeconomic figures have deepened.



These adverse conditions affected women's movements and the year registered some historic triumphs. It's essential to recall and claim feminist triumphs in order to learn lessons about how to win in hostile contexts, and to celebrate what organized women have achieved.

There are many examples of these triumphs in 2021, and many of them took place far from public recognition. The daily work of resisting a mining project that would displace their community, the building of consensus to move towards a new and fairer constitution, the defense of a river or forest are invaluable achievements for women, their communities and the planet and will be central themes in this year's programs.

We want to celebrate and analyze two achievements in particular: the victory of Xiomara Castro in the presidential elections in Honduras with the participation of women's organizations and a commitment to a feminist agenda, and the decriminalization of abortion in Mexico.

These cases not only mark major advances for feminist movements and women's welfare, but also provide important lessons. What they have in common is clear: the victories are the product of years of work, not of a single campaign, however brilliant,



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Women Crossing the Line_Great feminist achievements in 2021.

but of a long period of organizing and uniting forces.

The Mexican Supreme Court's decision to recognize women's right to make decisions over their own bodies at the national level comes after women's organizing to guarantee the right in Mexico City (2007), in the state of Oaxaca (2019), followed by the states of Hidalgo and Veracruz. Women's collectives throughout the country have participated, with work at many levels and spheres: legislative, legal, grassroots organizing, popular education and mobilization.

The same kind of long term organizing led to the victory in the Honduran elections, where the 33 organizations of the November 25th Platform committed to participate jointly in the elections and in the formulation of women's demands as part of the candidate's platform for government. They built on the ongoing base of women's autonomous organization,

which had been built up since the heroic resistance to the 2009 coup d'état. Although the electoral victory is in the realm of formal institutional politics, popular organization was key.

Another important lesson is that triumphs are not the end of the struggle. Mexico now faces perhaps the most important tasks of building the infrastructure and institutional framework for full access and exercise of the right to abortion throughout the country. Honduras has to grapple with the challenge of fulfilling and implementing women's demands. In both cases, women's organizations will continue to face onslaughts from the right to hinder and sabotage their efforts.

Tremendous challenges lie ahead. In this context, we celebrate the achievements of the feminist and women's organizations that, with much effort, made them possible throughout the region.

ACCOMPLISHMENTS FOR FEMINIST AND WOMEN'S MOVEMENTS IN 2022

01/13/2023

GUESTS:

Dolores Marroquin,
Asociación
Feminista
La Cuerda,
Guatemala.

Sara Mux, Ixpop
Collective,
Guatemala

Daphne Cuevas,
Gender Equality
Consultant,
Guatemala

MUSIC:

La Bamba,
Caña Dulce
Caña Brava

To kick off the new year, on *Women Crossing the Line* we look back at the year just past to celebrate some of the major accomplishments of feminist and women's movements.

The year 2022 was not an easy one for our movements. However, in communities, cities and nations across the region, organized women achieved triumphs of resistance, empowerment and liberation, especially at the community level.

There were also, it must be said, significant setbacks. In Chile, the feminist members of the Constitutional Convention succeeded in enshrining fundamental rights for women in the proposed new constitution - it would have been the most advanced magna carta in the region in terms of women's rights with diversities. As a result of a campaign orchestrated by the right wing, the new constitution was rejected in the plebiscite, leaving in force the patriarchal constitution of Pinochet's military dictatorship. Throughout the continent, the ultra-right has coordinated constant attacks against women's rights. In the U.S., women in almost half of the states have lost their right to abortion, and are now criminalized for exercising control over their own bodies.

Right-wing and fundamentalist campaigns against feminisms and concepts of gender freedom contribute



to the construction of anti-democratic and anti-women forces. Afro, indigenous, LGBT+ and low-income women have been the first victims. The battles between narratives and the clash between very different visions of the future force us to enter new fields and develop new tools of struggle. We've been reminded that historical advances can be overturned in the face of these new onslaughts, which are organized and financed at the global level. Women human rights defenders and in particular land and territory defenders face constant attacks that stem from the attempts of global capitalism to take over their goods and knowledge.

In this context of high risk and hostilities, all the more reason to celebrate the victories. For 2022, we selected three events to highlight in today's program as having positive impacts on the lives of many women and as important steps in strengthening our movements.

The first is known as the "Buenos Aires Commitment", which came out of the XV Regional Conference on Women in Latin America and the Caribbean, held from November 8 to 11, 2022. The document presents a series of guidelines for governments to "move toward a new form of development that prioritizes the sustainability of life and the planet,



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Women Crossing the Line_Achievements for Women's and Feminist Movements in 2022

recognizes that care is part of fundamental human rights for the well-being of the population as a whole, guarantees the rights of the people who need care and the rights of the people who provide care, and makes visible the multiplier effects of the care economy in terms of well-being and as a dynamic sector for an inclusive and transformative recovery with equality and sustainability”.

The second is the approval of the General Recommendation for indigenous women and girls, issued on October 26, 2022, at the 83rd session of the Committee on the Convention on the Elimination of All Forms of Discrimination against Women, or CEDAW, held in Geneva. The recommendation, the result of nearly a decade of work, specifies the rights of indigenous women and the concrete forms of discrimination they face. It requires States Parties to guarantee the individual and collective rights of indigenous women and girls worldwide.

The third is the Central American Feminist Encounter, held November 21-25 in Guatemala. For the first time in 30 years, a total of 509 Central American women from Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panama participated. They discussed pressing issues in 30 working groups and 26 self-organized activities. The meeting served to build a regional agenda, share experiences and above all talk about common dreams and what needs to be done to achieve them.

These events are important achievements, but they are also starting points. The achievements open new phases of organization, new phases of strengthening movements and new horizons. We can't rest on our laurels. We must analyze and celebrate what has been achieved, and lay out the goals and obstacles that lie ahead.

COMMUNITY RADIO STATIONS, VOICES FOR PLURALITY

01/21/2022

GUESTS:

María Eugenia Chávez, Radio Violeta, Mexico.

Daysi Flores, Regional Liaison and Communication Coordinator, JASS

Irina Vázquez, Professor, Universidad Nacional Autónoma de México, Mexico

Community radio stations in Mexico, Honduras and other countries in our region are a fundamental tool for the organization, analysis and reflection on the reality of rural and urban peoples and communities. The build on popular education, feminism and the struggle for a dignified life of collectives, groups, communities and peoples.

By building knowledge and giving voice to the silenced word of broad strata of the population whose experience is not reflected in conventional and commercial media, community radio stations have been fundamental to strengthening plurality and the right to freedom of expression in areas that experience marginalization and discrimination. They are the product of citizen organization in response to the need to exercise the right to have their own voice, to share it and to have it recognized in a regional context where media is controlled by large monopolies that reinforce systems of inequality and discrimination.

Community radio stations counteract hegemonic narratives of political and economic powers. They have supported, accompanied and analyzed diverse social processes - students, literacy, the fight against extractive projects, education for peace, the rescue of the cultures and languages of the peoples, and

RADIO COMUNITARIAS
VOCES POR LA PLURALIDAD

MUJERES CRUZANDO LA LÍNEA

MARÍA EUGENIA CHÁVEZ
Integrante de la Mesa Nacional de AMARC

DAYSÍ FLORES
Coordinadora Regional de Vinculación y cooperación JASS

IRINA VÁZQUEZ
Profesora de la Fac. de Ciencias Políticas de la UNAM

Conduce: Orfe Castillo

21.01.2022
VIERNES 4 PM
106.1 FM

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diverse indigenous and popular resistances.

UNESCO pointed out that in Mexico, the 2013 telecommunications and broadcasting reform facilitated the incorporation of new agents and new voices to the radio scene in Mexico. However, there are significant barriers not only for access, but also for the subsistence, promotion and successful development of these media. An important indicator of this is that in five years 219 non-commercial concessions were granted, of which only 46 are community radio stations and 5 are indigenous. In total, there are 140 community radio stations with concessions and 18 indigenous radio stations, a figure that contrasts with the more than 1,500 frequencies for commercial use that exist in our country.

In Mexico, some of the oldest community radio stations are Radio Huayacocotla and Radio Teocelo in Veracruz, with more than 40 years of existence. In Honduras, Radio Progreso has been transmitting for more than 60 years.

The World Association of Community Radio Broadcasters in Mexico (AMARC) founded in 1992 is made up of more than 62 community and indigenous radio stations. AMARC seeks exchange, coordination, cooperation and advisory services for community



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*Women Across the
Line_Community Radio*

radio stations, building an alternative vision of communication that critically proposes the use of the media and the dissemination of plural, diverse and gender-sensitive content.

With the emergence of new technologies, the predominance of images

over words and general brief messages, community radio stations struggle to exist and keep broadcasting. The realm of public discussion needs these plural voices, languages and realities that find no place in the commercial media.

@CHINGONASOUND, WOMEN AT THE CONTROLS

03/09/2021

GUESTS:

Zaydé Castañeda
@sonoramulata

Jimena Galván
aka Luna Negra

With this phrase begins a session, a space, a jam, a get-together, a date with @chingona sound, a group of women, a collective, a crew, that defies the urban space by taking its streets. They reorder priorities—instead of cars, people; instead of hopelessness, dance; instead of impunity, the sound system, the collective. They work in a “crew”, which literally means a crew, a herd, that seeks and builds new territories and new voices.

Chingona Sound was born seeking to reduce the gap of inequality and discrimination, costs and portrayal of female bodies in the music business. It seeks to be a feminist network to work and share experiences on issues of audio and music, and support and promote the presence of women in the world of sound systems.

The *sound system* is a group of enthusiasts, producers and DJs. Their history goes back to Jamaica in the fifties, transmitting genres such as rocksteady, reggae and dub in huge sound systems that traveled in vans generating the party anywhere on the road, at any time, and it also refers to the sound systems for free parties or raves. Like the Mexican *sonideros*, they take to the streets and party in the suburbs, in the forgotten corners of the city, transmitting the sound of urban resistance.



Through its incursion in and from those symbolic spaces, chingona-sound disrupts, questions, names, details, reconstructs and disputes a place in that musical and cultural street scene, opening up opportunities for other women in a territory that has denied them, recovering an immense genealogy of contributions, proposals and women's work.

And they recall the groundbreakers in the field. Guadalupe Reyes Salazar “La socia”, pioneer of the *sonidero* movement, originally from the neighborhood of Tepito in Mexico City in the 60's. The Jamaican women who formed The Soulettes, I Threes and The Wailers, among whom were Rita Marley, Marcia Griffiths, Judy Mowatt and Cherry Smith and many others.

As chingonasound, the rappers, djs, mcs, through the feminist sound system use their work and their way of meeting and summoning to dance and music to recover traditions, art forms and diverse knowledge from the social resistances of the popular black, indigenous, rural, urban neighborhoods. Their tools are graffiti, graphic design, engineering, mixing sounds and rhythms, such as hip-hop, soul, cumbia, salsa, high energy and reggaeton, among others.

Today we talk to Zaydé Castañeda and Jimena Galván, whose A.K.A.s are Sonora Mulata and Luna Negra,



Listen the full show:

*Mujeres Cruzando
la Línea_Chingonas
Sound-Ellas a los
controles*

members of Chingona Sound. Aka is the abbreviation of the English phrase "Also Known As", and it is the alias or nickname of rappers, another important influence on this scene.

We invite you to get to know this sound training platform, this feminist genealogy that weaves links,

networks and community to make cities into welcoming spaces for people in their diversity, free of violence and discrimination, particularly towards women and feminized bodies, sharing the political history of women, past and present, alive, close, vibrant and danceable.

WOMEN'S INTERSECTIONAL STRUGGLES

11/03/2022/

GUESTS:

Aleida Vázquez Cisneros, Colectivo de Mujeres Afromexicanas en Movimiento.

Wilma Esquivel Pat, Mayan activist, Centro Comunitario U kúuchil k Ch'i'ibalo'on

Pilar Muriedas, Consortium for Parliamentary Dialogue and Equity

MUSIC:

Why We Sing, Karla Lara

This year, 2022, women took to the streets again in massive mobilizations, after the confinement and paralysis of social life that came upon us with the COVID 19 pandemic. In Mexico, tens of thousands of women marched in the country's capital and in cities and towns in all states. They demonstrated against violence against women, in particular against the femicides that have not diminished in Mexico. They demanded their rights and demanded a non-patriarchal society.

Despite the unity and strength shown on this date, it would be a mistake to speak of The Feminist Movement. March 8 showed, as never before, the enormous and rich diversity that exists in women's movements. In the face of an official discourse that has tried to portray feminism as if it were a homogeneous block of white middle-class women, and part of "conservative" forces, what we saw in the streets this year was a diverse women's movements, with radical demands, unafraid to demand the right to live lives free of violence and enjoy full human development being who they are, from their multiple identities of race, ethnicity, age, culture and sexual orientation. While the dominant discourse seeks to make these expressions invisible, thousands of people take it upon themselves on March 8 - and every day - to celebrate them.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 11.03.2022

MUJERES CRUZANDO LA LÍNEA

LAS LUCHAS DE LAS MUJERES DESDE LA DIVERSIDAD

ALEIDA VÁZQUEZ CISNEROS
Colectiva de Mujeres Afromexicanas en Movimiento (COMAFRO)

WILMA ESQUIVEL PAT
Centro Comunitario U kúuchil k Ch'i'ibalo'on

PILAR MURIEDAS
Consortio para el Diálogo Parlamentario y la Equidad CIDEH y Gaseca

MÚSICA EN MOVIMIENTO:
KARLA LARA
"POR QUÉ CANTAMOS"

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

It is important to know and make known the wide range of issues and forms of struggles that exist within the shared goal of women's emancipation. Some call themselves feminists, others do not—their struggles for equality as women are intertwined with other struggles that are essential to their individual and communal survival, such as the struggle for land and territory and the anti-racist struggle. Aleida Vázquez, an Afro-Mexican leader, tells us, "Both I and many of my sisters and compañeras in the anti-racist struggle of the Afro-Mexican people do not call ourselves feminists." She explains, "The struggle of Afro-Mexican women is a struggle from the ancestral Afro-descendant resistances of women and men who were forcibly brought from the African continent more than 500 years ago from their territories. It is an anti-patriarchal struggle, an anti-racist struggle and an inclusive struggle." She points out that the March 8 activities in the Afro-descendant communities in Guerrero serve to make these processes visible with an anti-racist perspective.

For Wilma Esquivel Pat, a young Mayan feminist from the Yucatan Peninsula, Mexico, the women's struggle is part of the indigenous struggle in defense of territory. "We work from the collectives to talk about patriarchy in the communities, among the peoples who are defending the land



Listen the full show:

*Women Crossing The
Line_Women's Struggle
From Diversity*

and territory because we know that the collective struggle exists, but what happens within the struggle itself? We still have to talk more about patriarchy, we still have to talk about these other oppressions"

The challenge is for differences to be recognized and respected, to build strong, intergenerational, anti-racist women's movements committed to justice and Buen Vivir (Well Living) for all our communities.

ABORTION RIGHTS: LESSONS FOR THE U.S. FROM THE SOUTH

05/08/2022

GUESTS:

Nitza Segui Albino, Latinas en Poder (Washington, USA).

Vanessa Jiménez Rubalcava, Voices of Women in Action (Monterrey, Mexico)

Pilar Muriedas, Consortium for Dialogue, Oaxaca, Mexico.

On July 26, 2022, the U.S. Supreme Court officially issued its decision to override the constitutional right to abortion as the law of the land. One month after overturning *Roe v. Wade*, which guaranteed the right to abortion since 1973, states can now impose outright bans on abortion. Experts such as the Guttmacher Institute say that more than half of the 50 states have mechanisms in place to criminalize abortion since the Court's decision.

While the ruling of the court - composed of a conservative majority - was not a surprise, it has been a blow not only to women in the US, where for nearly 50 years the right to terminate a pregnancy was exercised with the support of the public health system, but also throughout the region. It is impossible to calculate the impact on the lives of U.S. women of this serious setback to their rights.



It seems now that the roles have been reversed. In Mexico after years of being illegal, abortion is a right recognized by the Supreme Court of Justice, while the U.S. returns to the obscurantism of forced maternity and the resurgence of patriarchy. Why does this decision matter for Mexico and the rest of Latin America? What are feminist and women's movements in the South doing to avoid setbacks and continue advancing the pending agenda of sexual and reproductive rights? And how can they strengthen ties and solidarity to ensure that all women can fully exercise their rights?

These are the challenges presented in a context of advances and setbacks, with the strengthening of conservative forces and religious fundamentalisms, on the one hand, and also of the capacity for women's mass mobilization across borders in defense of their rights.



Listen the full show:

Women Crossing the Line-Abortion Rights-Lessons for the U.S. from the South

WOMEN HUMAN RIGHTS DEFENDERS IN THE FACE OF NEW CHALLENGES

date 09/23/2022

GUESTS:

Marusia Lopez Cruz, Co-Director, Mesoamerican Women Human Rights Defenders Initiative.

Aurora De la Riva, Co-Director, National Network of Women Human Rights Defenders Mexico

More than a decade since their founding and after two years of pandemic, the networks of women human rights defenders (WHRD) finally came together to share experiences and talk about the current context and the challenges they face. COVID 19 and confinement presented major obstacles to carrying out their work. Isolation, the additional burden of care work and economic precariousness affected all of them, while the violation of rights continued, and in many cases increased, with the expansion of transnational corporations into indigenous and peasant territories, the increase in social and domestic violence, advances by organized crime, and restrictions on freedom of expression.

All this combined with the violence women face daily for defending rights in an unequal capitalist system, controlled by very powerful interests

that want it all. The networks have developed a system for registering threats and attacks against women defenders that, although it cannot capture all the aggressions, manages to measure the crisis of violence against them. The Mexican network is made up of 309 women defenders. In 2022, women defenders in the country suffered 1,589 aggressions against 365 defenders, including defamation in the networks, threats, disappearance and murder.

In hostile contexts where they face multiple forms of violence, as they say: "Our Networks save lives". WHRDs support each other by sharing experiences; offering accompaniment and services to WHRDs in situations of risk, threats or attacks; raising their voices and making them more visible in society; and offering tools for personal and collective self-care.



Listen the full show:

Women Crossing The Line_Women Human Rights Defenders_New Challenges

THE EXTREME RIGHT AND THE OFFENSIVE AGAINST GENDER

10/02/2023

GUESTS:

Sonia Correa,
Observatory of
Sexuality and
Politics, Brazil.

Aidé García,
Catholics for the
Right to Decide,
Mexico

MUSIC:

Rise Up,
Ayanna Witter-
Johnson

The images of the assault on the headquarters of the three branches of government by the Bolsonaro far-right in Brazil have traveled around the world. It was an attack against democracy and peace that, although thwarted by Lula's government, left a strong impact on society. It was also a warning for the continent and the world about the power of the far-right, its global coordination, and its profoundly violent and anti-democratic character.

Anti-gender policies are a fundamental part of the construction of this contemporary far-right. The forces of the far right - composed of sectors of the Catholic Church, evangelicals, conservative politicians and business - are mobilized with an anti-feminist agenda to reverse the gains in women's rights of recent decades.

To advance, conservatives erected a concept they call "gender ideology" to attack emancipatory feminisms. As the Catalan Dolors Comas d'Argemir explains, "They use the feminist vocabulary itself to criticize the difference between sex and gender and the idea that the ways of being a man and a woman are a social construction and not the result of biology. They also criticize that there can be diverse sexual orientations and consider homosexuality or transsexuality to be an aberration.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

10.02.2023

MUJERES CRUZANDO LA LÍNEA

LA ULTRADERECHA Y LA OFENSIVA CONTRA GÉNERO

SONIA CORREA
Observatorio de Sexualidad y Política, Brasil

AIDÉ GARCÍA
Católicos por el Derecho a Decidir, México

MÚSICA DE MOVIMIENTO "RISE UP" AYANNA WITTER-JOHNSON

VIERNES 4:00 PM
106.1 FM - CDMX

VIOLETA RADIO
WWW.VIOLETARADIO.ORG

tion. They argue that all this alters the irreducible biological character and constitutes a frontal attack on the traditional family (heterosexual, procreation-oriented and with clear roles for men and women)."

By misrepresenting feminist theory and practice, they construct narratives based on prejudices that seek to reduce horizons of personal development to the sex of the person at birth and reinforce traditional patriarchal gender roles. They seek to strip all human rights from individuals and groups of sexual diversities, misrepresenting and denying their legitimate demands for the right to free human development without discrimination, through stigma, fear and hatred.

In Mexico, the far-right is focusing its efforts on reestablishing the criminalization of abortion, declared unconstitutional by the Supreme Court as a result of years of struggle by women in the country. In Brazil, they seek to continue imposing their traditional role on women by repressing their freedoms, taking away their right to personal development and prohibiting sexual diversity.

For feminist movements, it is urgent to map these forces in our countries and understand their ideologies, narratives and ways of organizing. Brazil and Mexico are two countries



Listen the full show:

*Women Crossing the
Line_The Far Right and
the Offensive Against
Gender*

where their efforts are currently concentrated. It's time to counter this offensive through critical thinking, research, education and community organizing, to preserve the gains and move forward on the road to emancipation and equality without discrimination.

LIBERATION THEOLOGY, SOCIAL MOVEMENTS AND FEMINISM.

04/16/2021/

GUESTS:

Sandra Morán,
Guatemala

**Alejandra
Burgos,** El
Salvador

Marilú Rojas,
Mexico

Social movements in Latin America have been undeniably influenced by liberation theology. This critical thinking and preferential action for the poor and oppressed of the world was born after the Second World War and had great prominence in our region in the 60's, in light of the widespread social transformations driven by the revolutionary and social movements of the time.

Liberation theology is a reformulation of the Christian faith from the humanist social sciences that offers an economic critique of capitalism, church structures and dictatorships. It questions the status quo, and places at the center the presence of justice and human dignity in people's concrete reality, and the struggles of the oppressed in the world and in grassroots communities, in their struggles for human rights and resistance.

Since the Second Vatican Council and the 1968 Medellín Conference, this force in the church has demanded structural changes to put an end to inequality, which they consider as not natural, not acceptable and generated by social structures. They socially and morally repudiate capitalism as an unjust system and a structural sin. They affirm the use of Marxism as a socio-analytical tool to understand the causes of poverty. They act on the preferential

option for the poor and in solidarity with those who struggle for their liberation.

Francois Houtart, Belgian theologian and Marxist sociologist, points out that capitalism must be condemned not only in its abuses, but also in its logic of construction of the economy that generates social classes that we must condemn. This is a fundamental difference between the social doctrine of the classical church and liberation theology.

In the 1980s, liberation theology was strongly repressed by the dictatorial political power and the Vatican in our continent. In Chile, Argentina, Colombia, Brazil, El Salvador, Guatemala, Nicaragua, the repression involved the murder, torture, sexual violence, imprisonment, disappearance and displacement of thousands of people, organizations and movements, especially in Central America.

Its promoters and theoreticians include Gustavo Gutiérrez from Peru; Rubem Alves, Hugo Assman and Leonardo Boff from Brazil; Camilo Torres in Colombia; Jon Sobrino and Oscar Romero from El Salvador; Ernesto and Fernando Cardenal in Nicaragua, Enrique Dussel and Samuel Ruiz, in Mexico, among others, and its influence has been decisive in libertarian thought such as the popular education of Paulo Freire and

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

16.04.2021

MUJERES CRUZANDO LA LÍNEA

TEOLOGÍA DE LA LIBERACIÓN, MOVIMIENTOS SOCIALES Y FEMINISMO

Panelistas:

- Sandra Morán (Guatemala)
- Alejandra Burgos (El Salvador)
- Marilú Rojas (México)

Conducida por: Orfe Castillo

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM



Listen the full show:

*Women Crossing the
Line_Theology*

the Social Psychology of liberation of Ignacio Martín Baró.

But liberation theology is the expression at the level of ideas of a great social movement that involves sectors of the church, lay movements, popular pastoral groups, movements of workers and peasants, women and neighbors, and has encompassed the formation and committed activism of entire communities in our region.

Liberation theology is central to explain the rise of popular governments in Latin America and the defense of human rights, which manifests the aspiration not only of raising awareness of the oppressed, but also of their social and political protagonism.

In this path of critical and historical thought, women and feminists have raised questions about their own exclusion, their emancipation and the

recognition of other identities and discriminated social subjects. Some names to highlight: Marilú Rojas, Gabriela Juárez and Elsa Tamés in Mexico; Ivone Gebara, Silvia Regina de Lima Silva and Nancy Cardoso in Brazil; Margarita Sánchez in Puerto Rico; Catalina Arias in Chile; Gabriela Guerreros and Marcella Althaus in Argentina; Sofia Chiapana in Bolivia; María López Vigil in Nicaragua; Cristina Conti in Uruguay and Teresa Forcades and Lucía Caram in Catalonia.

These and other feminist theologians from different latitudes and historical moments have focused on poor, black, indigenous, lesbian, migrant and transsexual women in order to analyze their exclusion and the economic system from a gender perspective and through the lens of women's freedom and autonomy of women. As feminist theologian Dorothee Sölle says, to "liberate God from the God of Patriarchy".



**WOMEN
HUMAN RIGHTS DEFENDERS,
LAND AND TERRITORY**



WOMEN HUMAN RIGHTS DEFENDERS LAND AND TERRITORY

JASS Mesoamerica focuses on the protection of women defenders of human rights, particularly land and territory, indigenous rights, and environmental and climate change advocacy. We have allies in community and non-governmental organizations throughout the region working on water, territory, agriculture and ecology from a feminist perspective, in mixed organizations and women's groups.

They defend their territory and their communities against extractivist mega-projects, forced displacement, violence and violations of their rights. Applying ancestral knowledge and appropriate technologies they resist the destruction of the land and discrimination against women, recognizing that the first territory to defend is their bodies, which are also under siege in this capitalist-patriarchal system. Women land defenders face risks in their work against corrupt governments and extractive companies, including criminalization and imprisonment, attacks against them and their families, threats to their organizations and their communities; and even disappearance and assassination.

In *Women Crossing the Line*, we are committed to opening forums to publicize the struggles of these brave women and listen to their voices. The following are the programs we have produced with dozens of women defenders that talk about their work, their demands and their dreams for a better life and a better world.

WOMEN AGAINST EXTRACTIVE INDUSTRIES

09/04/2021

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 02.04.2021

MUJERES CRUZANDO LA LÍNEA

MUJERES CONTRA LAS INDUSTRIAS EXTRACTIVAS

Invitadas:

Ana María García Arreola
EDUCA - Oaxaca, México

Dalila Vasquez
Comunidad La Laguna, Santo Domingo Suchitepequez, Guatemala

Con la participación de Patricia Ardón, JASS

Música en Movimiento:
Mrs. Perriot & Mrs. Middleton / Belize

Conduce:
Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

GUESTS:

Dalila Vasquez,
JASS, Santo Domingo Suchitepequez Community, Guatemala.

Ana María García Arreola, EDUCA, Oaxaca, Mexico

Patricia Ardón, Regional Director, JASS Mesoamerica, Mexico

MUSIC:

Belize,
Mrs. Perriot & Mrs. Middleton,

Extractivism is an economic model that consists of large-scale projects to strip and sell natural resources. It includes mining, oil, monoculture, energy and tourism megaprojects, among others. It is generally carried out by companies established by national and international private sector investors.

The International Resource Panel notes that this type of extraction has tripled in the last 50 years and has accelerated even more since 2000. In Mexico, for example, there are more than 25,000 mining concessions in force, covering 21 million hectares.

Extractive industries transform the landscape and land use, pollute water and air, dispossess communities of their lands, territories and resources that are essential to sustain community life. They provoke multiple forms of violence, including social division and conflict, state repression, attacks by companies and their private security personnel, violence against women, and the breakdown of the social fabric.

Victoria Tauli-Corpuz, the former Special Rapporteur on the rights of indigenous peoples, stated that "extractive activities within the lands and territories of indigenous peoples, carried out without adequate consultation or consent, are the

main source of serious violations of their human rights, including violence, criminalization and forced displacement".

This form of exploitation focuses on converting natural goods into profit-generating products for corporations. Air, water, land, minerals, oil, forests, biodiversity and even ancestral knowledge all are, according to this logic, sources for making money in the short term, without thinking about immediate and long-term impacts. Most of these projects are installed in indigenous peoples' and peasants' territories, where the commons are used for the collective good. The effort to privatize the benefits for the few outsiders causes conflict in the communities and often leads to violence.

Extractive projects are disguised as "development", despite the fact that reports, testimonies from affected communities and numerous studies conclude that they do not generate decent or stable employment, nor do they create significant benefits for the communities or the national economies. They are also one of the main causes of assassinations and attacks on human rights defenders.

Recent research on the extractivist model and its sources of financing, carried out by a consortium of feminist organizations, highlights several



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*Women Crossing the
Line_Extractivism*

basic elements of the model. First, the colonial past of our countries is the basis for the imposition of this type of dispossession. It follows the pattern of plundering the countries of the South for the enrichment of the elites of the North, and takes advantage of national political systems that have not ceased to reproduce the unjust power structures of patriarchal colonialism. However, resistance against colonialism also has continued for centuries.

Second, in the countries most open to extractivism, governments play a key role in permitting abuses, and repressing and criminalizing opposition. The armed forces and militarized police also constitute an armed actor in protecting the interests of extractive projects by attacking defenders, activists and communities. In many cases—as often seen in our Mesoamerican countries—there are links between organized crime, companies and governments that increase the risk and difficulty of opposing

these projects. Violence is a tool and a strategy for the expansion of extractivism, both state and corporate violence, as well as gender violence that seeks to neutralize resistance that is often led and sustained by women.

Extractivism constitutes a threat to life and the planet. Throughout the region people have mobilized to oppose harmful projects. They have achieved the cancellation of major extractive projects in Costa Rica, Panama and El Salvador.

At this moment, David Castillo, former manager of the Honduran hydroelectric company DESA is on trial for his role in the murder of Berta Cáceres, a prominent indigenous leader against extractivism in the Lenca territory and internationally. We, together with organizations around the world, demand justice for Berta, and honor the defenders who follow her example and her steps in the defense of land and territory.

EARTH DAY: WOMEN DEFENDERS OF LAND AND TERRITORY

23/04/2021/

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 23.04.2021

MUJERES CRUZANDO LA LÍNEA

DÍA DE LA TIERRA: EL PAPEL DE LAS DEFENSORAS DE TIERRA Y TERRITORIO

Invitadas:

- Nora María Vargas Contreras
Equipo Mujeres en Acción Solidaria, Michoacán, México
- Laura Zúñiga Cáceres
Consejo Cívico de Organizaciones Populares e Indígenas (COPINH), Honduras

Música en Movimiento: Las Hermanas García

Conduce: Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

GUESTS:

Nora María Vargas Contreras,

Equipo Mujeres en Acción Solidaria (EMAS).

Laura Zúñiga Cáceres, Consejo Cívico de Organizaciones Populares e Indígenas de Honduras (COPINH)-Civic Council of Popular and Indigenous Organizations of Honduras (COPINH)

MUSIC:

The García Sisters

The first "Earth Day" mobilization took place on April 22, 1970, when some 20 million Americans demonstrated for new environmental laws and the creation of an agency dedicated to protecting the environment.

This date marked the beginning of a new environmental movement that sparked protests around the world against a predatory system. Scientific studies were already showing the permanent damage resulting from savage capitalism and its concept of the planet as an economic resource to be exploited to the maximum. The contemporary resistance of indigenous peoples, youth, feminists and the new environmental movements emerged in this context.

Earth Day was conceived as a time to recognize and celebrate our relationship with the earth, and to reaffirm our commitment to the environment, the earth and the environment around us. It was taken up by the United Nations as International Mother Earth Day, with the same date. In years past, political and business leaders met at World Summits to announce new commitments, launch speeches full of stern warnings and good intentions, without acknowledging the myriad ways in which they themselves are a part of the problem.

Today in *Women Crossing the Line* we will approach the issue of Earth protection from another perspective: the perspective of women defenders. They are the ones—not exclusively, but massively—who day after day put their energies, their bodies and the collective power of their organizations on the line against the machinery of environmental destruction.

They confront extractivist projects such as mining, monoculture, hydroelectric dams and oil extraction. They defend their lands against the invasion of polluting and exploitative companies. They oppose not only the projects, but the whole system that tries to take control of their lands, resources, bodies and lives.

They are also the ones who, day after day, build alternatives, recovering and adapting the ancestral practices of their rural and indigenous communities, applying appropriate scientific knowledge, and strengthening the social fabric damaged by migration, poverty, conflict and now the health crisis.

Women defenders face the risks of opposing large extractive companies. JASS' mappings of extractivist projects and the role of women in such resistance in Honduras and Guatemala document hundreds of projects that have caused environmental damage, displacement and



Listen the full show:

*Women Crossing the
Line_Earth Day/*

social conflict in indigenous and peasant territories. According to the latest Global Witness report, Latin America is the most dangerous region for defending land, and Mexico is the fourth country in the world with the most murders of defenders, with 150 between 2015 and 2019, while in Honduras 14 defenders were killed in 2019, making it the most dangerous country per capita, and in Guatemala there were 14. They also face criminalization, persecution, and constant attacks.

The Escazú Agreement, which comes into force this week, signed by the governments of Mexico and Guatemala and rejected by the Honduran government, formalizes the need to protect people who defend the Earth. It obliges member

states to prevent and investigate attacks against those who protect and defend environmental rights. It also makes explicit that States must make reparations to victims of violence occurring during the repression of peaceful resistance demonstrations against development projects.

Every day, women defenders of land and territory carry out struggles that are not reported on the front pages, that do not receive millions of dollars or public recognition, despite the fact that their work is vital for the future of humanity. On the occasion of Earth Day, it is urgent to recognize and value the work of women defenders, and to stand in solidarity with their struggles.

COLLECTIVE PROTECTION FOR WOMEN HUMAN RIGHTS DEFENDERS

05/21/2021

GUESTS:

Lolita Chávez Ixcaquic,
Defensora K'iche,
Guatemala

Marusia López Cruz,
Mesoamerican
Initiative of
Women Human
Rights Defenders,
Guatemala.

Mafel Macalanda,
Women Human
Rights Defender,
Philippines

Nonhle Mbuthuma,
South African
Women Human
Rights Defender

MUSIC:

Las Hermanas
Ferrin

The protection of human rights defenders is at the center of the international human rights agenda, not because it's fashionable, but because human rights defenders are being killed every day. In countries such as Colombia, the Philippines, and Mexico, communities and individuals who oppose projects for the destruction and exploitation of natural resources, or who defend their right to live a dignified life in their own territory, face permanent violence from transnational corporations and state forces. They work in high-risk environments, and when they defend their rights and their territories, they are also defending the rights and the viability of life of the entire population.

In this context, protection becomes an urgent necessity, to safeguard the lives of defenders and to block the strategy used to dismantle social movements by intimidating and assassinating their most visible leaders. Years ago, the demands and charges by human rights activists forced many governments to adopt state protection mechanisms, to bring to justice cases of attacks against human rights defenders and to provide protection measures for threatened individuals. These commitments have not been fully implemented and—judging by the rise in attacks against human rights defenders—have not worked. What more

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 21.05.2021

MUJERES CRUZANDO LA LÍNEA

LA PROTECCIÓN COLECTIVA PARA DEFENSORAS

Aura Lolita Chávez Ixcaquic | Marusia López Cruz | Mafel Macalanda | Nonhle Mbuthuma

MÚSICA EN MOVIMIENTO: LAS HERMANAS FERRIN

Conduce: Laura Carlson

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

should a society do to demonstrate a real commitment to the defense of defenders?

As always, the answers are coming from below. Rural and indigenous communities on the front lines of the struggle against land grabs and depredation are developing collective protection strategies that combine ancestral practices with innovative ways of monitoring resource use and fighting for sustainability practices.

At the organizational level, the pillar of protection is building collective power and applying the principles of the right to self-determination, real democracy and *buen vivir*. When international and ethical principles are respected, such as prior, free and informed consultation; and the regulation and use of resources for the common good, conflict is less likely to occur. The integration of the commitment to gender equality and non-violence, not as something secondary but as fundamental in the construction of a just and sustainable world, is based on indigenous worldviews of the balance of humanity as only one part of a whole, of reciprocity, and of protection of the entire web of life.

Recovering the lessons learned from years of collective protection work in indigenous and rural communities, especially in the Meso-



Listen the full show:

*Women Crossing
the Line_Collective
Protection for Women
Defenders*

merican region, a few days ago JASS and the Global Human Rights Fund published an article entitled “Collective Protection to Defend Territory, Defense of Territory to Protect Life”. Written by Maya K’iche’ defender Lolita Chávez and Marusia López Cruz, currently co-director of the Mesoamerican Women Human Rights Defenders Initiative, the article reflects the lessons learned by the authors and the communities that are building collective protection on a daily basis. It also includes reflections from a series of regional

meetings entitled “Defending rights in hostile contexts” that took place in JASS Mesoamerica, South Africa and Southeast Asia.

The evolving concept of collective protection challenges and changes the paradigm of individualized protection that has predominated until now. It also creates a broader mandate to strengthen women’s leadership, struggles and organizations to secure the lives of defenders and guarantee human rights.

WOMEN DEFENDERS OF WATER AND LIFE

30/07/2021

GUESTS:

Dominga González Martínez, Nahua defender, Tlanixco MX.

Isabel Matzir, Maya Kaqchikel defender, Guatemala

MUSIC:

En el Río, Amaral

Water is essential for the life of all species, and the blue planet—Earth—has for millennia provided this vital liquid in abundance for most of the human population. In recent decades, two phenomena have converged to create serious risks to access to clean water—depletion and pollution, caused in large part by the neoliberal capitalist model. Privatization, corporate land and water grabs and enormous waste are the hallmarks of this economic model. They clash head on with a model of coexistence and sustainability advocated by many rural and indigenous communities.

According to the United Nations, 2.2 billion people do not have access to safe water. The Sustainable Development Goals set the year 2030 to achieve universal access to water supply services. We are a long way from achieving this, and pro-business government policies are moving us further away from the goal in many places.

In Mexico, and other Mesoamerican countries, people's organizing at the community, regional and national levels has been the answer to addressing the water crisis. The Permanent Peoples' Tribunal in Mexico carried out a diagnosis called "Free trade, violence, impunity and peoples' rights" which yielded alarming results. In testimonies presented

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

30.07.2021

MUJERES CRUZANDO LA LÍNEA

DEFENSORAS DEL AGUA Y DE LA VIDA

MÚSICA EN MOVIMIENTO:
AMARAL ESPARA "EN EL RÍO"

ISABEL MATZIR
Defensora maya Kaqchikel, Guatemala

DOMINGA GONZÁLEZ MARTÍNEZ
Defensora nahua, ex presa política, México

GABRIELA SORTO
Defensora del Río Guapinol y La Montaña, Tecosí, Colón, Honduras

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

from all the states of the Republic, contamination, depletion and diversion of water sources was literally killing families and displacing entire communities. The final sentence of the Tribunal's ruling says: "The most frequently reported assaults on the environment include the destruction of water sources, forests and peasant life, the overexploitation of aquifers and environmental pollution with agrochemicals or transgenic contamination... All these struggles have led to frequent forms of persecution of environmental defenders with arbitrary detentions and even assassinations."

Since then, the crisis has deepened, with the advance of so-called "development" projects. The aggravating effects of climate change, are increasingly evident and disastrous, as seen in the major droughts and floods in Mesoamerican countries, and the Eta and Iota storms, which the International Organization for Migration reports displaced 36 percent of the population of two departments in northern Guatemala—Alta Verapaz and Huehuetenango.

Local and regional organizations in Mexico coordinated together in the national organization *Agua para todos y todas, agua para la vida (Water for All, Water for Life)*. In 2012, Congress reformed the constitution to recognize the human right to



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*Women Crossing the
Line_Defenders of
Water and Life*

water and demand a new general water law. In a participatory process, researchers, organizations and peoples joined forces to build proposals and reach consensus. Now they are waiting for approval in Congress, requesting an extraordinary period of sessions to comply with the mandate of the Constitution and the expectations of the citizens.

The defense of water is one of the most dangerous activities for women human rights defenders, as part of the defense of land and territory. Murder, physical and verbal attacks, espionage and criminalization are common tactics used by extractive companies of hydroelectric dams, monocultures, mining and others that suck up huge amounts of water to the detriment of the lives of the

people. They rely on the complicity of governments and justice systems that practically guarantee them impunity.

In this context, the women water defenders who lead these struggles are constantly in danger. Today's three guests, from Mexico, Guatemala and Honduras, have personally suffered imprisonment of them and their families, attacks and persecution. Their struggles, and the struggles of thousands of courageous women around the world, are critical to a future in which later generations can enjoy the beauty and health that comes from water, from the springs, rivers, lakes, oceans and all the wonderful forms of water that nature provides.

BEING A MAYAN WOMAN, BEING A ME'PHAA WOMAN": INTERNATIONAL DAY OF THE WORLD'S INDIGENOUS PEOPLES

06/08/2021

GUESTS:

Felicitas Martínez Solano, National Coordinator of Indigenous Women, Mexico.

Rosa Chávez, Coord., Guatemala, JASS Mesoamerica

On August 9 we commemorate the International Day of the World's Indigenous Peoples, and in this framework, we remember Martha Sánchez Néstor, an indigenous woman, feminist, Amuzga, ñomndaa, from Xochistlahuaca, Guerrero, who was taken from us by the pandemic on July 30. She continues to be a fundamental reference in the struggle of indigenous women in the Mesoamerican region.

Martha and countless indigenous women, many of whose names we will never know, have sustained a struggle to exist for at least 500 years. This resistance is against governments and societies that have marginalized, impoverished, excluded, discriminated and exploited their peoples and have subjected them to contempt and devastation of their territories in multiple ways.

Numerous national and international investigations show that indigenous peoples, and particularly women, face much higher levels of discrimination and violence. For example, one out of every three indigenous women is raped in her lifetime; they have higher rates of maternal mortality, teenage pregnancy and sexually transmitted diseases; and they face serious difficulties or an explicit denial of their right to land tenure, political participation, among other rights.



The Zapatista Army of National Liberation placed the issues of marginalization, racism and abandonment in which indigenous peoples live and survive in the center of Mexican society's concerns. Comandanta Esther, in a historic speech in the Chamber of Deputies in 2001, expressed "We want our way of dressing, of speaking, of governing, of organizing, of praying, of healing, our way of working in collectives, of respecting the land and of understanding life—that it is nature and that we are part of it—, to be recognized".

These demands continue to be present in peoples' struggles, and are increasingly relevant and recognized in the face of the clear failure of a global economic model that devastates nature and indigenous territories and puts the human community and the entire planet at risk, to the benefit of economic accumulation over the preservation of life.

The commemoration of the International Day of Indigenous Peoples stems from the struggle of indigenous peoples for the recognition of their identities, their way of life and the defense of their territories. The international community has admitted that special measures are needed to protect their rights and maintain their cultures and ways of life, and the commemoration is an invitation to remember that indige-



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*Women Crossing the
Line_Being a Mayan
Woman-Being a
Me'Phaa Woman*

nous peoples are heirs to a wide diversity of cultural practices, social traits, traditions, values, languages and worldviews.

Indigenous women, in all their diversity in Mesoamerica and in the world, share centuries of discrimination and racism. They are central political actors in the movements in defense of territories and self-determination of peasant and native peoples, but they are not a homogeneous group. Recognizing their diversity, their struggles, their territories, their ways of naming and dreaming different worlds is fundamental to recognize

and value them. It's also an opportunity to enjoy their voices and enrich ourselves through them.

In *Women Crossing the Line* we will have the opportunity to listen to the voices and stories of two native women, a Mayan woman from Guatemala, Rosa Chavez; and Felicitas Martinez, a Me'phaa woman from Mexico, who with their struggles have contributed to the advancement of the rights of indigenous peoples from the construction of justice, sexual and reproductive rights, cultural management, performance, poetry and popular education.

WOMEN FEED THE WORLD

22/10/2021

GUESTS:

Evangelina Robles Gonzalez,
Collective for
Autonomy,
Jalisco.

Martha Godinez,
Alianza Política,
Women's Sector

MUSIC:

El Campesino,
Las Hermanas
García

October 19 was proclaimed World Food Day in 1979 by the Food and Agriculture Organization of the United Nations, FAO. For years this day has been renamed by the people as the International Day for Food Sovereignty, to highlight the struggle to build a different model of food production, health and identities and histories.

This new model that confronts the capitalist model of large scale production and unequal distribution of food is not really new. It is ancestral, millenary, based on indigenous cosmovisions that point out how to live in harmony with Mother Earth and preserve the "web of life", in which the human being is a part, and not the center or the master.

Studies confirm that women feed the world. Rural women make up a quarter of the world's population: in Latin America there are more than 60 million. Globally, women produce between 60 and 80 percent of the food in developing countries and half of the world's food. It is difficult to have an accurate record because they are not the owners of the land they work and they produce mostly for self-consumption: 57% of rural women produce food for family consumption, while 36% also produce for sale.

According to We Effect, despite being farmers everywhere in the world,

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22.10.2021

MUJERES CRUZANDO LA LÍNEA

LAS MUJERES ALIMENTAN AL MUNDO

EVANGELINA ROBLES GONZÁLEZ
Abogada del Colectivo por la Autonomía, Jalisco

MARtha LIDIA GODÍNEZ
Miranda, Alianza Política Sector de Mujeres

MÚSICA EN MOVIMIENTO:
LAS HERMANAS GARCÍA
"EL CAMPESINO"

TODOS LOS VIERNES DE 4:00 A 5:00 PM

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Laura Carlsen

only 15% of people who own agricultural land are women. And although agribusiness boasts of its large tracts of land and high yields, small-scale farmers—with less than two hectares—produce one-third of the world's food.

The pandemic has aggravated the crisis of access to food globally because in the capitalist model food is a commodity and those who can't buy don't eat. In addition, mobility restrictions due to confinement have reduced access to external inputs for agriculture and food imports. In 2020, approximately 2.37 billion people did not have adequate access to food, which represents an increase of almost 20% compared to last year. The UN highlights that Rural Women and girls have been disproportionately affected by food insecurity.

The response has been a boom in production for self-consumption and projects towards food sovereignty, such as planting small family vegetable gardens and the formation of community cooperatives, most of them formed by women. In this task, the multiple roles of women as caregivers, cooks, healers, guardians and mothers are intertwined. In the face of the pandemic and other crises, they have had to find alternative ways to fulfill these roles, and at the same time, they are part of broader efforts of a profound social transformation, which has been going on



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Line_Women Feed the
World.*

since before the pandemic and will surely continue after it.

Says the Alianza Política Sector de Mujeres: "In time of COVID-19, the Guatemalan Mayan communities confirm that food sovereignty gives them effective tools to solve the most urgent food problems, but they go further because it is the way to defend life in the face of predatory capitalism of human and natural resources."

Communities, with women at the forefront, are building new organizational processes and structures in this context. The interviews reveal –based on their own practice – fundamental principles and values, as well as the political stakes and struggles, and some concrete examples of how women are feeding the world in times of crisis and beyond.

WOMEN AGAINST CLIMATE CHANGE

05/11/2021

GUESTS:

Leticia Gutiérrez Lorandi, Dir. General of Environmental Policies and Culture, Mexico City.

Tzinnia Carranza, Advisory Council on Climate Change

Oriana Mayor Chimbipuma, Director, Origins Project, Peru

MUSIC:

La Fortaleza, Teresa Salgueiro

The Conference of the Parties (COP) is a diplomatic meeting held annually to follow up on the United Nations Framework Convention on Climate Change, signed by more than 200 nations. It is an opportunity to reach minimum agreements between countries and take stock of where we are in the struggle for the survival of the planet and the multiple forms of life it sustains, what we need to ensure a viable future and what can be done.

On the first question, the scientific consensus is chilling. The Intergovernmental Panel on Climate Change issued its report of more than 4,000 pages in August, with the participation of 700 scientists and scientists. The UN secretary general described it as "a code red for humanity." It concludes that human activity—basically through the emission of greenhouse gasses—has warmed the planet, causing irreversible damage and at a rate far above the forecasts.

Global warming is already causing disasters and extreme weather events, including hurricanes, heat waves, droughts, tropical storms, heavy rains and floods, cyclones, rising sea levels, loss of glaciers, and warming and acidification of the oceans.

The report concludes that what needs to be done is to curb CO₂

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05.11.2021

MUJERES CRUZANDO LA LÍNEA

MUJERES CONTRA EL CAMBIO CLIMÁTICO

MÚSICA EN MOVIMIENTO:
TERESA SALGUEIRO "LA FORTALEZA"

ADRIANA MAYOR CHUMBIPUMA, Directora Proyecto Origenes, Perú

TZINNIA CARRANZA, Consejo Consultivo de Cambio Climático, México

LETICIA GUTIÉRREZ LORANDI, Directora General de Políticas y Cultura Ambientales, CDMX

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

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emissions and achieve drastic reductions in other gasses as soon as possible. Unfortunately, the gap between the measures needed and the measures agreed by governments at COPs has been abysmal, and this year's COP26 in Glasgow looks set to be no exception, despite some progress so far with declarations on forests and on methane reduction.

A new generation of young activists is pushing for stronger action. Leaders, on the contrary, are well aware that the necessary actions imply a change of the capitalist model and geopolitical order, based on the high value of fossil fuels. There are very powerful political and economic interests that resist any change in this system of global and financial dominance.

Science has long known that "natural" disasters have a gender-differentiated impact and are particularly hard on women. The reasons summarized are: 1) because women are in situations of greater vulnerability due to the patriarchal system of discrimination and oppression and 2) because they are the ones in charge of care work, the negative impacts of disasters generate a greater workload and more obstacles to carry them out.

The agenda of public and private aid programs generally does not



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Climate Change*

take this aspect into account. There are not enough measures or public policies aimed at counteracting the inequalities that deepen in the context of disasters related to climate change. The greater vulnerability of women is the main factor in the fact that, according to a UNDP study, women account for more than 60% of those who have died as a result of extreme weather events in the last 20 years. Also, as agricultural producers, they have to face the ravages in agriculture caused by changing climatic conditions.

Parallel to what happens or does not happen at the COP, grassroots climate change mitigation, adaptation and prevention efforts are flourishing, all of which point to the systemic change that is needed. Through community projects, sometimes

brought together in regional, national and international networks, another world is being built and imagined.

It is women who create and carry out many of these projects. Capitalism has proposed false technological solutions to the climate crisis in order to leave the system of destruction intact and open new markets with sophisticated technologies that further alter the climate, induced by an anthropocentric vision. These "solutions" aim to maintain and exacerbate, rather than reduce, climate injustices. Women are demanding climate justice solutions that address the crisis with models that promote gender equality and indigenous peoples' values of respecting and caring for the earth as part of the web of life.

THE HISTORIC CASE OF THE ACHI WOMEN

02/25/2022

GUESTS:

Darlee Melissa Gonzalez Vargas, Verapaz, Guatemala.

Gloria Reyes Xitumul, Mayan Lawyer.

MUSIC:

Pueblos
Sara Curruchich feat Lila Downs

Forty years ago, the Achi women suffered a nightmare at the hands of members of the state security forces during the armed conflict in Guatemala. On January 24 of this year, the judges of the Highest Risk Court A found five former self-defense patrol members guilty of crimes against humanity in the form of sexual violence and sentenced them to 30 years in prison. The women were finally able to break the barriers of impunity to achieve justice in their cases.

The case was a long process of recovery of history through testimonies, witnesses and documents. Experts in psychology, anthropology, history, law and other fields, both national and international, participated. In the end, the tribunal believed and affirmed the women's stories told with tears, but also with firmness— it condemned the culprits and also established that the crimes they are accused of occurred as part of a pattern of attacks against the communities by the army and self-defense patrols.

These attacks included the disappearance of a large number of men from the communities of Rabinal Baja Verapaz, where the Achi women are from, and the capture of the women, who were forced into labor and sexual exploitation through multiple forms of violence. The court

recognized the serious damage caused to the society and culture of the Achi ethnic group as a result of the conflict and sexual violence against women, and confirmed that the overarching intention was to eliminate the Mayan population.

The main idea is that sexual violence is seen as an element of genocide, said one of the Mayan lawyers handling the case, Gloria Reyes. In fact, there is also currently a case against the genocide of the Achi people. The sentence against five patrol members includes reparation measures, among which are economic compensation for the five Achi women, the Ministry of Health commits to opening a health center in three Rabinal communities, and also to initiate a program of holistic health care for women, and the government also commits to establishing a women's rights awareness program and to provide scholarships for the daughters and granddaughters of the survivors. They also must produce a documentary on the case, create a mural of recognition, develop a course for the prevention of sexual violence and make a public apology as part of the collective reparation claim that the women have made to benefit their entire community.

Still, this is far from being a closed case. At the trial, two of the women asked the perpetrators to tell them

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MUJERES CRUZANDO LA LÍNEA

EL HISTÓRICO CASO DE LAS MUJERES ACHÍ

DARLEE MELISSA GONZÁLEZ VARGAS
Psicóloga, Rabinal, Baja Verapaz, Guatemala

GLORIA REYES XITUMUL
Abogada, maya Achi

MÚSICA EN MOVIMIENTO:
SARA CURRUCHICH FEAT. LILA DOWNS "PUEBLOS"

Laura Carlsen

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*Women Crossing the
Line_ The Historic Case
of the Achi Women*

where their missing relatives are. Many people have yet to be found and the guilty parties have yet to be investigated and punished for the deaths of those who have been found. The accusation of genocide is also pending.

Despite their achievements, the Achi women say they will not rest. Of the 36 complainants from 10 years ago, 3 have died without having seen

justice, 5 won this case and the rest are fighting for justice in their respective cases. In addition, the lawyers emphasize that the convicted patrol members received orders, so the chain of command must be established and the military officers and commanders at the top must be held accountable. This step is fundamental to point out the nature of the crime of the State.

INDIGENOUS WOMEN LAWYERS

04/02/2022

GUESTS:

Elizabeth Olvera Vasquez,
National Network
of Indigenous
Women Lawyers.

Yuteita Valeria Hoyos Ramos,
National Network
of Indigenous
Women
Attorneys

The situation of inequality and violation of the human rights of indigenous women in Latin America and throughout the world is well known and has been widely documented. Political, economic and social discrimination, dispossession and exploitation of their territories and disregard for their culture are systemic and have generated severe obstacles to the exercise of their individual and collective rights, both within and outside their communities of origin. The problem is deep and complex and is the result of the long historical process of colonization.

The discrimination and racism indigenous women experience intertwines gender, ethnicity and class. In social and community relations they experience forms of discrimination for being women, where their social and family contribution is devalued and they frequently suffer different forms of violence; being indigenous women and being impoverished women, as is the case of the vast majority, aggravates their historical disadvantage, since indigenous peoples in all Mesoamerican countries experience high rates of poverty and marginalization. This scenario has generated a situation that violates their access to civil and political rights, access to justice, their economic, social and cultural rights, and their right to a life free of violence.



The justiciability of human rights is elementary. However, for a long time indigenous peoples, and particularly women, have faced enormous obstacles in gaining access to it. Indigenous justice - named in different ways in different contexts - has been invisibilized and subordinated despite the contributions it can promote from its diverse worldviews towards a justice that includes a community perspective, and in the communities themselves, as in society as a whole, discrimination against women continues to be a fundamental challenge for those who seek to defend their rights and those of other women.

In recent years, there have been advances in the normative frameworks regarding the recognition of women's rights and the collective rights of indigenous peoples, due to the mobilization, organization and generation of proposals from these communities, and also to the efforts of indigenous women lawyers.

Indigenous women have been at the forefront in the defense of their collective rights and strengthening their identity as peoples; they are key actors in the search for justice. Indigenous women have generated diverse spaces of struggle for the self-determination of their peoples and their rights as indigenous women, playing a fundamental role in indigenous social mobilization, in in-



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*Women Crossing the
Line_Indigenous
Advocates*

ternational human rights spaces and to break down barriers and achieve greater access to justice within a system that continues to discriminate against them.

The National Network of Indigenous Women Lawyers is an organizational effort in Mexico that makes visible

the lack of access to justice for indigenous peoples, critically analyzes the traditional normative systems and their own to advance in a justice for women that respects their individual rights, the multicultural character of Mexico and the right to self-determination of their peoples.

WOMEN WATER DEFENDERS: A VITAL STRUGGLE

25/03/2022

GUESTS:

Juana Zúniga,
Guapinol
Environmental
Committee,
Honduras.

**Débora Quiacain
Navichoc,**
Lake Atitlán,
Guatemala

**Brenda
Rodríguez
Herrera,** Mexico

MUSIC:

**River,
IBEY**

In Mesoamerican countries, as throughout the world, women are at the forefront of the struggles for water. The defense of rivers, oceans, lakes, aquifers, springs, watersheds and wells can take many forms, depending on the place and the type of threat faced, but they have in common protecting water sources from the onslaught of extractive industries and other capitalist businesses.

March 22 is World Water Day and for JASS it is an occasion to recognize and honor women water defenders who face serious risks and obstacles in their work. Their defense is much more than a NO to development projects that threaten water quality, quantity and access. For many, it is based on an indigenous cosmivision that opposes the commodification of water and proposes different relationships and methods of conservation in the hands of the same communities that have protected water for millennia.

According to the Alliance of Ancestral Authorities of the Department of Sololá, composed of communities around Lake Atitlán in Guatemala, "Water management based on our communities has a sacred connotation that is respected and is based on a worldview that recognizes it as a living system. Water means life". The alliance holds that water is a living being, a sacred element,



source of life and a collective common good to which all people have a right, without commercial purposes. As Débora Quiacain of Sololá tells us, two projects are currently confronting each other in the protection of Lake Atitlán: one based on the commercialization of water and the other on ancestral conservation and management practices.

In Mexico, the Constitution recognized in Article 4 "the human right to water and sanitation" in 2012, thanks to a national campaign. Still pending—after 10 years—is the approval of a new General Water Law, a citizen's initiative that guarantees this right in law and in practice. The battles for water are multiplying throughout the country and the region, leading to displacement, dispossession, criminalization, persecution and even assassination of water defenders. The serious water crisis in Mexico, as Brenda Rodríguez of the Gender and Environment Network tells us, has a differentiated impact on women, involving many extra hours of work to get water, and care for the sick affected by poor quality water, just to mention a few examples.

Extractive industries such as mining, monoculture, dams and hydroelectric plants are the main threats to water in our countries. The companies are powerful adversaries that count on the support and repressive



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*Women Crossing the
Line-World Water
Day-Women Advocates
Speak Out*

tools of the states. However, in these struggles there have been important triumphs of the people and in particular of organized women. The political prisoners of Guapinol, defenders of rivers and territory in Honduras, are now with their families, after 914 days in jail. Their release was the result of a women-led organizing effort that took hold locally, nationally and internationally, as one of today's guests, Juana Zúniga, explains.

A year ago on *Women Crossing the Line*, Isabel Matzir told the story of the defense of her river in Santa María Cahabón, Alta Verapaz, Guatemala and her struggle for the liberation of her partner Bernardo Caal, a Mayan defender. In this interview Isabel highlighted how difficult and necessary the struggle for the defense of water is and told us:

"Here whoever dares to raise their voice, whoever dares to speak out when it comes to the defense of water or collective rights is immediately persecuted. In this case it has been very difficult because we are at high risk; however, we know that we have to continue the struggle. These stru-

ggles were not initiated by us—there were many ancestors who fought before us. What we have to ensure is that future generations continue with the defense of water, which is directly the defense of life as native peoples...".

Yesterday Bernardo Caal, was released after being unjustly imprisoned for more than 4 years. He thanked his family, social organizations and the international community for accompanying him and pressuring for his release. He thanked especially the women of the communities who organized for his liberty.

In Guapinol, in Cahabón, in Lake Atitlán, in Mexico and in thousands of Mesoamerican communities, the struggle continues. Because it is not only for the release of imprisoned water defenders, or against one project or another. It is a struggle that includes on-the-ground development of solutions to the challenges of access to water, and new visions of how to live with Mother Earth, starting with the vital liquid that runs through her veins—water.

WOMEN IN THE PEASANT STRUGGLE

08/04/2022

GUESTS:

Sofia Garcia,
Zanzekan Tinemi

Wendy Cruz,
Articulación de
Mujeres, Vía
Campesina

MUSIC:

La Sitiera,
Omara
Portuondo

Next week the world commemorates International Day of Peasant Struggle. In many parts of the world there will be events, demonstrations, articles and studies dedicated to farmers and their struggles, especially small-scale family farmers. According to data from the FAO's Committee on World Food Security, the Food and Agriculture Organization of the United Nations, farms of less than one hectare represent 70% of the 600 million farms in the world - it is they who produce the majority, by far, of the food we consume. Within this group of some 475 million producers, women represent at least 40% of the agricultural workforce and more in the countries of the Global South, particularly in our region of Latin America and the Caribbean.

However, these women, who play a fundamental role in sustaining life, face enormous disadvantages and obstacles. Very few public policies effectively support their efforts. They are generally excluded from decision-making that affects their living conditions and food production conditions - in global and national politics and within their own organizations. They have no control over the resources indispensable for their work, since land titles are in men's names, nor inputs for production. The capitalist-patriarchal model depends on them, but excludes them from decision-making and from

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08.04.2022

MUJERES CRUZANDO LA LÍNEA

LAS MUJERES EN LA LUCHA CAMPESINA

SOFÍA GARCÍA
(México)
Zanzekan Tinemi

WENDY CRUZ
(Honduras)
Articulación de Mujeres,
Vía Campesina

MÚSICA EN MOVIMIENTO:
OMARA PORTUONDO
"LA SITIERA"

Laura Carlsen

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the benefits received by the large agricultural corporations, which are increasingly concentrated in productive and financial monopolies.

While they feed our bodies, their own bodies suffer the conditions of the lack of basic needs, violence, the harmful effects of pesticides and pollution, and the scarcity of Mother Earth's elements such as water, land and air. Extractive megaprojects such as monocultures and mining are taking away and contaminating the few natural resources they have.

This year, the world is facing an unprecedented and profound crisis. Climate change is provoking strong heat waves, droughts, crop failures due to "natural disasters" caused by the capitalist exploitation model. This crisis is leading us on a path to a global famine that is already being felt in many parts of the world. The globalized market system, strongly linked to financial speculation, works very well to concentrate profits in a few hands and does not work to ensure food for the most vulnerable sectors.

While the system and states seek false technological solutions that further concentrate power and capital in the hands of large corporations, consumers, again mostly women, are affected by food shortages, poor quality and contamination.



Listen the full show:

*Women Crossing the
Line_Women in the
Peasant Struggle*

Women farmers are central to any solution to the food crisis and climate change, yet they are invisible. In Mexico, more than 15 percent of women work in the fields, and as in other countries, many of them are indigenous women who also face discrimination and language barriers. They are not taken into account by decision-makers and in many cases, feminist movements have not made the necessary effort to join their struggles and integrate their demands into their platforms.

In Mesoamerican countries, peasant women have organized not only as members of mixed organizations at the local, regional and international levels, but also in cooperatives and women's groups. There, they develop alternatives that combine food production with the production and marketing of handicrafts, health programs and traditional medicines, agroecological models and the rescue and implementation of traditional knowledge. They work to vindicate their rights and their capacity, reducing violence against them, confronting machismo in the communities and in the peasant organizations. They come together

to exchange experiences and strengthen each other.

We know that their courageous struggle is the key to the survival of societies and the planet. However, they point out that without a change of model, overthrowing the capitalist and patriarchal system, we cannot face the crises that plague us. Day after day they build alternative models to solve basic needs while simultaneously struggling to radically transform the world we live in.

This International Day of Peasant Struggle should be a time to stand in solidarity with them - not just for a day or a week, but strategically towards a better future. An important step in this process is to listen to their proposals, their demands, their challenges and denunciations in their own voices, and that is why we offer this program of Women Crossing the Line to them—to learn about their struggles and recognize their vital contributions, assuming the great commitment to walk together from our different places and struggles, with concrete actions of solidarity and sorority.

SOCIETY-NATURE RELATIONSHIP FROM A FEMINIST PERSPECTIVE

11/18/2022

GUESTS:

Brenda Rodriguez Herrera, Gender and Environment Network.

Hilda Salazar, Women and Environment

Feminism has raised a critique of the way in which the society-nature relationship has been conceived since its origins, analyzing how the elements that construct women as subaltern have similarities with those that justify the destruction of nature. "Women have been presented as nature to justify their subordination, and the earth has been presented as a woman to justify its use, so we must complexify this relationship to think alternatives," says Alicia Puleo.

Thus, the destruction of the environment and the subordination of women are not isolated facts, but systems, structures, large processes that configure this social system that these configurations call "development".

Some indispensable references for thinking about the relationship of feminism with nature are authors such as Vandana Shiva from India, and Ariel Salleh, Australian, identified as ecofeminists, who consider that women are closer to nature and therefore more inclined to the solution of environmental problems, and that domination is based on the socioeconomic relations of industrial society that has led to the ecological crisis.

Economist Bina Agarwal proposes an alternative framework, feminist environmentalism, which considers

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MUJERES CRUZANDO LA LÍNEA

LA RELACIÓN SOCIEDAD-NATURALEZA DESDE LOS FEMINISMOS

RETRANSMISIÓN

BRENDA RODRIGUEZ HERRERA
Red de Género y Medio Ambiente

HILDA SALAZAR RAMÍREZ
Mujer y Medio Ambiente

Conduce
Orfe Castillo

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that the link between women and the environment is determined by a structure comprising various aspects, including gender, class (caste/race), organization of production, reproduction and income distribution. At the same time, she highlights that the processes of environmental degradation and appropriation of natural resources by a few have specific implications of class, gender and geographic location.

"It is women from rural areas and poor families who are most negatively affected and who have participated most actively in ecological movements. Therefore, 'women' cannot be considered as a unitary category."

Ecofeminism and other streams of analysis focusing on the connections between feminism and nature draw heavily from pacifism, antimilitarism and socialism, and various spiritual traditions. More recently, ecological economics seeks to develop new paradigms that integrate economic, ecological and cultural processes to recover theoretical approaches that integrate the various actors involved in the transformative process of society.

The production of theory and practice from the global south is very broad and includes reflections and actions throughout Latin America,



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*Women Crossing the
Line_Society-Nature
Relationship from
Feminisms.*

from decolonial, community, anti-racist and other feminisms. For example, women in Guatemala speak of an economy for life in which all life is the object of people's action, in which care work is recognized as a task to be performed by men and women, and there is no separation between the private and the public spheres. Both in the home and in public management, there is co-responsibility in caring for the conditions of life and nature.

In all cases, these are feminist analyses centered on collective political action to propose alternative responses to a world in crisis, in the face of which the women of Mesoamerica, the feminisms of the South, and above all the defenders of land and territory, are constructing changes on a daily basis in this complex scenario, recovering their collective ancestry and reciprocity with nature.

To speak of economy for life, they point out, refers to giving value to things and work beyond their monetary value, to their cultural and spiritual value. In this proposal we understand that land, water and other elements of nature are not commodities but part of life itself, so that the economy is not only about production but about the relationship with everything that surrounds us.

The economy must be integral, considering people as one more element of the cycle of life, but without being the center of it. It has to do with general well-being because, if there is no balance between all the elements, we cannot have a good life.

The World March of Women noted in its November 2022 communiqué,

"This year, the annual UN Climate Change Conference will be held in Egypt from November 6-18, 2022. This will be the 27th conference commonly referred to as COP27. We are all approaching a climate catastrophe, but political leaders and big business are too immersed in their competition for resources, markets and geopolitical dominance to take the necessary steps to save our planet. The solution to the climate crisis will not come from those who have caused the crisis. The climate crisis cannot be discussed from a perspective that favors the interests of capital. Capitalists, known for their projects realized through the usurpation of our air, water, land, right to a healthy life and democratic rights, are responsible for the climate crisis. The results of the order of destruction and exploitation that encompasses all spheres of life are evident."

"Our feminist view of the twin issues of climate and environment sees the destruction of nature as part of the very organization of capitalism itself, in its endless pursuit of profit. It is not enough to observe that the impacts of this system are worse for women. Our work is based on the observation that capitalism uses patriarchal structures in its current process of accumulation. Therefore, we do not believe in actions that only aim to reduce the negative impacts of the production system."

"On the contrary, we want to develop our struggle to transform the structures responsible for unequal relations and power struggles, combining the perspectives of class, race, sexuality and gender. This is why we advocate that a feminist approach to climate justice is necessary."

LAS TEJEDORAS, BEAUTY IN DEFENSE OF TERRITORY

Date 11/23/2022

GUESTS:

Eduarda Zaragoza,
Suljaá

Gloria Muñoz,
Desinformémonos

Diana Manzo,
Zapotec Reporter

MUSIC:

Sabor a mí
(*Taste of Me*),
Las Hermanas
García

In their territories, women defenders of land, natural goods and territory not only resist—they create, weave and organize to protect the life they love.

A beautiful expression of this work is found in the production of weavers. In Mexico, as in all of Mesoamerica, this millenary tradition is still alive, passed from generation to generation, from the hands of grandmothers, to mothers, to daughters and also among some male weavers. It is a tradition and an economic activity closely linked to the nature that surrounds them in their indigenous communities. On their looms, they capture their artistic interpretation as a living being immersed in this web of life. Their designs incorporate the flora and fauna of their homes, in bright colors and figures, all seen from the weaver's own subjectivity and identity.

Eduarda Zaragoza, a ñomdaa woman who works on a backstrap loom, says that she puts her culture and her vision into the garment because "we want the people who buy from us to have a part of us".

However, this tradition is under siege by private companies and their accomplices in the government. Through forced displacement and contamination of the land, they are

robbing the weavers of their inspiration and sustenance.

María, a weaver from the Tzotzil community of Acteal explains that in her territory "there are the plants, the worms, the bees and the butterflies in the flowers. We copy from nature. Therefore, if they destroy it, they destroy us."

In this context, weaving is a form of resistance.

"By showing these fish, the fisherfolk and all the marine species in the area in their weavings, these Ikoots women are resisting... and they do it every day, dedicating 3, 4, 5 or 6 hours a day to weaving... it is a way of saying that their territory is still alive," says Diana Manzo, a Zapotec journalist who writes about the Ikoots women of San Mateo del Mar.

Recently, the Ikoots weavers of San Mateo del Mar, Oaxaca; the Tzotzil weavers of Acteal, Chiapas and the ñomdaa weavers of Suljaá, Guerrero joined with journalists, photographers and videographers, convened by Desinformémonos and the Rosa Luxemburgo Foundation to create the multimedia report "Weaving the Territory". The project coordinator, Gloria Muñoz, points out that the project arose from the goal of "attempting a narrative that had to do





Listen the full show:

*Women Crossing the
Line_Las Tejedoras_
Beauty in the Defense
of Territory*

with what has not been taken from us... with life that is defended."

She emphasizes that in these territories indigenous peoples and their cultures are under constant threat. In Acteal, the struggle for justice continues 25 years after a major massacre and displacement, and the attacks still continue. In Suljaa, communities are locked in a battle to protect water and natural goods, and in San Mateo del Mar the community faces wind farms and the megaproject of the inter-oceanic corridor. Organized artisan work goes hand in hand with protests, but also with the construction of alternatives, strengthening the family and local economy, identity and culture.

Weavers' cooperatives also challenge the capitalist model. The weavers work together in production and marketing, to set fair prices and open markets without intermediaries. Says Eduarda, co-founder of the cooperative Ljaa, "Weavers of Hope":

"People have always taken advantage of us... That's why we decided to organize a cooperative. That's why we decided to organize ourselves as women, because we know how it's done, we know how to weave, the value it has, the time it takes". Her cooperative, like others, also has a common fund to support the weavers. It operates autonomously, without depending on the government, building a direct relationship with the buyers.

"Having a cooperative means having more strength. We have learned to go out and sell and set the prices of the garments ourselves."

Las Tejedoras (The Weavers) weave a present that allows them to live doing the work they love, keeping their cultures and identities alive. They weave a future in which the nature that inspires them every day is not destroyed and instead thrives. And they weave a vision, both old and new, in which there is a beautiful and sustainable balance between nature and people.

WOMEN'S LEADERSHIP IN THE PEASANT STRUGGLE

10/02/2023

GUESTS:

Patricia Irepan,
Nahuatzen
indigenous
community,
Michoacán.

Ana Lilia Prado,
indigenous
community
of Nahuatzen,
Michoacán

Wendy Cruz, La
Via Campesina,
Honduras

MUSIC:

Madre Tierra,
Ampersan

April 17 is the International Day of Peasant Struggle and in Mexico, April 10 is the anniversary of Emiliano Zapata's death. On these dates peasants mobilize to demand their rights and celebrate their contributions to society. Over the past years, women's leadership roles in rural movements and as producers have been increasingly prominent and recognized.

2023 presents very complex challenges for peasant farmers in our region. Despite the global food crisis that deepened during the pandemic, the neoliberal model continues to promote monoculture production for export, farming communities are being displaced by megaprojects, water for staple food production and human consumption is being depleted, and the use of toxic agrochemicals by large companies is destroying ecosystems. After years of denouncing the lack of access to

land for women in most countries, the situation has not changed.

But women continue to sow the seeds of hope. They are building local economies to face the injustices of international markets. In daily practice they are rescuing ancestral knowledge about medicinal plants, about how to take care of the land and natural resources, and how to strengthen their organizations through constant training processes, building solidarity relationships, self-care and collective care. These efforts offer a glimpse of a better life for those who live and work in the countryside, and for the planet.

It is increasingly evident that women are leading processes of transformation towards a fairer and more sustainable agriculture for society, the economy and the environment.



Listen the full show:

*Women Crossing
the Line_Women's
Leadership in the
Peasant Struggle*

CEDAW'S GENERAL RECOMMENDATION 39 ON THE RIGHTS OF INDIGENOUS WOMEN AND GIRLS

12/05/23

GUESTS:

Elizabeth Olvera,
National Network
of Indigenous
Women Lawyers,
Mexico.

Deborah Yancoba,
Colectiva Ixpop,
Guatemala

Within the framework of United Nations international law, there is a key document for the recognition and defense of women's rights. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

This convention entered into force in 1981 and is the most comprehensive and progressive, binding international instrument on the human rights of women and girls. The CEDAW obliges ratifying States or States Parties, such as Mexico, Guatemala and Honduras, among many others, to guarantee equality in laws, deeds and results—equality in the daily life of women and girls.

The Convention has a Committee with the power to clarify and interpret the content of the Convention on issues that affect women and girls. The Committee considers that States Parties should pay greater attention through the adoption of General Recommendations. The CEDAW Committee has adopted 38 general recommendations on: the need to generate gender-disaggregated statistics, equal pay, unpaid work, women with disabilities, rural women, gender dimensions of disaster risk reduction in the context of climate change, conflict prevention, among others.



In 2013, at a Meeting of Indigenous Women from Mexico, Canada, Colombia, Panama, Paraguay, Costa Rica, Nepal and Guatemala indigenous women initiated the process of "Petition to the Committee for the issuance of a General Recommendation to ensure the respect and implementation of the individual and collective rights of indigenous women". Since then, indigenous women from all over the world have been meeting, dialoguing, consulting, networking and establishing various platforms of alliances to support and nurture this petition. ,

In October 2022, almost ten years later, the General Recommendation 39 of the CEDAW was adopted, marking a milestone for the defense of the rights of indigenous women and girls. This is the first binding instrument focused on the issues and the initiatives resulting from the mobilization of indigenous women themselves. The General Recommendation provides the States Parties to the CEDAW with guidelines for implementing measures to eradicate historical discrimination and the violation of the rights of indigenous women, taking into account their individual and collective rights.

The General Recommendation is the first international instrument that contemplates the holistic perspective of the different dimensions of the



Listen the full show:

*Women Crossing
the Line_CEDAW
Recommendation
on the Rights of
Indigenous Women and
Girls*

human rights of indigenous women and girls. It is also an unprecedented opportunity to include indigenous women in our societies, and recogni-

ze the essential contributions of their worldview, voices and knowledge for a transformative change in their lives and society as a whole.

WOMEN IN THE FIGHT TO SAVE THE PLANET

09/06/2023

GUESTS:

Itzá Castañeda,
Dir. of Social
Equity, World
Resources
Institute.

**Leticia Gutiérrez
Lorandi**, Vice-
President
in Mexico,
Conservation
International

MUSIC:

*All The Good Girls
Go To Hell*,
Billie Eilish

This June 5, World Environment Day 2023, the warnings were louder and more alarming than ever. Evidence of the environmental crisis is part of our daily lives: the Atlantic coast from Canada to the United States is engulfed in thick smoke from Canadian forest fires, while a new study reveals that the Arctic could run out of ice by 2030—a catastrophe not only for its ecosystem, but for the entire world.

A battle has long been looming between the protection of life in all its forms, and the powerful forces of destruction unleashed by the capitalist-patriarchal, extractivist model. One path necessarily leads to a radical change of the model, of customs and ways of living, of our relationship with the planet. This path is built with small sustainable projects in harmony with the land, largely led by women, and with the collective will to survive together with the ecosystems that sustain us.

On the other hand, the opposite path: the model of exploitation, extraction and destruction invents new ways to feed itself in the face of the crisis. It proposes false solutions that, far from alleviating the structural causes of the environmental crisis, profit from the problems and deepen the inequalities generated by the system. If you are among the elites who concentrate monetary wealth

and can no longer breathe the air you have polluted, in New Delhi you can “pay to breathe” by buying an air purification machine for your personal use. If you are running out of pure water in your city, you can buy indigenous land with pristine water at the price of genocide and call it “foreign investment”. If, on the other hand, you are poor, there are only two options: suffer or die.

There are a thousand ways in which the perpetrators of this crisis are passing the buck—from the Global North to the Global South, from male decision-makers to women who suffer the impacts differently and with particular harshness. They are the ones who have to rebuild lives for displaced families, search for water where there is none, plant vegetables that succumb to the ravages of climate change-induced droughts and storms..

They are also the ones who continue to search for new ways to sustain life. From indigenous women whose worldviews reinforce a strong connection to Mother Earth, to urban women who organize to confront shortages in their neighborhoods. Their production, care and environmental conservation projects build a future for children and model other forms of economies and relationships among humans and with the rest of nature.





Listen the full show:

*Women Crossing the
Line_Women Fighting
for the Planet*

Hope is found in this other path - in efforts to conserve the world that sustains us - with its great biodiversity, beauty and generosity. Here the work of women is fundamental, and to do their work, this path of life must also be the path to women's full equality and autonomy.

COSMOVISIONS IN THE STRUGGLE FOR INDIGENOUS RIGHTS

11/08/2023



GUESTS:

Maria Felicit Lopez, Association of Lenca Indigenous Communities of Honduras.

Norma Don Juan, National Indigenous Women's Coordinator Mexico

Rosa Chavez, JASS Coordinator Guatemala

Felicit Martinez Solano, Me Phaa, Guerreros Mexico

MUSIC:

El Son de la Abuela, The Ka'Ux Women's Philharmonic Band



Listen the full show:

Women Crossing the Line_The Comovisions in the Struggle for Indigenous Rights

Wednesday, August 9, is International Day of Indigenous Peoples. Our region of Abya Yala - the American continent without the colonizer's name—is home to more than 800 Indigenous Peoples. The international day is an opportunity to listen to their voices, their demands and their proposals for a world in crisis.

Among the rich diversity, organized indigenous peoples share an analysis and opposition to neocolonialism, and a worldview that places the interrelationship of the web of life at the center. In this program, four women from four peoples—Norma Don Juan Pérez, Nahua People and Felicit Martinez Solano, MePhaa in Mexico, Rosa Chavez, Maya K'iche-Kakchikel in Guatemala and Lenca in Honduras—talk about the role of cosmovision in the struggles for rights, land and territory of indigenous peoples in Mesoamerica.ADD

Norma Don Juan, of the National Association of Indigenous Women, founded in 1997, explains the role of indigenous cosmovision, "The cosmovisions shared by indigenous peoples are our lighthouse, our guide. At times it's thought that by calling ourselves indigenous peoples we're embracing the past, but

for us it's not like that. In many of our peoples to build a future we have to have the past before us' .

"For us, the Nahua people, humans are the link between the earthly and the divine, so we have a responsibility to sustain life. Nature is not at our service; Nature is this big common house that we all have to take care of, that cares for us and gives that also requires that we care for and give to her. So when we talk about the economy we cannot leave out our spirituality".

Rosa Chavez, JASS Guatemala coordinator agrees. "The cosmovisions of the peoples are central to the existence and manifestation of life, not just culture or identity, but the fullness of life and coexistence among peoples and everything around us. The grandparents tell us that indigenous peoples have survived thanks to our cosmovisions, our ancestral knowledge, that has resisted to present in spite of the domination, genocide and colonization". She notes that these worldviews are not anthropocentric, and are by their nature antipatriarchal, often kept and passed on by women as both personal and collective practices.

CASAS DE LA MUJER INDÍGENA Y AFROMEXICANA (INDIGENOUS AND AFRO-MEXICAN WOMEN'S HOUSES)

18/08/2023



GUESTS:

Ana María García Gonzalez, CAMIA Dakü D'ay'o "Vida Nueva" Temascalcingo, Edomex

Apolonia Plácido, CAMIA Nellys Palomo, San Luis Acatlán, Gro.

Araceli Hernández Cruz, CAMIA "Maseual Siuakalli Yankuikej Siuamej", Nuevas Mujeres, Axtla de Terrazas, SLP.

Indigenous women are building processes of autonomy, organization and ancestral resistance in our region, but it is more recently that we have witnessed the strengthening of an indigenous women's movement that is increasingly visible, strong and clear. The movement offers proposals to combat the inequality and discrimination they experience, which leads to the violation, limitation or non-recognition of their human rights.

According to the Population and Housing Census of 2020, in Mexico 19.4% of the total population over three years old self-identified as indigenous, of which 51.4% were women and 48.6% men. The Census identified that 6.1% of the total population of the country are speakers of an indigenous language. Of the total number of indigenous language speakers in the country, only 2.5%, or 183,671 people, also recognized themselves as Afro-descendants.

The population over 15 years of age that speaks an indigenous language has an average schooling of 6.2 grades, but for women it is 5.8 grades and for men it is 6.7 grades. Those who do not speak an indigenous language have an average tenth grade education. The illiteracy rate among speakers of an indigenous language is 20.9 percent, compared to 3.7 percent among the population

that does not speak an indigenous language. Indigenous populations experience a high level of discrimination, racism, poverty and marginalization. The National Council for the Evaluation of Social Development Policy (CONEVAL) recognized in 2022 that 65% of the country's indigenous population lives in poverty.

The gap in educational inequality and marginalization of indigenous people and communities particularly affects the possibility for indigenous women to define their life and future projects. Faced with this reality, organized indigenous women created the Casas de la Mujer Indígena y Afromexicana (Indigenous and Afro-Mexican Women's Houses) twenty years ago.

Currently there are 35 houses throughout the country, most of which are located in areas far from the cities, with little access to health services. During these years they have responded to the needs of indigenous women in their communities in the face of the lack of governmental public policies with cultural relevance and gender perspective, especially in the prevention and care of violence and in maternal and sexual and reproductive health.

The development of the CAMIAS and their achievements are the result of decades of leadership,



Listen the full show:

*Women Crossing
the Line Casas De
La Mujer Indígena Y
Afromexicana*

management and alliance building by indigenous women, social organizations, academics and some government officials to offer services to indigenous women who experience different types of violence and their aftermath, and to care for pregnant women. The CAMIAS are pioneers in demanding that violence be recognized as a social and public health problem, and in generating conditions for women to assume as their own the right to a life free of violence.

They also champion the right to exercise their sexual and reproductive rights in communities where government services are precarious and inaccessible, and programs for the prevention of STDs and unwanted pregnancies in young and adult women rarely reach the communities, where many women are monolingual.

Members of the CAMIAS are indigenous women with years of work, training and specialization to offer communities dignified and culturally relevant professional care, who work in regions where the State

does not have access and that no institution can provide with these characteristics.

In 2012, the CAMIAS model was recognized as a good practice during the 11th Session of the UN Permanent Forum on Indigenous Issues. Researchers from the Universidad Autónoma Metropolitana who have followed and accompanied its development point out, "The CAMIAS are already a reference in the fight to prevent and address gender violence and maternal mortality. They are also a source of methodological proposals and linguistically and culturally situated action, in the defense of the rights of indigenous women, in a framework of social, institutional, community and family injustices (...) the gender perspective, interculturality and the rights approach, are not imparted as formal discourses, but in a constant process of appropriation, resignification and creation, governed by the vital interest and commitment of indigenous women who assume the role of social actors willing to transform the reality that oppresses them."

RESISTING MONSANTO: DEFENDING MAIZE AND THE MILPA

03/29/2023

GUESTS:

Dr. Ana Ruiz Díaz, Physical anthropologist.

David Rivero Fragoso, Corn Class Action Lawsuit

Maize is a fundamental part of the cultural and food history of Mexico and other countries in the region. The industrial production model is not only affecting this traditional practice, it is destroying the planet, so the rescue and creation of other regenerative production models are indispensable.

The defense of the different varieties of native corn is crucial for food sovereignty and to preserve the nutritious, varied and highly sophisticated food culture that has been transmitted ancestrally generation after generation. Corn producers in Mexico have maintained the diversity of native corn seeds, characterized by their genetic strength to defend themselves from climatic changes, which constitute the largest corn gene bank in the world.

The milpa is a polyculture that integrates the planting of several plants, chili, beans, quelites, in the same plot, an ancestral practice that nourishes the soil, does not pollute, feeds families healthily and allows food self-sufficiency of the family nuclei, and represents an alternative to the significant loss of soil generated by the industry.

A collective citizen process promoted 10 years ago against transgenic corn, formed by more than 30 organizations and more than 50 people,



from peasant communities, farmers, communities and native peoples, chefs, beekeepers, environmental and human rights defenders and scientists committed to society, managed to stop 79 permits for commercial planting of transgenic corn in the north of the country. Agribusiness threatens the existence of Mexico's biodiversity and culture. The coalition has filed more than 100 challenges to the Maize Collective Lawsuit.

The collective seeks to defend the milpa and native corn; to maintain free, diverse and resilient corn seeds; to protect the milpa as ecological agriculture, and to defend water and land in order to build food sovereignty.

One of its greatest achievements has been this precautionary measure ratified in August 2021 by the Supreme Court of Justice, the decree that prevents the planting of genetically modified corn and underlines the importance of protecting the 64 corn breeds. This precautionary measure will prevail until the trial is resolved.

Th people managed to stop Monsanto, a multinational agricultural and biotechnology company that controls 90% of transgenic technology, As leader in the production of the herbicide glyphosate and genetically modified seeds, Monsanto



Listen the full show:

*Women Crossing
The Line Resisting
Monsanto*

has not ceased in its attempt to have its products approved in Mexico, often in complicity with Mexican authorities; During the Peña Nieto administration, it promoted the so-called Monsanto Law, to give an advantage to transnational companies developing transgenic crops in the Mexico-United States-Canada Treaty (T-MEC), which threatens the Mexican countryside.

Although there is still a long way to go to ban the planting of genetically modified corn, the organization of

diverse social sectors is confronting the extractivist and predatory industry with regenerative approaches that are expressed in many different ways, such as the Popular Moratorium to not allow GMOs on the table, the proliferation of urban gardens, the daily production of peasant communities, and other experiences of social and ecological salvation. These are alternatives to strengthen in the face of the climate crisis that transcends countries and continents and which we will talk about today in Women Crossing the Line.



PROTECTION, SECURITY AND ERADICATING
VIOLENCE AGAINST WOMEN

PROTECTION, SECURITY AND ERADICATING VIOLENCE AGAINST WOMEN

Our women's movements cannot grow and be strong if we do not achieve a minimum level of security and protection for their members. In this chapter, we look at programs that address the violence faced by women, especially violence against women human rights defenders. We also look at their strategies for building collective protection against threats.

The body is the first territory and the first line of defense in feminist struggles. This chapter delves into efforts to raise the issue of violence against women. We talk about the defense of the body through key themes, among them: the right to healthy menstruation, access to free and safe abortion, protection and organization in times of COVID, the rise of gender violence with firearms, forced disappearance, racism and digital attacks. We also highlight the progress our movements have made in peace building and conflict transformation, the 16 days of activism on Violence Against Women and other campaigns, the creation of safe spaces and the recovery of ancestral practices in community healing.

Achieving autonomy over our bodies and physical integrity is the first necessary step in our struggles for equality and emancipation.

WOMEN HUMAN RIGHTS DEFENDERS NETWORKS IN MESOAMERICA

19/11/2021

GUESTS:

Yessica Trinidad,
Women Human Rights Defenders Network of Honduras - Ofraneh

Ana María Hernández,
Consortio para el Diálogo Parlamentario y la Equidad Oaxaca, AC

Morena Herrera,
Feminist Collective for Local Development - El Salvador

In 2010, a group of feminist organizations from several Mesoamerican countries convened a dialogue with women defenders from different social movements and organizations to think about effective, agile and appropriate protection strategies for women defenders in a context of increasing hostility against them in all of our countries. Government protection mechanisms were not recognizing the specific needs of women. At that time, feminists in particular and women in general were not considered human rights defenders with the same legitimacy as other defenders.

Thus was born the Mesoamerican Initiative of Women Human Rights Defenders (IM-Defenders). The first strategies included initiating a collective documentation process that resulted in a first evaluation of the situation of women human rights defenders, despite an almost total absence of official and unofficial data.

Parallel to this documentation process and the fine-tuning of a methodology for independently registering attacks that has been ongoing, IM-Defenders supported the organization of national networks in Honduras, Guatemala, El Salvador, Nicaragua and Mexico. The national networks arose from the clear need to build national political protection networks to collect information and analyze the contexts and the

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

19.11.2021

MUJERES CRUZANDO LA LÍNEA

REDES DE PROTECCIÓN A DEFENSORAS EN MESOAMÉRICA

YESSICA TRINIDAD
Red de Defensoras de Honduras - Ofraneh

ANA MARÍA HERNÁNDEZ
Consortio para el Diálogo Parlamentario y la Equidad Oaxaca, AC

MORENA HERRERA
Colectivo Feminista para el Desarrollo Local '13 Salvador

Conduce
Crista Castillo

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
WWW.VIOLETARADIO.ORG

responses to risk that have allowed communities, organizations, peoples and movements to resist and sustain their struggles in the past and, based on that information, to support efforts and develop new forms of protection.

Currently, the IM-Defensas is led by the Feminist Collective for Local Development (El Salvador), the Consortium for Parliamentary Dialogue and Equity Oaxaca (Mexico), JASS-Mesoamerica and the national networks of women defenders in El Salvador, Honduras, Mexico and Nicaragua. IM-Defenders seeks to strengthen and link women defenders who participate in different organizations and social movements to increase protection and consolidate solidarity networks among them. They also work to raise visibility, recognition and impact of women's human rights work.

The networks support women human rights defenders at moments of critical risk and also try to identify those moments before they happen. They accompany and support the defenders, and allow women who are defending rights in hostile contexts to recover, to feel part of broader processes, and to find a large community that seek change in different places and with various strategies. They open up forums to rethink and continue the work. As



Listen the full show:

*Women Crossing
the Line_Networks
for the protection of
women defenders in
Mesoamerica*

IM-Defenders points out in its public statement, the networks include a wide range of women defenders:

“A mother seeking justice for her disappeared daughter. A teacher demanding free, secular, quality public education. A maquila worker fighting for higher wages. An activist for LGT-BI rights. An indigenous or peasant leader defending her territory. A young woman demonstrating to legalize abortion. A woman journalist

who exposes complicity between the police and organized crime...”

All of them are defenders and face the lack of recognition, gender-based violence and structural obstacles that derive from the inequality inherent in a capitalist and racist system. Many directly confront the extractivist model's offensive on the commons, which is a central way that capitalism is expressed in our region at this historical moment.

DIGITAL SECURITY FOR WOMEN HUMAN RIGHTS DEFENDERS AND ACTIVISTS

11/02/2022

GUESTS:

Haydeé Quijano,
SocialTIC

Erika Smith,
Association
for Progress in
Communications/
Women's Program

Mayeli Sánchez,
Técnicas Rudas

MUSIC:

Veneración
Las Perlas del Son

This week marks *International Safer Internet Day*. Initiated in 2004, it aims to "promote the safe and positive use of digital technologies". For women human rights defenders and activists in social movements, digital security has been a central issue in carrying out their work and minimizing risks. Frontline Defenders points out that with the increasingly common use of electronic media, the ability of governments, companies and organized crime to manipulate, monitor and alter digital information has also developed. It is urgent now to learn how to adopt security measures in our online work.

The risks—and the forms of attack—are many and diverse, so it is important to evaluate them in each context. They include harassment, hate speech and insults, hacking and information theft, censorship, threats, dissemination of intimate images, identity theft and espionage, as we saw in the notorious case of the Pegasus spyware in Mexico.

In the work on digital security from a feminist perspective, emphasis is placed on the proper and informed use of networks. The traditional image of cybersecurity as erecting walls and locks against attacks developed in the context of safeguarding the trade secrets of corporations or the national security of states. In our work, this vision has transformed

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

11.02.2022

MUJERES CRUZANDO LA LÍNEA

SEGURIDAD DIGITAL PARA DEFENSORAS Y ACTIVISTAS

HAYDEE QUIJANO
SocialTIC

ERIKA SMITH
Asociación para el Progreso en las Comunicaciones/Programa de Mujeres

MAYELI SÁNCHEZ
Fundadora de Técnicas Rudas

MÚSICA EN MOVIMIENTO:
LAS PERLAS DEL SON "VENERACIÓN"

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO - 106.1 FM

into a more holistic concept of what one of the guests, Mayeli Sanchez of Técnicas Rudas, calls "digital care". Haydeé Quijano of SocialTIC says this is built with creativity, "from interest, not from fear".

TIC in the name of her organization refers to Information and Communication Technology in English, which are defined from their possibilities: they are information and communication technologies that use computers, microelectronics and telecommunications to create new forms of communication through technological and communicational tools, in order to facilitate the emission, access and processing of information. They offer ample opportunities to strengthen and expand the work of transforming societies, while recognizing the risks involved.

Mayeli stresses that in addition to care, the analysis of security in electronic media also requires another very feminist tool: an analysis of power. Within the industry and its processes there are different forms of violence and domination. How can we protect ourselves and at the same time appropriate technologies and knowledge that serve us for organizational work and social change? How can we change power relations using tools that reflect and reinforce the patriarchal and capitalist system?



Listen the full show:

*Women Crossing the
Line_Digital Security
for Women Human
Rights Defenders and
Activists*

Understanding and facing these challenges requires a collective effort of reflection and must be understood as a collective process of feminist popular education that is adjusted to the knowledge, context and needs of each collective, community and

movement. In this program, we talk with three women who have extensive experience and knowledge about power relations and risks in the electronic media, and share some tools available to all of us to protect ourselves on the networks.

WOMEN'S LEADERSHIP AGAINST FORCED DISAPPEARANCE

08/27/2021

GUESTS:

Rosalina Tuyuc
Velasquez,
Guatemala.

Ana Enamorado,
Central American
Mothers' Caravan
of Disappeared
Sons and
Daughters,
Honduras

Lucy Lopez,
National Search
for Life, Mexico

MUSIC:

Ausencia,
Teresa Salgueiro

This program gives first-hand accounts of the experience of being a family member of a disappeared person and a human rights defender in the struggle against forced disappearance. Three brave women who have become leaders of movements that address the issue from different angles share their experience: one a defender in the case of disappearances of migrants in transit, one from the forced disappearances of individuals and peoples during the armed conflict and genocide in Guatemala, and the third from the movement of family members of disappeared persons in the context of the war on drugs in Mexico.

Ana Enamorado is a Honduran mother currently living in Mexico where she has dedicated her life to the search for her son Oscar, who disappeared in 2010, in Jalisco. She also organizes with other mothers and family members of Central American migrants who disappeared along the migration route in Mexico. She is a leader of the Caravan of Central American Mothers, a project of the Mesoamerican Migrant Movement that each year takes mothers from Honduras, Guatemala, Nicaragua and El Salvador to search for their sons and daughters in Mexico.

Based on information from the families themselves, research and clues given by people along the route,

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 27.08.2021

MUJERES CRUZANDO LA LÍNEA

EL LIDERAZGO DE LAS MUJERES EN LA LUCHA CONTRA LA DESAPARICIÓN FORZADA

MÚSICA EN MOVIMIENTO:
TERESA SALGUEIRO
"AUSENCIA"

ANA ENAMORADO
Madre de Desaparecidos,
Caravana de Madres
Centroamericanas

ROSALINA TUYUC
Hondureña en la Coordinadora
Nacional de Viudas de
Guatemala (CONAVIGUA)

**MARÍA DE LA LUZ
LÓPEZ CASTRUITA**
Coord. Colectivo Búsqueda
Nacional en Vida

Laura Carlsen

**TODOS LOS VIERNES
DE 4:00 A 5:00 PM**

**VIOLETA RADIO
EN VIVO - 106.1 FM**

the Caravan has reunited more than 300 migrants and families. After her son's disappearance, Ana began to meet other mothers. Two years after her son disappeared, she joined the group of mothers in Honduras, Committee of Families of Disappeared Migrants-El Progreso (*Comité de Familiares de Migrantes desaparecidos del Progreso*), and participated in a caravan to search in Mexican territory. She stayed to follow up on the search. Ana has confronted the negligence of government agencies and works to pressure the government to search for the disappeared. She is now recognized worldwide as a leader of organizations of mothers of disappeared migrants.

Rosalina Tuyuc is Mayan Kaqchikel, founder of the National Coordinator of Widows of Guatemala (CONAVIGUA) and a survivor of the genocide. In 1982, the Guatemalan army kidnapped and murdered her father and, three years later, her husband. In 1988 she founded CONAVIGUA and since then has worked to search for and identify some of the more than 45,000 people who disappeared in the country during the armed conflict. They have done exhumations, found skeletons, and have managed to identify people in what she calls "a very costly and very painful process".

Like Ana, she says it is love that led her to get involved in this difficult



Listen the full show:

*Women Crossing
the Line_ Women's
leadership in the fight
against enforced
disappearance.*

work. Thirty years after the fact, she is still searching, now leading a large and powerful organization. "We will have to be the ones who continue with this work and continue in this search—only then will this struggle have no borders because wherever we are, the disappeared deserve justice."

María de la Luz López Castruita, is the mother of Irma Maribel, who disappeared in Mexico in 2008 at the age of 16. Since the so-called war on drugs, the number of disappeared persons in Mexico has risen to tens of thousands of victims. Lucy founded the collective National Search for the Living (Búsqueda Nacional en Vida), following the leads of what appears to be a sex trafficking ring of young women. She helps other mothers, who sadly join the long list

of mothers searching for their daughters and sons.

In all the countries, it is mostly men who are disappeared and women who search. "It was us women who fought against the militarization of communities, it is us women who have led the fight against impunity and injustice, and it is also us women who have dared not to silence our voices despite threats and persecution, and it is us who have gone to the courts of justice seeking not only a dignified reparation, but seeking justice..." says Rosalina. Luz adds that in the searches the role of civil society is very important. People have to become aware of the problem, donate to search efforts and spread the alerts of disappeared persons. Active participation of civil society can, and has, saved lives.

RACISM AND FEMINISM

20/082021

GUESTS:

Phumi Mtetwa,
JASS Southern
Africa.

**Dorotea
Gómez,** Social
Anthropologist
and Women's
Ombudsman
of the Human
Rights
Ombudsman's
Office of
Guatemala

We inhabit the global south, this is where we are from. We are mostly non-white people, colored like the earth and its manifestations. The global south names the part of the world that concentrates the poorest regions of the planet, which share a colonial and neocolonial history, deeply unequal and racist.

Racism is an imperial ideology that imposes notions of who is recognized as human and who is not. This racist ideology of the supposed superiority of whites and the supposed inferiority of those who do not have white skin, has been legitimized politically and socially throughout history as part of the structure of domination of the imperialist-capitalist system for centuries.

Feminism has explained how patriarchy, as a system of world domination, has justified the supposed superiority of men over women, legitimizing violence, subjugation and exploitation of women. Racism and patriarchy, as intertwined systems of domination, have been imposed globally and sustain a hegemonic order impacting all aspects of the lives of individuals and peoples, generating inhuman, cruel, unjust effects contrary to their dignity and rights.

Race, gender, sexuality and class are inseparable, multiple oppressions. They shape our societies, and deter-



mine the possibility or not of having access to rights, resources, authority, legitimacy and other forms of power.

As systems of domination, racism and patriarchy have established ideas and practices that, with the passage of history, have been normalized and justified as "natural" in social, political, economic and labor relations, in educational content, in interpersonal relations, in the conduct of the State and its institutions, and in the design and implementation of public policies—both globally and in the different countries of the world.

Critical studies from the periphery of Western and white hegemonic knowledge draw from many sources, voices and social movements that have generated extensive knowledge, critical analysis and proposals in the face of the ravages of this past. In the present, these frameworks that exclude non-white people, women and other groups historically and systematically when they challenge the sexual, religious, economic, cultural and experiential framework that sustains this power over others are constantly being updated.

Feminist, anti-capitalist and decolonial theories and practices have been in dialogue since their emergence, and are questioned and enriched in different territories of the South. The Mesoamerican and



Listen the full show:

*Women Crossing the
Line_Racism and
Feminism*

African experiences are part of this intense and sustained dialogue that seeks to put in the center how coloniality and its modern forms, such as extractivism, are useful to sustain capitalism and how gender violence is systematically racialized.

MEXICO'S SUPREME COURT LEGALIZES ABORTION

09/17/2021

GUESTS:

Aidé García Hernández,
Católicas por el Derecho a Decidir (Catholics for the Right to Decide).

Daptne Cuevas Ortiz, Articulación Feminista Marcosur

Abortion is a central issue in women's lives and culture. Reproductive norms reflect a vision of the world, a vision of what "a woman should be", and her function and role in society.

The prohibition of abortion is a form of control over women's bodies, a policy based on moral and religious ideas about sexuality and the women's supposed intrinsic destiny of motherhood, so reproduction and gender relations are linked.

Feminism has placed the fight for abortion as a central issue, as a fundamental area in the recognition of women's dignity, freedom and autonomy. The choice of being mothers or not is a problem of social justice because it is women in greater economic and social vulnerability who experience it as a major public health risk.

Mexico's Supreme Court of Justice of the Nation took up the issue and reached a historic ruling on September 7, 2021. The court unanimously resolved that it is "unconstitutional to criminalize voluntary abortion, the state cannot criminalize or send to prison a woman who decides to terminate her pregnancy."

The Mexican court decided the case after reviewing the constitutional validity of reforms that allowed the



legal termination of pregnancy in Mexico City in 2007. The ruling reforms clauses to "protect life from conception and until natural death" that exist in the constitutions of several states of the country, as a reaction to the decriminalization of abortion in Mexico City. Conservative groups and parties sought to close the door to any progress on the matter as decriminalization advances; the most recent decriminalization of abortion took place in Oaxaca in 2019, and Hidalgo and Veracruz in 2021.

The Court had already established that all health institutions must accept cases of abortion due to rape, when analyzing an injunction filed by a minor in Morelos to terminate a pregnancy due to rape in 2018, and of a woman who charged that a public health institution denied her the right to abortion for medical reasons that put her life at risk in 2019 in Mexico City.

In the international arena, there are also several resolutions that establish the violation of human rights represented by the prohibition of abortion. The resolution of the Inter-American Court in 2021 in the "Artavia Murillo" case stands out, in which it establishes that absolute protection of the embryo cannot be achieved by overriding other human rights of women. The Special Rapporteur on torture and other cruel,



Listen the full show:

*Women Crossing the
Line_Abortion in the
SCJN*

inhuman or degrading treatment or punishment found that prohibiting abortion is a form of torture, stating: "Denying access to safe abortion and subjecting women and girls to humiliating and judgmental attitudes in such situations of extreme vulnerability and where timely access to health care is essential, amounts to torture and ill-treatment."

The strength of the Mexican court's arguments will go down in the history of feminist and women's movements around the world as a recognition of women's human rights and dignity. It ruled that criminalizing abortion:

- Restricts the right to human dignity, autonomy, free development of personality, legal equality, health and reproductive freedom and autonomy.
- Annuls women's dignity and the possibility of choosing an autonomous and individual life plan, and determining their own meaning in life.
- Generates an inhibiting effect on the right to decide and on the work of health professionals who may be invaded by a false fear of being penalized if they facilitate the provision of the service at the request of the pregnant woman.
- Criminalizes and stigmatizes the sexual conduct of women because when it is a question of rape it is less restrictive, but when consent is given it is punishable.
- Equating a fetus with a person is based on beliefs that cannot be used by the state to limit the rights of persons. Considering that life begins at conception is not a legal term, and a fetus cannot be given the rights of a citizen.
- It goes against the principle of minimum penal intervention, since criminal law is not the only instrument to protect legal goods.
- It is contrary to the correct reading of the Convention on the Elimination of All Forms of Discrimination against Women and the Convention to Prevent, Eradicate and Punish Violence against Women -In Mexico, criminalizing and incarcerating a woman who terminates her pregnancy is gender violence and this is prohibited by our Magna Carta.
- It is discrimination based on practices or customs anchored in conceptions that assign a role to women, a traditional social construct that ties the concepts of womanhood and motherhood.
- Rhetoric and speeches in defense of life in gestation are not enough; there must be a real possibility of access to an adequate development and a full life in case of continuing the pregnancy. Interrupting a pregnancy because the State does not provide these elements cannot be criminalized.
- The second paragraph of Article 4° of the Constitution states that, "Everyone has the right to decide in a free, responsible and informed manner on the number and spacing of their children." It does imply the interruption of pregnancy as a fundamental right, since reproductive autonomy includes the choice and free access to all forms of contraception, assisted reproductive techniques and the eventual interruption of pregnancy, that is, if the constitution protects reproductive decisions,



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*Women Crossing the
Line_Abortion in the
SCJN*

it also protects the means to make them effective.

The Supreme Court of Justice of the Nation recognizes that maternity is a voluntary act of women that no one else can intervene in or force them to carry out. The judge who wrote the opinion noted that the recognition of the human rights to equality and non-discrimination means that justice must be imparted with a gender perspective, that is to say, to detect situations of possible imbalance of power between the parties as a consequence of their gender and to make visible the context of violence or discrimination, resolving the cases without any stereotyped burden that results in detriment to women.

The Court's definition is based on the analysis of the Penal Code of Coahuila that establishes a prison sentence of three years for those who voluntarily terminate a pregnancy at any time of gestation, but it impacts the entire country. Chief Justice Arturo Zaldívar stated "We

are all in favor of life, but some of us are in favor of women's lives being life in which their dignity is respected, in which they can fully exercise their rights, in which they are exempt from violence and in which they can self-determine their destiny. (...) Today, a new path of freedom, clarity, dignity and respect for all women and pregnant women begins. It is one more step in the historic struggle for their equality, for their dignity and for the full exercise of their rights."

Judge Aguilar Morales stated, "This constitutional court today concludes taking a historic step in the protection of the rights and freedoms of women and people with the capacity to gestate in Mexico, a historic step that has a direct impact on their lives, never again will a woman or a person with the capacity to gestate have to be criminally prosecuted, today the threat of prison and the stigma that weighs on people who decide, freely, to interrupt their pregnancy is banished."

WOMEN, DIALOGUE AND PEACE

01/10/2021

GUESTS:

Genith Quitiaquez
Cuaspud
(CONAMIC)
National
Coordination
of Indigenous
Women of
Colombia.

**Sandra Martínez
Domingo,**
Catalan
International
Institute for
Peace

In a polarized world permeated by violence and the lack of spaces for dialogue, encounter and conditions to interact with the *other*, it is fundamental to think and rethink peace and dialogue from women's perspectives in their daily construction of alternatives, and their situated experiences and voices.

In Latin America, social movements and academia have questioned the hegemony of Eurocentric thought as a new form of coloniality. This is particularly clear in peace studies, which is why a peace proposal that critiques global north is currently being developed, to build a decolonial peace.

The experience of the construction of the peace accords in Colombia continues to be a source of learning that would be worthwhile to reclaim. It helps to understand peace processes in a timely manner, in their situated expressions, and to generate dialogue with the studies and processes constructed in the North.

Cruz and Parrado in their work
Critical Peace Studies: decolonial

perspectives state: "It is interesting to recognize the possibilities of epistemic emancipation, based on the creation of fair dialogues, which in terms of De Sousa Santos, would be to seek epistemic and cognitive justice to rescue the knowledge of social movements. Peace studies would have to resort to the accumulated knowledge of social, cultural, ethnic and environmental struggles, among others, that have taken place in Latin America, with the purpose of being rethought as recovering subaltern visions of peace".

Here we share with listeners a conversation that has been going on for some time, from a territorial experience in Colombia and from a research institute. We will listen to a core leader of the National Coordination of Indigenous Women of Colombia and an expert and dialoguer from the International Catalan Institute for Peace from Catalonia. Listening to the voices of women in our region is a way to reposition them as builders of knowledge, as political and social subjects with the clarity of their own voices.



Listen the full show:

*Women Crossing the
Line_Women, Dialogue
and Peace*

NETWORKS SAVE LIVES: WOMEN HUMAN RIGHTS DEFENDERS IN MEXICO

09/12/2022

GUESTS:

Cecilia Espinosa Martínez, Co-Director of the Network of Women Human Rights Defenders in Mexico.

Itzel González, Co-Coordinator of the Self-Care Strategy of the Network of Women Human Rights Defenders in Mexico.

Any person who, individually or together with others, acts to promote and defend human rights is a human rights defender. In Mesoamerica and around the world, human rights defenders organize themselves to prevent and/or act against violations of people's dignity that impede their full realization. A defender carries out non-violent actions and does not require specific training.

Women human rights defenders challenge patriarchal and capitalist power, for example, when they promote recognition and respect for their sexual and reproductive autonomy, their freedom, work, justice, freedom of expression, the right to organize and the right of their communities to water, or to defend their territory, to search for their disappeared relatives and demand justice, among others. Under capitalism, racism and patriarchy, women defenders dispute power over who controls women's bodies, who controls the truth, and who has access to resources and for what purpose. They organize to raise a dissonant voice in the face of these powers that promote looting and violence, to build alternatives and hope focused on the care of life, reciprocity, inter-

connectedness, and respect for the dignity of all people and life in all its manifestations.

In this dispute, women defenders, especially indigenous women, women workers, women seekers, women from the peripheries, feminists, LGBT+ people, and indigenous and rural communities who defend their territory, face questioning and attacks from governments and institutions, companies, organized crime, and from the culture expressed in the media, the family, and even their own communities as they seek to make human rights part of the lives of individuals and communities.

In the framework of the commemoration of the International Day of Women Human Rights Defenders on November 29, Women Crossing the Line spoke with members of the National Network of Women Human Rights Defenders, an organizational effort, about the pact of protection and care among women defenders. We discuss how it arose, how it is organized and how they confront the complex context in which women defenders carry out their work, in which this year, 2022, five women defenders have been murdered.



Listen the full show:

*Women Across
the Line_Women's
Networks Save*

16 DAYS OF DIVERSE VIEWS AND RESISTANCE

10/12/2022

GUESTS:

Maria Angelica Pacay, Defender of human rights and Mother Nature (Guatemala)

Fernanda Betancourth, Urban artist (Honduras)

Julia Didrikson, Digital activist and social media content creator (Mexico)

The 16 days of activism against gender violence is a global day that begins on November 25, International Day against violence against women, and ends December 10, Human Rights Day.

The campaign brings together groups, organizations and communities to call attention to the various forms of violence that affect women. November 25, the day against violence against women, arose in commemoration of the assassination of the sisters Patria, Minerva and Maria Teresa Mirabal (Las Mariposas), three activists in the resistance against the dictatorship of Rafael Trujillo in Santo Domingo. We honor the way women have resisted cruel political regimes and all the young women who have taken to the streets of thousands of cities, this and other days, demanding an end to violence against women.

The struggle of women human rights defenders is commemorated on November 29. In our region we recall Berta Cáceres, defender of the Gualcarque River in Honduras, who was assassinated because she led her community in opposing the construction of a dam. We also honor women living with HIV who struggle for access to health care and against pharmaceutical companies' profits, and many other women's struggles against the forms of daily and struc-



tural violence they face around the world.

The campaign culminates on December 10, International Human Rights Day, which alludes to the many ways in which violence violates human rights around the world. We also recognize the multiple resistances that women and their communities build to question the powers that sustain them and build new worlds, such as those generated by women artists, who create visions from other languages that pierce our hearts, our minds and our bodies.

Women generate movements, worlds, languages, analysis and an endless number of processes to contribute to the elimination of all forms of violence against women that affect our lives and that of our communities. They bravely confront the violence that is exercised against us directly and the violence that sustains inequality on a daily basis.

On *Women Crossing the Line* we focus this program on the campaign of 16 days of activism, as a sign of hope to which we are summoned by multiple forms of struggle of various defenders and activists, from different parts of our Mesoamerica to recover our bodies and our territories from violence.



Listen the full show:

Women Crossing The Line_16 Days Of Action

TOWARD A CARE SOCIETY

04/22/2022

GUESTS:

Alma Rosa Colin,
Gender equity,
citizenship, work
and family.

Dapthne Cuevas,
Articulación
Feminista
Marcosur

**Stephanie
Brewster,**
Filmmaker

Making life viable requires a lot of effort and care work. All of us take on countless tasks to feed, heal, clean, supply, repair, move, carry, manage the house, educate, protect, love and many more activities for our families and communities, particularly when there are dependents, the elderly, the sick, children, and people with disabilities.

These caregiving tasks fall mainly on women, who perform them from a very young age. Before the pandemic, ECLAC estimated that women spend three times more time on care work than men, which increased poverty for women.

With the Covid 19 pandemic, the care work that women do, both paid (generally at low wages) and unpaid, became more evident. For example, in the health sector, 3 out of every 4 people are women, and their income is 25% less than that of men. Paid domestic work is performed in a large majority by women who generally have no social security, and experience serious situations of violence and discrimination.

The interdependence between private and public life became more visible during the pandemic. The inadequacy of public and private health services led women in households to take on more tasks of caring for their families, communities and themselves, especially rural, indige-

nous women and women from urban peripheries and neighborhoods.

In this context, says María Ángeles Durán, an expert on care policies, "it is women who have come to the rescue of society and the economy, as they have seen their daily working hours double in order to cope with this catastrophic loss of public services.

The pandemic put at the center of global reflection the need to strengthen social protection for those who live in the most serious situations of social exclusion; it is necessary to rethink new policies and social agreements on this unrecognized and unpaid work performed by women, which is key to the economy, health and general well-being of any society, and to the sustainability of all life.

In November 2022, the Regional Conference on Women in Latin America and the Caribbean, ECLAC, agreed on "The care society, horizon for a sustainable recovery with gender equality" as the central theme for debate. They discussed unpaid work, which mainly falls on women, as the priority topic, evidencing the unjust social organization of care that feminist and women's organizations and movements have historically raised. Today in "Women Crossing the Line", we talk with three feminist activists about how to build a society based on an ethic of care for all forms of life, with gender equality.



Listen the full show:

*Women Crossing the
Line_For a Caring
Society_2023*

MAYAN WOMEN HEALERS: HEALING A WOUNDED WORLD

03/03/2023



GUESTS:

Rosa Chávez,
JASS Coordinator
in Guatemala.

Sebastiana Par,
Council of K'iché
Peoples

**Hermelinda
Magzul**, Director
of Kaqla

MUSIC:

**K'OJLEM,
CH'UMILKAJ**

In 2021, in the midst of the pandemic, JASS Mesoamerica began working to understand the new challenges facing women human rights defenders and their organizations in the region. We documented the innovative forms of resistance, survival and creation of alternatives that they were building in this new context in eight documentaries. The fifth in the series "The Power of Women in Pandemic Times", recently released to the public, shows the organizational work of Mayan women healers in Guatemalan communities.

It focuses on the Kaqla organization, one of the networks that coordinates the individual and collective healing work of Mayan women. Combining ancestral practices with other techniques, they seek to heal historical and personal traumas, transform the individual and strengthen their community organization. In their words: "We seek to heal historical, individual and collective traumas resulting from violence; to strengthen capacities for the mission of life and to generate actions for the well-being and full life of Mayan women, generators of change, and their peoples...".

They use plants, collective sessions in safe spaces, the temazcal

steam bath, the recovery of historical memory, dance and many other techniques to heal chronic and acute illnesses. They understand health in four dimensions: mental, emotional, physical and spiritual. All four require holistic treatment.

The pandemic presented the need to modify their practices and organizational forms. The women of Kaqla adapted to the virtual modality, responded to the increase in violence, invented new tools such as online collective meditation, and intensive teaching of self-care techniques. Now that the groups are returning to face-to-face sessions, they are strengthened by contact with distant communities forged in the pandemic and by having proven the effectiveness of ancestral forms of healing, especially given the incapacity of state health services in the face of COVID 19.

These efforts - self-managed and closely linked to indigenous cosmologies that understand humanity within "the web of life" - strengthen struggles and resistance, while teaching us new ways of existing and building healthier and more just societies.



Listen the full show:

*Women Crossing The
Line_Women Healers*

LESSONS FROM THE PANDEMIC FOR WOMEN'S ORGANIZING

03/31/2023



GUESTS:

Yadira Gonzalez,
Enlaces
Nacionales

**Yoloxochitl
Marcelino** Cano,
Consejo de
Pueblos, New
York

Zenaida Cantú,
Consejo de
Pueblos, New
York

MUSIC:

Querida Muerte,
Renee Goust

Although the World Health Organization has not declared an end to the global COVID 19 pandemic, with new and worrisome outbreaks in China and elsewhere, access to vaccines has meant that governments have lifted the strictest confinement measures and societies are returning to their routines.

However, the pandemic has left lasting after-effects on personal life, health and social organization. It has also taught lessons by revealing the invisible but fundamental role of caregiving, work mainly performed by women, and by exposing the fragility of government health systems. It also revealed the inequalities of the capitalist system that made the impact differentiated by factors of class, descent, gender and sexual orientation, migratory status, disability and others. Women in these most heavily impacted sectors organized to confront the health crisis and at the same time move forward in their tasks of defending human rights, community, land and territory.

Women fighting for their rights and the rights of their peoples in social organizations, including today's guests, Yoloxochitl Marcelino and Zenaida Cantú, indigenous migrants

in New York City, and Yadira González of the National Brigade for the Search for Disappeared Persons in Mexico, relate that the return to face-to-face meetings and the ability to mobilize has boosted their work, yet they made unexpected advances in the pandemic period. Many expanded their work, learning new virtual techniques to reach shut-ins and remote people. They developed popular education campaigns in their communities and demanded and received public resources. They opened channels of dialogue with government agencies, and at the same time became aware of their limitations. With the absence or reduction of essential services, such as access to justice and health care, they led protests and organized the construction of self-managed alternatives. Women's leadership in community organizations grew, not without internal resistance, and they have been able to maintain this leadership after the crisis and confinement.

These are important lessons for the strengthening of our movements. The task is to reflect on the changes and knowledge left by the coronavirus and systematize the lessons learned.



Listen the full show:

*Women Crossing the
Line_Lessons from the
Pandemic for Women's
Organizing.*

SAFE SPACES IN ORGANIZATIONAL PROCESSES

03/24/2023

GUESTS:

Jessica Arellano,
Researcher and
human rights
defender.

Mariela Arce,
Popular feminist
educator,
economist and
human rights
activist.

From a feminist perspective, the construction of safe spaces for women in organizational processes is fundamental; creating a climate of solidarity and trust and conditions to mitigate risks requires prior reflection and designing and adopting diverse strategies.

By providing spaces for collective construction among women, we mobilize reflections and emotions that can be difficult and painful. As facilitators, it is essential to be prepared to deal with them and enable

the exchange of experiences, honor those emotions, and take action.

But how are they constructed? What are their challenges? What strategies can be used? What should we take into account in their design? What are the conditions required to feel calm, build trust, learn together and make our collective efforts bear fruit?

Our organizations often experienced internal conflict. Safe spaces are a necessity for women's collective work and its sustainability.



Listen the full show:

*Women Crossing the
Line_Safe Spaces
in Organizational
Processes*

WOMEN FIGHTING GUN VIOLENCE

02/06/23

GUESTS:

Monserrat Martínez Tellez,
Researcher on
guns and gender,
Control Arms.

Daniela Sánchez,
Collective Justice
for me, for you,
for you, for all, for
us.

MUSIC:

*Si me matan (If
they kill me)*
Silvana Estrada

Violence against women is a deeply rooted problem in Mexico, as it is around the world. The report "Gender Violence with Firearms in Mexico" that came out in October 2021 is one of the only studies to offer a feminist analysis of the issue and a breakdown of the data. While gun violence in the country claims the lives of mostly men, the increase in the number of guns circulating in Mexico since the launch of the drug war by former President Felipe Calderón in 2006 has had a significant impact on the number of femicides in the country.

The report, prepared by civil society organizations Intersecta Organization for Equality, Data Civica, Equis Justice for Women and the Center for Ecumenical Studies provides alarming data: Mexico is the sixth country with the most guns in the world, with more than 15 million in circulation, despite having strict laws on who can carry guns in society.

The government of Andrés Manuel López Obrador estimates that half a million weapons enter from the United States each year through illicit trafficking. In response to the lack of control of this flow from the north, the Mexican government filed a lawsuit in U.S. courts against gun manufacturers to establish responsibility for their lethal products that easily fall into the hands of organized

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 02.06.2023

MUJERES CRUZANDO LA LÍNEA

MUJERES QUE LUCHAN CONTRA LA VIOLENCIA ARMADA

MONSERRAT MARTÍNEZ
Red Nacional de Refugiadas

DANIELA SÁNCHEZ
Colectivo Justicia para mí, para ti, para todos, para nosotras

MEDICKEL HERNÁNDEZ
"SI ME MATAN"
SILVANA ESTRADA

VIERNES 4:00 PM
106.1 FM - CDMX

VIOLETA RADIO
WWW.VIOLETARADIO.ORG

crime. It reports that 70 to 90 percent of the weapons found at crime scenes come from the United States.

In a country with high rates of gender violence, the increase in weapons has had a differentiated, and terrible, impact on women. In the early years of the drug war, the homicide rate for women doubled between 2007 and 2011. If in 2000 only three out of every 10 murders of women were with firearms, by 2019, the figure reached six out of every 10 women.

These tragic deaths occur in the context of domestic violence, violence generated by conflict, and militarization, criminal violence and other forms. To dimension the problem in its full dimensions, it is important to take into account not only deaths, but also an unknown number of injured, traumatized and disabled victims. The report highlights that services are insufficient and "even more accentuated with regard to trans, migrant, indigenous and Afro-descendant women, due to the structural discrimination that continues to permeate the provision of services in our country."

In this context, women are organizing. In this program we talk about three central struggles to reduce armed violence in the country: the research and advocacy carried



Listen the full show:

*Women Crossing The
Line_Women Against
Armed Violence*

out by academics and civil society organizations to control the flow of weapons in society, the struggle of women survivors of armed violence for justice, and the struggle of women and men for human rights and life in contexts of displacement and attacks in conflict zones. In all these areas, courageous women like

today's guests keep the issue in the public debate, and with their daily actions they support victims and contribute to the prevention of gun violence from a gender perspective, which is indispensable to understand and stop gun violence against women.

POLITICS IN WOMEN'S BODIES: MENSTRUATION

21/07/2023

GUESTS:

Leslie Montserrat
Montero -
Autonomous
Midwife in
Training.

Blanca Juarez,
Feminist
Journalist

Ixchel Cisneros
Alvarado -
GEM Grupo
de Educación
Popular con
Mujeres, A.C.

In Mexico, women's sexual and reproductive health has been the subject of numerous debates and challenges. Part of this discussion has been about gynecology, sexual rights, reproductive rights, sexual health and, more recently, dignified menstruation.

In the Mexican context, there are still significant challenges to ensure equitable access to sexual and reproductive health. The lack of comprehensive sexual education, social stigmas, lack of quality and sensitive services and gender discrimination are obstacles that hinder the full exercise of sexual and reproductive rights and dignified menstruation. Menstrual activism draws from intersectional feminism and argues that various aspects of women's lives are linked to menstruation and that if we do not have measures of equity in this monthly biological function, it will be difficult to find equity in general.

Women and trans and/or non-binary menstruating people are talking about menstruation more openly than ever, making mention of how the proper management of menstruation relates to the right to a happy, dignified and fulfilling life. In this sense, dignified menstruation refers to the idea of ensuring that all menstruating women and individuals have access to healthy menstruation

without discrimination. It involves addressing physical, psychological, social, environmental, educational, economic, occupational and health aspects related to menstruation, and the promotion of an environment in which the menstrual cycle can be experienced without shame, stigma or undue limitations.

There is a relationship between human rights and menstruation.

1. The right to health: women and girls can suffer negative health consequences when they lack the supplies and facilities to manage their menstrual health. The stigma associated with menstruation may also prevent women and girls from seeking treatment for menstrual-related disorders or pain, negatively affecting their enjoyment of the highest attainable standard of health and well-being.
2. The right to education: lack of a safe place or ability to manage menstrual hygiene can contribute to higher rates of school absenteeism and poor educational outcomes. When girls cannot adequately manage menstruation in school, their school attendance and performance suffer.
3. The right to work: poor access to safe means of managing mens-





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*Women Crossing
The Line_ Politics
In Women's Bodies
Menstruation*

trual hygiene and lack of medication to treat menstrual-related disorders or pain also limit women's and girls' employment opportunities. They may refrain from taking certain jobs, or may be forced to forego work hours and wages. Menstruation-related needs, such as going to the bathroom, may be penalized, leading to unequal working conditions. And women and girls may face workplace discrimination related to menstruation taboos.

4. The right to non-discrimination and gender equality: stigmas

and norms related to menstruation can reinforce discriminatory practices.

5. The right to water and sanitation: water and sanitation facilities, along with a sufficient, safe and affordable water supply are basic prerequisites for managing menstrual health.

Menstruation is an issue that crosses several intersections and demands work from many different angles. Menstrual activism is one more way we can dialogue about ourselves, remove taboos, and build positive and transformative power for all.

INTERNATIONAL DAY OF THE VICTIMS OF ENFORCED DISAPPEARANCES IN MEXICO: IMPUNITY AND RE-VICTIMIZATION

06/30/2023

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

30.06.2023

MUJERES CRUZANDO LA LÍNEA

ELECCIONES 2023 EN GUATEMALA
IMPACTO EN LAS LUCHAS DE LAS MUJERES Y LOS PUEBLOS

ISABEL SOLÍS
Comisión de Derechos Humanos en Guatemala
Cancún

CARMEN ROSA DE LEÓN
Socióloga

ANA COFIÑO
Asociación La Ciudad

MÚJICA EN MOVIMIENTO "JUNAM"
SARA CURRUGHICH

VIERNES 4:00 PM
106.1 FM - CDMX

VIOLETA RADIO
WWW.VIOLETARADIO.ORG

GUESTS:

Araceli Rodríguez Nava

Yadira Gonzalez

Adriana Cruz

MUSIC:

Paz y Gloria
(Peace and Glory)
Fidela Peláez,

August 30 was declared by the United Nations as the International Day of the Victims of Enforced Disappearances with the purpose of raising awareness of the seriousness and scope of the problem worldwide. In Mexico, this date has become significant in the national calendar because, throughout the length and breadth of the country, more than 200 collectives of relatives of disappeared persons mobilize to demand governmental action in the search for their loved ones and the support of society.

Mexico's official registry counts more than 110,000 disappeared persons. However, the mothers, who are the backbone of the movement of families to find the disappeared, say the real figure is much higher. Most of the disappearances are the result of the violence unleashed by the "war on drugs" launched by former President Felipe Calderon and which continues to this day.

The UN says that enforced disappearance is more than a tragedy and a violation of human rights. It warns that "Enforced disappearance is often used as a strategy to instill

terror in citizens. The sense of insecurity that this practice generates is not limited to the next of kin of the disappeared person, but affects his or her community and society as a whole." The women of the large movement against disappearance in Mexico have responded by overcoming the fear generated by insecurity, and turning pain into collective power. They search for their daughters, sons and relatives, while denouncing normalized violence and developing peace-building actions in communities affected by conflict and territories occupied by organized crime and militarization.

They have faced a system that puts them in danger for the simple fact of searching. They face reprisals and even assassinations at the hands of criminal groups and re-victimization by state authorities.

Today they call on society as a whole to stand in solidarity with the families and work together to not only find each of the disappeared persons, but also to break the cycles of violence and build a society in which this tragic crime no longer exists.



Listen the full show:

*Women Crossing The
Line The Movement
Of Relatives Of
Disappeared Persons In
Mexico*



WOMEN'S MOVEMENTS AND THE STATE



WOMEN'S MOVEMENTS AND THE STATE

Reflections in feminist and women's movements on the relationship with the state are fundamental for theoretical growth, strategizing and the development of effective practice. In order to think about the issue collectively and from different angles and contexts, we at JASS Mesoamerica have devoted much time and effort to analyzing this relationship, in a series of webinars that serve as an introduction to this chapter, and of course in this radio show *Women Crossing the Line*.

The first part of this chapter focuses on how feminists relate to electoral processes. In these programs the guests speak candidly about the opportunities and risks that these processes present for building and strengthening our movements. The programs focus on recent elections in our region of Mesoamerica—above all Mexico, Honduras, Guatemala and Nicaragua—but also put under the spotlight on elections in other countries that hold important lessons for women's movements, such as Colombia and Chile.

The second part brings together public policy agendas and their relationship to the fundamental demands of our movements. Here we include the major protests in our region—the social uprising in Chile, the protests in Colombia and Nicaragua, and also public policies that impact women's lives, including immigration policy and militarism.

FEMINIST MOVEMENTS AND PROGRESSIVE GOVERNMENTS

01/07/2022/

GUESTS:

Adriana Guzman,
community
feminist, Bolivia.

Lourdes Contreras,
community
feminist, Peru

MUSIC:

*Mueve la cintura,
mulato (Move your
waist, mulato),*
Omara Portuondo

The electoral triumphs of the left in Latin America at the beginning of the millennium led to a debate on the relationship between political and social change from the state, and the struggles of anti-capitalist, anti-patriarchal and decolonial social movements. In recent years, new progressive governments have come to power as a result of popular discontent with the neoliberal model that has dominated the continent. In Mexico, Argentina, Honduras, Bolivia, Chile, Peru and Colombia, the debate on the role of movements in the context of progressive governments is being revived. For feminist movements, the lessons learned from the first wave and ongoing analysis of specific contexts are two fundamental factors for positioning themselves politically.

The forum "Perspectives from Community Feminism: Progressive and Popular Governments" provided an opportunity to learn from the experiences of community feminism in Bolivia, since the arrival of a leftist indigenous president and the constituent assembly process in 2006-2007, and more recently in Peru with the inauguration of Pedro Castillo.

Former congresswoman and feminist activist Sandra Morán, from Guatemala, offered a framework of analysis at the beginning of the dialogue that contemplated four strate-



gies or ways of relating to the state: from the outside, from the perspective of self-determination; confronting the state—with protests, demands and denunciations; within the state, disputing power from government institutions; and the fourth, which is a combination of the previous three.

Bolivian community feminist activist Adriana Guzmán spoke of "the decolonization of time, of epistemologies, of the left", which implies leaving behind the very concept of progress as embodying what is new, modern technology, and notions of development, and instead recovering ancestral knowledge. The Bolivian experience of 12 years teaches us, as she says, "that the state is a structure that administers a colonial, patriarchal, racist system that is very difficult to transform... the state, since it administers the system, is not going to end the system." Taking this reality into account, she also spoke of the necessity of confronting the Bolivian coup d'état and the lessons learned from the Constituent Assembly process.

Lourdes Contreras of Peru also emphasized the need to take "parallel paths." "The state does not generate change. We have to continue with one foot in the territory and with one foot in the leadership processes, the processes of change in the state."



Listen the full show:

*Women Crossing
the Line_ Feminist
Movements and
Progressive
Governments.*

These perspectives offer lessons for other countries. In Honduras, feminist organizations supported the candidacy of Xiomara Castro, and are now weaving relationships and disputing power from positions in the government and from outside in the work of social organization.

In Mexico, the relationship between the government of Andrés Manuel López Obrador and some feminist groups has been difficult, due to protests against the continued high levels of violence against women in the country and a lack of what they consider a sufficient response from government, as well as disparaging comments from the president himself. On the other hand, many feminists are also achieving changes

from the state, including parity in public positions and broader coverage from social programs. In all cases, a central issue for women defenders of land and territory is the promotion of extractivism by progressive governments and the damage this causes to women's bodies-territories.

The debate on the relationship between women's movements and the States does not have conclusions, or a winner and loser. It generates learning and thinking. A phrase echoes from the dialogue that we present today in *Women Crossing the Line*: "We have to take care of hope", to take care of hope, to preserve hope by building feminism day after day in all spaces, as a permanent process.

FEMINISMS AND THE STATES, POLITICAL AND SOCIAL PRACTICE FROM CHILE AND COLOMBIA

15/12/2022



GUESTS:

Carmen Gembuel Quiguanás,
Consejera Mayor, Regional Indigenous Council of Cauca (CRIC), Colombia.

Mafalda Galdames,
National Association of Rural and Indigenous Women (ANAMURI), Chile

Isabel Rauber,
philosopher,
Argentina/Cuba

MUSIC:

Guayabo,
La Perla

In the framework of the dialogue on the construction of feminist and women's movements vis-à-vis the state, organized by JASS Mesoamerica, the Women's Rights Center in Honduras and Poder Constituyente in Guatemala, we looked at key issues such as the participation (or not) of women's movements in electoral processes and in government positions. The dialogue included guests and perspectives from different countries and movements. A previous program of *Women Crossing the Line* was dedicated to the dialogue on community feminisms and progressive governments with a focus on experiences in Bolivia and Peru. Now, with Peru immersed in a deep political crisis, these reflections become even more urgent.

This program brings together elements of the dialogue held on December 12 under the title "Feminisms and the States, political and social practice from Chile and Colombia". In June, Colombia elected a left-wing president and vice-president - Gustavo Petro and Francia Márquez - with the massive participation of indigenous, Afro-Colombian, peasant and women's social movements, among others.

In Chile, two contradictory events have profoundly marked the political context for feminist and women's movements—the election in late

2021 of Gabriel Boric, a young leader identified with the "New left" in Latin America, and the September 4 rejection of the new constitution drafted in a Constitutional Convention that dashed the hopes of thousands to eliminate the dictatorial-era constitution and adopt a progressive and inclusive human rights-based magna carta.

Among diverse experiences and contexts, the dialogue sought to analyze the specificities, as well as the general themes and intersectionalities. Carmen Gembuel, of the Colombian indigenous Misak people, is a senior councilor of the Regional Indigenous Council of Cauca, an organization that brings together 11 native Colombian peoples and which supported Petro-Marquez's candidacy. She talks about the process of dialogue with the new government to carry out the agenda of rights and autonomy for their peoples, from a critical and independent perspective.

Mafalda Galdames, poet and co-founder of the National Association of Rural and Indigenous Women in Chile narrates the path from popular protest to the new constitution and its defeat in the plebiscite. She notes that the defeat has discouraged social movements that now seek to regroup under a government that, according to her, does not exhibit signs of the promised progres-



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*Women Crossing the
Line_Feminisms and
States*

sivism. Based on these particular stories and theory, Isabel Rauber, an Argentine philosopher, highlights the centrality of democratization in women's organizing to construct a powerful collective subject.

The dialogue and the radio programs seek to contribute to thought and reflection, which are essential for strengthening feminist and women's movements in an increasingly complex world and in the face of increasingly urgent challenges.

POLITICS AND FEMINISM: ELECTIONS IN MEXICO 2021

11/06/2021

GUESTS:

Daptne Cuevas,
Consortium for
Parliamentary
Dialogue and
Equity.

Brisa Ceccon,
Development
project manager
and facilitator
of participatory
processes

On June 6, 2021, midterm elections were held in Mexico, three years after the 2018 presidential election in which for the first time a candidate and a party with a project that promised to put the impoverished majority at the center triumphed, by a wide majority. The new government promised to end the privileges of the oligarchy, put an end to corruption and fight social inequality.

The race was centered on two main coalitions. The one formed by the president's party-Morena-, The Labor Party (PT) and the Green Party (Partido Verde Ecologista de México) called "Juntos haremos historia" (Together we will make history), and its opposition, the coalition "Va por México," formed by the National Action Party (PAN), the Institutional Revolutionary Party (PRI) and the Party of the Democratic Revolution (PRD).

Mexico has more than 93 million Mexican eligible voters, 52% women. The election had a high participation rate of around 52%. More than 2,868 federal and local elected officials were elected. among them 500 representatives that make up the Chamber of Deputies, 15 state governorships, 30 local congresses and 1,249 (1900) municipal governments or mayoralties.

The governing coalition gained an unprecedented territorial advance in



the northern states of the country. In the Chamber of Deputies, the coalition of Morena-PT-PVEM maintains its majority. According to preliminary results, the parties with the highest vote were Morena with 35%, PAN 19% and PRI 18%.

Looking at the results in terms of their implications for the advancement of human rights, for gender equality and against social inequality implies trying to understand the deep contradictions and dilemmas of the process in a political scenario never seen before. The opposition alliance, formed by parties that have ruled Mexico before and caused many of today's problems, clearly responds to and protects the values of an economic and conservative hegemony. This generates special concern for the risk it may represent for the progress made in Mexico City. But Morena's contradictions and alliances require an analysis of the internal forces, which go far beyond the president and include the best and the worst of Mexico's so-called "left" political class.

Social movements, particularly the feminist movement, will have to rethink their contents and strategies to defend and advance an urgent agenda of liberties and social equality for women and society as a whole, and to build a social alternative that, while being critical of the



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Line_Politics and
Feminism-Elections in
Mexico 2021*

ruling party, is not capitalized on by an opposition clearly contrary to the advancement of its goals of equality and freedom.

We also need a feminism that weighs the scope and challenges of the undeniable progress in gender parity in women's political representation in this election. Mexico will be one of the countries with the largest number of women in elected office in the world. There will be 8 women governing states simultaneously, two of them currently in office -in Mexico City and Sonora- and six recently elected, five by the coalition led by Morena and one from the opposition

alliance. In Mexico City, 8 of the 16 mayorships will be governed by women, 4 from each of the coalitions. But although parity is indispensable for equality, it is not a guarantee of it.

We must deepen our analysis to understand how the hegemonic powers, which have so virulently attacked the current government, have realigned. What opportunities do we have as a society, as social movements and as feminists to think of new forms of political action that, besides banishing the past, can advance in guaranteeing the rights and dignity of those who have lived historically excluded in Mexico?

FEMINISM IN MEXICAN ELECTIONS

04/06/2021

GUEST:

Alda Facio, Jurist and feminist writer.

MUSIC:

Las Hermanas García

Elections have always been a bastion of patriarchy—it is the terrain in which the powers of patriarchal states are renewed and the formal quotas of power that govern public life are fought over. It has been, therefore, a terrain assiduously guarded by the men in power. In Mexico women did not vote until 1955—and that in spite of decades of struggle by our ancestors like Elvia Carrillo to obtain the basic right to vote for half of the population. For decades Mexican politics were controlled by a single, authoritarian party, and within that the number of women in public office was minimal.

The political representation of women in electoral processes has advanced substantially in our country in the last decade. From the struggle for gender quotas for candidacies, to parity in everything, today Mexico has one of the most equal congresses and government cabinets in the world, advanced laws to guarantee women's political participation under equal conditions, and sanctions for several crimes related to gender-based political violence and discrimination.

This path was not easy, it is the result of a long struggle by organized women demanding their rightful place in public life. However, it is evident that the emancipation of women has not advanced at the same pace

as their presence in the spheres of power. How to advance to another stage of the struggle for women's equality? Is the electoral road propitious to do so?

Feminist jurist and writer Alda Facio, once wrote: "We feminists have something in common: we all want to transform the power that keeps us subordinated, discriminated or oppressed, and to transform it, we women need more power." The quote comes from a book, written with Rosa Cobo and Margarita Penón that is titled "Politics IS a women's issue". The quote invites us to reflect on "power" in light of contemporary debates around the question of whether or not to participate in elections as feminist movements.

Undoubtedly, even with reforms and advances, electoral systems operate with structures and rules that discriminate against us, and can even put us at risk. Furthermore, the exercise of power to which we aspire in elected office is also marked and circumscribed by discriminatory rules. This reality is even more evident for black women, indigenous women, women with disabilities and other intersectionalities.

But Alda Facio spoke of having power to transform power, not gaining power to maintain the status quo. Is this a feasible goal in today's political





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*Women Crossing the
Line_Feminisms and
Elections*

systems? How can feminists transform power and not fall into a simple competition for who has the most?

There is no one answer. Debates about feminism and elections have to take place within organized women's groups and in specific contexts to resolve dilemmas about

whether and how to participate. They also need to return to some theoretical and principled reflections that have been key to feminism. It is important to go beyond partisan debates, to reconstruct a feminist vision in the political arena. It is part of the debate on how equality can be an elementary notion of democracy.

ELECTIONS IN NICARAGUA: REPRESSION AND ANNULMENT OF POLITICAL FREEDOMS

01/10/2021

GUESTS:

Isabel Gutierrez.
Self-Convended
Feminists.

Violeta Delgado.
Autonomous
Women's
Movement

**María Gabriela
Pérez.**
Communicator

On November 7, the announced and huge electoral fraud in Nicaragua took place. In a country under a police state, abstention was evident in the empty streets. Abstentionism was estimated at 80% by the organization Urnas Abiertas, in response to a call for a Civic Citizens' Strike to stay at home as a form of protest against the electoral farce.

The farce guaranteed that President Daniel Ortega and Vice President Rosario Murillo will remain in power for a fourth consecutive term. In Nicaragua, the rights of assembly, mobilization, independent press, freedom of expression in general, and the right to elect and be elected are currently suppressed, also suppressing electoral political competition.

For background, serious human rights violations have been worsening since 2018 in the context of elections. With the arrest of seven opposition presidential candidates, the cancellation of the registration of three opposition political parties, and the imprisonment of human rights defenders, journalists, businessmen and social leaders critical of the Ortega-Murillo government, elections cannot be called free. There is also surveillance, harassment, persecution, and defamation by the state, which has used all its power to annul and silence any form of dissent to the current regime.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 01.10.2021

MUJERES CRUZANDO LA LÍNEA

MOVIMIENTOS ESTUDIANTILES EN MESOAMÉRICA

MARCELA MENESES REYES
Socióloga. Investigadora del Instituto de Investigaciones Sociales-UNAM

LAURA RENEE ACUIJAR SIGUIL
Asociación de Estudiantes Universitarios de Guatemala

Conduce
Orfe Castillo

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
WWW.VIOLETARADIO.ORG

In more than 65 cities around the world, the diaspora of Nicaraguans in exile demonstrated from a distance against the current government and the electoral fraud. It is estimated that there are more than 120,000 in exile to date due to the repression, considered enemies of the revolution. Daniel Ortega called the political prisoners "sons of bitches of imperialism"; they total more than 155 to date, 120 of whom were imprisoned in the last two years and about 40 since the beginning of the electoral process.

Activists and women defenders are on the front line defending democracy and freedoms. Elvira Cuadra pointed out that in the face of popular discontent expressed in 2018, the regime initiated a strategy of systematic repression against specific actors and targets, including women's organizations.

The Mesoamerican registry of women defenders has documented 2,600 aggressions against women human rights defenders from January to date, including arbitrary detentions, sexual violence, threats, break-ins, defamation campaigns, police harassment, and surveillance of women defenders and their families. Between November 1 and 8, it registered 102 aggressions against 42 women human rights defenders, and at least 8 civil society organiza-



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*Women Crossing
the Line_ Elections
Nicaragua*

tions had their legal status canceled. These organizations also suffered the imposition of controls that prevent their operation and access to cooperation funds.

The situation of political prisoners remains serious. They are still indefinitely detained, they have been denied all guarantees, they have been victims of torture and ill-treatment. Vilma González, director of the Nicaraguan Center for Human Rights (CENIDH), among the organizations that lost legal status in 2018, has accompanied the victims. She points

out that there is a high risk that these inhumane conditions and internal repression will worsen or they will be expelled.

The Ortega-Murillo regime has been isolated and weakened internationally, but its capacity for social control continues and it has not been possible to restore freedoms in Nicaragua. The work of protesting from inside and outside the country continues through the voices of men and women who aspire to, at last, live in a Free Nicaragua.

ELECTIONS IN HONDURAS, A MATTER OF LIFE AND DEATH FOR WOMEN DEFENDERS

26/11/2021

GUESTS:

Berta Oliva,
Committee of
Relatives of the
Detained and
Disappeared
in Honduras
(COFADEH).

**Yasmin
Beczabeth
López**, General
Coordinator
of the Council
for the Integral
Development of
Peasant Women
(CODIMCA)

MUSIC:

María,
Las Brujas
son Fusión



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*Women Crossing the
Line_Elections in
Honduras*

The presidential elections in Honduras are of primary importance, not only for Honduras, but for the entire continent. On Sunday, November 28, citizens will go to the polls to define the future of the country.

Honduras faces a moment that will define whether it will put an end to the dictatorship—"narcodictatorship" as many people say, due to its links to organized crime and drug trafficking—or initiate a transition to democracy. For social movements and human rights organizations much is at stake in these elections.

Bertha Oliva is the historic leader of the human rights organization the Committee of Relatives of the Detained and Disappeared in Honduras (COFADEH), which is dedicated to investigating, denouncing violations and defending the rights of prisoners and the disappeared, and land rights issues in Honduras. After giving a brief account of the history of stolen and simulated elections in Honduras, she emphasized that these elections offer a real opportunity for the population to advance in the construction of democracy and the strengthening of the rule of law and human rights. It is not only the possibility of a change in formal power after years of gover-

nements that resulted from the coup d'état, but also the possibility of confronting the empowered *de facto* powers that maintain the inequalities and injustices in the country.

Bertha concluded: "We have to move forward, there will be no criminal force that can stop us. Many may fall, but not all, and I believe that this is the call to be more and more united, because unity is what will make it possible to reap the fruits..."

Yasmin López, general coordinator of the Council for the Integral Development of Peasant Women and member of the Political Commission of La Vía Campesina Honduras, states that the issue is not who is in the formal positions of power, but what possibilities are open to solve the deep problems in Honduran society "that we women can have access to land and that we can do it in the best conditions... to guarantee life, food, and the future of our sons and daughters."

While the commercial media speaks of politics as a game among elites, these women offer their voices and their thoughts about the election and also beyond the election, towards a new horizon for Honduras.

HONDURAS ELECTS ITS FIRST FEMALE PRESIDENT

03/12/2021

GUESTS:

Divina Alvarenga, Feminist political scientist and professor at the National Autonomous University of Honduras

María Elena Méndez, Member of the Honduran feminist movement and Convergence against Continuum

MUSIC:

Como vos y como yo, Puras Mujeres. Lyrics: Melissa Cardoza and Karla Lara

On November 28th, the Honduran population went to the polls and elected its first woman president with the massive support of the people. The election ended 12 years of National Party governments and constant attacks on the country's already fragile democratic institutions.

Since the military coup d'état in 2009, illegitimate governments have sought to consolidate a neoliberal and conservative regime, most recently under Juan Orlando Hernández (JOH). Finishing his second term, his government has become increasingly authoritarian. This election dispelled the sense of hopelessness among the people, battered by the pandemic, two hurricanes, state repression and poverty. Nearly 70 percent of the population voted, an all-time high, despite fear campaigns and the real possibility of fraud.

In the post-electoral analyses, many people have pointed out—including today's guests—that patriarchal control cannot be broken and the neoliberal system cannot be ended merely with a change in the executive. But without a doubt, Honduras has taken a step forward with the election of its first woman president, supported by popular sectors and feminist organizations, and committed to a feminist agenda for change.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

03.12.2021

MUJERES CRUZANDO LA LÍNEA

HONDURAS ELIGE SU PRIMERA PRESIDENTA

DIVINA ALVARENGA
Feminista, científica, profesora de la Univ. Nacional Autónoma de Honduras

MARÍA ELENA MÉNDEZ
miembro del movimiento feminista, fundadora y convergencia contra el Continuum

MÚSICA EN MOVIMIENTO:
PURAS MUJERES
HONDURAS
LETRA: MELISSA CARDOZA
Y KARLA LARA
"COMO VOS Y COMO YO"

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
WWW.VIOLETARADIO.ORG

According to the tally of the National Electoral Council, with 69% of the votes counted so far, Xiomara Castro—feminist, leftist and candidate of the coalition between her party Libertad y Refundación (LIBRE), and the parties Salvador de Honduras, Innovación y Unidad Socialdemócrata, and Honduras Humana— has 51% of the vote against 35% for the candidate of the National Party of current president Juan Orlando Hernandez, Nasry Asfura. On November 30, with an irreversible margin against him, Asfura conceded defeat and, in an act of utmost importance given past interventions, U.S. Secretary of State Antony Blinken congratulated Xiomara Castro on her victory.

Honduras now has new opportunities and renewed hope. After years of fraud orchestrated by the political elite and debates among social movements about whether or not to participate in non-democratic electoral processes, this time the social movements called for, and achieved, massive grassroots participation. They fought for access to the polls, protection of the vote, and monitoring of the process. The election took place with some irregularities and flaws, but generally in peace and without an attempt to steal the election, as occurred in 2017 with the fraudulent reelection of Juan Orlando Hernandez.



Listen the full show:

*Women Crossing
the Line_ Honduras
elects its first female
president.*

Since JOH's reelection the country has suffered a process of concentration of power that many characterize as dictatorship, as well as rampant corruption from the highest echelons of political power, complicity between the government and organized crime, displacement and forced migration, extreme poverty and, what seems intangible, but what is most devastating to a healthy democracy, the loss of hope for a better future.

The new Castro government's commitment to improve the population's standard of living opens up possibilities to transform a society co-opted by a political and economic elite characterized by corruption, rapacity and violence. There are major obstacles: the "micro-machismos" insta-

lled in power throughout the country, the lack of budgets, the right wing offensive that has announced its defense of private property against the intention to protect and recover common goods and its opposition to the sexual and reproductive rights of Honduran women, repressive militarization supported by the U.S. government, and the powerful, international ultra-right that once again sees in Honduras a dangerous example of rebellion against its new cold war, focused on the control and exploitation of resources.

The challenges are enormous, but so is the will to continue fighting, now with a more favorable correlation of forces. In this scenario of hope, international feminist solidarity will be a fundamental factor.

THE INAUGURATION OF THE FIRST WOMAN PRESIDENT OF HONDURAS

03/12/2021

GUESTS:

Andrea Guila, lawyer, LIBRE activist.

Lucia Vijil, Centro de Estudios para la Democracia (Center for Democracy Studies)

MUSIC:

Recordarles
Karla Lara

The inauguration of Xiomara Castro was a milestone in the history of Honduras, a country that has suffered constant political and democratic crises, dispossession and poverty throughout its 200 years of existence. Her presidency opens a new era of hope, after 12 years of illegitimate governments, heirs of the military coup d'état in 2009, including 8 years of the presidency of Juan Orlando Hernández (JOH), accused of corruption and close ties to drug trafficking. Unbridled corruption, the growth of organized crime, the sale of national assets under a hyper-neoliberal regime, the rollback of women's and indigenous peoples' rights, and the violent repression of any opposition are the main characteristics of the previous governments.

In an emotional act in front of a packed stadium and in the presence of diplomatic representatives from all over the world, including Mexican Foreign Minister Marcelo Ebrard and US Vice President Kamala Harris, thousands of Hondurans hailed the return of democracy. In her first speech, Xiomara Castro acknowledged "the national resistance" that began with the rejection of the 2009 coup that overthrew her husband, then-President Manuel Zelaya, and continued with protests against corruption, looting and dirty elections, in particular the re-election of Juan Orlando Hernández in 2018.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 28.01.2022

MUJERES CRUZANDO LA LÍNEA

LA TOMA DE POSESIÓN DE LA PRIMERA PRESIDENTA DE HONDURAS

ANDREA NUILA
Abogada, Militante del LIBRE

LUCIA VIJIL SAYBE
Analista del Centro de Estudio para la Democracia

MUSICA EN MOVIMIENTO: KARLA LARA "RECORDABLES"

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM WWW.VIOLETARADIO.ORG

The new president has committed herself to the most important struggles of the people: seeking freedom for political prisoners in the country, including the 8 defenders of Rio Guapinol, an internationally known case of persecution. She has taken on a feminist agenda that includes sexual and reproductive rights—Honduras is the only country in Latin America that prohibits access to abortion in all cases. She has also committed to tackling violence against women in a country where the rate of femicides is among the highest in the world, and pledged support for women from the popular sectors. In an unprecedented symbolic act, she received the Lenca staff of authority from Bertha Zúñiga Cáceres, who carried a photo of her mother, the feminist and environmental defender Berta Cáceres, murdered by men linked to a hydroelectric company and the armed forces.

The challenges for the new president Xiomara Castro are huge. The old regime attempted to sabotage her power, after being forced to respect the results of the massive vote in her favor. Dissidents of the presidential party Libertad y Refundación (LIBRE) broke with the agreement to appoint Luis Redondo of the Partido Salvador Honduras, part of Xiomara's winning alliance, as president of Congress. With the support of the National Par-



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Women Crossing the Line_Inauguration of First Woman President in Honduras

ty of Juan Orlando Hernández they instead appointed Jorge Calix in a parallel process. The result has been the expulsion of 18 LIBRE members and the existence of two congressional leadership groups.

Honduras's structural problems run deeper. In her speech, Xiomara Castro said "We are breaking chains and traditions," and promised to re-found a socialist and democratic state. This implies dismantling corrupt political and economic structures built in recent years. She said that she is receiving a country "bankrupt, after 12 years of dictatorship", noting that 74% of the population lives in poverty, 53% in extreme poverty and that the debt has increased 700% since the coup d'état, to levels that she describes as "unpayable". Within the armed forces, corrupt links have developed with the old regime and with organized crime, and a militaristic culture prevails that punishes the people in defense of the interests of the elite. The armed forces need to show their loyalty to the country's democratic institutions once again. A major challenge is to modify the system of privileges granted to national and transnational corporations against the rights of the people, among them the Economic Development Zones or ZEDES.

On the other hand, for the first time in years a president has the legitimacy and support of the population. This is an invaluable resource for

Xiomara Castro's administration. Her arrival to power represents a path for building *with* the social movements that have given her their vote of confidence, while still organizing themselves autonomously.

The international community has a fundamental role to play in supporting Honduras in this new phase of a chance to finally break with exploitation and repression. First, respect the sovereignty of the country and the will of the people. This message is directed at the U.S. government, which in 2009 blocked the restoration of constitutional order and supported the coup regimes that have done so much damage to the country. Harris has emphasized migration control and the fight against corruption as goals, but without a broader vision and an analysis that includes self-criticism, it could be difficult to build a new relationship in Honduras. Another challenge, in which Mexico has an important role to play, is to work as a bloc of progressive countries to create a more just order that will give air to efforts to combat the inequality and injustices that afflict not only Honduras, but all our countries in the region.

The challenge ahead of the Honduran president is overwhelming, but the hope of the people is a greater force. Hondurans have managed to overthrow the dictatorship and open a new chapter in the country's history, with a fundamental role for women.

REVOCATION OF MANDATE IN MEXICO

01/04/2022

GUESTS:

Patricia Ramírez Kuri, Research Sociologist at IISUNAM.

Aidé García Hernández, Católicas por el Derecho a Decidir (Catholics for a Free Choice)

On Sunday, April 10, Mexican citizens were called on, for the first time in the history of our country, to vote to ratify or revoke the mandate of the president of the republic.

This exercise of revocation of mandate was *incorporated, as a citizen right, in Article 35 of the constitution last December 20, 2019*, and regulated by a *Federal Law published in the Official Gazette on September 14* of last year. It is defined as *an instrument of participation, requested by the citizenship, to determine the anticipated conclusion in the performance of the person holding the Presidency of the Republic, from the loss of confidence*.

This law establishes that to carry out a vote on revocation of mandate, at least three percent of registered citizens in at least 17 states of the Republic must request it by means of their signature. Revocation is an institutional procedure that allows for the removal from office of elected representatives by the voters before their term of office expires. It seeks to keep elected public officials constantly accountable to their constituents and serve as an instrument of defense of citizens against unpopular rulers.

The law requires more than two and a half million signatures and on January 26 of this year, 2022, almost

three and a half million signatures from practically all the states of the Republic were presented before the National Electoral Institute, at the urging of the president himself. The revocation vote is a democratic exercise, summoned by the citizens and not exempt from controversy.

The National Electoral Institute (INE) decided that only one-third of the usual ballot boxes will be installed. There are also those who claim that the revocation vote is a farce that seeks to promote the president and serves to distract attention from real problems. Other critics point out that it may generate instability in the country, given that with this new instrument of citizen participation the presidential term can be shortened from six to three years.

However, this is not an unprecedented tool in the historical and international context. In fact, it dates back to what is recognized as the origin of the modern democratic system, since it formed part of Athenian democracy, five centuries before our era.

The revocation of mandate is included in the local Constitutions of many states and municipalities. Among these Constitutions are the states of Aguascalientes, Baja California, Baja California Sur, Campeche, Coahuila, Colima, Chiapas, Chihuahua, Durango, Guanajuato,





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*Women Crossing the
Line_Revocation of
Mandate in Mexico*

Guerrero, Hidalgo, Jalisco, Mexico, Michoacán, Morelos, Nayarit, Nuevo León, Oaxaca, Puebla, Querétaro, Quintana Roo, San Luis Potosí, Sinaloa, Sonora, Tabasco, Tamaulipas, Tlaxcala, Veracruz, Yucatán and Zatecas. In some cases -Chihuahua and Yucatán- the Supreme Court ruled the figure unconstitutional, for not yet being included in the federal Constitution.

In 2017, the Mexico City Constitution added it to Article 25, which lists mechanisms of direct democracy including citizen initiatives, referendums, plebiscites, citizen consultations, popular consultations and the mandate for revocation. The revocation of mandate at the national or subnational level exists in other countries as well: Argentina, Colom-

bia, Ecuador, Bolivia, Panama, Peru, Venezuela, the United States, Canada and Switzerland, among others.

The revocation of mandate is a reality in Mexico and has been part of several struggles for the democratization of civil society in different places since it optimizes the principle of popular sovereignty, recovers the role of citizens in public life, questions political irresponsibility, It makes the rigidity of presidential systems more flexible and serves as a way to resolve institutional crises by allowing the early dismissal of a president by the population. It is important to reflect on the circumstances under the current presidency and on what it implies in terms of the future of Mexico's political life.

WOMEN'S POLITICAL ALLIANCE IN THE GUATEMALA 2023 ELECTIONS

03/24/2023

GUESTS:

Liss Pérez -
Alianza Política
Sector de
Mujeres

Lin Valenzuela
Méndez - Alianza
Política Women's
Sector

The 2023 general elections in Guatemala will be held on June 25. The Presidency, Vice-Presidency, 160 deputies to the Congress, 340 municipal officials and 20 deputies to the Central American Parliament will be elected.

Guatemala went through a long armed conflict between 1960 and 1996, year in which peace was signed between the Guatemalan National Revolutionary Unity and the government of that country. According to the Commission for Historical Clarification, promoted by the United Nations, during the conflict the army committed genocide in the context of a deeply unequal and racist society. Guatemala has the largest indigenous population in Latin America, at 60% of its population. Even after the armed conflict, this population has experienced the impacts of systematic corruption and deepening inequality for decades.

Guatemala has seen its democracy deteriorate in recent years; the dismantling of institutions and mechanisms created to fight corruption has been a constant during the last governments, to consolidate what is called in the country "the Pact of Corrupt", a set of networks and agreements to guarantee impunity to the political and economic elite and to capture the State for the benefit of the oligarchy and organized crime.



In the report "Guatemala, Memory of Silence" the Commission for Historical Clarification explained that not only armed actors intervened, but that political parties and economic forces consistently participated in both the cause and continuation of the violence. The U.S. government also participated, especially through the CIA.

Economic and political interest groups that hold hegemonic power in Guatemala today have strong links with this clearly anti-popular historical process. Demonstrations of discontent, strikes, mobilizations and popular struggles have not ceased in recent years, repudiating the Pact of the Corrupt and their policies.

Guatemalan women have not only been victims of this violence, they have also played a fundamental role in recovering and preserving the historical memory, documenting the past, seeking justice, and assuring non-repetition of these events and the generation of transformative proposals.

At election time, organizations and social movements such as the *Alianza Política Sector de Mujeres*, a network of organizations that has been working for decades to contribute to build dignified conditions for the lives of women and strengthen their citizenship, talk to us about the



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*Women Crossing The
Line_Elections In
Guatemala*

elections, the actors, and the efforts of organized women to stop Guatemala from being a State captured by corruption, as defined by the International Commission against Impunity in Guatemala (CICIG). The CICIG was forced to leave the country after 12 years of work against corruption and

impunity, when the Government of Guatemala decided not to extend its stay after considering it a risk to the country's security. All this in a context of strengthening religious fundamentalism, in which Guatemala has been declared the Pro-Life Capital of Ibero-America.

ELECTIONS 2023 IN GUATEMALA: IMPACTS ON WOMEN'S AND PEOPLE'S STRUGGLES

06/30/2023



GUESTS:

Isabel Solís,
Guatemala
Human Rights
Commission
(GHRC).

**Carmen de la
Rosa,** Sociologist

Miriam Pixtun,
Resistencia
Pacífica La Puya

MUSIC:

JUNAM,
Sara Curruchich

In an unexpected turn of events, Guatemala's June 25 elections will send two candidates to the second round of voting on August 20. Sandra Torres is a former first lady and candidate for the National Unity of Hope (UNE) party. She represents a part of the political elite known as the Pact of the Corrupt, and obtained 15.8 percent of votes.

But the surprise was second place. Although Bernardo Arévalo is the son of former President Juan José Arévalo, he grew up and established his academic career in exile abroad. In 2017, he and others founded Movimiento Semilla (Seed Movement), a progressive party. Despite polls giving him only about 3 percent of the vote, he won 11.8 percent, securing a second-round bid for the presidency.

The Semilla Movement also advanced in parliament, obtaining 23 or 24 deputies instead of the expected five. Once again, the unreliability of the polls is evident, especially in registering preferences for candidates outside the ruling elite and dominant forces.

The elections take place at a time when Guatemala is facing a crisis in its democracy, with constant attacks against democratic institutions and attempts to fight corruption. Transparency International considers Guatemala to be one of the most

corrupt countries in the world, and corruption is on the rise.

The Inter-American Commission on Human Rights points out "serious setbacks in the fight against impunity and corruption" and "the intensification of harassment and criminalization against justice operators" in Guatemala. Attacks against journalists and human rights defenders have also increased. According to press reports, 53 former prosecutors, judges, magistrates, journalists, former members of the International Commission against Impunity in Guatemala, CICIG, and community communicators and human rights activists are currently in exile.

The setbacks in democracy and justice, and the increase in corruption and human rights violations are part of an elite strategy to stay in power, and preserve the enormous inequalities that privilege the few at the expense of the vast majority living in poverty. In Guatemala, the richest 1% receive income equal to the sum of what 50% of the population receives.

The current electoral context in the country raises important questions: How to explain the unexpected rise of a new candidate representing a platform of change at this time? What opportunities or risks does the current electoral context present for social movements, and in par-



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*Women Crossing the
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Guatemala: Impacts on
Women's and Peoples'
Struggles*

particular for Indigenous Peoples' and women's movements? Guatemalan women's voices in the struggle for democracy, from different perspectives and places, are indispensable to understanding recent events and the new scenarios that are opening up.

WOMEN MOVEMENT LEADERS AND CHANGE IN COLOMBIA

01/07/2022

GUESTS:

Carmen Gembuel, Senior Advisor, Regional Indigenous Council of Cauca.

Luisa Fernanda Jaramillo Angulo, Afro-Colombian social leader, Cauca and Valle

Linda Cabrera Cifuentes, SISMA Woman

MUSIC:

La vida vale la pena, Petrona Martínez

Colombia broke with decades of right-wing governments in elections that brought Gustavo Petro and Francia Márquez to power on June 19. Many factors contributed to the victory. Former President Alvaro Uribe's political forces were worn down by accusations of corruption and paramilitary ties that are finally coming to trial. Their candidate did not even make it to the second round of voting.

The Uribe forces then threw their support behind an independent candidate, 77-year-old businessman Rodolfo Hernandez. Hernandez had expressed his admiration for Adolf Hitler and stated that women should stay at home and not be in politics. A record turnout overcame this alliance and carried Petro to the presidency with more than 11 million votes—an unprecedented majority.

The sectors of the population that rose up in the 2021 social uprising against inequality and repression mobilized to vote for change in these elections. Post-electoral analyses highlight that the high vote of indigenous Colombians, Afro-descendants, youth and women gave the victory to Petro and Marquez.

Having Francia Marquez, an Afro-Colombian, feminist, land defender, on the ticket as the Vice Presidential candidate motivated many people



to hope for change through electoral means and vote for the Petro-Márquez duo. In marginalized areas such as the Pacific coast and indigenous territories, thousands of people traveled hours to the polls in canoes, riding mules and on foot. In the Pacific region, more than 80% voted for Petro-Márquez and in the Caribbean an average of 60%.

Although there is not yet a public breakdown of participation by sex in this presidential election, women are the majority of the nearly 40 million registered voters, outnumbering men eligible to vote by more than 1,200,000.

The political platform of the Historic Pact—the Petro-Márquez coalition—promises that “this change will be with women and with all their forms of collective organization, nourished by feminist and anti-patriarchal perspectives and approaches.” It includes working for women in 50% of all public positions at all levels and branches of power, a plan for the prevention and elimination of all forms of violence against women, a comprehensive action plan against femicide and all violence, national campaigns for the transformation of gender stereotypes, a national care system with support for single mothers, and the creation of a ministry of equality.



Listen the full show:

Women Crossing the Line_Women of social movements facing change in Colombia

Colombia is the second most unequal country in Latin America. The top 1% of farmers own 81% of the land. The pandemic pushed more than 3.6 million people into poverty. The neoliberal model has led to greater inequality and concentration of wealth, and actions to protect and extend the privileges of the rich have made Colombia the most dangerous country in the world for defenders of land, territory and the environment.

The women social leaders participating in this *Women Crossing the*

Line program come from sectors that were key in these elections-the Afro-Colombian community councils, Indigenous councils, and feminist organizations. Why did they participate in these elections? In what ways and with what expectations of the new government? How do they plan to work together on shared agendas?

These are some of the central questions at this moment of social change in Colombia.

WOMEN RADICALLY TRANSFORMING A WORLD IN CRISIS: 26 YEARS AFTER THE BEIJING WORLD WOMEN'S CONFERENCE

02/04/2021

GUESTS:

Daptne Cuevas,
Consortium for
Parliamentary
Dialogue and
Equity.

Lydia Alpizar,
Mesoamerican
Women Human
Rights Defenders
Initiative

Shereen Essof,
Executive
Director, JASS

The inequality and discrimination experienced by women transcends borders—it is everywhere, it is global. With this clarity, feminist women have been committed to influencing international human rights organizations since their creation to make women's causes and impacts visible for the whole of humanity and to propose strategies for eradication of violations.

Since the Universal Declaration of Human Rights, women and feminists through the use of theoretical elaboration in all disciplines, statistics, testimonies, tribunals, diplomacy and political dialogue, and denunciation and countless proposals of women's movements, have managed to incorporate key ideas and proposals for the full recognition of women as human beings, as holders of all rights, in their diversity.

Large and small steps in each territory and space in which women mobilize, have built a path to a global agenda. Conservative opposition from groups, governments, companies and individuals who refuse to recognize the dignity of women and their participation and their movements in all areas of public life has been a constant obstacle on this path.

Beijing 1995 is the 4th and last World Women's Conference, after those

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 02.04.2021

MUJERES CRUZANDO LA LÍNEA

MUJERES TRANSFORMANDO RADICALMENTE UN MUNDO EN CRISIS A 26 AÑOS DE BEIJING

Invitadas:

- Daptne Cuevas Ortiz**
Consortio para el Diálogo Parlamentario y a Equidad
- Lydia Alpizar Durán**
Iniciativa Mesoamericana de Defensoras de Derechos Humanos
- Shereen Essof**
Directora Ejecutiva de JASS

Conduce:

- Orfe Castillo**

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

held in Mexico in 1975, in Copenhagen in 1980 and in Nairobi in 1985.

In Beijing, feminist activists placed the collective vision of the world's women's movements on the global stage. The conference produced the most progressive plan that governments have committed themselves to within the United Nations System. It set a common floor of specific strategic actions to advance equal opportunities for men and women throughout the life cycle, on the environment, power and decision-making, the economy, poverty, violence against women, women's human rights, education and training, institutional mechanisms for the advancement of women, health, the media and armed conflict.

26 years after Beijing we are facing extreme crises that have particularly adverse impacts on women, but at the same time, it is women who are resisting and providing alternatives or solutions to the crises of inequality, poverty, violence and human rights, fundamentalisms, migration, extractivism, corporate capture, organized crime and militarization.

This week, from March 29-31, the first part of the "Equality Generation Global Forum" convened by UN Women and the governments of France and Mexico took place. The Forum aimed to analyze progress and develop a



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Women Crossing the Line_Women radically transforming a world in crisis, 26 years after the Beijing World Women's Conference.

concrete action agenda to achieve gender equality by 2030 through an international, intersectional, intergenerational and multi-stakeholder public conversation, bringing together governments, businesses, NGOs, youth groups and foundations.

Progress for women since Beijing has been slow and uneven and there has been considerable backlash against the achievements and the consolidation of power to maintain the inequalities and structures that sustain the oppression of women, as feminist activists point out in the document "Women Radically Transforming a World in Crisis: A Framework for Beijing+25" elaborated in Mexico City in August 2019.

This document emphasizes the deep crisis in the world caused by neoliberal capitalism, patriarchy, white supremacy and colonialism as systematically responsible for the oppression and inequality affecting women, these factors are closely interrelated and form a system that must be confronted. The activists point out that they will seek the radical transformation of this world, placing women, all people and the planet above profit.

We talk to our guests on "Women Crossing the Line" about the results of this Forum held in Mexico, in which more than 10,000 people, 250 speakers and 85 countries participated.

THE HEARTBEAT OF COLOMBIA

05/14/2021

GUESTS:

Rosa Emilia Salamanca,
Corporation for Research and Social and Economic Action, (CIASE).

Clemencia Correa,
Acompañamiento Psicosocial, Aluna

Since April 28th the protests and the strike in the streets of several cities of Colombia overflowed into a massive citizen resistance of very diverse social sectors—peasants, trade unionists, women and young men mobilized after the announcement of an unjust tax reform by President Ivan Duque that would add new taxes to 73% of the population and only 27% of companies. The reform would tax products in the minimum basic food basket and public services such as water, gas and electricity, in the midst of an economic crisis caused by the pandemic and lockdown, and after centuries of exclusion and accumulated injustices against the poorest sectors of the population.

The demonstrations rejecting this tax policy expanded to include demands to comply with the peace agreements, to halt the murder of rural leaders and community members -more than 160 to date-, for public health services and against privatization, and to reform the police force.

The mobilizations were met with a disproportionate response of public security forces, and the militarization of some departments in the country. At least 47 people were killed, at least one hundred disappeared and hundreds injured, although there could be many more according to reports from human rights organizations.



The images and testimonies that have circulated document the peaceful and creative indignation of thousands of Colombians, especially young people, contrasted with the presence of armored vehicles in the streets, the firing of water cannons and tear gas, the excessive use of force, arbitrary detentions, disappearances and sexual violence that have shocked the world.

The international community has expressed its demand for an end to the repression and in solidarity with the people of Colombia, and condemned the serious violations of the human rights of citizens and the violent acts by the security forces. Delegations have called to respect the guarantee of the right to peaceful protest and citizen participation in public affairs.

The demonstrations resulted in the withdrawal of the tax reform proposal, and the resignation of the Minister of Finance -Alberto Carrasquilla. However, popular discontent has coalesced into demands for a change of course in the face of a neoliberal, military, anti-popular political project that seeks to assure the permanence of economic and political hegemony in Colombia.

What are the antecedents, what are the paths that this unprecedented mobilization can follow, how can we



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*Women Crossing the
Line_The Heartbeat of
Colombia*

support these legitimate demands of the Colombian people of Colombia from Mexico and Mesoamerica? Clemencia Correa and Rosa Emilia Salamanca discuss what's at stake in Colombia today on *Women Crossing the Line*.

WHAT'S HAPPENING IN NICARAGUA?

06/24/2021

GUEST:

Ana Lucía Alvarez Viji, Nicaraguan feminist advocate.

The repressive crisis in Nicaragua has escalated sharply in recent weeks ahead of the electoral process that will take place in November 2021.

This crisis has as immediate antecedent- the so-called "April 2018 Rebellion" in which, in the face of an intense social mobilization against the regime of Daniel Ortega and Rosario Murillo, more than 300 people -mostly young people- were killed by the police and paramilitaries, thousands of wounded, more than 100,000 fled or were exiled and some 1,200 people were illegally imprisoned, of which 130 are still in prison. Since then the persecution, surveillance and detention of those who oppose the regime has generated terror in the population.

Social discontent has been increasing in the face of the absolute control of power by Daniel Ortega and Rosario Murillo, his wife and vice president, who have eliminated the rule of law and the balance of powers, and have ruled through electoral frauds and manipulation that r for 14 years, since 2007.

After the massive repression of 2018, the Ortega government violated all constitutional freedoms through force, including freedom of assembly, mobilization, press and expression. At the end of 2020, it institutionalized such repression with the express



approval of three laws: "of foreign agents", of "cybercrimes" and for the "independence and sovereignty of Nicaragua" that criminalize organizations and individuals who receive resources from international cooperation, establish a gag on independent media and journalists, and permit arbitrary detention, police seizures, raids, preventive detentions, denial of a defense and holding prisoners who fight for a democratic Nicaragua incommunicado.

The government also eliminated the legal status of opposition parties to run in the elections. The National Coalition, which groups the majority of the opposition, has also been denied legal status. In the last three weeks, 20 people have been kidnapped, among them five presidential candidates, businessmen, bankers, journalists, human rights activists, opposition leaders, former guerrilla commanders and guerrilla fighters, all of them held incommunicado and without access to their families and lawyers.

Nicaragua causes pain beyond its borders, particularly in the context of repressive governments in the region, because it is a regime that emerged from a popular revolutionary struggle. Sandinismo defeated a dictatorship only to transmute into this dictatorship. The citizens who have been persecuted, criminalized



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Women Crossing the Line_What's happening in Nicaragua?

and assassinated are part of the society outraged by impunity and the lack of democracy, and leaders who fought persistently to change the course of society in Nicaragua. Many were revolutionaries who fought with the Sandinistas against the Somoza dictatorship.

The persecution against feminist activists and women revolutionary leaders has been especially crude, although not new. Charges of sexual abuse against Daniel Ortega by his adopted daughter sparked a national and international campaign that was met with defamation and repression. Ortega's government has gradually eliminated many of the rights achieved by women during the revolution, including the right to abortion.

Numerous international bodies have expressed their concern about these events. The Inter-American Commis-

sion on Human Rights requested the Inter-American Court to "adopt provisional measures for the protection of detained opposition members and their families because "they are in an extremely serious situation and urgency and at risk of irreparable damage to their rights".

The Mexican and Argentine governments sent an unusual joint communiqué, stating that recent measures "put the integrity of the detained persons at risk." They commit to remaining attentive to events in Nicaragua and promoting respect for human rights.

The Nicaraguan government speaks of a U.S. conspiracy to overthrow it. However, the repressive and anti-democratic nature of Daniel Ortega's regime has become clear to many Nicaraguans and the international community.

WOMEN PROTAGONISTS OF THE PROTESTS IN GUATEMALA

03/08/2021

GUESTS:

Sandra Morán, feminist, popular educator, former Guatemalan congresswoman.

Miriam Pixtun, Center for Legal Action on Human Rights

MUSIC:

Kixampe, Rebeca Lane and Sara Curruchich

The Guatemalan people have risen up against the systemic corruption that condemns to failure any attempt to confront the multiple crises in which the country finds itself. The outrage reached a turning point in July, when the Attorney General, María Consuelo Porras, dismissed the head of the Special Prosecutor's Office against Impunity, Juan Francisco Sandoval, considered one of the few officials committed to the fight against impunity.

The government of the conservative Alejandro Giammattei has been aggressively dismantling the institutions and mechanisms created to fight corruption to advance what is called in the country "the Pact of the Corrupt" – a set of networks and agreements to guarantee impunity to the political and economic elite and manipulate State structures for benefit.

On the same day the Attorney General announced Sandoval's ouster, a "national strike" was called to protest the despotic measure, and demand the immediate resignation of President Giammattei and Attorney General Porras. Led by the indigenous peoples and with the participation of various sectors of society, tens of thousands of people took to the streets.

Since then, the Guatemalan people have mobilized constantly. This week

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13.08.2021

MUJERES CRUZANDO LA LÍNEA

MUJERES, PROTAGONISTAS DE LA PROTESTA EN GUATEMALA

MÚSICA EN MOVIMIENTO: KIXAMPE REBECA LANE Y SARA CURRUCHICH

SANDRA MORÁN
Feminista, educadora popular, primera diputada lesbiana en Guatemala

MIRIAM PIXTUN
Centro para la Acción Legal en Derechos Humanos (CALDH)

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

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there was a massive demonstration of peasant organizations and other sectors in the "plurinational strike" on August 9, coinciding with the International Day of Indigenous Peoples. In different parts of the country, marches, cultural events, blockades and other forms of social protest are being organized.

Women and feminist organizations, increasingly under attack for their defense of women's rights, continue to speak out, demanding an end to repression and violence. They have expressed their solidarity with the national strike and called on all women in the country to unite and actively participate in the protest.

In this complex context, the president described the protests against him as "illegal". There is likely to be more repression in the following weeks, as he has said that he would prohibit demonstrations under the argument that they are spaces prone to the spread of COVID-19, which has increased in some parts of the country. Some businessmen have demanded stronger actions to dismantle the blockades, arguing that they affect their businesses.

Through various means, attempts are being made to delegitimize the mobilizations. Business and government interests are spreading messages to discredit the organizations



Listen the full show:

*Women Crossing
The Line_Women
Protagonists of the
Protests in Guatemala*

and movements that are demonstrating in the strikes through mainstream media and social media.

The popular sectors have pointed out that the government is responsible for the critical health crisis in the country, due to its misguided

policies and lack of support for the public health system. They claim the right to social protest, to express their deep disagreement with the government, with corruption and with the loss of democratic spaces in the country.

WOMEN AND MIGRATION

10/09/2021

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

10.09.2021

MUJERES CRUZANDO LA LÍNEA

MÚSICA EN MOVIMIENTO: VALERIA ROJAS "TIERRA SEMBRADA"

AMARELA VARELA
Mamá/Feminista/Profesora/ Investigadora, Universidad Autónoma de la Ciudad de México

ÁNGELES MARISCAL
Periodista Freelance, Frontera Sur

MARLENY MONTENEGRO
Equipo de Estudios Comunicativos y Acción Psicosocial-ECAP, Guatemala

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM WWW.VIOLETARADIO.ORG

GUESTS:

Amarela Varela,
Professor/
Researcher,
Universidad
Autónoma de
la Ciudad de
México.

**Angeles
Mariscal,**
Freelance
Journalist,
Frontera Sur

**Marleny
Montenegro,**
Community
Studies and
Psychosocial
Action Team
-ECAP,
Guatemala

MUSIC:

Tierra Sembrada,
Valeria Rojas

Migration has been a permanent feature of human history. It builds nations, saves lives in danger, reunites families, supports family and national economies, and offers new beginnings. In the long run, people on the move are the norm rather than the exception.

The stereotype of the migrant is a young man, migrating from the global south to the global north in search of work. In recent years of unbridled capitalism, this profile has not disappeared as part of migration flows, but it has changed and broadened. Increasingly, women and children are migrating, fleeing conditions of violence, insecurity, misery and forced displacement in their places of origin.

Amarela Varela Huerta describes the boom in Central American women's migration to Mexico and the United States as a result of "the perverse trinity". She explains: "...their flight from Central America is a strategic 'flight' of resistance against the triple violence they suffer: state, market and patriarchy. This flight in feminine, [and] represents resistances as anti-patriarchal and anti-capitalist struggles in the contemporary world."

Her formulation, shared by many researchers on the subject, belies another stereotype - that of migrant women as victims. Undoubted-

ly, the abuses they suffer - sexual violations, sexual and psychological violence, trafficking, extortion, kidnapping, robbery - are forms of victimization of women along the migratory route. But their response is resistance.

Guatemalan researcher Judith Erazo states, "[migration] reveals how the different systems of oppression (neoliberalism, patriarchy, colonialism) operate as enabling scenarios for the exercise of domination by various economic, national, transnational, military, state, parastatal and organized crime actors, in collusion with state agencies".

Facing all this, migrant women risk everything to leave in search of a better life for themselves and their families, and at the same time, they are exemplary leaders. Expelled by a system of death and dispossession that attacks their land, their body-territory, their goods and their work, for them the act of fleeing is a form of resistance, of not accepting the destiny assigned them by those in power. In the process, they develop innovative coping strategies to survive and ensure the survival of their families and also to maintain hope and the courage to move forward.

In recent weeks, images of violence against migrants on Mexico's southern border have come to light. The



Listen the full show:

*Women Crossing the
Line_Women and
Migration*

repression by agents of the National Migration Institute and the National Guard against the caravan of migrants—mostly Haitian men and women—who were trying to leave the controlled area around Tapachula also showed evident signs of racism and gender violence.

The separation of families, threats of rape and sexual abuse are part of State use of terror as an instrument of dissuasion. The discourse promoted in the media and by governments reinforces the idea that the violations migrants suffer are their

own fault, without taking into account the violence that forces people to leave, or their inalienable right to a dignified life.

What do women in migration experience en route? What responsibilities do we have as a society to welcome and support migrant women, and how should this be done? How can we demand policies that are sensitive to their needs and rights? These questions are at the heart of today's program on women in migration.

WOMEN CONFRONT MILITARISM

08/10/2021



GUESTS:

Nicole Huete,
Intersecta,
Mexico

Linda Cabrera,
Director,
Corporación
Sisma Mujer,
Colombia

Abel Barrera,
Director,
Tlachinollan
Human
Rights Center,
Tlachinollan
Mountain,
Guerrero

Helen Mack,
Myrna Mack
Foundation,
Guatemala

MUSIC:

Kele,
Fatoumata
Diawara

Studies and official figures abound showing that militarization leads to higher levels of violence against women. This paradox, however, does not seem to be a matter of concern for governments that continue to impose “security” policies based on sending the armed forces into the streets of their own countries, where no external enemy poses a threat.

International organizations have warned against the use of the military in public security tasks, pointing out that this model results in a notable increase in human rights violations against the civilian population, including sexual abuse against women. Under the pretext of combating organized crime, controlling drug trafficking or counterinsurgency, the practice is spreading in our region, and militarization increases the risks to women and girls who live in communities and neighborhoods occupied by the military.

Far from guaranteeing security, expanded military presence detonates different dynamics and types of violence. It provokes confrontations with groups of organized crime, and leads to corruption and complicity. The visible and invisible power of the armed forces is expressed in the appropriation of women's bodies and territories. They clash with community resistance, commit individual acts of sexual violence against women in their areas

of deployment, divide communities and encourage the use of weapons that makes all forms of violence, including domestic violence, more lethal. Intersecta reports that before Mexico's drug war and military operations, only 2 in 10 femicides were committed with guns. Now they are the majority-6 out of 10.

Militarization is defined simply as the expansion of the presence of the military—in more tasks of a broader nature, in territorial expansion, in public budgets and in the increase in the number of troops. Militarism is the culture that spreads with this presence, a culture of intimidation and macho violence. It permeates not only direct relations between the Armed Forces and civil society, but also interpersonal and community relations.

A recurring theme in the analysis and experience of sexual violence against women by military forces is impunity. The armed forces act under a cloak of opacity and impunity. If crimes of sexual aggression against women are reported, they are often prosecuted in military tribunals or rejected by military courts, a classic example of being both judge and party.

In the face of this unchecked power and lack of transparency, women who dare to denounce rape by the military



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*Women Crossing the
Line Militarism*

face serious risks - of having their complaint dismissed out of hand and themselves stigmatized, of re-victimization, of persecution and threats, or even of suffering physical attacks.

Many of these courageous women have had to resort to international protection mechanisms for the duration of their cases, which can take years or even decades. Guatemalan defender Helen Mack, who heads the Myrna Mack Foundation, named after her sister murdered by military agents in 1990, describes this impunity of the Armed Forces in her country, "...when there is no control and monitoring of an institution, it becomes impunity, and this security body becomes a threat to its own citizens."

For the military, everything is war. They are trained to annihilate and conquer the enemy and the territory. They see in women's bodies one more part of this conquered territory, dominated by their presence. In our countries, which are not involved in declared wars and do not face external threats to national security, the high levels of militarization and the oversized role played by the armed forces in society are striking. What risks does militarization present for girls and women? How can we approach the issue from a feminist perspective? The questions will mark the future profoundly.

WOMEN FOR PEACE AND DISARMAMENT

05/27/2022

GUESTS:

Michelle Ellner,
(USA) CODEPINK

**Dolores
González Saravia**
(Mexico)

MUSIC:

Paz y Gloria,
Fidela Páez

Sandwiched between two massacres in the United States in just ten days—Buffalo, New York on May 14 and Uvalde, Texas on May 27—the world barely noticed International Women's Day for Peace and Disarmament. The global context and the issue of armed violence have changed greatly since 1982, when European women's groups established the date of May 24 to honor women's struggles for peace. While some central women's issues of that time remain relevant—and have regained prominence in the context of the war in Ukraine, such as protesting NATO military bases, opposing foreign invasions and the movement to prevent nuclear war—others, such as massacres by heavily armed teenagers and far-right factions, and violence by organized crime and the state, present new threats to the life and peace of civil society.

In half a century of struggle, several themes are at the center of the women's peace agenda. One that has undoubtedly gained prominence is the widespread availability of weapons in the world. Obtaining a high-caliber weapon, capable of killing dozens of people in minutes, has never been easier. In the United States, where there has not been a traditional war within national territory for more than a century, guns are the main cause of death of mi-

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 27.05.2022

MUJERES CRUZANDO LA LÍNEA

MUJERES POR LA PAZ Y EL DESARME

DOLORES GONZÁLEZ SARAVIA
Estrategia y Estrategia

MICHELLE ELLNER
CODEPINK-EEUU

MÚSICA DE MEMORIA: FIDELA PÁEZ "PAZ Y GLORIA"

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
WWW.VIOLETARADIO.ORG

nors. In Mexico a recent study by civil society organizations found that in 2000, 3 out of 10 women were killed with firearms; in 2019 it had risen to 6 out of 10, and in the context of an alarming increase in femicides.

Building peace is more complex in this context of multiple forms of violence rooted in society and culture, and power structures. Dolores González says that it is now necessary to "Speak of positive peace, which implies changing the current situation, this peace that goes from the transformation of the structures that generate inequality and exclusion and therefore violence, to creating forms of coexistence based on justice, a new democracy, in the full exercise of individual and collective rights, where violence has no place in a process of depth and long multi-dimensional scope."

Michelle Ellner of the feminist peace organization, CODEPINK in the United States, points to the intersection of the systems that generate violence and the role of values: "Patriarchy and militarism share the same anti-values—hierarchy, authoritarianism, obedience, individualism, disregard for human life and the environment... And one needs the other." The other critical factor is the capitalist economic interests behind the arms industry and war.



Listen the full show:

*Women Crossing the
Line-Women for Peace
and Disarmament*

The peace and disarmament agenda is not exclusive to women, yet in all countries women are at the forefront. Their creativity and commitment are changing society, not only to put an

end to wars and violence, but also to create societies that stop reproducing dynamics of violence and transform conflicts.

WOMEN FOR PEACE AND AGAINST MILITARIZATION

03/06/2022

GUESTS:

Adilia Castro
(Tocoa,
Honduras)

Adriana Ortega
(Intersecta-
Mexico)

MUSIC:

A Baltalha,
Teresa Salgueiro

In large areas of Mesoamerica, the presence of armed men in the streets is a daily reality. What does militarization imply for the lives of women living in these areas? What are the short, medium and long term implications for society? Is the deployment of the armed forces in public security, as governments have said, a necessary evil, or is it simply an evil?

Women Crossing the Line dedicates this program to women on the front line, women who live in areas with a heavy presence of the armed forces, women who fight for peace and against militarization. Many of them are defenders of land and territory, taking risks by denouncing the role played by soldiers and private security forces in favor of the interests of extractive industries.

One of them is Adilia Castro from Tocoa in northern Honduras, where the armed forces have been an instrument of displacement in the dispute over territory and natural resources. The Municipal Committee for the Defense of Common and Public Goods of Tocoa, with strong women's leadership, has built a local, regional, national and international movement that unites the denuncia-

tion of displacement, criminalization and dispossession with the demand for demilitarization, with strong women's leadership in the struggle.

In Mexico, debate on the militarization of public security and the expansion of the role of the armed forces in civic life continues, despite the declared intention of the government of Andres Manuel Lopez Obrador to change the security model. In fact, the army has developed a greater presence in public life during this six-year term, spreading into areas that go far beyond national defense.

The debate is on two levels: the implications of militarization and the militaristic logic for the development of democracy and equality, and the concrete impacts on struggles and social movements. Courageous women, among them Valentina Rosendo interviewed a few weeks ago on this program, have denounced sexual violence and violations of human and women's rights by the armed forces in the framework of the extensive deployment in national territory. It is necessary to deepen this theoretical debate within feminism and in the field of public policy.



Listen the full show:

*Women Crossing
the Line_Women for
Peace and Against
Militarization*

DRUG POLICIES AND EMANCIPATORY STRUGGLES

04/22/2022

GUESTS:

Zara Snapp, RIA Institute

Amaya Odorika Imaz, Reverdeser Collective

MUSIC:

Mulata Rumbera, Las Perlas del Son

"4/20", April 20th, has been established as Marijuana Day and in many countries it is an occasion for festivals, marches and political and educational events regarding the benefits of moving from a prohibitionist model to a regulatory model that respects civil liberties and focuses on public health.

In the Americas, only Canada, the United States, Mexico and Uruguay have legalized marijuana use for recreational purposes. Some other countries have legal frameworks for medicinal use.

Even in places that have expanded legalization and regulation, the situation is complicated. In the United States, which has a very high level of consumption in all social sectors, legalization is at the state level, covering only 24 of its 50 states.

In Mexico, although the Supreme Court of the Nation generally declared the unconstitutionality of prohibiting the recreational and medicinal use of marijuana and the Chamber of Deputies and the Senate have approved legislation to give the green light to federal law for the regulation of cannabis use, the law is still stuck in Congress and there is no clear framework for implementation and regulation, despite very significant contributions from civil society organizations, as

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 22.04.2022

MUJERES CRUZANDO LA LÍNEA

LAS POLÍTICAS DE DROGAS Y LAS LUCHAS EMANCIPATORIAS

ZARA SNAPP Instituto RIA

AMAYA ORDORIKA IMAZ Reverdeser Colectivo

MÚSICA EN MOVIMIENTO: LAS PERLAS DEL SON "MULATA RUMBERA"

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM WWW.VIOLETARADIO.ORG

activists, Zara Snapp and Amaya Ordorika explain.

Marijuana legalization affects many contemporary issues of human rights, and its impact is not limited to cannabis users. It has important intersections with the struggles for women's emancipation.

The criminalization of a common and personal practice places many people, specifically women, in front of multiple risks, including persecution and abuse by security forces—police and military, given the militarization of the war on drugs in many countries. Also, having to contact members of organized crime on the black market to obtain a commonly used substance presents another set of dangers and provides criminal groups with contacts for forced recruiting, extortion and abuse.

Both state security forces and organized crime are highly patriarchal and violent entities. Peasant women and men who grow cannabis face risks in another context, and prisons are full of women accused of health crimes. In Mexico, nearly half of all women in prison are behind bars for charges related to prohibited drug use and sales, many without sentences. There is a heavy discriminatory bias against low-income women.



Listen the full show:

*Women Crossing the
Line_Drug Policies
and Emancipatory
Struggles*

In other countries in the region, there have been advances in the medicinal and personal use of cannabis. In Honduras, there have been calls for advancing legalization, and Congress has put it on the agenda.

A decade ago, Central American countries and Mexico promoted an effort to rethink the war on drugs. Their governments argued that the model had been imposed from the United States, causing violence and expense in their countries. Working in the context of the Organization of American States, they noted that actions to reduce the flow of drugs to the United States and implement prohibition beyond the borders of the major consuming nation had

a high cost in human lives in the region. The U.S. government reacted with direct pressure against reforming the war model, and despite the evidence, nothing changed.

For many feminists, the legalization of marijuana is linked to the right to decide about our bodies, the right to pleasure, safety and the need to question stereotypes and gender roles that stigmatize certain behaviors for women. In this program, we explore the issue and the crossovers that exist between the campaigns for cannabis regulation and drug law reform, and our struggle for a dignified, safe and pleasurable life for all women.

WORKING WOMEN AND THE CHANGES IN LABOR LAW

07/10/2022

GUESTS:

Elizabeth Avalos
Jaquez

Mireya Meza
Gonzales

On May 1, 2019, the Mexican Congress approved a new labor law that seeks to transform and democratize the world of work in Mexico. The legislation is a far-reaching set of reforms of more than 500 articles, which proposes a new model and a new labor culture as part of a new model for the nation, according to the federal government.

The economic model to date has emphasized "containing wages", that is, keeping wages low to promote investment. It also mandates control on unionization by the government and companies to avoid instability and promise a simulated "labor peace", harsh restrictions on collective bargaining to block wage increases and to be "competitive" at the expense of workers' rights.

The reform transforms the relations that had been maintained for decades between unions, workers, companies and government, to open the door to authentic collective bargaining and organization, in a historical context in Mexico in which unions were mostly illegitimate, did not represent the workers—who did not even know who their representatives were, what they negotiated, how they had been elected, for how long, or what they did with union dues.

Since the presentation of this reform, labor rights have been a central part



of the country's economic policy and political agenda. Wages have gone up by raising the average wage (which has risen 17%) and the minimum wage, which has increased 70%, and by promoting better collective bargaining conditions for workers and democratizing unions so that they represent and defend the interests of workers, while still making investment in Mexico attractive.

In April 2022, women represented 40.1% of Mexico's economically active population. The total number of working women nationwide was about 23.8 million, while men numbered about 35.6 million. Data from 2019 point out that only 8.67% of the total number of union organizations in Mexico had general secretaries headed by women, and that in 25 states there was presence of women union leaders, while in the remaining eight they did not exist. The Labor Reform will promote the presence of women in union life, and increase their activity as workers' leaders by establishing the obligation that all boards of directors must be formed under the principle of gender parity.

Collective bargaining agreements must go through a mandatory procedure that involves consultation on their contents for their legitimization, which ensures that workers know



Listen the full show:

*Women Crossing the
Line_Women Workers
and Changes in Labor
Law*

and support them through a free, secret and direct vote. The deadline for this procedure is May 2, 2023, and no union may avoid this process. Previously, the companies granted the collective bargaining agreements, so union leaders did everything to get along with them; this is one of the biggest changes—collective bargaining agreements no longer depend on the companies.

The Secretary of Labor has declared that this reform democratizes union life, guarantees workers' rights and their representation, and institutes evaluation procedures that measure

the positive impact on workers' wages and working conditions through checking whether they have collective bargaining agreements, are reviewed every two years and have seen real rises in wages, productivity and the stability of investments.

The Rosa Luxemburg Collective of women maquila workers in Chihuahua is a pioneer in organizing women workers in the globalized economy. In this program of Women Crossing the Line they comment on these changes, their impact and the window of opportunity and challenges they represent today.

FIGHTING FOR A FEMINIST CONSTITUTIONAL CONVENTION IN CHILE

04/02/2022

GUEST:

Karina Nohales.
Member of the
Constituent
Team of the
Coordinadora
Feminista 8M of
Chile.

In 2019, the world witnessed an unprecedented social uprising in Chile. Citizen demonstrations showed massive and organized participation of social movements, feminists, youth, workers and other sectors that denounced the inequality and government neglect in health, education and pensions. The protests revealed that in Chile, the oft-cited model of the success of neoliberalism in the region, with a market-based economy and a secondary role of the state had failed. The protests demanded that this model, based on the exploitation of people and natural resources and supported by the constitution that emerged from the military dictatorship, had to end.

After months of protest and repression the Chilean movement came to the conclusion that for its social, political and economic demands to prosper, it would be necessary to remove the padlock of the current constitution, which dates back to 1980 during the military dictatorship headed by Augusto Pinochet.

On October 25, 2020, the population voted in a plebiscite in favor of drafting a new constitution in a Constitutional Convention. This historic body is mandated to provide Chile with a new institutional framework. It is made up of 155 members elected by the people and, for the first time



in history, seeks to guarantee representation by incorporating gender parity, and reserving 17 seats for indigenous peoples. Almost a third of the assembly are independents who do not represent party interests.

Among the issues being discussed are: The role of the state in guaranteeing basic rights, the inclusion of indigenous peoples' rights, amnesty for political prisoners of the uprising, the rights of sexual diversities and the feminist agenda. The final draft of the text for the new constitution defines Chile as a Plurinational and Intercultural State, and recognizes 11 different indigenous peoples and nations. All this in a country with a strong racist and conservative tradition, but which experienced the so-called *feminist spring* with a historic mobilization of women in the recent uprising.

The constitutional debate takes place in a climate of political and social tension, where social movements and progressive forces seek to legally recognize the rights demanded in the 2019 uprising, and to be an actor in Chilean politics. On July 4, the Constitutional Convention presented the final text and closed its activities. With the drafting phase over, the constitutional project must be approved or rejected in a plebiscite on September 4. There is an intense campaign for and against the new



Listen the full show:

*Women Crossing
the Line_Feminist
Constituent Convention
in Chile*

constitution. Right wing parties and forces have mounted a media campaign against it, calling it "partisan" and "indigenist".

The forces supporting the new constitution cite the advance in human rights, especially economic and social rights. What is at stake for women's

organizations? What advances does the new constitution, drafted by a left-wing and independent majority and strong feminist influence, present for the nation? How are Chileans organizing at this stage in the long struggle for change? The answers to these questions affect the future of Chile and of the entire region.



OUR INTERSECTIONAL STRUGGLES FOR RIGHTS, JUSTICE AND MEMORY



OUR INTERSECTIONAL STRUGGLES FOR RIGHTS, JUSTICE AND MEMORY

We launched *Women Crossing the Line* in 2021 with a program on the most important day in the calendar of feminism and women's movements—March 8, International Women's Day. Since then we have covered the March 8 marches and mobilizations, and the issues and demands they encompass, from the diverse perspectives of a wide range of feminists and women's movement leaders throughout Latin America.

In this chapter, we present issues related to organizing for human rights and for historical justice and memory from the intersections of gendered, colonized and racialized oppressions. The chapter begins with the first program we did on the mobilizations of International Women's Day, March 8 and goes on to present programs on women's struggles from different sectors and identities. The second part looks at cases and campaigns that have been central to the struggle for rights and justice.

In the third section we include the major protests and discuss the role of historical memory and the importance of achieving justice, with a focus on how women continue to fight to preserve historical memory and transitional justice. In our region it's impossible to understand the current context without taking into account demands for justice for past crimes of the state and recognizing historical resistance. Likewise, it is impossible to transform our reality without rescuing history and fighting for the truth.

8M, ONE YEAR AFTER THE HISTORIC MARCH

05/03/2021

GUESTS:

Vanessa Bauche,
actress, film
producer,
Mexican activist.

Ana Francis Mor,
actress, writer,
Reinas Chulas

Araceli Osorio
Martinez, human
rights defender

MUSIC:

Leiden

Downtown Mexico City was painted purple. Thousands of women dressed in the feminist color symbolizing the central demand to end violence against women, marched through the streets under a violet canopy of jacaranda trees in bloom and the purple smoke of their torches. When the river of women flowed into Mexico City's Zócalo, thousands were still waiting to leave the Monument to the Revolution almost 3 kilometers away.

On March 8, there were women's demonstrations in at least 60 Mexican cities, in Mexico City more than one hundred thousand women marched. For the first time, feminist collectives called for a massive women's strike on March 9, called "A Day Without Us". Tens of thousands refused to work in the public and private sectors throughout the country, while millions of women participated in marches, strikes and work stoppages around the world.

Government institutions, state governments, educational institutes, companies, the media, artists, political parties and countless social and civil organizations joined the call and mobilized. Chants of "Not one more murdered woman!", "For the recognition of women's work in the public and private spheres" and other slogans rose up from the streets.



Mothers of femicide victims led the march, carrying flowers and demanding an end to violence against women and impunity. In the zocalo, young women broke through the fences put up by the authorities, and hung a banner with the words "March today to not be killed tomorrow". The images of a city covered with symbols and phrases demanding justice and equality traveled around the world.

The mobilizations and the strike unleashed a great debate in Mexican society about the social debt to women under a government that had achieved gender parity in the cabinet and congress, but failed to reduce violence against women every day in society, nor assure justice for the victims.

Just a few weeks after the historic 2020 mobilization, the pandemic struck. COVID 19 would deepen inequality and crisis in the country and the world. The feminist movement moved, to a large extent, to the virtual terrain where the debate continued. Meanwhile femicidal violence increased in the conditions of confinement.

This year, March 8 2021 again attracted thousands of women to the streets of dozens of cities in the country, proclaiming the memory of the victims. Their numbers were much smaller compared to last



Listen the full show:

*Women Crossing The
Line - 8M, One Year
After The Historic
March*

year's pre-pandemic marches, but the mobilizations were accompanied by other types of events. In the capital, we once again saw indigna-

tion that generated clashes with the police. The march was not the same, but the central demand remained: "Not one more murdered woman!"

THE STRUGGLES OF LESBIAN FEMINISTS

06/17/2022



GUESTS:

Cynthia Amanecer Velasco.
Intercultural Connection for Well-Being and Autonomy.

Brenda Sandoval Bahena. MAL:
Lesbian Memory and Action.

Sexual freedom implies the right to make decisions about one's own body as each person wishes, to live one's sexual orientation with total freedom, to have the sexual relations one desires, and not to have those one does not. Sexual freedom is a right claimed by feminisms.

But to think of lesbians only as a sexual practice is a very narrow idea of what lesbianism implies. Lesbian feminists have generated a current of thought and collective action that puts at the center ideas with a very important transformative power.

Lesbian feminism is a theoretical-political current of feminism that came to prominence in the 1970s. Lesbian political analyses have been considered radical. They have theorized about the different forms of oppression that women face, they have denounced gender roles and stereotypes and the notion of heterosexuality as a norm and as an institution. They have insisted on analyzing hetero-normativity. They have denounced lesbophobia as a manifestation of the patriarchal system and named sexual freedom as a right. They have proclaimed the urgency of ending the invisibility of their existence and

the need to recognize discrimination against lesbians as a central form of women's oppression, while affirming the importance of love between women and lesbian existence as a form of resistance.

Alongside these contributions, lesbian feminists have been at the forefront of defining sexuality as a space and practice of analysis to understand patriarchal oppressions. Lesbianism is disruptive and challenging, as it proposes a way of opposing a pre-established system. Feminist lesbians have nurtured diverse debates and political strategies, such as intersectional, communitarian and decolonial feminist analyses.

Lesbian feminists have also questioned the broader feminist movement, and criticized the lack of attention to their needs and interests and the invisibility of their existence even among other feminists. This persistent debate over time makes it essential to strengthen the dialogue between feminisms and to take up the analyses and critiques developed by a powerful movement that questions our sexuality and our political practice.



Listen the full show:

*Women Crossing
The Line - Lesbian
Feminists*

BEING A YOUNG WOMAN HUMAN RIGHTS DEFENDER IN MESOAMERICA

08/19/2022 Women

GUESTS:

Laura Zúñiga
Cáceres.
Defender from
Honduras

Miriam Daniela
Niniz Rojas.
Fogata kejtsitani
memoria viva
and Xamoneta
Colectivo -
Mexico

The prominence of the feminist movement around the world is indisputable. The ways of expressing a critique of patriarchal, capitalist and racist structural oppression in the streets, squares, schools, personal relations, community and families have been molded by diverse narratives and practices—artistic, corporal, poetic—that question this unequal world for women and peoples.

This *movement of movements* is expressed through multiple subjectivities, territories and contexts with the strong leadership role of young feminists who are changing everything: subjectivities, links, politics, media, public spaces.

But this new political subject is not multiple, not stable, not easy to encompass in its complexity because it includes a multiplicity of identities. From this diversity of positions, community feminisms question individualism, they think of themselves as an entity that is body and territory at the same time, a body claiming and exercising freedom from territories

where they collectively defend life and all its expressions.

Young feminists in rural, community and indigenous contexts experience the intersection of being young and feminist, questioning in their practices the ways in which gender, class and racial oppression intersect—an intersection that prioritizes issues, approaches, timing and narratives differently from urban feminist struggles.

How do young women in our region connect and build movements in defense of land and territory? How does feminism nourish and analyze their collective and intimate spheres? How do their genealogies and their territorial and political histories enrich their activism? What are the main debates in these specific contexts of mobilization and collective transformation? These are some of the questions we discuss today in *Women Crossing the Line* with two community, land and territory defenders: Laura Zúñiga Cáceres from Honduras and Daniela Niniz, from Mexico.



Listen the full show:

*Crossing the Line-
Being a Young
Woman Advocate in
Mesoamerica*



THE LIVES OF TRANS WOMEN

24/02/2023

GUESTS:

Jéssica Marjane Durán, Lawyer for Red de Juventudes Trans and human rights defender.

Ari Vera Morales, Captive Souls AC

People with a diverse sexuality, who do not fit into the binary idea of what a man or a woman should be in our society, have had to face and continue to face diverse challenges.

In recent decades, trans people have brought to light the reality of discrimination and violence against them that is worth trying to understand in order to contribute to eradicating this form of oppression.

It wasn't until 2018 that transsexuality ceased to be considered a mental disorder by the World Health Organization in the International Classification of Diseases. But being considered mentally ill was just the tip of the iceberg of a systematic violence that, in its most brutal expression, leads to the murder of trans women that we see reported in the newspapers frequently in our country.

Transphobia means that trans women face hostility, lack of empathy, and the questioning of their very humanity. They are required to explain why they exist, why they are different, Siohban Guerrero, philosopher of science and Mexican trans woman, asks us to reflect on what that questioning implies. She says,



Listen the full show:

Women Crossing The Line_ Trans Women



"What we have to do is to interrogate the questions, to ask ourselves why some questions seem natural to us and others do not. My classmates never asked themselves why they existed, why they were the way they were—their identities, their desires, their corporealities were given, they were not the object of any questions or concerns. Questioning why someone exists implies asking why we should give them a space, a place in the world".

There are many historical manifestations of transphobia, and all have to do with society's inability to value the richness of what sexual diversity and diversity of all kinds represents.

But what is transgender? How have transgender people managed to name themselves and become political subjects? In this program transgender women talk about how they live, what challenges they face in Mexico, and their achievements as a political collective that repositions gender criticism and that coincides with feminism in the right to bodily identity, the fight against patriarchal violence, and the search for a more just state, without discrimination and violence.

THE STRUGGLE FOR THE RIGHTS OF HOUSEHOLD WORKERS

05/05/2023

GUESTS:

Eda Luna,
Domestic
Workers
Network-
Honduras.

**Marcelina
Bautista**, Centro
Nacional para
la Capacitación
Profesional y
Liderazgo de
las Empleadas
del Hogar
(National Center
for Professional
Training and
Leadership
of Domestic
Workers), Mexico

MUSIC:

*Tan alta que
está la luna*,
Valeria Rojas

International Labor Day originated at the beginning of the 20th century in the context of intense class struggle, a time marked by the beginning of industrialization in developed countries and deplorable labor conditions experienced by working people.

In many countries, it's still the day when workers organized in unions, collectives and other labor rights groups demand their rights and show their organizational and political capacity to change the power relations between wage earners and employers.

Paid household workers, one of the largest and most essential labor sectors for the economy and the sustainability of social relations, were invisible and excluded from debates on the need to improve their conditions. Household workers were isolated, locked in the private sphere, without labor rights or even recognition as part of the workforce.

All this has changed, thanks to their own struggle to change the discriminatory culture, laws and oppressive practices. The process begins with increasing awareness, develops in collective organization, and has progressed in fundamental reforms to national laws and international standards.

In Mexico, this process began almost 50 years ago. Household workers

have now achieved the right to social security benefits and a series of state-recognized labor rights that have transformed working conditions and the relationship between workers and employers.

The National Center for Household Employees' Professional Training and Leadership, CACEH, has developed a new conception of household work and the social role of workers in the sector. It includes promoting dignified work as a labor right and inalienable human right, advocating for the reform of the Federal Labor Law that includes the right to decent housing and inspection in the homes where they work, and informing household workers of their labor rights, professionalization at work, and leadership training to promote a cultural change in the labor paradigm, the revaluation of domestic work, and the full recognition of their rights. Information can be found at caceh.org.mx.

In Honduras, the organizing process began more recently, in 2015, with the formation of the Honduran Domestic Workers Network, which has expanded to 14 departments and continues to grow. The Network offers training courses, popular education campaigns on workers' rights and carries out advocacy actions.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 05.05.2023

MUJERES CRUZANDO LA LÍNEA

LA LUCHA POR LOS DERECHOS DE LAS TRABAJADORAS DEL HOGAR

EDA LUNA
Red de Trabajadoras Domésticas, Honduras

MARCELA BAUTISTA
Centro Nacional para la capacitación profesional y liderazgo de las Empleadas del Hogar CACEH, México

MÚSICA EN MOVIMIENTO:
TAN ALTA QUE ESTÁ LA LUNA
VALERIA ROJAS

VIERNES 4:00 PM
106.1 FM - CDMX

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Listen the full show:

*Women Crossing The
Line_HomeWorkers*

Much remains to be done. Household work, made up mainly of women, continues to be invisible, isolated, discriminated against and largely unorganized. The lack of labor rights and decent working conditions is compounded by discrimination against household workers because most are women, indigenous, rural, migrants and have little formal education.

However, many brave women like today's guests, Eda Luna in Honduras and Marcelina Bautista in Mexico, are changing this situation, making viable proposals, organizing and achieving substantive changes for the recognition of the equality and dignity of household workers. It is a legal and moral obligation to be part of this change.

WOMEN JOURNALISTS IN MESOAMERICA, ACHIEVEMENTS AND CHALLENGES

11/08/2023

GUESTS:

Cirenia Celestino,
Women's
Communication
and Information
(CIMAC), Mexico.

**Carmen
Rodríguez**,
Salvadoran
journalist exiled
in the U.S.

MUSIC:

N'Guatu,
Oumou Sangare

International Journalists' Day is commemorated in Mexico on September 8, although in other countries it is celebrated on different dates. Given the serious situation faced by women journalists, it's a propitious moment to carry out a collective analysis of the situation faced by women journalists in Mexico and Central America.

Women journalists in the countries of our region experience different contexts for the practice of journalism, however, they face common characteristics and risks, among them, discrimination and attacks on women journalists and precarious working conditions. They also are fighting for recognition of the essential role of journalism with a gender perspective in promoting women's rights and democratization, and giving voice to realities ignored or hidden by the mass media.

Mexico has undoubtedly made progress in freedom of expression and the free exercise of journalism since the end of the authoritarian one-party regime. However, journalists' organizations point out that there is currently a discourse of contempt from those in power against journalists who criticize the government that put their work and safety at risk. Most of the attacks occur at the local level, and widespread impunity compounds the risks.



The National Network of Women Human Rights Defenders of Mexico and the Mesoamerican Initiative of Women Defenders report that in Mexico journalists are the brunt of more threats and attacks than any other sector - 27% of all registered aggressions are against those who defend the right to information and freedom of expression. Women's Communication and Information, CIMAC, reports that between 2013 and 2021 aggressions against women journalists have almost quintupled, with 232 registered in 2021, and that public servants are most often cited as the perpetrators.

In El Salvador, under the extended state of emergency imposed by president Nayib Bukele, journalists are subject to espionage, digital attacks, threats and criminalization, especially those working on women's rights. Many are in exile. In Guatemala, the criminalization of journalists during the government of Alejandro Giammattei has gone to extremes, imprisoning journalists from the few independent media outlets, such as José Rubén Zamora, director of El Periódico. In Honduras, journalists who criticize the army are particularly targets of persecution. According to reports, 23 journalists have had to leave Nicaragua just in the last three months due to threats from the repressive government of Daniel Ortega.



Listen the full show:

*Women Crossing the
Line_Challenges for
Mesoamerican Women
Journalists*

Attacks against women journalists are not only attacks against their person, they are also attacks on freedom of expression and the right to information that harm society as a whole. Our democracies are suffocating in the face of censor-

ship and self-censorship faced with imminent danger. The courageous work of feminist journalists and the women activists they give voice to are an essential part of strengthening our movements and our fragile democracies.

OLDER WOMEN, REACHING FOR THEIR DREAMS

10/27/2023

GUESTS:

Josefina Aranda,
feminist,
women's rights
advocate.

Aurora Montaño,
sexual and
reproductive
rights activist

Pilar Muriedas,
Expert in cultural
development,
promotion and
dissemination

MUSIC:

La Guatacamaya,
La Negra
Graciana



Listen the full show:

*Women Crossing the
Line_For Older Women,
It's OK to Dream r*

How do we think about and experience old age from a feminist perspective? What specific challenges do women face at this stage of life? The topic is rarely discussed in theory or in practice. Taboos and prejudices combine to make this sector of the population and the problems they face invisible.

The Mexican project "*Se vale soñar-derechos y deseos postergados*" (We have a right to dream—reclaiming our dreams deferred) arose from the work of the collective *Territory of a Culture for Equity*, a non-profit feminist citizen collective that is about to celebrate 20 years working with and for women of diverse ages, professions and living conditions. The project was born out of the feminist principle that "the personal is political", and the reflections of a group of feminist friends who have worked for women's rights for decades. As they describe it in their own words: "The processes of women's aging require a feminist perspective that enables us to reinterpret our lives, so that women who have always cared for others can claim their right to be cared for, and promote the conditions for them to take care of themselves and live their last cycle of life with dignity".

This challenge implies facing the conditions of inequality, vulnerability and limitations to their rights that most older women experience in

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 27.10.2023

MUJERES CRUZANDO LA LÍNEA

PARA LAS MUJERES MAYORES, SE VALE SOÑAR

JOSEFINA ARANDA Feminista, defensora de derechos de la mujer
PILAR MURIEDAS Activista de los derechos sexuales y reproductivos
AURORA MONTAÑO Especialista en temas, promoción y difusión cultural

MÚSICA EN MOVIMIENTO: LA NEGRA GRACIANA

VIERNES 4:00 PM 106.1 FM - CDMX VIOLETA RADIO WWW.VIOLETARADIO.ORG

patriarchal societies that relate old age with pathology. This culture associates old age with adjectives like regressive, rigid, inactive, asexual, moribund, infantile, conservative and passive, just to name a few of the harmful stereotypes that surround this stage of life for women.

The collective works with about 25 women in Mexico City and Oaxaca City, forming self-help groups to use participatory research and popular education methodologies and mutual support. Each woman identifies her dream, and together they find ways to make it a reality. The work is closely linked to a deep analysis of care work in society and in life, of the need to value the unpaid work that women do, and also to develop and claim a new right: *the right to be cared for*. In this sense, it is part of the struggle to guarantee the full exercise of economic, social and cultural rights for all people.

They affirm that their project "is an action of justice and transgression that invites older women to re-encounter themselves in the energy of desires and dreams for their own enjoyment and pleasure, and calls for the construction of a social response in solidarity with this task." The process presents not only a personal challenge, but also a transformative political project that is becoming a fundamental part of the feminist agenda as a whole.

DIGNA OCHOA AND JUSTICE FOR WOMEN HUMAN RIGHTS DEFENDERS

04/30/2021

GUESTS:

Karla Micheel Salas, Grupo de Acción por los DDHH.

David Peña, Grupo de Acción por los DDHH

Argentina Casanova, Women Human Rights Defenders Network Mexico

Digna Ochoa y Plácido was a committed Mexican human rights defender, lawyer, and a Dominican nun for part of her life. Originally from Mizantla, Veracruz, she defended emblematic cases in Mexico, such as the detention of alleged Zapatistas, the claims of victims of an explosion at the *Agricultura Nacional* factory in Veracruz that caused an environmental catastrophe, the demand for justice in the massacres of Aguas Blancas and El Charco, sexual abuse and rape by the military, various cases of torture, the detention of the Cerezo brothers, and the arrest of the peasant ecologists in Petatlán, Guerrero. In most of these cases, police, military and other state agents were the accused.

Because of this work in defense of those who could not find anyone else to defend them and the poor who could not afford to pay for legal representation, Digna suffered attacks, threats and kidnapping that resulted in her leaving the country to protect her safety during the year 2000.

Her work as a human rights defender was widely recognized by national and international human rights organizations, however, upon her return to Mexico in 2001 she continued to receive threats. On October 19, 2001, Digna Ochoa was murdered in the Roma neighborhood of Mexico City. Although the initial rulings established that it was a homicide, the authorities

closed the case in 2003, arguing that it was a "simulated suicide".

This ruling was based on the stigmatization, denigration and distortion of her work, and caused deep pain and a sense of betrayal to her family and her memory. It reveals the way human rights defenders are viewed in our country, and particularly women defenders. It provoked an outpouring of indignation from human rights organizations and defenders in Mexico, the region and internationally.

In the public hearing of the case "Relatives of Digna Ochoa v. Mexico" before the Inter-American Court of Human Rights almost 20 years after her murder, Digna's family and the Action Group for Human Rights and Social Justice, in coordination with the Center for Justice and International Law (CEJIL), demonstrated the irregularities, omissions and violations of due process by the authorities in the investigation of Digna Ochoa's case.

The Mexican government was obliged to recognize its partial responsibility in this case before the Inter-American Court and has agreed to reopen the investigation. Is this a real step toward achieving justice and the dignification of Digna Ochoa's memory? What does it mean for women human rights defenders in our region?



Listen the full show:

*Women Crossing the
Line_Case Digna
Ochoa*

JUSTICE FOR VALENTINA, 20 YEARS LATER

05/13/2022

GUESTS:

Valentina Rosendo Cantú.
Human Rights Defender

Quetzalli Villanueva Vergara.
Tlachinollan Human Rights Center of La Montaña.

In February 2002, Valentina Rosendo Cantú, an indigenous Me'phaa woman from Guerrero, was 17 years old when she was raped and tortured by Mexican Army soldiers while she was washing clothes in a stream in the Barranca Bejuco community in the municipality of Acatepec. The soldiers were interrogating her about the location of "hooded" men from her community. Twenty years have passed since these events and Valentina's experience and dignified struggle for justice continue to provide lessons for all of society, in Mexico and the world.

In the days following the attacks, Valentina was denied medical attention at the public health center closest to her community. The doctor who received her refused to provide care, telling her that he did not want problems with the military and that he did not have the necessary equipment. She had to walk eight hours to the city of Ayutla de los Libres to be treated at a hospital where she was again denied medical attention because she did not have an appointment, despite informing medical staff of what had happened to her. Valentina told the authorities that she had been a victim of sexual violence by members of the army, however, the investigation was referred to military criminal jurisdiction. The military court closed the case without filing charges.



Valentina was accompanied by human rights organizations including the Tlachinollan Human Rights Center, the Miguel Agustín Pro-Juárez Human Rights Center, the Center for Justice and International Law, CEJIL and others to file a complaint before the Inter-American Commission on Human Rights, after exhausting all avenues to justice in Mexico. In 2007, the IACHR accepted her case and her testimony was heard in a Public Hearing, along with that of Inés Fernández who suffered a similar attack by soldiers in the same state of Guerrero during the same period.

The Inter-American Commission on Human Rights (IACHR) issued a report and recommendations that were not complied with by the Mexican government. Due to the lack of substantive progress in the fulfillment of the recommendations, the cases were then taken to the Inter-American Court of Human Rights. During this time, Inés and Valentina and their families, communities and lawyers, were repeatedly threatened so that they would drop their lawsuit.

In 2010, the Inter-American Court of Human Rights issued a decision that found the government of Mexico responsible for the violation of the rights to personal integrity, dignity, privacy, judicial guarantees and judicial protection to the detriment of Inés Fernández and Valentina Rosendo.



Listen the full show:

*Women Crossing
the Line_Justice for
Valentina-20 Years
Later*

Among other measures, the ruling included reparation for damages and measures to assure non-repetition, ordered a full investigation and called for the subsequent punishment of those responsible.

Valentina's case continued in the military court until August 2012. In 2013, the probable perpetrators were apprehended and put on trial and in 2018 two soldiers were sentenced to 19 years in prison for rape and torture.

The battle for justice of Inés and Valentina set fundamental legal precedents for indigenous women. Their cases were removed from military

jurisdiction and passed to civilian courts, strengthening civilian control over the Armed Forces. The military was obliged to reform its Code of Military Justice to restrict the use of military jurisdiction so that cases of human rights violations of civilians would be judged by the ordinary justice system and not by military courts.

Valentina's case also set precedents for the development of the term "sexual torture" and "military institutional violence". The sentence constitutes a historic precedent by establishing penalties appropriate to the gravity of the crime and establishing key guidelines for criminal prosecution.

THE ONGOING STRUGGLE FOR ABORTION RIGHTS

06/10/2023

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 06.10.2023

MUJERES CRUZANDO LA LÍNEA

LA LUCHA PERMANENTE POR EL DERECHO AL ABORTO

VERÓNICA CRUZ
Centro Las Libres, México

NEESA MEDINA
Somos Muchas, Honduras

MORENA HERRERA
Agrupación Ciudadana por la Despenalización del Aborto, El Salvador

MÚSICA EN MOVIMIENTO: "MUÉVETE LA CINTURA, MULATO" OMARA PORTUONDO

VIERNES 4:00 PM
106.1 FM - CDMX

VIOLETA RADIO
SOUNDCLOUD WWW.VIOLETARADIO.ORG

Laura Carlsen

GUESTS:

Veronica Cruz
Centro Las Libres, Mexico

Neesa Medina,
Somos Muchas, Honduras

Morena Herrera,
Agrupación Ciudadana por la Despenalización del Aborto, El Salvador

MUSIC:

Muévete la cintura, mulato,
Omara Portuondo

The struggle for abortion rights is at the center of the agenda of women's sexual and reproductive rights. In Latin America this struggle takes place in very unequal contexts. In Mexico, the right to abortion is respected and decriminalized, and the Court has established it as a women's human right to personal development, formally recognizing the role of women's movements in winning this right thanks to their long struggle.

On the other hand, there are countries in the region that have imposed an absolute ban on abortion, even in cases of rape, serious risks to women's lives and pregnancies in girls. The criminalization of pregnant women leads to persecution and imprisonment with long sentences.

The organization and mobilization of women in defense of their lives and rights has had a huge impact, even in the most restrictive countries. In El Salvador, legal advocacy has led to the release of 72 women incarcerated on charges of terminating a pregnancy and has taken cases all the way to the Inter-American Court of Human Rights. Mexico is making progress in reforming state penal codes, and has become a worldwide example of respect for women's right to decide about their bodies and their lives. In Honduras, the promise of inaugurating the first woman president and being able to move towards

full respect for women's sexual and reproductive rights, has been met with obstacles from a still very conservative society, and political decisions to place the issue on the back burner of the government agenda.

This September 28, on the Global Day of Action for Legal, Safe and Accessible Abortion, women's mobilizations took place throughout the continent. The date refers to September 28, 1888, when 'freedom of the womb' was declared in Brazil—the law that the sons and daughters of slave women should be born free. It is a way of emphasizing that women's rights are closely linked to other freedoms and that they have a differentiated impact on women in different spheres with different identities and positions in society. This is also the reason for the insistence that abortion should not only be permitted, but also accessible to all women, regardless of their economic status, and that it should be included in government health services.

In the September 28 marches, some celebrated victories, some protested against criminalization and some warned of the possibility of setbacks. In Colombia, decriminalization is being celebrated in the country, while in Chile, feminists fear that the conditions under which it is currently allowed could be eliminated in favor of an absolute ban under a propo-



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*Women Crossing The
Line_ The Ongoing
Struggle For The Right
To Abortion*

sed new conservative constitution. In Argentina, the misogynist presidential candidate Javier Milei, who is ahead in the polls, has pledged to carry out a referendum to eliminate the decriminalization of abortion won by organized women on December 30, 2020—an achievement that served as inspiration for struggles in other countries.

Now many women's movements in Latin America refer to "the permanent struggle for access to abortion" because there is always the risk of losing rights that have been won. However, the movements are achieving changes in society, "from below". And this is fundamental to resist the onslaught "from above".

THE DEVELOPMENT OF FEMINIST ECONOMIC ALTERNATIVES IN MESOAMERICA

07/28/2023

GUESTS:

María José Rosales

Solano, feminist economic justice consultant, Guatemala.

Daniela Mussali,
CULTIVA

Alternativas de Regeneración, Yucatán, Mexico

Maria José Rivera
Javelly, CULTIVA
Alternativas de Regeneración, Yucatán, México

MUSIC:

Que yo me voy pa'al monte,
Valeria Rojas



Listen the full show:

Women Crossing the Line_Feminist Economic Alternatives in Mesoamerica

In Latin America, organized women are creating new economic models, while simultaneously fighting against the dispossession and destruction of the capitalist/patriarchal model. Neoliberalism has generated deep inequalities that have particularly strong impacts on women's lives. Extractivism is destroying the land and ways of living of indigenous, rural and urban communities and increasing discrimination against women.

Women defenders of land and territory in our region of Mesoamerica have been resisting the economic model developing new models for decades. Much of their work consists of recovering ancestral indigenous practices from worldviews that envision a harmonious relationship with the land, water, air and all living things. They also explore and apply new sustainable technologies and new/old ways of organizing to foster egalitarian social relations.

Alternative models have been given different names—solidarity economies, circular economies, feminist economies, economies of life, eco-feminisms—depending on the theoretical framework and approach. However, they have in common the values and practices of long-term sustainability, non-discrimination and inclusion, the development of co-

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 28.07.2023

MUJERES CRUZANDO LA LÍNEA

ALTERNATIVAS ECONÓMICAS FEMINISTAS EN MESOAMÉRICA

DANIELA MUSSALI
CULTIVA Alternativas de Regeneración, Yucatán, México

MARÍA JOSÉ RIVERA
CULTIVA Alternativas de Regeneración, Yucatán, México

MARÍA JOSÉ ROSALES
psicóloga Feminista, Guatemala

MÚSICA EN MOVIMIENTO:
"QUE YO ME VOY PA'AL MONTE" VALERIA ROJAS

VIERNES 4:00 PM
106.1 FM - CDMX

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llective forms of production without exploitation and welfare.

They start from the local level, from the needs identified by the people themselves, with productive work and building and strengthening networks between producers and consumers and broader support networks.

From there, they propose to reinforce individual and collective capacities, based on the concepts of justice, sustainability, recognition of care work, food sovereignty and self-management, among other fundamental values. They recognize the territory and the body-territory as actors in development, while maintaining a profound critique of "development" as understood in the dominant model.

Feminist economic alternatives with their vision of respect for the web of life, fair labor, diversity and the interconnection between the earth, the body and the natural environment are fundamental for the care and restoration of the planet, for the emancipation of women and peoples, and for living and working in a sustainable society. Feminist economic alternatives build the world we want, in the midst of the world we want to change.

THE WOMEN OF ATENCO, BREAKING THE SILENCE

01/07/2022

GUESTS:

Italia Mendez,
Breaking the
Silence, All
Together Against
Sexual Torture.

MUSIC:

**Cucurrucucú
Paloma**
Sophia Ramos

In July of this year, a shocking report from the Ministry of the Interior entitled "National Diagnosis on Sexual Torture Committed against Women Deprived of Liberty in Mexico" came out. The report brought to light a crime of gender violence much more widespread than previously thought.

Italia Méndez, Atenco survivor and co-founder of the campaign *Breaking the Silence: All Together Against Sexual Torture*, defines sexual torture by stating: "attacks that are exercised by agents of the state, or private individuals with the acquiescence of state agents".

The introduction to the Report dryly recounts the state crime that gave rise to the investigation. In May 2006, a police operation was carried out against demonstrators in the municipality of Texcoco, in the midst of tension between the government of the State of Mexico and the Peoples' Front in Defense of the Land of Atenco. The action by municipal, state and federal police, with excessive use of violence, resulted in the death of two people, plus other injuries and the arbitrary detention of more than 200 people, among them some 50 women. Thirty-one women reported sexual assaults in police custody. Eleven women survivors filed lawsuits against the police for sexual torture.

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

21.10.2022

MUJERES CRUZANDO LA LÍNEA

LAS MUJERES DE ATENCO ROMPIENDO EL SILENCIO

ITALIA MÉNDEZ
Rompiendo el Silencio.
Todas Juntas contra la Tortura Sexual.

MÚSICA EN MOVIMIENTO:
"CUCURRUCUCU PALOMA"
CON SOPHIA RAMOS

VIERNES 4:00 PM
106.1 FM - CDMX

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Laura Carlsen

It has been a long road, and the women have still not attained justice. After years of review, in 2018 the women of Atenco won a favorable ruling from the Inter-American Court of Human Rights. The judgment condemns the Mexican State for acts of sexual torture.

It includes a list of measures to comply with the judgment, including: "continue investigations to punish those responsible for the victims of sexual torture, provide free medical and psychological or psychiatric treatment, publish the sentence, carry out an act of public recognition of international responsibility, train the federal and State of Mexico police, establish a mechanism to monitor the use of force, provide scholarships, pay reparations, strengthen the Mechanism for the follow-up of cases of sexual torture committed against women, which should include carrying out a diagnosis and formulate a plan to strengthen the Mechanism for the Follow-up of Cases of Sexual Torture Committed against Women." The State has not yet complied with these recommendations.

The July report is a result of the Court's ruling to comply with the point of publishing an evaluation that serves as a basis for the development of specialized mechanisms and instruments to prevent and bring to justice cases of sexual torture. It is



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*Women Crossing The
Line_Sexual Torture In
Atenco*

based on 1,280 interviews conducted in 2021 with women imprisoned in 66 prisons distributed throughout the country.

The findings are appalling: 8 out of 10 women suffered some type of violence, including sexual torture. 48% of the apprehending agents used physical force to subdue them, 31.5% were threatened with some type of weapon, and 11.5% were seriously injured. Women reported having suffered sexual harassment, groping, exhibitionism, attempted rape, rape, injuries to sexual organs and sexual abuse.

Beyond the impact of the attacks on individuals, the Ministry of the Interior recognized that sexual torture is a crime and a violation of human rights "that transcends the victim, impacts communities, breaks su-

pport networks and damages families, generating rejection in patriarchal society by using the body as an instrument of punishment and subjugation". The survivors add that it is also an intentional strategy of the state, used not only in Mexico but in countries around the world, to repress protest by attacking women.

The women of Atenco have achieved one more step towards justice and non-repetition. However, the evaluation confirms what they already knew from the testimonies coming from the women in the Breaking the Silence campaign—that sexual torture continues to be an instrument of state terror against women who organize. Society must join the campaign to break the silence, the impunity and the lack of political will to eradicate sexual torture in Mexico.

THE COUP D'ETAT IN HONDURAS, 12 YEARS OF FEMINIST RESISTANCE

06/18/2021

GUESTS:

Gilda Rivera Sierra, Executive Coordinator, Women's Rights Center, Honduras.

Daysi Flores Hernandez, JASS Mesoamerica, Co-Founder of Feminists in Resistance

MUSIC:

They are afraid of us because we are not afraid,
Liliana Felipe

In June 2009, Honduras shocked the world with the coup d'état against President Manuel Zelaya Rosales, of the Liberal Party duly elected by popular vote.

In the midst of the political crisis, the coup in Honduras also unleashed unprecedented acts of resistance and solidarity. Among them, the almost spontaneous formation of a grouping that identified itself as "Feminists in Resistance" stands out. Thousands of women committed to democracy and women's rights took to the streets in daily demonstrations against the coup, calling for a return to democracy with full recognition of women's equality.

They say that for them, the coup government represented a triple threat: against their political rights, against their rights as women due to the deep conservatism and machismo among the coup forces, and to their bodies, which faced beatings and torture, exacerbated by sexual violence. They marched under the slogan: *"No golpes de Estado, ni golpes a las mujeres"* ("No battering of democracy, no battering of women").

History is still alive, the scars still hurt, and the legacy of the coup is the steady deterioration of the rule of law in the country, to such a degree that feminists label it a dictatorship. Just three years after the coup,

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 18.06.2021

MUJERES CRUZANDO LA LÍNEA

EL GOLPE DE ESTADO EN HONDURAS, 12 AÑOS DE RESISTENCIA FEMINISTA

MÚSICA EN MOVIMIENTO: "NOS TIENEN MIEDO PORQUE NO TENEMOS MIEDO" DE LILIANA FELIPE

Conduce Laura Carlson

TODOS LOS VIERNES DE 4:00 A 5:00 PM

VIOLETA RADIO EN VIVO - 106.1 FM

Gilda Rivera Sierra
Coordinadora Ejecutiva del Centro de Derechos de Mujeres, Tegucigalpa

Daysi Flores
JASS Mesoamérica, co-fundadora de Feministas en Resistencia

Honduras had the highest per capita homicide rate in the world. It has become the main route for illicit drug trafficking in the continent. Women's gains in sexual and reproductive rights and other areas were eliminated, and femicides skyrocketed.

The country's already fragile democratic institutions have lost credibility and simply do not work. After the coup regime of Roberto Micheletti, the regime organized elections boycotted by the opposition and supported by the US government in November 2009. The government of Porfirio Lobo—now mired in corruption and drug trafficking scandals—was followed by the government of current President Juan Orlando Hernandez, elected in 2013 amid evidence of the use of illicit funds, and "re-elected" in 2017 in an election tainted by multiple accusations of fraud. He has governed amid corruption, with authoritarian measures and a policy of repression in the face of the people's demands.

The resistance continues. Feminists have not stopped demanding their rights and a just society with improved standards of living that provide an alternative to the massive out-migration. Resistance continues to organize in the cities, where they protest against violence against women, the lack of justice and the impunity that reigns in government structures.



Listen the full show:

*Women Crossing the
Line_12 years after
the military coup in
Honduras*

They are organized in the countryside and indigenous territories, where women defenders of the territory protect their lands, their cultures and their lives against mega-projects with foreign investment that have been aggressively promoted by the government since the coup.

The stories of these 12 years of feminist resistance reveal the unstoppable efforts to rescue the country from the hands of usurpers of power and resources, and enduring hope for a feminist future.

CENTRAL AMERICA'S BICENTENNIAL: "NOTHING TO CELEBRATE"

09/24/2021

GUESTS:

Anastasia Mejia,
Community Journalist,
Guatemala.

Wendy Cruz,
Via Campesina,
Plataforma 25 de Noviembre,
Honduras

Jennifer Torres,
Maya K'iche', human rights defender and member of the feminist newspaper "La Cuerda", Guatemala

MUSIC:

¿Quién te dijo?
Karla Lara and
Marcela Lara

Historically, Central American states have celebrated September 15 as the date when the region commemorates 200 years since independence from Spanish colonialism. Officially, it is a day of self-congratulatory celebrations for having achieved, according to the governments, sovereignty and built a future as a nation.

However, for indigenous peoples, women, youth and many other sectors, there is NOTHING TO CELEBRATE. These words have become the motto of social movements that reject the official version of history, especially in Guatemala and Honduras, countries that face, two centuries after the promises and dreams of their independence, conditions of political, social, environmental and economic crisis, deepened by the inequalities that have become even more evident with the Covid 19 pandemic.

Five countries share this date—Guatemala, Honduras, El Salvador, Nicaragua and Costa Rica—for the signing of the Act of Independence of Central America in 1821. Today the cause that once united them against colonialism and foreign domination is being debated in a Central America made up of separate, isolated countries, separated by nationalist and submissive policies, and internally divided by the mismanagement of political and economic elites who insist on imposing the neoliberal model.

The "common history" of independence that promised the regional development of their abundant resources has sadly become a shared history of plundering by national and transnational capitalist companies, of extremely high rates of poverty and extreme poverty, of new forms - no less virulent - of racism and patriarchal discrimination, and of continuous violence against the native peoples. The genocide of the colonial era has been repeated in the post-independence period, with the same ferocity and under the same conditions of impunity.

The Assembly of the Mayan Association Uk'ux B'e in Guatemala in its pronouncement BICENTENARY: OF IMPUNITY, RACISM, GENOCIDE AND CORRUPTION states:

"...after the so-called Creole independence, which represented the continuity of oppression, 200 years later, the realities are still similar. With the signing of Creole independence in 1821, this parasitic and exploitative Creole minority in large part are those who continue to govern in alliance with the new oligarchy, accumulating wealth at the cost of dispossession, racism as the dominant ideology, impoverishing the vast majority, implementing corruption and co-opting most state entities."

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO 24.09.2021

MUJERES CRUZANDO LA LÍNEA

EL BICENTENARIO DE CENTROAMÉRICA: "NADA QUE CELEBRAR"

MÚSICA EN MOVIMIENTO: MARCELA LARA Y KARLA LARA "¿QUIÉN TE DIJO?"

ANASTASIA MEJIA
Periodista Comunitaria (Guatemala)

JENNIFER TORRES SANIC
Defensora de ECHS, Movimiento Estudiantil (Guatemala)

WENDY CRUZ
La Voz Campesina Honduras, Plataforma 25 de Noviembre

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
WWW.VIOLETARADIO.ORG



Listen the full show:

*Women Crossing the
Line_El Bicentenario*

The Civic Council of Popular and Indigenous Organizations of Honduras, COPINH, declared, "We the peoples have experienced more than 200 years of oppression, dispossession and violence. We remain locked in a struggle against continuism, against this racist, capitalist and patriarchal system, under a dictatorial regime... Territory and sovereignty is not for sale, it must be defended!" COPINH emphasizes that the clearest example of the contradiction between the independence celebrations in the region and the current situation is the model imposed in Honduras of the Employment and Development Zones (ZEDES), which cede large tracts of land and resources to transnational corporations for exploitation.

The bicentennial and the controversies surrounding it have sparked reflection on the basic principles of independence, sovereignty and freedom: What does "sovereignty" mean in conditions of dependence, domination and the contemporary history marked by foreign intervention, especially by the United States? What progress exists if the military occupation of our territories, whether by foreign soldiers or by national government forces under orders from voracious and corrupt oligarchies, continues to be the norm? What does "independence" mean if women live in a patriarchal society with no control over their body-territory and no equal rights as citizens? If freedom of expression and assembly are repressed? What kind of independence is it in countries where huge segments of the population

are forced to leave the country in forced migration?

Despite what one guest characterized as "decades of decadence," the other side of this story of continuity has been resistance. Faced with the dispossession and concessions of land and natural resources that have accelerated in this last stage of history, the people have organized to defend themselves, with women at the forefront. They quote defender Berta Cáceres:

"Let us come together and continue with our hope of defending and caring for the blood of the earth..."

The Mayan Assembly affirms the principles of sovereignty in their demands that remain more valid than ever: "the enjoyment of a dignified life, the guarantee of individual and collective rights, the recognition of the rights of our common home, the freedom to coexist in the plurality of life. For this reason, we must continue to decolonize ourselves in our daily lives, weaving together in intergenerational processes, strengthening ourselves by knowing our history in order to contribute to the root changes that our territories need".

In this framework of two centuries of grievances against the peoples and 200 years of resistance, we talk with women from social movements in Guatemala and Honduras about the struggle to transform these narratives around the historical date, and the ongoing struggle for true sovereignty and independence in their territories.

MORE THAN 500 YEARS SHOUTING RESISTANCE, PROPOSAL, POSSIBILITY.

15/10/2021



GUESTS:

Bettina Cruz.

Assembly of
Indigenous
Peoples of
the Isthmus in
Defense of the
Land.

Marta Matzir.

Educator and
Communicator
Asociación Maya
Uk'ux B'e.

(NO MUSIC AND
POEM INSTEAD
OF CAPSULE)

For this program we present a poem to introduce the theme. Below we reproduce a selection from the poem, "Two Hundred Years that Shout Struggle" which was published by Ediciones del Pensativo (2021). The video of the author reading her poem can be found here: <https://www.youtube.com/watch?v=NtuGYpiEsYo>

*For two hundred years we've suffered
the chimera of a handful of heirs*

of a handful of Creole heirs

crystallized in illustrious masculinities

that evoke war

in literate men who unearth

ennobled swords

bloody boots

invented stories

fabricated books

glorified saints

that hide

continuous pillages

intensified pain

Five hundred and two years

the rebellion of women and men

in search of freedom

escaping from slave labor

breaking the servitude

interpreting the language of others

retaining a piece of land

rejecting the cross and the gospel

resisting the violence

that penetrated the wombs

suffering the theft of the milk

*that flowed from Indian breasts has
continued*

Today, two hundred years later

What truth do we carry forward?

Irma Alicia Velázquez,
translated from the Spanish



Listen the full show:

*Women Crossing the
Line_More than 500
Years Crying Out*

THE ROLE OF WOMEN IN RECOVERING HISTORICAL MEMORY

12/18/2021

GUESTS:

Paula Barrios,
Women
Transforming
the World, Sepur
Zarco case,
Guatemala.

Pilar Noriega,
Truth
Commission
of the State of
Guerrero, Mexico

MUSIC:

*Cumbia de la
Memoria,*
Rebeca Lane

The recovery or construction of "historical memory" is defined as a social movement arising from the people and their need to find the truth and demand justice for state crimes committed in the past, to heal the wounds of the atrocities committed, to repair the damage to the victims and their families, and to eliminate the structural causes that led to the abuses.

In our region of Mexico and Central America, the acts of dictatorships and authoritarian governments against the people have left a huge social debt and have marked the forms of struggle. They have also provoked deep pain in thousands of families searching for missing persons, or still suffering the consequences of the abuses and grievances against them—some decades ago, and others months ago. The fight to preserve the historical memory is a way to rebuild the social fabric and dignify the lives of the victims, in many cases indigenous and rural people, as well as people who formed part of the resistance against imposition and injustice.

The victims of these crimes, and the organizations that support them point out that "historical memory" is not a concept that remains in the past. Pilar Noriega, a promoter of truth commissions in Mexico states that in unsolved cases of past violations, no matter how many years

UNA PRODUCCIÓN DE JASS MESOAMÉRICA PARA VIOLETA RADIO

17.12.2021

MUJERES CRUZANDO LA LÍNEA

EL PAPEL DE LAS MUJERES EN LA RECUPERACIÓN DE LA MEMORIA HISTÓRICA

PAULA BARRIOS
"Mujeres Transformando el Mundo"
Caso Sepur Zarco, Guatemala

PILAR NORIEGA
Comisionada del Estado de Guerrero, México

MÚSICA EN MOVIMIENTO:
REBECA LANE
"CUMBIA DE LA MEMORIA"
MEXICO

Laura Carlsen

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
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go by, "impunity is projected into the present." Societies that lived through dictatorships in South America more than four decades ago are still searching for justice, and pressuring their governments to identify and dismantle the structures of repression that remain. These are processes in which investigation, truth and memory play a fundamental role.

There are many bloody events, censored in official history to preserve the power of the perpetrators, but engraved in the hearts, bodies and cultures of the affected populations. In our region, we remember the El Mozote massacre in 1981, in which the Salvadoran army killed at least 986 people, most of them children and young people. Armed conflicts in El Salvador and Guatemala, dictatorships and dirty wars left the marks of hundreds of massacres and crimes against humanity that have not been brought to justice.

Two cases are emblematic, not only because of the brutality of the facts, but also because of the struggles of the people to recover historical memory and achieve justice. The first is the Sepur Zarco Case. Sepur Zarco is an area in Mayan Q'eqchi' territory where the Guatemalan army installed a base and a reign of terror against the indigenous population, killing and disappearing men and women, and forcing women to



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*Women Crossing the
Line_ Women's Role
in the Recovery of
Historical Memory*

serve them in conditions of slavery as domestic workers and sex slaves. Between 2011 and 2016 the "grandmothers of Sepur Zarco" testified in the trial against General Efraín Ríos Montt, former Guatemalan dictator, and won a conviction for genocide. On December 10, communities in the department of Izabal held a ceremony to bury the skeletons of 112 victims found in the area. In the community of El Estor, they declared "a Site of Memory", among family members, members of the communities and human rights organizations, one of them represented by today's guest Paula Barrios.

In Mexico there have been many efforts to seek the truth in landmark cases including the events of the

Dirty War, the disappearance of the 43 students of Ayotzinapa and the most recent Commission for Access to Truth, Historical Clarification and the Promotion of Justice formed by the current government to document serious human rights violations committed from 1965 to 1990. The official efforts are the result of the organization of thousands of people who refuse to forget the crimes committed in the past and the murdered and disappeared victims.

All these efforts are part of recovering the memory, a massive effort that is essential for the full respect of human rights today. The pain and resistance of women, and their ongoing organization, has been the motor behind these efforts.

WOMEN FOR PEACE, FROM THE MEMORY OF WAR

04/02/2022

GUESTS:

Morena Herrera.
Feminist and human rights defender from El Salvador.

Lin Valenzuela.
Feminist from Guatemala

The recovery of the historical memory of peoples, silenced by official history, is fundamental to understanding our present reality and it is in constant dispute. Thinking about current social movements in Mesoamerica requires listening to and promoting the words and lives of women leaders of social and political action, in the past and present. These voices are often silenced as a whole, and the armed conflicts of yesterday have transformed into the armed conflicts of today.

Latin America has a long history of resistance by its peoples in the face of oppressive power structures. Beginning in the 1960s, guerrilla organizations developed with varying intensity in rural and urban areas of Guatemala, El Salvador, Nicaragua, Mexico, Venezuela, Uruguay, Argentina, Peru and Colombia. They were formed by peasant men and women, workers and students, against authoritarian and repressive governments in response to economic inequalities and social exclusion in the absence of channels for dialogue and change by other means. Most of them have been repressed or isolated with the support of the United States.

Since 1823, the United States self-proclaimed its right to intervene in Central America as a strategic area through the Monroe Doctrine. The Monroe Doctrine claimed the



entire continent as its sphere of influence. Since then, it has promoted wars and conflicts to protect its interests, among them, intervening in the political life of the countries of our region through coups d'état and systematic human rights violations.

Particularly brutal was the onslaught against leftist insurgent movements in the context of the so-called cold war, which arose at the end of World War II between communist and capitalist countries led by the Soviet Union and the US respectively. Cuba plays an important role as the only communist country in the region, which is why it still experiences the isolation and international embargo promoted by the US government.

The internal war between the military government and the insurgent forces of the Farabundo Martí National Liberation Front (FMLN) in El Salvador lasted twelve years, and more than 75,000 people died—more than during the Spanish civil war. In Guatemala, between 1960 and 1996, an armed conflict between successive military governments and guerrilla groups left more than 200,000 dead, and it is estimated that up to 90,000 people disappeared and close to one million were displaced, mostly indigenous people and peasants.

Peace agreements were signed in both countries after long negotiation



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*Women Crossing the
Line_ Women for Peace
from the Memory of War*

processes. In El Salvador, the peace accords signed on January 16, 1992 between the Farabundo Martí National Liberation Front (FMLN) and the Salvadoran government in Mexico's Chapultepec Castle put an end to this stage of its history. In Guatemala, peace agreements were signed in 1996. In the United Nations report "Guatemala Nunca Más" (Guatemala Never Again), state security forces were held responsible for 93% of the human rights violations committed. In both cases, the aim was to demobilize the guerrilla forces.

Thousands of women participated in the guerrilla movements for national liberation in these countries, in different ways and assuming different roles. In the 1980s they confronted the state strategy known as "low intensity warfare", a military and

neocolonialist counterinsurgency strategy that included the promotion of death squads - armed paramilitary groups that tortured, disappeared and displaced entire communities using torture and sexual abuse, and the dismantling of community structures in a strategy that sought to "take the water from the fish". It is impossible to narrate the cruelty of the events and the impact on the lives of the people who suffered them and the following generations in all their magnitude.

We will talk with two women protagonists of the revolutionary processes in Guatemala and El Salvador, Lin Valenzuela and Morena Herrera, women who are living memory of this critical stage of our Mesoamerican region.

THE MEMORY OF GENOCIDE IN GUATEMALA

02/18/2022

GUESTS:

Otilia Lux de Coti. Former Commissioner of the Historical Clarification Commission on the violation of human rights and acts of violence in Guatemala.

Maya Alvarado. Feminist thought program La Cuerda

Guatemala is the country with the largest indigenous population in Latin America - an estimated 60% of its population. During the internal armed conflict, more than 200,000 people were killed, more than 90% of the rapes were committed by state forces and more than 80% of the victims were indigenous. The state implemented a policy of extermination, genocide, through which hundreds of villages were attacked under the "scorched earth" policy, torturing and murdering indigenous communities, raping women, and beating girls, boys, young people, women and men who were then thrown alive into mass graves or enslaved. Government forces razed and burned fields, houses, animals, among other atrocities. It is urgent to build and rebuild the collective memory of these crimes and reflect on them so that they never happen again.

In February 1999, the Commission for Historical Clarification presented the report "Guatemala, Memory of Silence", the product of an exhaustive investigation. The collection of more than seven thousand testimonies concluded that the internal conflict in Guatemala was genocide in the context of an unequal and racist society.

The report highlights the genocide committed by agents of the Guatemalan state. Commissioner Christian

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18.02.2022

MUJERES CRUZANDO LA LÍNEA

MEMORIA DEL GENOCIDIO EN GUATEMALA

OTILIA LUX DE COTI
Excomandante en Jefe del Ejército Guerrillero de los Pobres (EGP) y
Excomandante en Jefe del Ejército Revolucionario del Pueblo (ERP) en Guatemala

MAYA ALVARADO
Activista feminista
"La Cuerda"

Conduce
Otilia Castillo

TODOS LOS VIERNES DE 4:00 A 5:00 PM

EN VIVO POR 106.1 FM
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Tomuschat said "In the framework of counterinsurgency operations, carried out between 1981 and 1983, in certain regions of the country, State agents committed acts of genocide against groups of Mayan people". In those years, Generals Romeo Lucas García and Efraín Ríos Montt governed Guatemala.

Genocide is the killing of members of a group, serious injury to physical and mental integrity, intentional subjection to conditions of existence that lead to their total destruction, as well as measures aimed at preventing births within the group. The report documented 669 strategically planned massacres. It concluded that during the war, through massacres and 'scorched earth' operations, planned by State forces, hundreds of student, religious, academic, youth and women leaders were assassinated. Some Mayan communities were completely exterminated, destroying their homes, livestock, crops and other essential elements of survival.

The Historical Clarification Commission collected evidence from different sources; among others, "statements from former members of State security services and declassified documentation that demonstrate that the Army Intelligence services, especially the G-2 and the Presidential General Staff were the intellectual authors and direct orga-



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*Women Crossing the
Line_Memory of the
Genocide in Guatemala*

nizers of captures, illegal interrogations, tortures, forced disappearances and executions". Guerrilla groups also perpetrated arbitrary executions of members within their own organizations, and the report attributes 32 massacres to them.

In the report "Guatemala, Memory of Silence", the Commission explained that not only armed actors intervened—political parties and economic forces participated systematically in the launching and perpetration of the violence, and the CIA "directly and indirectly supported some illegal operations of the Guatemalan State during the internal war". "Until the mid eighties, there were strong pressures from the Government of the United States and North American companies to maintain the archaic and unjust socioeconomic

structure of the country", the report explains.

The Historical Clarification Commission was born of the peace process in Guatemala concluded in 1996 between the Guatemalan National Revolutionary Unity (URNG) and the Guatemalan government. It was headed by three people, Christian Tomuschat, German jurist and United Nations delegate; Otilia Lux de Cotí, political activist and teacher of the Maya K'iché community representing the victims of the conflict, and Alfredo Balsells Tojo, university professor.

Guatemalan women have not only been victims, they have played a fundamental role in the recovery of memory, documentation, the search for justice and the demand for non-repetition of these events.

ROSA LUXEBURG: POLITICAL ACTION AND THOUGHT 150 YEARS AFTER HER BIRTH

03/19/21



GUESTS:

Diana Fuentes
de Fuentes,
researcher

Heather Dashner
Monk, feminist
activist

Clara Meyra
Segura, Rosa
Luxemburg
Foundation

MUSIC:

Vivan las
Mujeres,
Evelin Acosta,
Decimista

Rosa Luxemburg, the “Red Rose”, was a key revolutionary theorist and activist of the 20th century. A prominent Marxist, internationalist, and advocate of democratic socialism, she was committed to building a world in which - as she famously said - “we are socially equal, humanly different and totally free”. She has inspired generations of activists and social movements around the world.

Luxemburg was a critical and sharp thinker and theorist, a relentless polemicist, a passionate and tireless activist and a free woman who faced multiple forms of discrimination and debated with the most brilliant revolutionary minds of her time, including Lenin, Bernstein, Trotsky, Kausky and Jaurès, among others.

She was born on March 5, 1871 in Poland, then part of the Russian Empire of the Czars, in a Jewish family of merchants. As a child, she suffered from a hip disease that caused a permanent limp. At the age of 15, she joined the Polish revolutionary party “Proletariat”, which called for a general strike against the Tzars. Some of its leaders were condemned to be hanged and she had to flee to Switzerland in 1889, where she joined the European revolutionary movement and graduated as a Doctor of Juridical Sciences.

In 1895, when she was 24 years old, she traveled to Germany, becoming a naturalized German citizen and joi-

ned the German Social Democratic Party, then part of the “Second International”, an organization of socialist parties. Rosa Luxemburg led and was part of the most radical group of the Party, together with Clara Zetkin, Karl Liebknecht and Leo Jogiches, among others.

She made important contributions to Marxist theory and to the analysis of the capitalist mode of production. In her 1913 work “The Accumulation of Capital” she explains how capitalist accumulation creates inequality between classes and nations and commodifies all forms of life.

Her thought is useful to think about Latin America and understand how capitalism acts on populations, especially indigenous and rural populations, expelling them from their territories, devastating the environment, and destroying the social fabric. She points out that capitalism requires new “provinces of accumulation”, new territories and markets, cheap labor and raw materials to obtain more profits. These societies will be capitalist in the medium term, new territories will be forced to do the same and will then collapse. This theory led to accusations that she was “a catastrophist”.

Luxemburg criticizes the idea that parties should lead the masses and indoctrinate them. She believes the party must “express the progressive interests of society and of all the



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Women Crossing the Line - Rosa Luxemburg Political Action and Thought 150 Years after her Birth

oppressed victims", and that their participation is critical to mobilizing political organizations and avoiding their stagnation. Democracy must permeate society and also the internal life of political organizations, which cannot distance themselves from the popular base.

Fourteen years before World War I, she wrote that competition for markets would lead the European empires to war. Her activism against the war is summarized in his phrase: "Socialism or barbarism".

When the Russian revolution of 1905 broke out, Rosa traveled to Russia, and upon her return to Germany in 1906, she suffered one of the many periods of imprisonment she endured throughout her life. In jail, she always dedicated herself to writing.

Convinced of the importance of women's liberation, she wrote in a letter to Clara Zetkin "Whoever is a feminist and is not a leftist, lacks strategy. Whoever is a leftist and is not a feminist, lacks depth".

Together with Zetkin, she promoted the slogan "War on war". Rosa called on the socialist parties to act against militarism and to take an internationalist position. She called on workers in different countries to refuse to fight and call for a general strike, although in the end this did not happen.

From 1914 to 1918, when World War I broke out, the European socialist parties debated whether or not to support their countries in the war. Nationalism and war win, the parties supported the war. The repression against Liebknecht, Rosa Luxemburg and those who opposed the war was fierce.

Luxemburg, Liebknecht, Zetkin and Mehring then formed the Spartacist League. That same year, the anti-military left issued a resolution against the war and broke with social democracy and the Second International.

In June 1916 Luxemburg and Liebknecht were sentenced to prison for their anti-war agitation. Rosa Luxemburg spent the entire 1st World War in prison.

In 1917 the Russian Revolution of October began. Rosa Luxemburg supported it, but also criticized the anti-democratic actions. She writes that if freedom is only for those who support the government, it is not freedom at all. "Freedom is always freedom for the one who thinks differently."

In January 1919, the so-called "German Revolution" erupted in Berlin. The insurrection of workers, sailors and soldiers confronted the army. Revolutionaries wanted to put an end to the aristocratic German society, while the leaders of the Social Democratic Party wanted to maintain order and made a pact with the military of the extreme right.

The Kaiser resigned, the Socialists proclaimed the republic, occupying the presidency and agreeing to put down the uprising and assassinate Rosa Luxemburg and Karl Liebknecht.

On January 15, 1919, Rosa Luxemburg and Karl Liebknecht were arrested at the Hotel Eden in Berlin. Liebknecht was shot in the back of the head and Rosa Luxemburg was insulted, called a Jewish whore, her head smashed before being shot. Their bodies were thrown into the river. The brutality of the repression against the left marked the path of German fascism that would culminate with Nazism.

Despite all the violence in her life, Rosa Luxemburg was able to recognize "the healing virtues of life". In a letter to Sonia Liebknecht she explains why she does not despair of living even in jail: "I believe that the secret is none other than life itself (...). Under the slow and heavy steps of the sentry also sings a beautiful little song of life. It is enough just to know how to hear it..."

TROTSKYIST FEMINISTS IN MEXICO

04/29/2022

GUESTS:

Griselda De Fuentes Rojano,
Historian

Rocío Suárez López,
Sociologist

"No movement can thrive without examining its own history," says Heather Dashner Monk at the presentation of the book "Rebeldes y transgresoras: Feministas trotskistas, testimonios 1974-1992," (Rebels and transgresores: Feminist trotskistas, testimonies 1974-1992), the second part of the reconstruction of the history of Trotskyist feminists in Mexico.

The book recovers the testimonies of twenty-four women militants and feminists of this political current who nurtured the trajectory of the Mexican Revolutionary Workers Party (PRT). The PRT presented the first woman candidate for the Presidency of the Republic, Rosario Ibarra de Piedra, who died recently on April 16, 2022, and whose struggle against political repression and to demand the search for disappeared persons, including her son, will remain in the collective memory of our country.

The book contributes to the reconstruction of the genealogy of feminism in Mexico from the experience and critical reflection of a feminist current whose contributions in the period 1974-1992 were particularly valuable. It includes fundamental historical events such as the 1st women's conference in 1975 in Mexico, the nationalization of the banking system, the 1985 earthquake, the protests against the electoral frauds of 1982 and 1988, the revolutio-



nary processes in Central America, among many others, which are mixed and intertwined with autobiographies marked by motherhood, exile, repression, feminist activism in Mexico City, and the peasant movements in Sonora, the state of Mexico and Veracruz. It also recounts the popular urban movement, trade unionism organizing in the banking, teachers, health and university sectors, the work of feminist groups in the states, internationalism and the first LGBT groups in our country, formed among students. A deep reflection on the objective and subjective conditions of patriarchy in the lives of women in different states of the country runs throughout the narrative.

Trotskyist Feminism built and underpinned indispensable processes for understanding feminist advances in Mexico, such as the Coalition of Feminist Women, the National Front for the Liberation and Rights of Women -FNALIDM-, the Autonomous Group of University Women (GAMU), and the first legal initiatives to decriminalize abortion and to address and prevent violence against women. It addresses these issues from a committed, critical and transformative perspective, assuming a root break with patriarchy, capitalism, colonialism, imperialism and racism. It posits building a movement of women and feminists for their own self-libera-



Listen the full show:

*Women Crossing the
Line Feminist Trotskyist
Women in Mexico*

tion, and as an integral part of social movements and the struggles for the liberation of humanity, not only of women.

The book also criticizes the challenges and contradictions within the PRT's own organizational structures and practices, including sexual violence. This self-criticism is part of the coherence required of any movement that seeks social transformation.

The author's personal testimonies constantly refer to a core concept of their political action—the need for permanent spaces of formation and analysis on issues and texts, such as the resolution of the XI World Congress of 1979 on "The Socialist Revolution and the struggle for the liberation of women"; on the difference between the exploitation and oppression of women; on the need to promote discussion and organization exclusively for women; against domestic violence, the double working day, and the liberation movement of lesbians and homosexuals, among others, as Eleonora Contrera recounts.

Well-known Mexican activists populate the pages of the book: Angela Márquez Gileta, Rebeca Ramos Márques, Rocío García Armengol, Ruth Betancourt Vargas, María Stella Oranday Dávila, Susana Herta Gon-

zález, Eleonora Contreras, Francisca Duarte Ahumada, Griselda De Fuentes Riojano, Heather Dashner Monk, Maricarmen Rioseco Gallegos, Rocío García Armengol, Ruth Betancourt Vargas, María Stella Oranday Dávila, Susana Herta González, Eleonora Contreras, Francisca Duarte Ahumada, Griselda De Fuentes Riojano, Heather Dashner Monk, Maricarmen Rioseco Gallegos, Rocío García Armengol, Ruth Betancourt Vargas, Susana Huerta Gonzalez, Melania Hernandez Ramirez, Rosalba Alvarez Carreon, Maria Trinidad Gutierrez Ramirez, Beatriz Lopez Rosado, Ana Maria Mozian, Susana Vidales, Maria Eugenia Garcia Armengol (Jeny), Anita Lopez, Graciela Gomez, Rocío Suarez Lopez and Elizabeth Lopez Osado.

Griselda de Fuentes Riojano, historian, academic and banking unionist, and Rocío Suárez López, sociologist, researcher and promoter of women's networks and organizations in Morelos, join us on the program to talk about their book and encourage listeners to read it, convinced of the contribution to explaining the feminist movement today. As Elizabeth Lopez Osado says in the testimony that closes the book, citing a phrase from the poet Rocío García, "Why memory? Because it allows us the possibility of constructing our identities".

WEAVING AND SOWING MEMORY AND RESISTANCE: THE VISION OF THE ANTONIO ESTEBAN CENTER

16/06/2023

GUESTS:

Zaira Jazmín Vázquez
Santiago, Centro de Derechos de Humanos Antonio Esteban A.C.

Violeta Valdés,
Antonio Esteban A.C. Human Rights Center.

Puebla is one of the smallest states in Mexico. Cuetzalan rises in its northern highlands, a humid region, covered with clouds and colors. This Nahua and Totonaco territory has an ancestral history of resistance to preserve its territory and culture.

The attempted imposition of mega-projects or, as they call them, *death projects*, has led to criminalization, harassment, threats and the murder of land and territory defenders. Antonio Esteban was murdered on June 4, 2014.

To sustain his work and heal from the loss with a critical view of the reality and the social fabric that has been harmed by direct and indirect attacks on the collectives and the territory, human rights defenders, peasants and activists from different professions created the Antonio Esteban Human Rights Center. The Center is a space that in its name seeks to keep alive the memory of the struggles of local land defenders.

The Center works with families and communities attending to and accompanying different human rights violations such as: obstetric violence, legal accompaniment, defense of ESCR (Economic, Social, Cultural and Environmental Rights) and grassroots work with defenders who have suffered direct harm. In alliance with



social movements and organizations, it has carried out various community actions to strengthen a support network for and with those who have suffered personal and collective violence, helping them to recognize themselves as victims of State violence and to achieve access to truth, memory, and the truth.

Given the obstacles to building the movement for truth, memory, justice and comprehensive reparation for the victims of violence, the CDH Antonio Esteban has seen the need to promote spaces for psychosocial care, sensitive to gender and with a popular and intercultural education perspective, where the practices of self-care, mutual care, analysis and articulation for the defense of human rights are at the center.

Collective and psychosocial care is important, especially in the face of traumatic events linked to the violation of the security and integrity of defenders. Using the psychosocial perspective as a tool for analysis allows us to understand the behaviors, emotions and thoughts of individuals and groups, without isolating them from the social and cultural context in which they occur. These concepts can be useful to assess the impact, to understand the experience of victims, and to prepare for the challenges of filing formal com-



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*Women Crossing the
Line_prog 90_Weaving
and Sowing Memory and
Resistance*

plaints, judicial charges and accompaniment processes.

This is the daily commitment of the CDH Antonio Esteban and the collectives allied with it. They met in a psychosocial care workshop throughout the month of May and again

on June 4—the day they commemorate the murder of Antonio Esteban—to hold a Forum “Weaving and Sowing Memory and Resistance”, with the aim of continuing to strengthen the processes of resignification of violence, reconstruction of the social fabric and construction of hope.

PERIPHERAL WOMEN IN THE CDMX: THE GUADALUPE MOUNTAIN RANGE

04/02/2022

GUESTS:

Dr. Elsa Antonia Pérez-Paredes.
Researcher at the Forestry Research Institute

Gabriela Paulina Ibararán Hernández.
Researcher of spaces and culture in the northern zone of the CDMX.



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Women Crossing the Line_Peripheral Women in CDMX

Mexico City is usually represented by its emblematic skyscrapers, cultural centers, museums and plazas in the central and southern parts, the Alameda Park, Chapultepec, the Palace of Fine Arts. But much remains outside this typical view of our enormous, complex and unequal city, including the organizational experiences that seek to transform it.

The city's northern periphery has an extensive conservation area, the Sierra de Guadalupe, an ecosystem that faces problems due to fires, invasion, extraction of species, contamination, insecurity and destruction for speculative urbanization purposes. In this context, the communities in the area seek to rescue the space, the territory they call home and at the same time is an asset for all humanity. They have begun a process of transformation that starts from their knowledge of the local environment, and the periphery—women, families, children, and women and children's rights. This social construct is rethinking itself reviews in the process of rescue, building alliances, acquiring knowledge to address highly technical problems, and launching an emancipating opportunity worthy of being known in depth.

Elsa Pérez Paredes and Paulina Ibararán, researchers and activists in these community processes explore socio-environmental narratives as tools for social transformation, to look at the territory as a space for



the demanding rights. This exercise allows looking on a micro scale at how a space is determined by hegemonic, economic, political and cultural powers. It also examines how a space of resistance can reconfigure itself in a collective, inclusive, redistributive and communitarian way, contributing to a new culture of territorial planning from a vision of community agency, gender and intersectionality.

The reflections are linked to the specific problems of women in areas of environmental devastation— the climate crisis facing the world, little-known urban territorial resistance, the right to the city, the appropriation of territory, and the decision to narrate from our voice and our own realities, realities in which the agendas of the Sustainable Development Goals, Climate Change and the Escazu Agreement cease to be global rhetoric and can support local reinventions.

We delve into this process and its theoretical and practical consequences, with the two researchers, feminists, community and cultural managers, Elsa Pérez-Paredes (Researcher at the Forestry Research Institute of the Universidad Veracruzana and founder of Laboratorio Socioambiental) and Paulina Ibararán (Master's student at UAM-Azcapotzalco and founder of Chiquihuite Culture Club).