

GENDER-BASED VIOLENCE AND ITS INTERSECTIONALITIES



Vera Vieira

Organizer

São Paulo / Brazil / 2021

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PeaceWomen Across the Globe

FRIEDENSFRAUEN WELTWEIT

نساء من أجل السلام عبر العالم

Femmes de Paix Autour du Monde

Женщины мира за мир на земле

MUJERES DE PAZ EN EL MUNDO

Mulheres pela Paz ao redor do Mundo

DONNE DI PACE NEL MONDO

ピースウーマン—国境を越え平和をつくる女たち

全球和平妇女

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www.mulherespaz.org.br - associacao@mulherespaz.org.br [Brazil]

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Project Coordinators:
Carla Weymann [Switzerland], María Julia Moreyra
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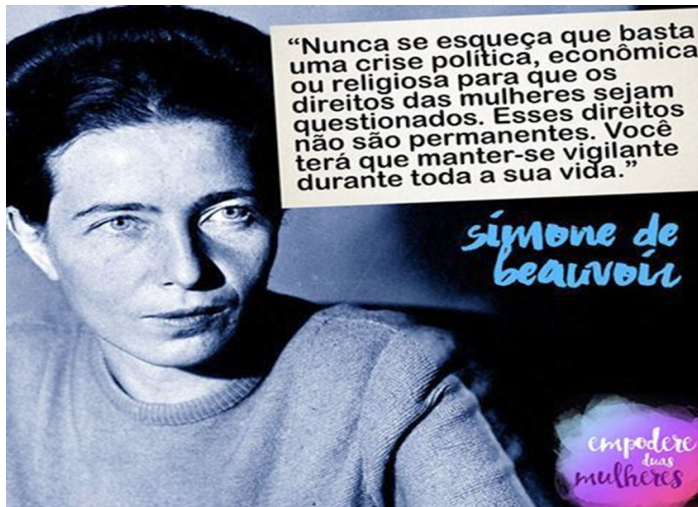
*Feminist peace work means making
women's peace work visible and usable
for sustainable peace processes.
Because peace is never a military project,
but always a civilian project –
a collective women's project.*

Ruth-Gaby Vermot-Mangold
Co-President and Founder of PeaceWomen Across the Globe,
based in Switzerland



*Being a feminist in search for peace means building
actions respecting the diversity and plurality of
people, facing the day to day war that is portrayed in
the discrimination of class, gender and their
identities, race, sex, sexual orientation...
It means deconstructing the discriminations that
determine the degree of power and opportunity of
people in society, having as main consequence
violence against women and girls.*

Vera Vieira
[Director of Women's Association for Peace, Brazil]



*“Never forget that
a political, economic or religious crisis
is enough for women’s rights
to be challenged.
These rights are not permanent.
You will have to remain vigilant
throughout your entire life”*

[Simone de Beauvoir]

“Nothing should limit us.
Nothing should subject us.
May freedom be
our own essence”

[Simone de Beauvoir, French Writer]



“Que nada nos limite. Que nada
nos defina. Que nada nos
sujeite. Que a liberdade seja a
nossa própria substância.”

Simone de Beauvoir, escritora francesa

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Presentation

Tackling gender-based violence means fighting for daily peace

This publication broadly systematizes the valuable online seminars that were held in the days April 10, 17 and 24, 2021, focused on Latin America and the Caribbean, addressing the general theme of Gender Violence and Intersectionalities, with specific focuses on each day, under the responsibility of recognized experts in indigenous intersectionality, racial intersectionality, transgender intersectionality, femicide and institutional violence. The wealth of presentations and discussions justifies this publication, which can become an instrument of multiplication for different leaders. This is an achievement of PWAG - PeaceWomen Across the Globe, based in Switzerland. The events were organized by Carla Weymann [PWAG - Switzerland], Vera Vieira [Brazil] and Maria Julia Moreyra [Argentina].

PWAG was born out of the initiative *1000 Women for the Nobel Peace Prize 2005*. The reason: We wanted to make visible the peace work that hundreds of thousands of women are doing worldwide. Among today's speakers are some of the nominated women who: I am happy to see Ilarya Supa, Moema Vizzer, Virgelina Clara, Silvia Leon, Lisette Vila Espina. But - to nominate 1000 women – why? As a Swiss parliamentarian, I was also a member of the Parliamentary Assembly of the Council of Europe. As vicepresident of the Refugee Commission I was on mission in various countries devastated by wars and crises. I met people marked by violence, in villages with war-damaged houses. I saw women who did everything they could to help children laugh, to help the injured recover, and to help people who were traumatized by war to find a meaning in their lives again. Women are always those who clear away the rubble after wars, in all these societies around the world ravaged by war. They mend what is broken, they comfort those who are in despair, they look for food when someone is starving. They endure when there is nothing left to endure. Just women's work? But like all women's work, peace work leaves no visible traces. The care work of women, this huge social work does not take place publicly! Women and all their efforts are concealed, trivialized and devalued. To make women's peace work visible, we - that is an international team - nominated 1000 women for the Nobel Peace Prize in 2005. The 1000 nominated women did not receive the Nobel Peace Prize. But we decided to continue the work we had started and the initiative led to the creation of PWAG. Today we are a feminist women's organisation who works with many other women's organizations worldwide on peace, conflict resolution,

women's participation in peace negotiations as called for by Security Council Resolution 1325 and of course other important women's issues for example violence against women.

Violence against women is like war against women. In early 2000, the Council of Europe asked me to make a report on femicide in Mexico. Mexico was the host country of the Council of Europe. My images from that time: purple crosses with names from killed women everywhere, a country full of crosses. I met angry and desperate parents demanding more protection for their daughters by the state, speechless authorities and judges. And dedicated female prosecutors who disappeared at some point.... Violence everywhere and no hope! Gender-based violence is more than a war it is a widespread epidemic throughout Latin America and the world. It makes no distinction between social class, race, ethnicity, education level, age, geographic location, or religion. The three conversation series seeks to promote a culture of peace, citizenship and human rights based on gender equity and its intersections. The goal is to unite efforts in Latin America and beyond to achieve peace, security and social justice. Today we are engaged in a professional and political debate on intersectionality. We want to get to the bottom of the simultaneity of different ones that hit before all women again and again and better understand what triggers this violence and what measures we as women want to demand. Because just talking, analyzing and writing reports is useless. We have to fight together with many women and women's organisations to stop this huge wave of violence against women. We cannot escape this responsibility. If women do not act, the states will not act either. I wish us all a lot of bundled courage, with the knowledge of the many different discriminations, to also find ways to effectively end the war – the violence against women.

Ruth-Gaby Vermot, Co President of PWAG/Switzerland



**The coordinators from
Latin America and Caribbean**



CARLA WEYMANN is a Program Assistant at PWAG – PeaceWomen Across the Globe which is headquartered in the city of Bern, Switzerland. She has a master degree in International Humanitarian Action (NOHA+) by Universities of Bochum (Germany) and Uppsala (Sweden). During a semester abroad, in Colombia, she focused on peace and post-conflict studies and conflict resolution. Previously, she studied Politics, Philosophy and Economics at the University Witten / Herdecke, Germany.

VERA VIEIRA is a journalist and PhD in Communication and Feminism In the University of São Paulo - USP/ECA. She is the executive director of Women's Association for Peace, feminist and popular educator, having written or coordinated several publications about gender violence. She is PWAG's Brazil region coordinator.

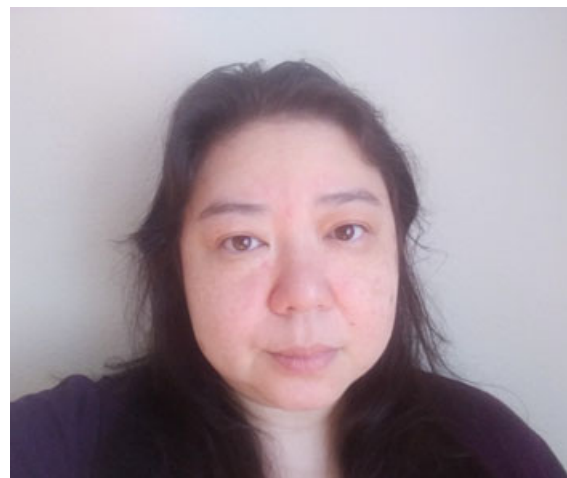


MARIA JULIA MOREYRA is a lawyer and has a master degree in International Relations. She has Rotary Peace scholarship (Chulalongkorn University, 2016). Since her graduation, she has been working with gender issues, especially with violence in all its forms and also working on the issue of human trafficking crime. She is currently employee of the Ministry of Women, Gender Policies and Sexual Diversity of the Province of Buenos Aires (Argentina). Since 2009 she has been the Coordinator for the PWAG's Latin America and Caribbean.



The interpreters

MARÍLIA KAYANO [Brazil] is a communicator and member of the Women's Union of the Municipality of São Paulo since 2012, entity that works in defense of women since 1981. As coordinator of the Popular Legal Promoters Project, carried out by this entity since 1994, she works with the other coordinators in partnership with experts, activists, collectives and women's organizations to strengthen and expand the project in the capital and in other cities in the state and in the country. She is also part of the YAYARTES Carnival Block.



SILVIA LEÓN (Argentina) has a degree in Languages (English). English teacher at Facultad del Ejército and at the American Evangelical Institute, both in Buenos Aires, Argentina.

Senior examiner of the Ministry of Education in Argentina (2005-2009).

Collaborator in the Spanish translation of the book "1000 PeaceWomen Across the Globe".

Simultaneous interpreter at the VII South - South Forum. PeaceWomen Across the Globe (2020)



**The musical moments
during the webinars**



The Clandestines band emerged in 2017 from the need to be heard in their questions about the standards of gender and sexuality, using music as an instrument of struggle. The members exist and together with all the women they continue to bother and shout art and struggle. With the music, bodies and affections, they fight against machism, patriarchy, racism, LGBTphobia and all the various forms of structural oppression.

ALLINE LOLA (guitar and voice); CAMILA GODOI (bass and voice); NATALIA BENITE (drums and voice)

Ecuador Youth Orchestra (OJE) (Ecuador) was founded in 2016 by Maestro Diego Carneiro. The orchestra is made up of children and young people from various countries under the auspices of the AmazonArt Foundation for Musical Development, founded in London and present in Quito since 2018." "Since its formation, they made more than 300 performances on national and international stages, with coverage in the media of like DW, CNN, France 24, BBC, Radio France International, France24, among others. Also carries out social programs. The International Organization for Migration (IOM), the Hebrew Society for Aid to Migrants (HIAS), the Upper United Nations Commissioner for Refugees (UNHCR) and FAO support cultural and social activities of the OJE.





I - Webinars

1.1. Ethnic Intersectionality

Opening by Ruth-Gaby Vermot

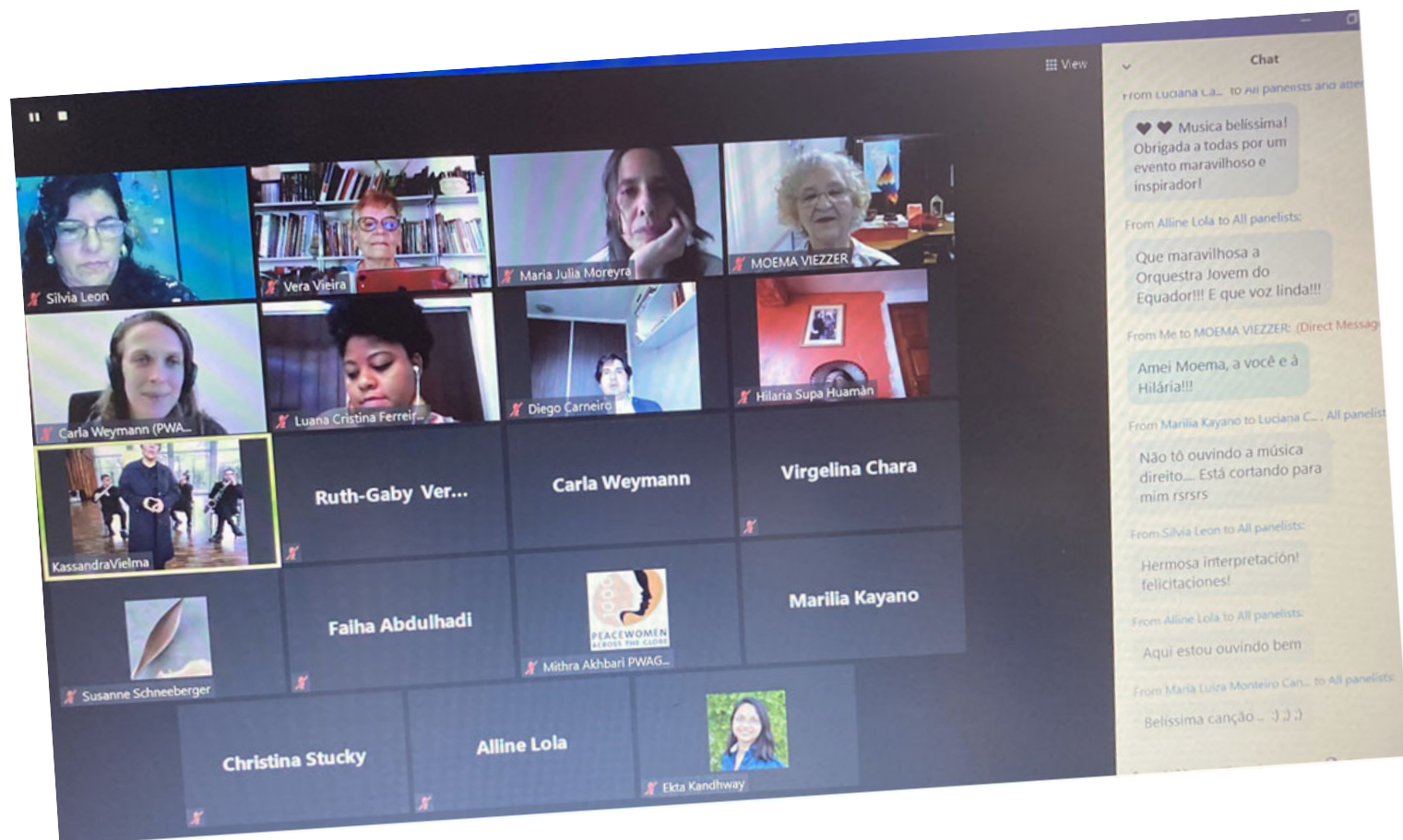
Vice President of PWAG



I'm really looking forward to taking part in this Latin America and Caribbean webinar, organized by Vera Viera, from Brasil, and Maria Julia Moreyra, from Argentina.

Today, we will learn more about gender-based violence, the intersectionality of ethnicity and race. We will discuss the impact of gender violence on indigenous and black populations in the region, groups that are particularly affected by violence, in times of war and in times of peace.

But, obviously the people most affected are women. The goal is to join efforts in Latin America, Caribbean, and other regions, to achieve peace, security and social justice.



HILARIA SUPA HUAMÁN, nominated for the Nobel Peace Prize 2005, is a politician, activist from Peru, a peasant leader and anti-racist fighter, with a Quichuaa origin. From 2011 to 2016, she was a member of the Andean Parliament. From 2006 to 2011, she took a chair for Cusco in the Congress of the Republic of Peru for the Union of Peru Party, being the first congresswoman with Andean origin to take an oath in an indigenous language in the history of Peru. Thousands of women in Peru, especially poor and indigenous women, were forcibly sterilized by the Fujimori government (1995-2000). She denounced these facts as a leader. From 2016 until now, she has been involved with agriculture in the peasant community of Hauyllaccocha.



The struggle and resistance of indigenous women from Andean Region

As a congressman, I was able to fight for the Equal Opportunities Law, which was approved. As President of the Education Commission, I participated in the struggle for cultural education, so that the Quechua language would be respected as traditional people, as humans. beings

I think the Andean Parliaments a great experience, that allows us to meet the sisters from Ecuador, from Bolivia, Peru and Colombia, to talk to them about our own problems. The women's, the children and families problems must be even more unified. When a woman is violated, the entire family, country and community are violated.

Back then, I heard president Fujimori had said that the poverty of women in Peru would end. But It was not so. Today, we are women poorer in Peru. There have been many psychological and rights abuses against women, racism towards Peruvian and peasant women and to the poorest in the country. I denounced these events. Today the Public Ministry is supporting the Judiciary. I hope there can be justice. We expect justice for the women of Peru. This must never happen in any country in the world. The family is destroyed, this leads to poverty, women are not considered in the communities. They get discriminated because of sterilizations. In 2006, I entered as a Deputy of the Republic. In Congress I have worked hard, managing to pass laws against women's violence. We cannot allow the abuse of women and children.





We defended the rights of our people, when Alan García [president of Peru between 1985-1990 and 2006-2011] was killing our indigenous people in Bagua. We were expelled from Congress for defending human rights. It doesn't matter, we didn't want the violence to be continued with our brothers, where twenty policemen and ten indigenous died. Because we defended them, they removed us from Congress for fifteen days, but I am proud to have defended human rights. We must not allow more violence. We must always strongly defend human rights, Pachamama, not polluting ourselves, our environment, our water to live, so that our children can survive.



We also work on the issue of women trafficking, which is very serious. We also focus on the interculturality of the Indigenous people. A lot has been made against environmental pollution, on the preservation of water, agriculture, sustainability of people.

The role of education is very important. I am a woman who didn't even go to university, but I knew enough about the situation of people during my leadership. I prepared myself on the street. I'm grateful to see women here. The pain of a people has always strengthened me because I have problems with general arthritis. All this strengthened me to keep fighting for the women's rights. Today I am living in community, after finishing in the Parliament and Congress. I'm talking to you, now, from Hauyllaccocha Community of Cusco, over the province of Anta.

Thank you very much!

MOEMA VIEZZER is Brazilian, with a master's degree in social sciences and is a socio-environmental educator. She is one of 1000 women nominated for the Nobel Peace Prize 2005. Internationally known for her involvement with the women's movement since 1975, she participated in the beginning of several social movements and NGOs in the 1980s and 1990s. Throughout her professional life, she has given many contributions to Popular Education, mainly in relation to gender and environment. Her last book, written with her husband Marcelo Grondin, is about ABYA YALA! Resistance to Genocide - Survival of People of the Americas (over 70 million victims of the European conquest).



Indigenous people from America: a history of genocide, resistance and survival

Historical justice in relation to original people still needs to happen in the territory of this continent that started to be called “America”, only from the beginning of the 16th century (in 1507). It turns out that history has been narrated from the point of view of conquerors, as if America began to exist only from the moment the Europeans landed in these lands, supposedly “discovered” by Spanish, Portuguese, English, French. In fact, this territory was inhabited for thousands of years and had many denominations: Pindorama, Tawantinsuyo, Anauhuac, Abya Yala, among many others. Upon arrival of the Europeans, in this territory lived over 100 million inhabitants, in a wide variety of people, languages, customs and ancient cultures.

I’m going to talk about the biggest genocide in history of humanity, with over 70 million of victims among the native people of this continent. The genocide of one human group by another is, without a shadow of doubts, the greater evidence of tyranny and evil provoked by the ignorance and disrespect for human diversity. And it happened, in colossal proportions in the current continent of the Americas, in the period of approximately 200 years of the colony. It’s a horror story that surpasses, in dimension, all the great genocides that occurred in the world during the XX century, such as the extermination of Jews from Germany; the Armenians; the Tutsis in Ruanda; the minorities in Kosovo and Cambodia. For those who walk the paths of Peace, this is a priority subject, because Peace can only exist in the respect and cultivation of diversity among people, without exploitation and oppression by some groups over others.



Two words: “America” and “Indians” represent two of the greatest symbolic violence actions committed against the diversity of original people.

From one day to another, from the subscription of a map, the word America wiped out all the names of territories of original people. Likewise, overnight, the term “Indians” (which referred simply to the region of Indian where Columbus thought he had arrived) was imposed as a common denominator of all people, replacing all denominations then existing in the territory. This invasion/conquest was strongly based on the structural racism of the white culture that was reigning in Europe at that time, which allowed to consider to be inferior any non-white populations. This racist culture made the conquerors feel in the right to appropriate, by force, territories and goods, work and bodies of these human beings who, initially, were not even considered to be human.

This vision reached the point of the so-called “indigenous” become the object of study of Catholic theologians to know whether or not they had souls. So, it was something “natural” to dominate these “wild” people.



They were Quechuas, Aymara, Mapuches, Aztecas, Tainos, Zapotecas, Mexicas, Wari, Terena, Caiapó, krenak and many more. They were organized nations, including some reigns, with a lot of culture. The end of the 15th century, more precisely the year 1492, was a watershed in the history of world. That's when Christopher Columbus crossed the Atlantic Ocean and docked in the islands of the Caribbean. From this fact, Europe - which was a periphery of the Orient where were the merchants headed in search of wealth like gold and silver, silks, spices and others -, transformed itself the “center of the world”. Then, it started a story of repeated invasions of this continent promoted mainly by Spaniards, Portuguese, English and French, including numerous wars to divide the territories between the conquerors, without any consideration to territorial arrangements existing among the original people.

The variables of this domination of white race were many: slavery, mainly in the mines of others, silver and mercury; hunger, for the appropriation of the lands that supplied the native populations; the exhaustion from forced marches to move from one territory to another, leading to the death of many of those who could not keep up; the epidemics – of variola, measles, flu, diphtheria, cholera, scarlet fever - which were diseases of white people, for whom indigenous people did not have resistance; the killings that happened for any reason; the wars promoted by whites who, by having more powerful weapons (spears, horses, cannons) were able to defeat the original nations that retaliated with bows and arrows; the battles promoted by the natives to fend off new occupations. Children were a special target of colonization, mainly in the United States and Canada, where thousands were ripped from their families and taken to boarding houses. They were forced to get rid of their typical clothes, change their names to a Christian ones, forget their customs, languages and spiritual traditions.

The women who past through the colonial holocaust had special genocides treatments “just for being woman”. In the case of slavery in the mines, they were forced to walk many kilometers, sometimes days, on foot, some with children in their arms to serve the workers and also the masters, looking for food in the surroundings and preparing food for everyone. Others were forced to stay in the territory to work for the masters, separated from their husbands who usually died inside the mine or returned completely exhausted. Among the colonizers, it was a common habit to rape women and teen girls. The serious illnesses and the massive death of women were an extra elemento in the extermination of the original peoples. Important to remember: the conquerors were Christians - Catholics or Protestants. And it was “in the name of God and the King” that they advanced into the territories, carrying the cross in one hand and the sword in the other.





Some heroes and heroines of this indigenous people resistance in the colonial period are remembered in the history of the continent. As an example, we highlight Queen Anacaona from the Caribbean, an important reference in the willingness to dialogue of natives towards the Spaniards, and the last bastion of the resistance of the Taíno people. Betrayed by the Spanish governor Nicolás Ovando, she ended up being hanged to death in the place where she had prepared a reception for him, while the servants were burned alive inside the enclosure. In the Andean countries, it is particularly remembered the Aymara Bartolina Sisa who, together with Tupaj Katari, directed the Indigenous Peasant Revolution of 1781-1783, having herself commanded the siege of the city of La Paz for three days, which caused her to be butchered. But the official history written by men is far from giving the deserved recognition of the contribution of women in the indigenous resistance.



In the last years, particularly since the end of 20th century, the female presence has increased significantly in the organizations that promote resistance to survival of the original people. Wilma Mankiller was one of the first chiefs of the Cherokee nation to make important contributions for the appreciation of the culture of native people and active participation of native women in the United States. Another example, known internationally, is the women's organization Zapatista, Mexico, with programs for women in the areas of education, health, access to land, leadership. Some even integrates the National Liberation Army, like Commander Ramona and Commander Esther. In the Andes, for years, the indigenous women are developing, from their reflection and action, the proposal of "community of anti-partiarchal feminism". It's not by chance, that several indigenous

women are part of the Bolivian Senate, which 51% are women of various social classes and sectors. In Brazil, indigenous women have their own agricultural and cultural projects that are developed in forests, they participate in the promotion of Indigenous cultural education, at the same time, more and more indigenous women have access to university and return to their territories to contribute with their communities in different areas.

Something that is recent is female leadership of the Articulation of Indigenous Peoples from Brazil (APIB), in the person of Sonia Guajajara, who was candidate for the vice presidency of the country. We need to learn to live together with native people and with the black populations, who were also discriminated and oppressed for centuries - in a relationship of reciprocity, without domination and discrimination of color, ethnicity, gender, sexual identity, age, territory, religion, culture.

**In conclusion: these three words
Genocide, Resistance, Survival
summarize an immense glossary that has to do with
the history of native people from the continent of the Americas. And
also with the historical justice to be done with deserved redress and
effective recognition in behalf of civil society and governments.
Therefore, it is necessary to know the true story,
the decolonized and depatriarchalized history,
to contribute to the transformation of social inequality still
prevailing in our societies with regard to the original sources.
And, this moment is very favorable, including the existence of Abya
Yala, the Articulation of the Original People of the current Americas
that started to developed in the 1990s, which marked the
500 years of colonialism that began in 1492.**



THE DEBATE WITH HILARIA SUPA HUAMÁN

Flávia: How do you see tomorrow's elections, and what is at stake for Peruvian women, in particular for indigenous women?

Hilaria: I see that the elections in Peru will be very difficult. Due to the pandemic, many people do not think about elections. There is a lot of violence, economic and social crisis. This time, we have to see if a woman can enter and be president, because in many countries we always elect a man. And if we talk about opportunities for women, if we talk about rights of women, so, in practice, we must also give these rights. Many people will annul the vote because of a very difficult situation now. This is very worrying. For me, particularly, because I talked to many women, men, young people and they told me: "I don't know who I'm voting for". I said: "you have to vote for women, because there are two candidates". I will vote for Beoni and not Fujimori. Sorry, but that's the way it is. Hopefully Pachamama will accompany and give strength to the candidate. If it's a male candidate who knows his people, everything the pandemic brought, poverty, misery, violence in homes, on the streets. We just ask God and Pachamama a lot of power, opportunity. And, we be aware that we must elect a good government.



Luciana: How women, when officially elected, articulate their proposals together so that they come true?

Participant 3: I am a doctoral student and I am learning about Andean culture. I ask what kind of resistance you experienced when you were a congresswomen, because this political space has always been dominated by men whites or mestizo. How did you solve this type of resistance?

Hilaria: It is very difficult to act in politics, but it is necessary to have power to articulate the proposals that an indigenous woman presents. It must be proposals to defend people and rights. About this, we have articulated a lot and there has been support for projects to be approved. I resisted racial discrimination. For example, when congressmen take the oath, they oblige you to take an oath twice. I said I wouldn't curse, I wouldn't be fake. I will promise and swear on my language. What it means? In indigenous words, it is said: "Don't be a liar, don't be a thief, don't be lazy, don't be anyone's servant." That's how I swore, because people must express their own feelings. I think, since then, I've also gained a little bit of respect, but there was always discrimination. I had to show power not to back down, not to silence myself when facing anykind of discrimination, always defending me and my people. It has been very difficult, but thanks to the brothers and sisters who also helped us in the ancestral ceremonies, we were able to open the ceremonies in Plaza de Lima. We want our people not to be run over, discriminated, that women and girls should have the same opportunities as any human being. So, I resisted, thanks also to the people who accompanied me in the office, advisors and secretaries.



THE DEBATE WITH MOEMA VIEZZER

Participante 4: How do you see the effects of the current government's death policies? Which consequences for the original population and for the country in the near future? How to fight against those problems?

Moema: To Honor the inclusion of the racial issue, especially here in our Indigenous America, Afro, Latin, it has been very important to work to put the "hand on the wound", what was and what is the resistance, the survival of the genocide of indigenous peoples, original people in the Americas. It ended up with more than 70 million victims among the original people of the American continent, particularly women are changing and discoloring what was our history. Genocide is the greatest evidence of tyranny, evil, ignorance and disrespect in the diversities that the humanity can provoke. On the present continent of the Americas, it is a horror story that surpasses all the genocides we have had. This issue is a priority for anyone on the path for Peace. The historical justice is yet to happen. Genocide is a moment to cry, but also a time to celebrate new achievements and a time to learn from these ancient wisdoms as well. This emergence of women from native people is extremely important, as they bring speech, knowledge, the capacity to dialogue, including with the white population. This disassembles the reality that "a woman has to become a man, in order for her speech to be heard".





I - Webinars

1.2. Racial Intersectionality

LUANA CRISTINA FERREIRA DE OLIVEIRA

is a Professor,
Pedagogical Coordinator,
Vice President of the Lélia Gonzalez Institute,
Militant in defense of human beings since the age of 16, Artist,
granddaughter of Mercedes,
Daughter of Vanize
and Mother of Miguel



Black women are intersectionality vulnerable

The youtuber Gabi Oliveira, who has the web channel “Das Pretas” [From Black Women], made a vídeo that viralized talking about the beauty of her negroid features and how these traits that are pride nowadays, were a source of pain and suffering in her childhood and youth. I’m a little older than Gabi and I grew up in a world where all beauty references were whites, the example of beauty and success were Xuxa, Angelica [famous Brazilian blonde children's show hosts].

Of course I did not understand what it meant to be the opposite of those 90s icons. Today, I’m conscious that not realizing that my phenotype was not synonymous of beauty, added to an adolescence lived in a private

I’ve been researching for a few Years about my condition as a black woman, and I found out that my condition is not mine, but of a collective, because the power of resistance that moves me also comes from a collective, which is contemporary and at the same time very ascendant. I realize that we black women are crossed by various socially constructed oppressions. Many women helped me to think about these oppressions, those of my family and scholars. Carla Akptoreme in her book says that intersectionality aims to give theoretical-methodological instrumentality to structural inseparability of racism, capitalism and cis-hetero-patriarchy. Reflecting on the work of thinkers, I understood that black women lives an intersectional vulnerability, as they are targeted of these various oppressions, their degree of vulnerability increases significantly.





**Let's think about the vulnerabilities
in five dimensions:**

**self-image and self-esteem, affective relationships,
physical and mental health, violence and income inequality.**

We are very excluded, humiliated and offended.

**We have one huge emptiness in our hearts, even though
we're surrounded by a crowd.**

**So any, any proposal that promises to get us out
of this hell of being a black Woman in Brazil, is a hope.**



school with very few blacks, caused a break in my self-image, making me never to see myself as beautiful, neither desired nor welcomed. As a result, I developed an insecurity and a look totally distorted for and about me. I know that, unlike me, lighter-skinned, “standard”-bodied black friends were hypersexualized, looked at as objects but never as one being to fall in love with or to introduce to the family. Ana Paula Shanghai speaks strongly and directly that this loneliness of black women begins very early. In her video “I’m in a hurry”, she shows the photo of her daughter excluded by the girls in the playground of her condominium, while they are having fun, and the pain that it caused her.

Obviously, this loneliness and rejection would not pass without leaving a scorched earth on our physical and mental health. The negative self-image, the lack of affection, the childhood neglect, as well as the discredit, and the eternal distrust in our potential, create in us an insecurity and a difficulty to question the treatments we receive, for example in health services. Jurema Werneck explains very well, how black

women are the biggest targets of obstetric violence, how our children are the biggest victims of childhood deaths. In the video “Black Women in SUS” [Federal’s Government Unified Health System], she tells how the search for cause of early death of children in after birth, found out that most of them were black children. Show also how badly we are treated in an extreme moment of vulnerability, which is pregnancy and childbirth, or even in the search for a doctor, to help us eliminate or minimize a pain. We left the office with the pain of racism added to the initial pain.

If we also look for the notifications of violence against women, we will notice that it is reducing when it comes to white women, and increasing when it comes to black women. We are targets of sexual violence, patrimonial violence and psychological violence that follows us from an early age. We see our children being beaten and murdered by agents of the state, or by the lack of action by the state regarding violence.



We need to understand that the struggle against oppression is collective, and permeates the understanding of privileges. Recognize privilege and not be silent in front of an oppressive situation are some possible strategies for us to change a cis-hetero-patriarchal Society where we live.



VIRGELINA CHARÁ

is Colombian, activist, human rights defender and was part of the collective nomination of 1000 Women to the Nobel Peace Prize 2005.

She has been dedicating to the strengthening of people who were victims of armed conflict. They are women, families and countless beings humans, transforming their lives through the memory project.

She is a leader of the Seamstresses Union with presence in several countries, where “memory stays in memory”.



Sew the peace of the Colombian population and enhance their memory

Colombia has been in conflict since the European invasion. Hence we inherit the conflict in the Americas that the Great Republic has to do with it. Later, comes the country's internal conflict as such partisan violence, which continues affecting women, especially black women. This violence, that affects the black community in general, affects the family, the knowledge, the territory. The fact of being black is "a territory". We are territory where we are, where we are going to and we take this memory and this ancestral knowledge, we take them to spaces where we arrive. We are victims of a megaproject which is a foreign investment, which are the hydroelectric power plants. They will vacate an entire territory in the name of a development that neither dignifies nor helps communities, on the contrary. And who regresses the most are the women, because men are murdered, so women keep the family's burden and the family's burden of her husband.

The foreign hydroelectric megaproject caused the displacement of 6,650 families, affected and deprived of territory, of belongings. Also, took part of the economic, political, social and cultural life. It remains for us, after being owners, to be tenants. What we have managed to do is to thicken the strings of poverty in the big cities, invade, or mistakenly name the "takeover" of the territory to recover a small space for a house of 10 square meters. We started to see this after kidnapping, transatlantic trafficking and black scavenging in Africa to spread around the world. African blacks spread throughout the world. Megaprojects are the second genocide committed against blacks in Colombia.





We are proposing that at least we can transform education, transform this political model and educate government officials who we will elect to lead our country. The model to be capable of transforming us is the one which asks for Peace, that cease violence. In our countries, we must influence and touch the political, economic, social and cultural model. We have to change the model that squeezes us, that ruins the whole world. What the Colombia has is what Brazil, Ecuador, Venezuela, The United States, Bolivia, the European Union, China, Israel have.



So, thenceforth, we say that the conflict is a strategic design by the government to take it to the territory. Blacks, foreigners, peasants have no conflicts in the territory. The government leads the conflict through a mega-project, through an economic, political, social strategy - and in the name of the culture that is where the greatest abuses and violations of rights are committed in communities and in women's lives.

For this reason, since *Aso Mujer y Trabajo* we have proposed a series of different strategies. And we entered politics, because there are a series of contradictions when is not shared the corruption and decomposition that takes place internally. I'm talking about Colombia, I don't include the other countries. Electoral politics is not my interest as a woman, nor as a process. I'm interested in a social policy where we can generate knowledge, where women of a minimum generate autonomy, where women of a small thing can generate a big thing. Starting from small things, women who are capable, cannot go on saying "I am not capable". This is a lie.

The speech must be consistent with my facts. If I say that women can't continue to be violated, how are women's rights fulfilled? How Women's Rights will not continue to be violated? They must be restored. So, I, like Virgelina Chará, must work for all women and not just black women. We know that we are not in a position for black women to compete with other women, but if we break down, we start including ourselves and start sitting together. And on this day we will be transforming ourselves. When we start with the Sewing Box, we start just for the victims. But Colombia has a violence of more than 250 years, of which there isn't a single Colombian that says hes/he has not a death in such a long conflict, in his family group.

In 1903, in Colombia, there was a speech of false positives, that is, extrajudicial executions recognized in 2006, which is more shameful. Defenders, leaders and peasants have been murdered their entire lives, not now when they make the whole world believe that it is after the emergence of FARC [Revolutionary Armed Forces of Colombia]. We want it to be counted all the violence that occurred in the period from 1900 to 2020.



Women in the world and in Colombia are in a struggle in order to sew and dress the Palace of Justice with the Memory of all Colombian victims. Nonetheless, we realize that the policies aim to surround us, provoke the struggle against each other. It is not possible to speak of memory only for the victims recognized in Law 1448, which dates from 2011. There was the student massacre in 75, which was all migration, everything that has to do with the Latin American borders of the Colombians. In 1900, the first violence against the indigenous people of the Amazon occurred, - the Massacre of the Gauchos. The Peruvian and Colombian Amazon that began in 1909 and culminated in 1929 along with the massacre of the Bananeras.



THE DEBATE

Aline: I can't stop talking about the genocide policy that is happening in our country. His policy is a policy of death that, as the most vulnerable populations, are targeted. We cannot omit this. Amidst the pandemic, the most affected women are black women

Ancestry is very important for us to be able to advance, our discussion about the various forms of violence suffered by black women is very important and we have to continue this struggle every day.

Virgelina Chará: That's it Virgelina, to change our reality, it is necessary to change the political and economical way. AXE and FIGHT

Luana Cristina: It is very important to talk about obstetric violence. Black women are considered to be very strong, so they can withstand the pain of childbirth. Who most dies, is the black woman, it is a historical issue, the result of the enslavement process. They carry their children on their backs and an imagery of a strong woman is created, but they usually die after childbirth

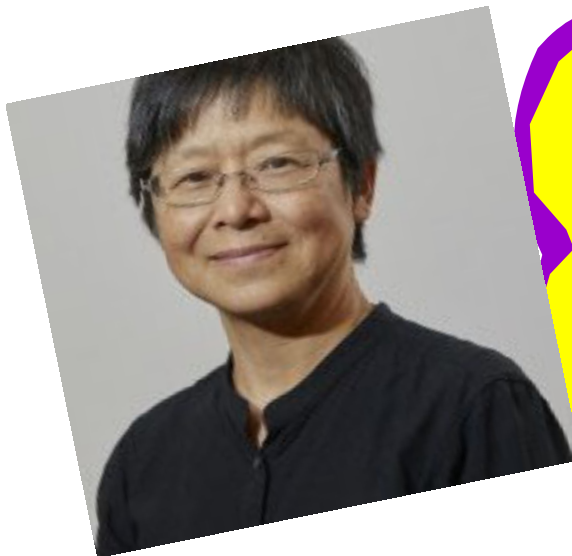




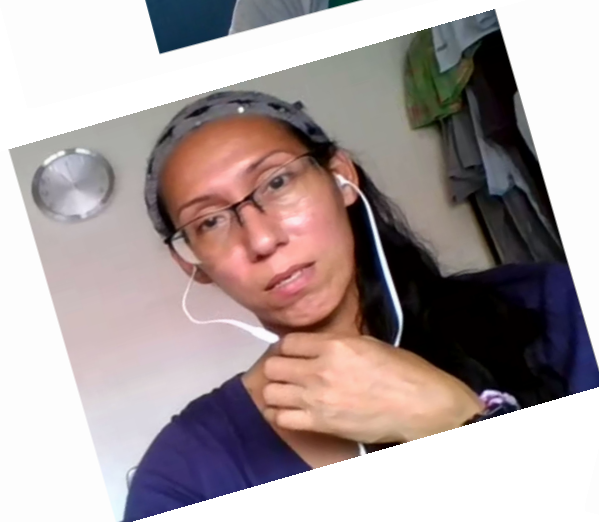
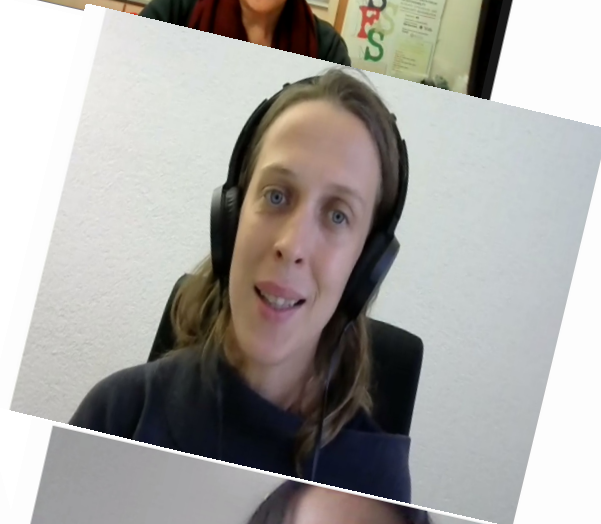
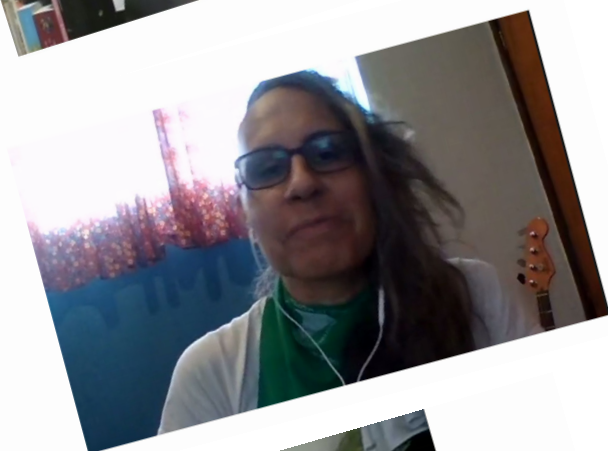
I - Webinars

1.3. Trans Intersectionality

Opening by Kin Chi Lau, member of PWAG Board and professor in Hong Kong



I am also the coordinator of the International University for Sustainability, so for 18 years we have been working on issues that impact women, different forms of violence such as domestic, religious, as well as other issues that impact their life in their communities. When we look at Latin America, we see problems of mining, pollution, etc, but also a serious tragedy, which is the issue of violence against women. Today we are going to focus on transgender intersectionality. What we see is the negligence of institutions, of the police. And who commits the violence is usually the man who is close to her, husband, boyfriend, partner... Let's talk about all these forms of violence, but also how women have maintained an incredible struggle against violence.



NEON CUNHA,

woman, black, amerindian and transgender
questioning the toxic whiteness and cisgender.

One of the most recognized voices in the depathologization of
trans identities in Brazil and the first trans woman to denounce
violence in the OAS (American States Organization).

She integrates several initiatives and spaces as an independent
activist, among them the Black Women's March of São Paulo and
as a patron of *Casa Neon Cunha*, an LGBTQI welcoming space
in ABC Paulista (cities in the Metropolitan São Paulo).



The identity marks that disconnect us

We naturalize the way of categorizing, identifying people based on norms, from a very early age, as children in the learning process, we do it, whether for an object or for people. Unfortunately, we often get stuck looking for the classification for someone and generalizing that label or term to anyone who might look similar or similar to the term found.

It is our responsibility to deepen this understanding and look beyond certain types of people as being “just trans”, in order to appreciate the wholeness that determines an existence. That said, I would like to put this issue into practice by discussing my own identity as a black, amerindian and transgender woman.

I adopt this presentation from the bottom of the heart. I love being who I turned out to be. More specifically, I love my skin color, my identity of gender and the culture resulting from my black and indigenous ancestors. However, I have to be careful with what I say, what I do and what I feel, because

The uniqueness and complexity of the individual can be lost in the application of a label.

Whether it's race, age, religion, gender identity, sexual orientation, socioeconomic status or mental health and well-being... we learn to codify, in order to give language and understanding or even to exclusion.

Comments such as “she is old”, “she is of a certain religion”, “she is a foreigner”, “she is a person with deficit” and “she is trans” can be used to explain someone's identity.



this can't be portrayed as something that is automatically true and universal for every person, especially transgender people. I don't speak for all. There is no way to represent each one of trans person point of view or

perspective; it is necessary to recognize the multicultural composition of each person.

“Cissexism” is the neologism used to condense two colonizing ideas, in which, one operates as a governmental

norm (cisgenderness) and the second acts as a character of domination, hierarchy and inclusion of difference (sexism). These two concepts will act on processes of exclusion over the body that escapes the belief that the gender of cisgender people is somehow more legitimate than that of transgender people. The recognition of Brazil as the country that most murders and violent people who flee from the

norms imposed by cisgenderism and heteronormativity - added to the intersectionality of race, class and gender - defined a combination of factors that increase degrees of exclusion and dehumanization of many lives. Regardless of the social condition in which trans and black people finds themselves, the treatment is generally the same: ranging from micro-aggressions, racism and absolute

cissexism, distrust and intrigue, in addition to modern segregation (or acceptance, but at a distance). However, there are so many different experiences. Today's Brazilian culture for black women - although is not the same as the cruel days of slavery - still contains the elements of racism, danger, oppression and Injustice: for a trans woman, the dimension ranges from the annulment of her existence in the questioning of the veracity of her gender, as well as to a violent and brutal death. At the simplest level, we are human beings who desire the freedom to simply be ourselves: to be known, heard, loved, appreciated, gently challenged to grow, held responsible, celebrated, valued and given the opportunity to offer the same things we desire for other people. On the other hand, I'm also very motivated by those who don't look like me, who recognize themselves as cisgender, who are in search of justice, equality, Peace and love, and who question whether their feminism also includes an openness to embrace, love, welcome and treat trans people equally.

Being trans and black, even if light-skinned, in Brazil, brings challenges that involve survival and prosperity. Added to this, the conflict of having overcome, now, 51 years old... The average lifespan for a trans is 29 years, as estimated in the last dossier of the National Association of Transvestites and Transsexuals - Antra.

I recognize that there have been difficulties coming from other people's prejudice against people with this identity, and despite all the oppression, I also recognize that these difficulties have formed a resilient mindset of people, like me, full of dreams, hope and determination.



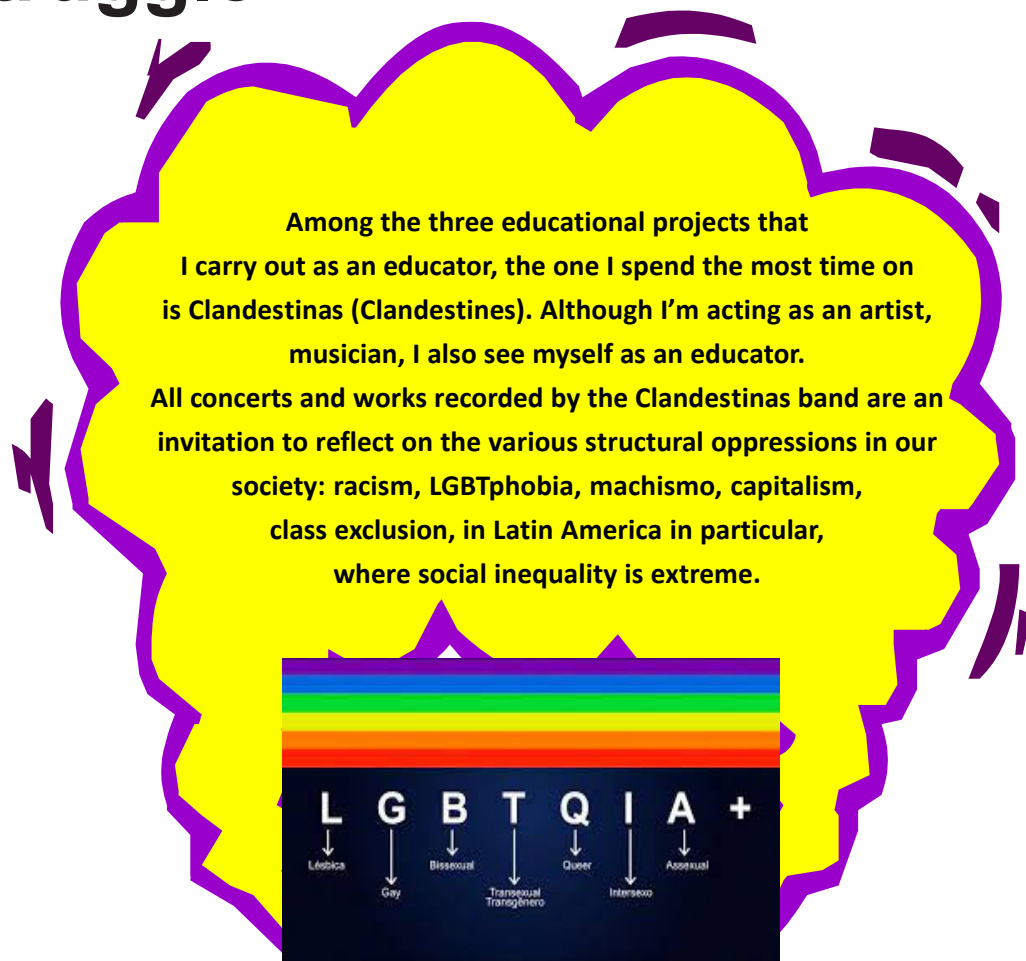
CAMILA GODOI,
49 years old. Chemical Engineer graduated from Unicamp,
after 21 years of teaching career in higher engineering education
and high school, left the classrooms to join, in 2017, the band Clandestinas,
where she performs as double bass player, composer and singer.
As a roadie and/or stage director, she is part of the technical team
of Johnny Hooker, Orquestra Jabaquara and Girls Rock Camp Brasil.
As an educator, she works in the feminist graduation course for
Popular Legal Promoters (PLPs) and in
some courses at Girls Rock Camp Brasil.



The “clandestines” legitimizing the LGBTQIA+ struggle

I left the classrooms to continue working as an educator on three projects that are essential in my life. One of them is the Girls Rock Camp Brazil, which is something that happens all over the world, a network of women musicians who set up camp for a week, welcoming, underage girls or adult women, people who have never had contact with music. We do workshops and create bands among these women. Then, on Saturday, they perform a song they created throughout the week. It has an empowering feminist approach. Music is to bring feminism, bring new networks and empower these women.

Another project in which I work as an educator, is in the feminist training course for Popular Legal Promoters, the PLPs, mainly in my territory, in the city of Jundiaí, which is a small town in the state of São Paulo. In 2017 and 2018, I also participated as a coordinator. Sometimes, I contribute to courses in the capital of São Paulo or



in Campinas, where there is a great exchange between the PLPs.

The third is the Clandestinas (Clandestines). LGBT people need to

hide their experiences to stay alive, they can't even come out publicly. The band's work refers to these experiences. The name Clandestinas

itself also refers to something that is very important, which is the fight for the decriminalization of abortion. This is an essential agenda for us clandestines, who are many women here in Brazil, because we still die in clandestine and illegal abortion clinics. I speak from a very privileged place to

be read and interpreted, as a white woman in an extremely racist country like Brazil. I had a class privilege, access to a world-renowned university, which is Unicamp, I acted as a university professor, I did postgraduate studies. All of this reflects class privileges in our country.

And the privilege of publicly assuming myself, being part of a network of fantastic, feminist women. So, from the beginning, when I came out publicly, I could count on this supporting network of feminist women in which I am inserted, in my territory in Jundiaí.

Certainly the band Clandestinas is my main family at the moment, as well as the PLPs and other women's networks. As a transsexual and lesbian woman, my experience has this ability to invite people to reflect on the difference between a person's gender identity and sexual orientation, where your affection, your desire is oriented. And I, as an educator, in lectures, conversation circles, workshops, I think that I always promote this experience of mine and I invite people to reflect on it.

Brazil is an extremely leobophobic, transphobic, sexist country. And there's a perception of mine, that I've been reflecting on recently, especially after the work of Silvia Frederich and Fábila Biroli. Here in Brazil, although capitalism has not created these prejudices, it comes together with patriarchy, making sexist and

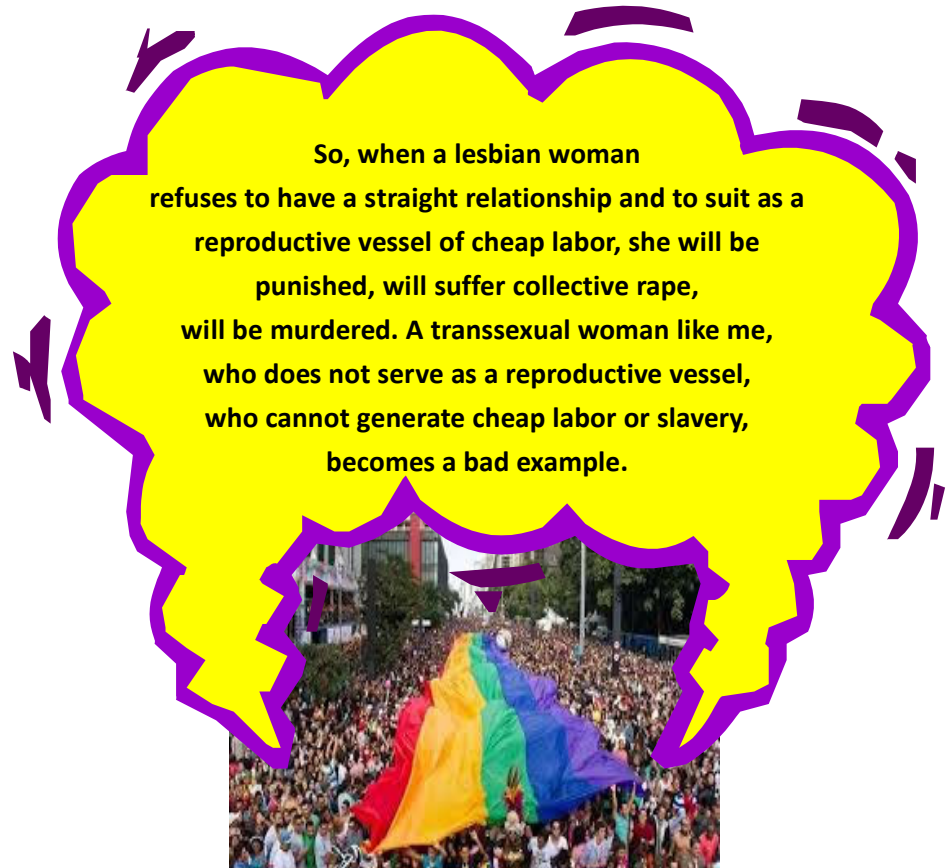
Now, talking a little about my experience as a transsexual and lesbian, transgender, convicted dyke (lesbian), over these 49 years of life, there was a period when I also needed to have this clandestine life. I no longer had a structure, a support network and a space to introduce myself to the world, being what I really am and always have been. I had to live in this clandestinity in terms of gender and sexual orientation. It was a long period of great suffering in my life.



LGBTphobic violence much more intense. For me, this has to do with capitalism and patriarchy that expects women, especially from peripheral countries, to be as vessels of cheap labor, or slaves.

A man who leaves his privileged status to “debase” himself to the status of a woman and is not yet suitable for reproduction, has to be killed in the perverse view of patriarchy and capitalism. If it did, it could still be used on some productive scale. Capitalist exploitation also depends heavily on the relationship of appropriating value, the unpaid work of women in the production of new workers and maintenance through the care of domestic utilities. And when we have an experience that runs away from straight sexual orientation, we break, we question, we create fissures in the denomination of capitalism and patriarchy. That’s why we have great resistance.

In Brazil, in Latin America, this neoconservative reaction, allied to great capitalisms and religious fundamentalists - Catholics, gospels, Protestants - has as its “main agenda”



the defense of a heterosexual, cisgender family dedicated exclusively to reproductive purposes. This family is strengthened to reproduce labor and to take charge of care. And who will take care of the children, the sick, the old people?

The family takes care of this and the State does not have to worry, does not have to provide this social welfare. My

point of view is marxist; a feminism that looks at the implications, the structural oppressions that we, women, that, we, LGBT people suffer from the maximization of capitalist exploitation and from implications for patriarchy.

I am so happy and so thrilled to be here with you. I feel stronger to fight and resist.

ROXANNE ATHIANY LARIOS ZUNIGA

is Nicaraguan
and lives in Costa Rica.
she is a feminist
and Human Rights Defender.

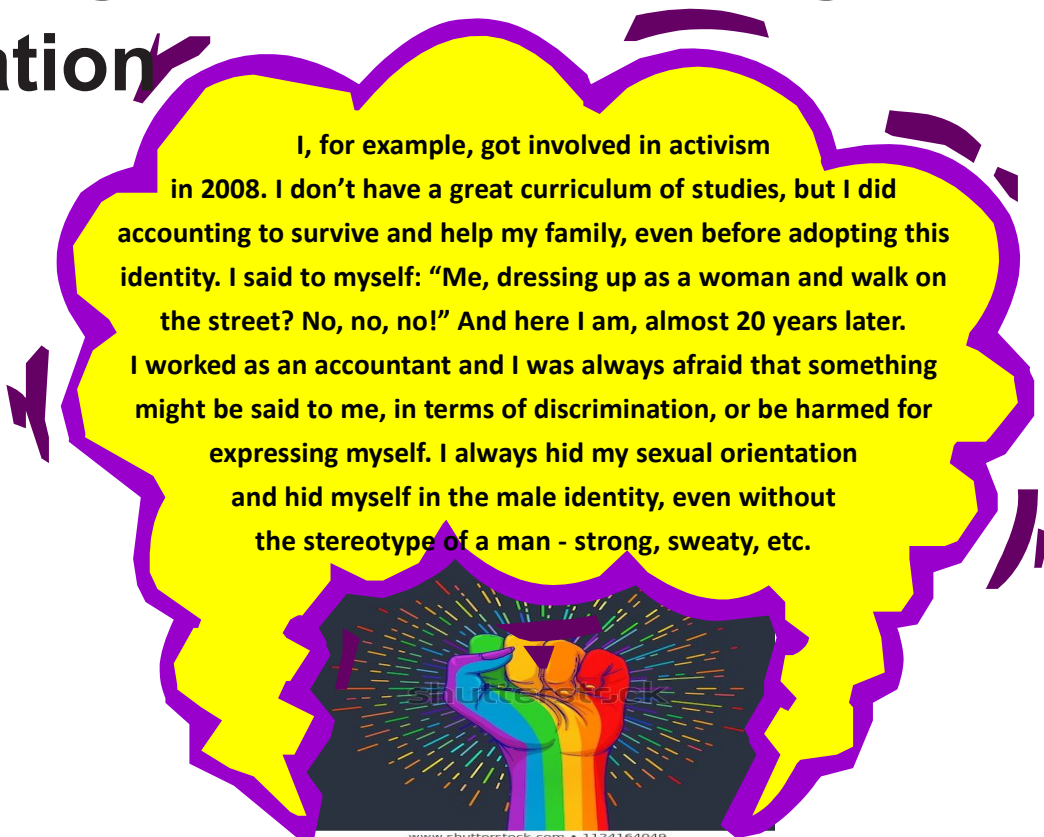


The struggle against the uprooting of trans population

I start with the slideshow. We observed a group of girls from a large department in Nicaragua, Masaya. One of the things that has been done in Central America is to adapt and train trans girls in their human rights, and inform and teach them what part of the law or legal norms of their country may benefit or may affect them.

At one point, it suffocates... the box of wanting to fit into what the system commands is smaller... And I said “no”, on May 12, 2008. I started to get more involved in LGBT activism. I didn’t know much yet... I heard about marches of feminist movements on television, but I got more involved with LGBT activism and started to investigate the legal norms of my country, Nicaragua.

I started with the Constitution, the main rules that were discussed, raised in protests, in marches. The Constitution is the main rule that governs the other laws, but I found that there were nothing. So, I dedicated



myself to this part of teaching my fellows that there is nothing that limits them, that makes them live in the dark or in the underworld.

Camila, like me, who’s 43 years old... We are survivors. Our average life expectancy is 35 years, almost the age of Christ. And that’s at most, if they don’t kill you, as Neon commented, on

the street, or even ending up suffering from a sexually transmitted disease, because the only job they leave to us in order to survive is sex work. I would be the beginning of what Camila and Neon were talking about.

The main origin of all these humiliations is the uprooting of our places. To this day, I say this with great

sadness. I was very lucky because they didn't separate me from my place. I am the daughter of a single mother and older sister of two merely male brothers. At this point in life, we have a pretty normal relationship in terms of a nuclear family, of a single matriarch.

At the end of 2008, I formed the group in Nicaragua, that is still in force, led by another trans colleagues, which is the "Nicaraguense Association of Trans". This choice was due to "trans" being the prefix for the three transitions. Then, I take Ducler's phrase: "sexuality is a risky adventure

that follows us throughout life". It's how I like it, today I want it, not tomorrow. We started with people who did not want to feel feminine or women all the time and practiced transvestism, without taking on the Full Permanent and Transgender Identity Law.

In 2010, I decided to stop following the feminism I had heard of. I saw that there was no union between trans women and feminism. At least in Central America it is more than a speech. There is March 8, a march of violence against women, there are trans groups. Most trans women see what it's like for those who can give birth... We can't do it and because of that they don't interpret that gender violence crosses us, because we see and express ourselves as women.

It's because of the issue of gender exclusion. I go back to the beginning of everything that happened to us: we are kicked out of our houses, we lost family - paternal, maternal, fraternal affection... And, we also lost the opportunity for elementary education, both at home and for referral to school and so on. We don't have a chance...

For those who wanted to undergo surgery, even in terms of costs, it was important to teach them

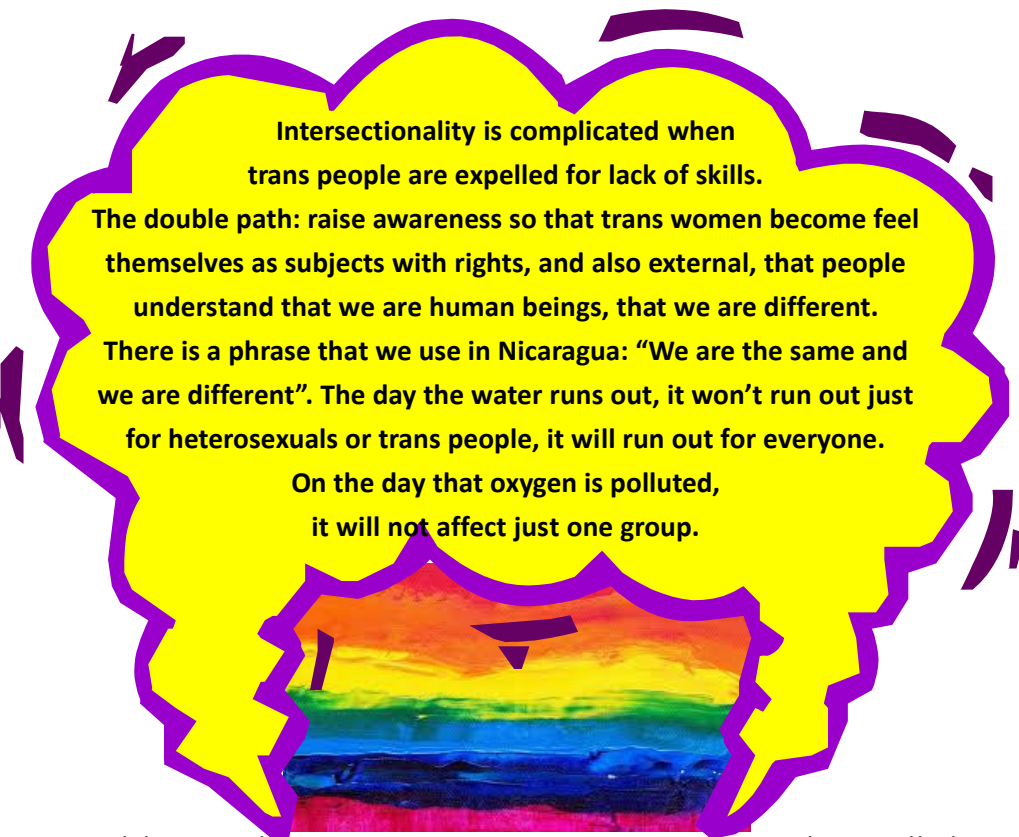
what are the Central American parameters ; if you're going to be a woman, you have to be a complete woman. That's when I started giving some educational lectures about sexuality, because some girls said: "I feel like a woman, but I'm attracted to women."

Another negative aspect for the community is the disunity, institutional discrimination. You can be or identify yourself as trans, but you must like men, you have to be fit yourself in the binary, heteronormative parameter. "Don't be a lesbian, that's for women". We started to teach what is sexuality, gender, diversity, so that they take ownership of their own desires, their needs , assuming them and basing them with their identity.



We have to go to the street. There you won't be able to survive if you don't have the skills. Then, all you have left is prostitution. Then you are at the mercy of predators, discrimination, violence...

When I come across feminism, I almost fall into the stereotype of the correct feminine that the patriarchal system demands: heels, skirts, dressing neatly. We begin to see that it is not necessary to fall into this stereotype and mutilate the body. One of the things that comes with identifying yourself as feminine, that the patriarchal system asks for, is that you don't need to have a penis, that you were born with a penis and that's a problem. It is necessary to comply as a place to arrive at this stereotype. Many in Central America use mineral oil to be injected into the body to remove breasts, to shape the body. I understand that industrial silicone is injected into the Southern Cone. The point is to try to hide as much as possible your genital part, so that it is not noticed... Or when are in a relationship, try to establish an emotional connection they feel



Intersectionality is complicated when trans people are expelled for lack of skills.

The double path: raise awareness so that trans women become feel themselves as subjects with rights, and also external, that people understand that we are human beings, that we are different.

There is a phrase that we use in Nicaragua: "We are the same and we are different". The day the water runs out, it won't run out just for heterosexuals or trans people, it will run out for everyone.

On the day that oxygen is polluted, it will not affect just one group.

truncated, because the man I want to be with, he wants me to be feminine and not show this part.

Costa Rica is a great country that upholds the State of Right, despite being a confessional state. But, people tolerate it, not respecting the LGBT community. Society is not sensitized. They introduced the idea of disguised tolerance in relation to the community, but, on the other hand, other situations arise. For example, recently same-sex marriage was approved, but now they

want to approve a law called "abstention from conscience". In other words, if my moral conscience tells me that I cannot marry someone, because I consider the person anti-religious, anti-moral, I refrain from marrying. As a lawyer or public agent, I abstain: It's as if we had a shovel of lime and another shovel of sand... In Nicaragua, we have been protesting ever since I started getting involved with the LGBT issue. Every last Friday, of every month, we start teaching society that we are

the same, not different, we laugh, we sweat, we cry, we have to work to survive in this country. With our taxes, we support all congress, the president, representatives of the Nation. So, we are all affected and violently wounded by the administrative and functional actions of all these politicians, in relation to the society that we all constitute.

I mean, we are a majority society, but formed by small minorities, minorities of diversity, Afro-descendant

minorities, poor minorities, faithful or religious, and all of these constitute the majority. In the end, we have to find a point of congruence. In Nicaragua, this part helped us a lot, but it plays against us with the actions of politicians. They say: society is not ready. But society lives with us.

What also happens with the Nicaraguan gay community is that they question who is the man in the relationship. Who has the most voice or who wears the pants? We had to

teach them. It helped us until the moment before the Nicaraguan dictatorship exploded on April 18, 2018. Now, the bigger question is how to get rid of this dictatorship, so we can start over with a preamble or a preliminary work plan that brings together all people, regardless of sexual orientation, colors, religion, working for democracy and justice.

In Central America, violence against transgender people is most often committed by people who are uneducated, by people who get carried away by what other people say, even young people or gang groups seeking free sex and girls without paying. As they don't get it, they hit, mistreat. Or by the police: one of the women said that she went to pick up a trans partner and the police were there. The police officer told him that in order to give freedom to her, he would have to have sex with her. Only then he could obtain the release of his trans partner. There is another colleague that I even followed at school. The teacher asked her to reduce her makeup. Constitutional school regulations were applied to her, saying that they couldn't

When I made my first public appearance as a couple, the funniest thing was that they delegated to me that I had to take care of my husband as such, with the food, with the work uniform. I work too, but people see you and associate you, delegating tasks that they taught us since childhood in the sense of binary gender. If you are a woman, you have to be the submissive, the one who sacrifices. Man is the provider, the strongest. It is very difficult to make people understand that one person is nothing more than another, that they work together.



do anything if the other colleagues did something to her? How can a school official not demand respect? I imagine the teacher was bothered with a man putting on make-up!

In Central America, as NGOs, we have the possibility to claim rights through health care. The health issue refers to HIV/AIDS. There are programs to get tested for HIV, to distribute condoms, but not to ask for an identity, to ask the question of access to education with your identity, to register. This is very complicated. So they give us one thing and take another.

One of the things I have done with other collectives or groups, has been the question of specifying what rights the LGBT community demands.

Something I always say: our sexuality is a mystery to the macho society, and for everyone it's a world of discovery, pleasure and freedom. Don't be afraid when you want to talk, ask and know how to negotiate with respect. Thanks!



Costa Rica's trans communities have already acquired the right to have their documents saying the woman's name, but in the internal registry they still do not change gender. They continue to register as a man. In Nicaragua, we go back 30 or 40 years, after one of the many revolutions that took place in 79. Now, we don't even dream of raising our voice on issues of rights and against the government. I have seen news on Facebook of other trans women who are still involved in sex work. There are people who attack, mistreat and discriminate.



THE DEBATE

Luana: How to sensitize and teach children not to replicate patterns of prejudice dominant in society today?

Camila Godoi: The role of educators as resistance throughout the education system is very relevant. Professor José Luiz Sanfelice, from the Faculty of Education, who died recently, always said that we educators have to act like termites, which corrode the structure from within, streamline the structure so that a revolution is possible. Although we do not have the perception of the very short term, our classroom is very revolutionary. So, our role in the microcosm is very important. We have to believe in our transformative role. Even with the pressures and persecutions in their work environments for addressing gender agendas... We must remember that in Brazil we had approved in the Brazilian Constitution of 1988 and then in 1996 the Law of Guidelines and Base of Education, when the word sex and sexuality were introduced for teaching in the national plan of education. The expression gender appears, as it was thought in combating rape, inequality between women and men. So, the use of the word gender in teaching cannot be prohibited.



THE DEBATE

Participante 2: What did they do with the police's role in investigating and prosecuting these serious cases committed against their companions?

Neon Cunha: What was done with the police, these criminals... In the case of Dandara, a part of them was found and another one escaped. In the case of Veronica, there was a manifestation by state agents. A state agent has a recorded audio and falls into the net. The victim was instructed to say that the police were not violent. It cannot be discussed, because she is a white, cis, and middle-class woman, guiding a black, trans woman, from the periphery... It means, there are still other processes of domination and control that we will have to discuss within this subjectivity, what role does this person play. We don't have a method, we don't have a way, we are building solutions. Unfortunately, Brazil is a granary, it is a place where all these inequalities have become legitimized, when you see an openly neo-Pentecostal advance... We have a Bolsonaro government of extreme right, which forgives the debt in taxes of billions of the neo-Pentecostal churches, so, it is possible to understand the extent of where the money is being invested to even execute lives. A good part of Dandara's executioners claimed to be Christian.



THE DEBATE



Participante 3: What was it like to assume yourself as trans for the family and society?



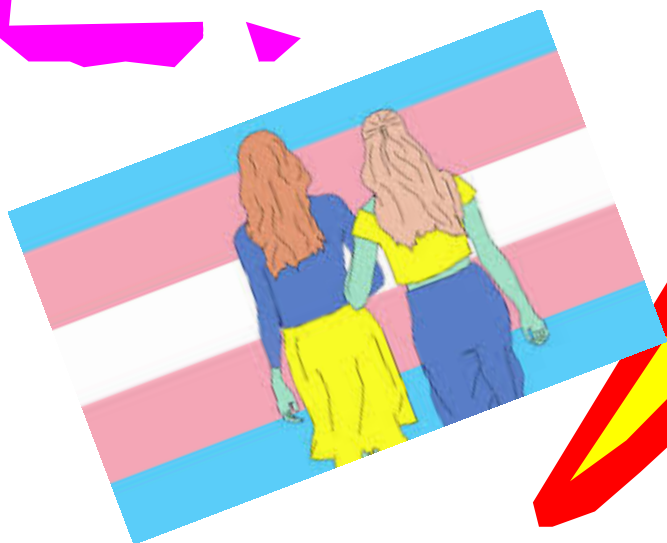
Neon Cunha: When I realized that I could assume myself as a physical integrity, I filed a lawsuit in Brazil, in 2016, asking for a change of name and gender in my documents and assisted death, if I had to be diagnosed with gender dysphoria, which is the condition described by medicine as discomfort with the gender that is attributed at birth. I understood that the country had to watch over my physical integrity, as it is in our Constitution, in the Charter of Human Rights principles. On the other hand, there was no worthy scientific study on our diversities in the field of psychiatry. I perceived myself very early on. People scientifically perceive themselves in the gender at two and a half years old, at the most at 4 years old. The matter is to live this condition. I think that from early childhood, society as a whole is obligated to watch over for this right, offering quality education. I have a degree in Art and Education, and I think that in the perverse game of patriarchy and capitalism, when public education is replaced by private, the logic becomes more and more perverse



THE DEBATE

Walkíria: What are the feelings of a trans person in Central America?

Roxanne Athiany: Regarding the feelings of transgender female members from Central America, I think it's the same level, let's say Latin American, of feeling, expressing, feeling like a woman and seeing themselves as powerful, autonomous, independent women. Because they only have basic primary education, they try to be self-sufficient, not having a boss. This means that we have to go through a professional qualification process in order to be able to have a business, such as a manicure and a hairdresser. The feeling is the same, the sensation of walking. I always talk about this with my feminist colleagues and women. In the aesthetic case, to some, they seem as much feminine as possible in terms of their mental and sentimental expression. This should lead to receiving medical follow-ups, which does not exist in Central America. The most important thing is to feel free, peaceful on the streets and respected, which doesn't happen a lot. I always say: understand trans women who claim to be aggressive. Let us remember that we were educated as men, and they were educated to respond immediately. Women were taught to wait for a prince...



THE DEBATE



Vera: Is the issue of gender identities included in any ministry?



Roxanne Athiany: In Central America, there aren't two types of states, one state and the other federated, but movements and organizations have done, in collaboration with RELADTRANS led by Marcela Romero, intentional initiatives of some gender identity norm or law without any success. In Central America, despite being less aggressive or violent, while still having some degree of exclusion, segregation and discrimination against the LGBTIQ community, especially with trans people, there is no legal development of norms to protect and/or enforce human rights in its full integration. Despite the existence of parties that welcome or receive LGBTIQ, nobody is a candidate. Therefore, in the Central American region, although there is no aggressive encirclement by the government and social groups, there are no norms or people from the LGBTIQ and trans community in political parties, only in activist social policies. Of course, there are countries, due to the level of management of gangs and drug trafficking groups, that experience more violence. But it is as if nothing existed, without data or statistics, as is the case in El Salvador, Honduras and Guatemala. I hope that Nicaragua, with this dictatorship, does not become another one...





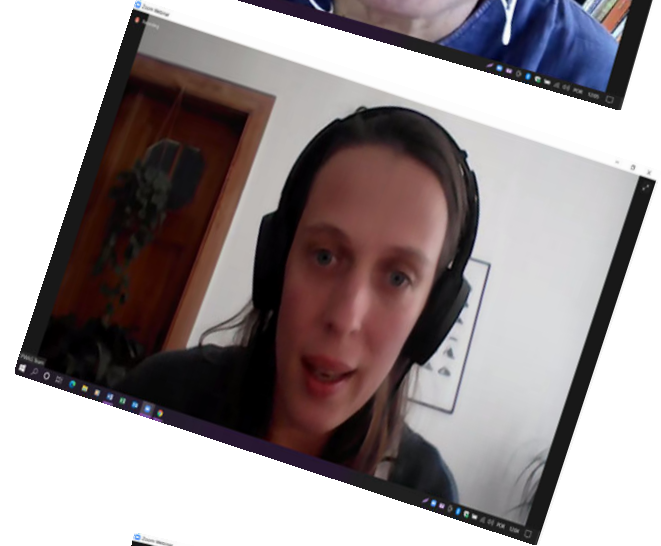
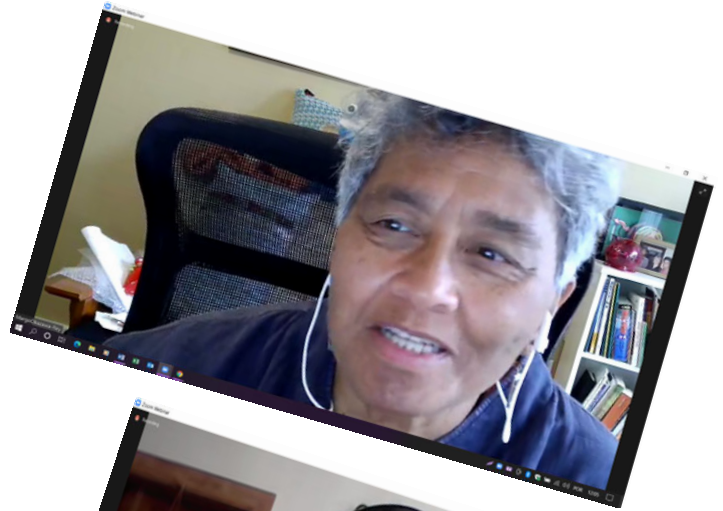
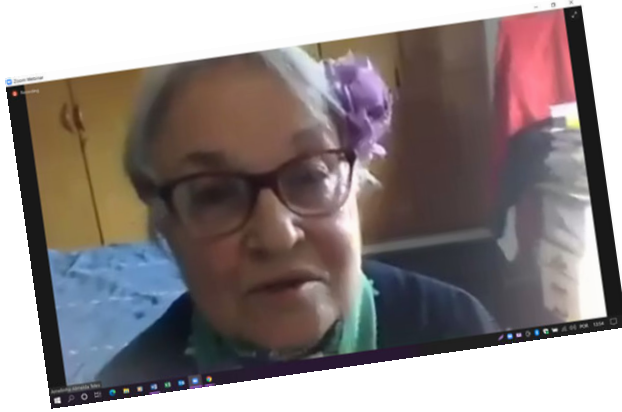
I - Webinars

1.4. Femicide

Opening by Margo Okazawa-Rey, PWAG Board member



I think gender-based violence, in all its forms, is a pandemic. Considering that Coronavirus has further exacerbated the situation of violence in which women lives, I think these webinars are extremely important. If we consider the two pandemics together, the world is in a terrible situation. Although due to the gravity of the situation, women are hopeful, organized and have the prospect of a world without violence and with love. As we listen to the panelists today, I would like to ask everyone to think about the following questions: 1) What does it mean to be a human person, when it is human beings who are committing atrocities, the violence that has devastated people and the planet? 2) Everyone who participates here is committed to creating a better world, so, what kind of people, feminists, would we be to live in this world, without recreating what we've just eliminated?



MARIA AMÉLIA DE ALMEIDA TELES,
known as Amelinha Teles,
is a legal consultant and popular feminist educator in human rights.
She is a member of the São Paulo Women's Union,
being one of the coordinators of the Popular Legal Promoters
Project and of the Maria, Marias Project, in partnership with the
IBCCRIM-Brazilian Institute of Criminal Sciences.
She is one of the 2005 Nobel Prize nominees,
a collective nomination of
1000 women from around the world, by PWAG.



Femicide: the chronicle of an announced death

Congratulations to everyone, thank you for your dedication, thank you for the invitation. I exalt the organization of this event, which is extremely necessary for our Brazil and the entire region. I come with a green handkerchief, saluting our sisters in Argentina for the achievement they had at the end of 2020, when they managed to decriminalize and legalize abortion, after a movement for human rights from feminists.

I'm going to talk about femicide and the situation in Brazil, which is a violent, racist and sexist country. Femicide is the murder of women, simply because they are women. "Femicide" is a similar word to homicide, with the idea of murdering women. In Latin America, the term is not the most adequate to the reality and specificities of women. Hence the need to use "femicide", which is more embracing. These are violations of women's human rights, in a context of

debility and negligence of the rule of law. The femicide can be practiced by the current or ex-partner of the victim, by relatives, by co-worker, by unknown, by criminal groups,

individually or serially, occasionally or professionally. The distinguishing feature is that these crimes denote intense cruelty and contempt for women who are treated as mere



objects, as disposables. it's a hate crime against women.

According to statistics, 20 to 30% of Brazilian women report domestic violence. (FBSP, 2019). There were 66,041 police records of rape, 82% female, 54% were up to 13 years of age (FBSP, 2019). Between 1980 and 2013,

106,093 women were murdered for being women. Brazil occupies the 5th place in the ranking of 83 countries with the worst rates of violent deaths in the world. According to ECLAC (Economic Commission for Latin America and the Caribbean), Brazil leads the rate of femicide in Latin America and the Caribbean (2018).

In 2020, in terms of murders of men and women, there were 57,956 homicides (27.8/100 thousand) - (IPEA/FBSP, 2020), of which 92.2% were men and 7.8% were women; 53.3% young people (15 to 29 years old); 75.7% black and black; 71.1% firearms; 4,519 femicides (4.3/100 thousand) (IPEA/FBSP, 2020); 68% black women.

In 2020, there were 4,519 femicides (4.3/100 thousand) (IPEA/FBSP), of which 68% were black women.

Between 2008 and 2018, the murder of black women increased by 12.4% while that of non-black women decreased by 11.7%. The femicide of women in the home is 2.7 higher than that of men.

Firearms was the cause for 53.7% of the total.

Of 1,206 femicides, 88.8% are cases in which the authors were partners or ex.



THE LEGISLATION

In 2015, the Femicide Law (Law 13,104) was created, sanctioned on March 9 of that year, by the President of the Republic (2011 – 2016), Dilma Rousseff. The law altered the article 121 of the Penal Code (Decree Law no. 2.848/1940) including the criminal type as a qualifying circumstance for the crime of murder.

Femicide was thus in the law: “the murder of a woman committed for reasons of the female condition”, that is, when the crime involves “domestic and family violence and/or contempt or discrimination against the condition of a woman”. Penalties range from 12 to 30 years in prison.

Women are murdered by various instruments and means of inflicting

suffering on wounds prior to execution: knife, fish knife, switchblade, punches, kicks, glass bottle, electric wire, hammer, stone, broomstick, boots, fishing rods, asphyxia, beatings, impalement, imprisonment, sexual violence, disfigurement...

And why do men kill? Nonconformity with the end of a relationship, jealousy, feeling of possession. It is common to have a history of domestic violence, which is trivialized and used to exclude the qualifier

CHALLENGES

Brazil is a violent, racist and sexist country. It is necessary to recognize this reality and draw public policies of gender and race/ethnicity equality.

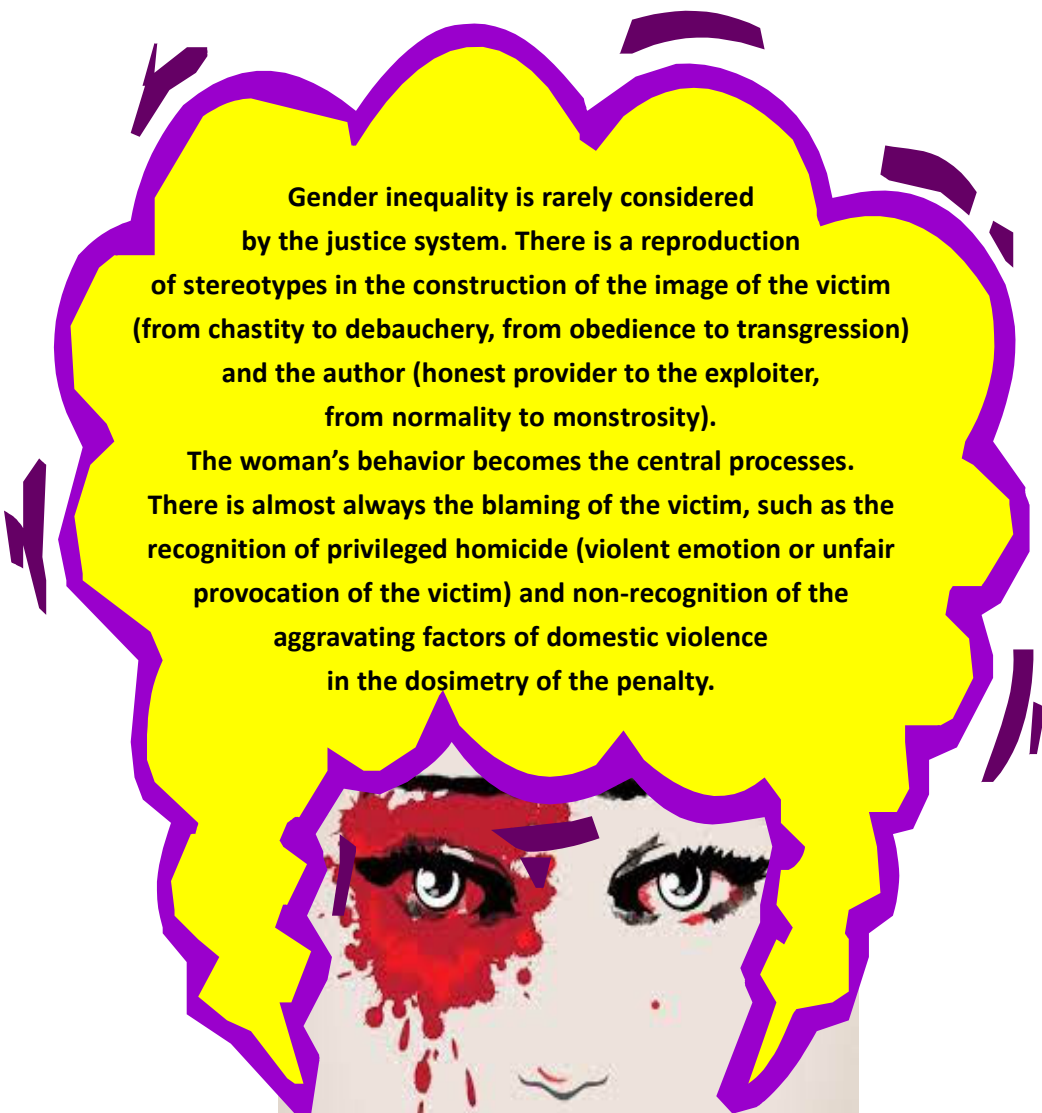
Education must be based on the principles of justice and equality from a gender, social class and race/ethnicity perspective.

It must be recognized that the cases of femicide are not isolated cases. These are practices rooted in Brazilian society.

Gender inequality is rarely considered by the justice system. There is a reproduction of stereotypes in the construction of the image of the victim (from chastity to debauchery, from obedience to transgression) and the author (honest provider to the exploiter, from normality to monstrosity). The woman's behavior becomes the central processes. There is almost always the blaming of the victim, such as the recognition of privileged homicide (violent emotion or unfair provocation of the victim) and non-recognition of the aggravating factors of domestic violence in the dosimetry of the penalty.

There is a need to effectively apply the femicide law; in no way, to accept the justification of "crime of passion".

The root of the problem is structural and lies in gender and race/ethnic inequalities.



TATIANA SANTOS PERRONE

**holds a PhD in Social Anthropology
from the State University of Campinas (UNICAMP),
a researcher at the Nucleus of Anthropology of Law
(Nadir / USP) and coordinator of the Maria, Marias Project.**

**Develops research in the field of anthropology,
acting mainly on the following topics:
access to justice, Maria da Penha Law,
violence against women and criminal justice system.**



Maria da Penha Law and Femicide: some reflexions

I want to address the Maria da Penha Law and Femicide. After, I will talk about preventable deaths, deaths those that could not occur without the institutional and social collusion in relation to discrimination and violence against women.

The motto of my speech is a femicide that occurred during my doctoral research: the one of nurse Fernanda, on 7/22/2016. She was shot dead by her ex-husband in the Basic Health Unit Door when she arrived to work. More than a month before the crime, on the day June 1st, Fernanda had her requested a protective measure, which was denied by Brazilian justice. The emergency protective measure is a device provided in the Maria da Penha Law, a law that is the result of intense feminist mobilizations. It proposes a new way of acting to prevent and prosecute “domestic and family violence against women”. The protective measure aims to prevent



that something more serious happens to the woman who denounces domestic violence. The protective measure can be, for example, for the removal of the aggressor from the home, the prohibition of contact and approach, determining a certain minimum distance

that the aggressor must keep from the victim. It is usually requested at the police station, being evaluated by the Judiciary System. When granted, and all people are informed of the decision, failure to comply with the protective measure can lead to imprisonment.

Returning to Fernanda's case, she asked for a protective measure, as she understood that she was at risk. However, this was not the understanding of Justice, which denied it on 6/1/2016. Fernanda was killed on 7/22/2016. The decision of the judge who denied the request for a protective measure was explored by newspapers at the time.

The alleged reasons stand out, such as: 1) Apparently the conflict is motivated by related issues the parent's contact with a child; 2) This court is not competent to analyze the best interests of the child; 3) Intense dispute for the daughter, since the separation, which is not to be confused with gender-based violence.

The emphasis on the protection of the family by judges who works with domestic violence has already been highlighted by several studies, which point to the risk of transforming the defense of women into the defense of the family. The works point to the non-recognition of women as subjects of rights, as those who have had their rights violated and have the right to resort to appropriate public instances, to have the violated right repaired and protected.

What is done is to point to the private as a place to resolve such demands, leaving the family to resolve conflicts that should not reach the Judiciary. There is a difficulty in recognizing violence against women as a highly sexualized crime, in which gender hierarchy and prejudices prevail, that is, that the majority of victims of these crimes are women and that they are victimized simply because they are women. And so, violence against women regains invisibility. (DEBERT & OLIVEIRA, 2007, p. 329). Such a perspective of family defense not only appears in the Judiciary, it is also found in the network for

In this decision, it is possible to see an exclusion of violence and an emphasis on family conflicts, pointing to the civil sphere, the sphere of family law, as the most appropriate place to deal with this conflict.

There is an exclusion of gender violence here and the facts narrated are read by the key of conflict and dispute, not violence.

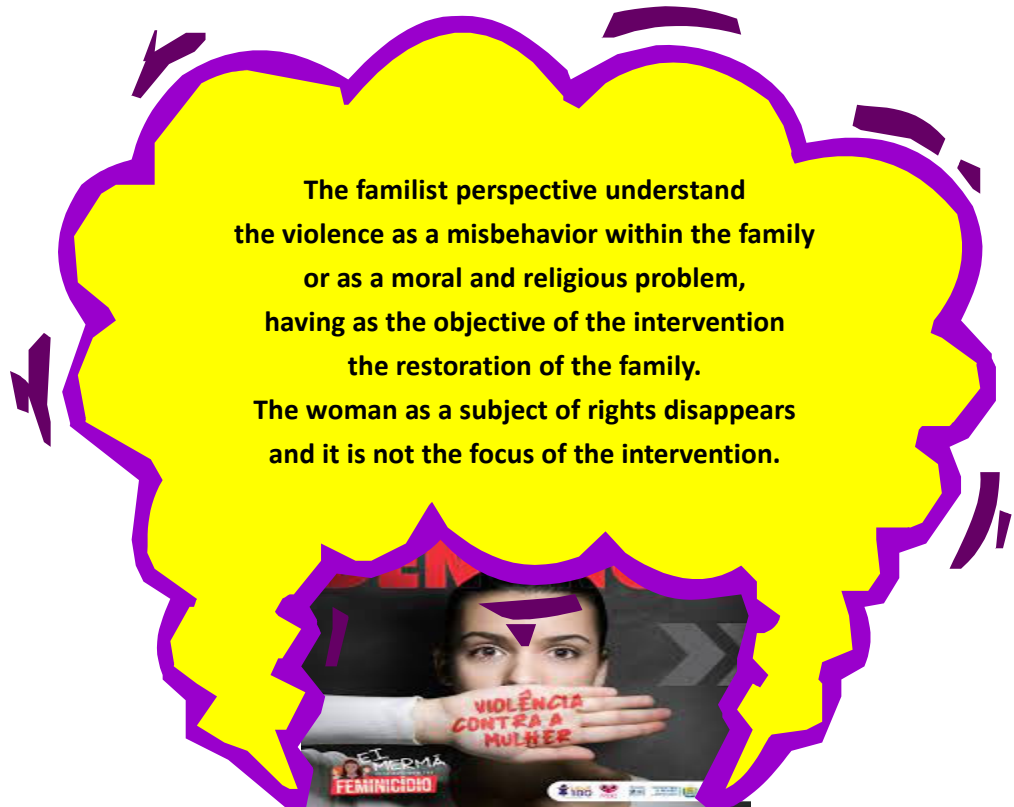


combating violence against women in the city of São Paulo (Cecília MacDowell Santos, 2015).

In addition to the reading of violence through the key of family conflict, the decision that denies the protective measure to Fernanda also highlights the existence of a process in the Family Court, a process that would be the proof of family conflict, thus causing the exclusion of violence of gender, according to the interpretation of the magistrate.

What I observe, since the my master's research, is the transit of women between the two spheres of law, being able to search in the family courts an indirect reparation the violence suffered, or through the criminal law be able to achieve a decision of a family court case, for example.

This transit does not mean to say that a crime did not occur. That lays down the decision of no need for protection. But the issues of family rights and criminal law issues are experienced by the same people, who were or are victims of violence, and that the aggressor also could be ex-



husband, father, brother, etc. However, law operators tend to look at cases in dispute in the family court, as a factor that can exclude gender violence, and/or the danger that something more serious could happen, causing a denial of protective measure, situations I saw during my search for doctorate degree

The decisions on protective measures that I consulted during my doctorate, and which were only a few cases referred to mediation of conflicts, in which I carried out my research,

demarcated a clear separation between what is incumbent on the Domestic and Family Violence against Women court and the court of family, with an exclusion of gender violence and, consequently, a denial of protection to women through the justification that it is a conflict related to disputes existing in the family court.

Although the Maria da Penha Law establishes the hybrid jurisdiction to prevent the pilgrimage of women, what can be seen is that the vast

majority of courts, operate only in the criminal area.

The Maria da Penha Law provides for comprehensive care and VDMF [Domestic and Family] courts with hybrid jurisdiction, but which, in practice, face various resistances to its implementation, including the lack of dialogue between institutions and the hybrid jurisdiction restricted to protective measures.

Maria da Penha Law intends to accommodate these multiple identities by providing hybrid jurisdiction and protective measures that include, for example, payment of provisional alimony, suspension or restriction of visits by the aggressor to minor dependents, separation of bodies, and measures aimed at maintaining the women's employment relationship, but which are not necessarily

recognized when the law is put into practice.

In the Judiciary, each case will have an answer without necessarily knowing the answer that was given in each of the other cases, since the hybrid jurisdiction provided in the LMP is being applied only for protective measures and situations in which there is communication between institutions are rare.

The Maria da Penha Law and the Femicide Law are two important Brazilian legislations for naming the violence suffered by women, to point out ways of confrontation and prevention. Studies on the application of these two provisions show that a lot still needs to be done, so that other Fernandas do not have requests for protection denied by the State and lose their lives. These are deaths that would not happen without institutional and social collusion with discrimination and violence against women. These are deaths that occur due to the action or omission of the State that agrees with their perpetuation. Thanks!

The non-exercise of hybrid competence means to say that the legal subject of the Maria da Penha Law cannot go beyond the victim of "domestic and family violence against women".

Women are crossed by multiple identities, such as those of mother, ex-partner, worker, identities that are crossed by the situation of violence experienced.



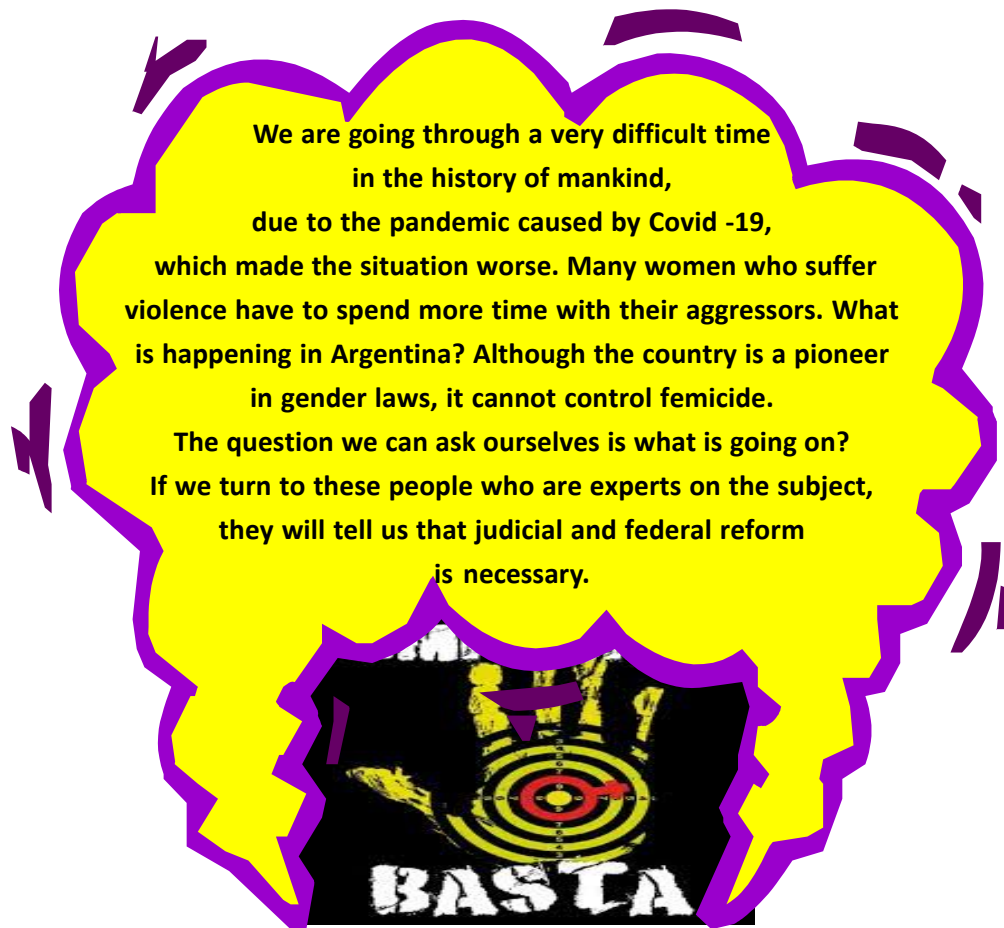
MARIA JULIA MOREYRA is an Argentine Lawyer, Master in International Relations and Rotary scholarship holder for Peace (Chulalongkorn University, 2016). Since her graduation, she has been working with gender issues, especially with violence in all its forms and the crime of human trafficking. She is currently an employee of the Ministry of Women, Policies of Gender and Sexual Diversity in the Province of Buenos Aires. Since 2009, she is the PWAG Coordinator for Latin America and the Caribbean. She is an Ambassador for RAGAS (Rotary Action Group against Slavery) for South America; Positive Peace activist (Rotary International - IEP Alliance) and Ambassador of Institute for Economics and Peace.



Femicide: *Not One Woman Less, Not One More Death!*

Argentina adopts the definition of femicide that was approved at the Fourth Meeting of the Committee of Experts, held in 2018: “The violent death of women for reasons of gender, whether within the family, domestic union or any other interpersonal relationship in the community for any person or that is perpetrated or tolerated by the State and its agents by action or omission”. Much more serious if the State allows it, because it is the State that must protect us

Without a doubt, femicide is the latest outbreak of violence that is brewing. Argentina is a federative country, where each province has its own autonomy. The numbers hurt us, challenge us as a society, as a femicide is being registered every 23 hours. Today, we speak of a co-responsible State, so the opinion of civil society, of those who make up the State and also of the educational sector is essential. Ada Rico, president of *La Casa del*



Encuentro in Buenos Aires, which registers the numbers of feminicide, establishes this information: every 23 hours, we have a femicide, which is consistent with the Argentine

Government's Gender Policy Observatory.

In official level, it is carried out by the Supreme Court of Justice of the Nation, but we do not have the data

especially at this last time. So we have the word of a very qualified person in the matter, because she is part of the Public Ministry, Dr. Labozzetta, who is in charge of the Specialized Prosecutor on Violence against Women, who says that the numbers of femicides remain constant in Argentina, That is worrying, because the legislation and the various measures that Argentina is pioneering in Latin America. Anyone working on this issue knows this very

well.

We go back to what has been said throughout this day: that patriarchal mark that permeates all instances, which considers that complaints are false and that women exaggerate. Then we also have the opinion of a university professor, Paula Viturro, who tells us that, when a woman suffers gender violence, when she comes to these institutional circuits, when she goes to ask for help, she has already been in

the circle of violence for a long time. What women want, and I also include myself in this, is not just the punishment, reparation and condemnation of femicide, when these people have already died. We want a life free from violence and, for that, we are in agreement with an international treaty that most of our States have signed, which is the Convention of Belém do Pará, which, in its article 1, establishes a life free from violence.

These numbers that we said hurt our souls and shock us since March 20, 2020, when social, preventive and compulsory isolation is dictated in Argentina. Until March 20, 2021, the period of social distancing, 287 deaths were registered as feminicide, a very high number. We are not going to go into transvestites and others, because they were the themes of the last session. They are 35 women with previous complaints, 14 protective precautionary measures, what do we mean by that? Perimeter restrictions, to give women an anti-panic button, to put anklets on offenders. That is terrible! We, who work with issues of

We may not have the best reception from the Judiciary, which remains conservative, patriarchal.

The fact that, in some cases, women are at the forefront does not guarantee us gender perspective, which is not a pretty speech that was invented, but it is real, that one does not judge it with that perspective, which also extends to police officers.



violence, are faced every day with the complaint that the person who attacks is a security agent. Who should take care of us is the one who violates us the most. Look at this number that affects us: 321 children stayed without a mother and father in prison, and 61% minors. These data were extracted from the Observatory of Femicide “Adriana Zambrano”.

Not to forget, because the most important thing we must have is memory. Of course there is much more; I put the photos of very young women who lost their lives. This was before the Law of Femicide, which is 26791/2012. María Soledad Morales, for example, today she would have 48 years. Here she had a lot to do with who is one of the Peace Women in Argentina, Martha Pelloni, who was the principal of the school where María Soledad studied. Protests should not be done with aggression, must be done the way Martha did on the silent marches. Sister Pelloni overthrew with all the people of Catamarca, province where Maria Soledad lived, the government that was in power. The memory of this dear Argentine Peace Woman, one of the



1000 nominated in 2005 for the Nobel Peace Prize.

Carolina Aló: in 1996, she was killed with 114 stab wounds, by her boyfriend. The reason was because her partner was jealous. Chiara Páez, I’m a great friend of your mother, Verónica Camargo. Vero sent me several photos and I chose the one you can see. Chiara’s femicide took place while Law 26791 was in force. She raised Argentine society and a group of

journalists organized the “Not One Woman Less” march. In the photo, we appreciate surrounded by butterflies, in addition to the fact that Verónica loves butterflies, it brings me the memory of the Mirabal Sisters, those women who were also murdered by the dictator Trujillo, in the Dominican Republic, for defending what was fair. Chiara was murdered while pregnant at the time. She was 14 years old and the femicide

took place on May 10, 2015. From then on, the “Not One Woman Less” movement emerged in all its splendor.

This is something important that the current government has done: create the Ministry of Women at the national level and also at the provincial level.

Ursula Bahillo: femicide in 2021. Here again society rose. Úrsula was 18 years old and had already filed 18 complaints because her former partner, who was a police officer and had a criminal record, continued to threaten her. The aggressor

violated all the precautionary measures imposed. The judge, who intervened in the case, despite what happened, remains in charge. That’s why we need comprehensive reform, a sensitive judiciary that doesn’t focus on the victim. The victim has done nothing to deserve this. Guadalupe Curual: femicide occurred in 2021. Guadalupe was murdered in the heart of a tourist town in Argentina, Villa La Angostura, in the southern province of Neuquén. 48 hours earlier, her ex-partner and father of her 2-year-old

daughter threatened to kill her and did so by stabbing her. Two police officers, who belonged to another jurisdiction, managed to remove this person and days later the perpetrator committed suicide. What do we have and what do we lack?

“We have the Micaela Law; the Comprehensive Prevention Law. Punish and eradicate violence against women, in the areas where they develop their interpersonal relationships; the Gender Identity Law; Law 26791, which amends the Penal Code and introduces the figure of femicide, but it is necessary to rethink the Penal Code in its entirety and the justice system.” Words of the head of UFEM: “Latin America, and this is recognized by the European Union, is the continent at the forefront in the construction of rights, and the feminist movement has a lot to do with it”. That’s why women don’t lower their arms, to keep fighting. Guadalupe Curual said a phrase that particularly touches my soul: “I WAS BORN TO BE FREE, NOT DEAD”. Unfortunately, that wasn’t her story. To conclude, these words that seem more than eloquent to me: “NOT ONE WOMAN LESS, NOT ONE MORE DEATH”.

Micaela Garcia was raped and murdered by Sebastián Wagner, in 2017.

Micaela was a member of the Movement “Not One Woman Less”. Her femicide gave rise to a law by which all persons occupying positions in the executive, legislative and judicial branches of Argentina must be trained in the perspective of gender and gender-based violence.

If they don't, the name is placed on the page of the Ministry of Women.

FEMINICÍDIO

THE DEBATE

- ✦ **Virginia [Argentina]:** I don't understand why so many women are against femicide and are in favor of abortion. Every life is worth it. Women should give their children up for adoption, so they don't die in abortion. Why foment *filicide*? The new rights that allow abortion up to the ninth month are violence. Is there no one who talks about the psychological consequences of abortion?
- ✦ **Maria Julia:** It's a very complex topic and we have to respect the posture that each one takes, respecting those in favor and those who are not. All questions are valid.
- ✦ **Amelinha Teles:** We are against femicide, because we defend life, the lives of women; and we defend a world of Peace. When we defend the decriminalization and legalization of abortion, we defend women's lives, we defend the right of choice that women have. We do not have, in any way, to accept what the patriarchy dictates, that we have an obligation to be a mother. No! Motherhood is a very beautiful function of life that requires a lot of responsibility, and therefore you have to have the choice, you have to have the desire to be a mother. If you don't have this desire, you may have an unwanted pregnancy, even those who use contraceptives. We have to respect the will and conscience of women. Democracy has been more favorable to men than women. We are envious of the Argentine women who have made so much progress in this struggle. When women have the choice, mutilation and death are avoided.



THE DEBATE

- **Violeta Delgado:** In Nicaragua, the possibility of interrupting a pregnancy, even if the woman's life is at risk, was penalized. If a cow can die in childbirth, it undergoes an intervention to prevent further pregnancy, but not women. This is feminicide. Our life is worth less than a cow. I agree that it is necessary to dialogue and seek an agreement, in which we all feel respected.
- **Camila:** In addition to feminicide, there are thousands of women who die due to the criminalization of abortion. In several countries, white and class-privileged women, both Catholic and Evangelical, have abortions with significant frequency, and they survive, while black women without class-privileged die in clandestine clinics. It is possible to unify the struggles to decriminalize abortion in Latin America.
- **Comment:** The impact of psychosexual violence on a woman is devastating. Only those who have suffered have the dimension of pain and torment, especially when the aggressor has a bond with the victim, such as the father, uncle, grandfather, cousin brother... Many women seek suicide as a solution for these cases...



THE DEBATE

➡ **Annemarie Sancar:** : Is there any experience related to transitional justice, in this issue of gender violence, as it exists in the processes in Colombia, Mexico and Chile?

➡ **Participant:** Could you comment on the importance of preventive actions that the Maria da Penha Law contemplates, since not even the protective measures are being applied?

➡ **Tatiana Perrone:** When the Maria da Penha Law is received by the Brazilian Judiciary, it is looked at from a criminal perspective. It turns out that it is not a criminal law, but prevention and protection. It is for the end of violence against women. For this, we need to prevent. If it's not possible, we have to protect the woman, so that this violence doesn't get worse and she doesn't get killed. There's a whole trial process. The law does not predict only one penalty. It is a law that says that the violence that women suffer is gender violence. There is great difficulty in receiving the concept of gender violence by the Judiciary and Police Stations. Difficulty in understanding the complexity of the relationship experienced by these women, in which family and work issues are all involved in their experience. When it arrives at the Judiciary, there is a sharp look, or it's this, or that, or the other. You cannot look at family law without looking at the violence that this woman is suffering. How are we going to talk about visiting a child without looking at the violence?



THE DEBATE

Tatiana Perrone[continuação]: The doubt about the woman's word is still very strong. When she arrives at the police station, there is a question: "Is she suffering, does she need protection?". The protective measure does not say if he is guilty or innocent, that he will obey certain time of a sentence. It's a first step, when she's reported that she's at risk. Let's protect her, so that nothing else happens, and after the trial let's see what happens. The first protection has great difficulty to taking place within the Brazilian Judiciary, because they need proof, but how is it possible if there is no judgment of guilt or innocence? There is no evidence beyond the woman's word, beyond the situation in which the woman and her children, who are the only witnesses, find themselves. How to demand witness in such a private situation? There has already been a lot of progress among all law operators, regarding what this violence is and the need for protection, separating one thing from the other. Another thing that is very important to point out is that Brazil is a very big country. We have already had advances with the Specialized Courts. Judges have undergone training, they already understand better what this gender violence is. But it is restricted to large Brazilian capitals. In the countryside of Brazil [Brazil has 5.570 cities], there are no Specialized Courts, Specialized Police Stations, so, we cannot speak of a network service for these women in situations of violence. This Law is not being applied equally to all women, in a country so unequal, with this characteristic of geographic dimension.



THE DEBATE

➡ **Ana Cláudia:** Brazil is facing a very conservative process, and we see a setback in public policies for women. How can we, as a society, demand a guarantee of women's rights?

➡ **Participant:** I could comment on the vulnerability of women, due to the absence of a public policy in cases of rape by the partner, with whom the person has a bond. The resulting pregnancy has raised the rate of women who die, as they do not find, in the judicial and health system, the proper assistance.

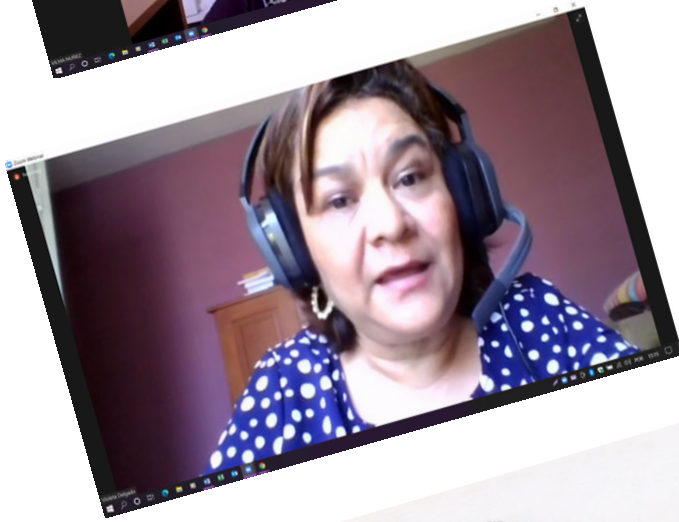
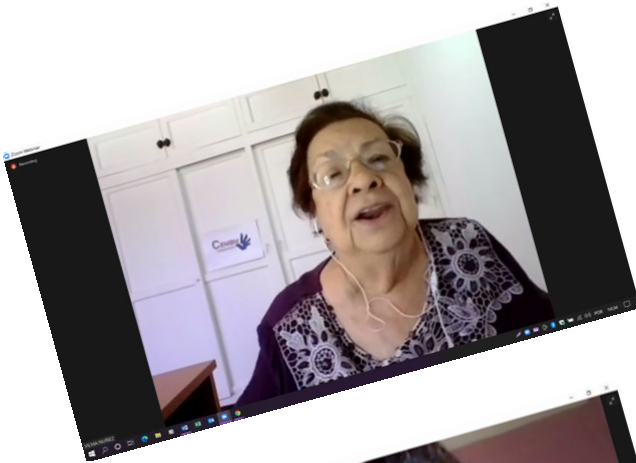
➡ **Amelinha :** Religious fundamentalism has made access to health policies on sexual and reproductive rights in Brazil very difficult. We need to see how to put pressure on the country's legislature, so that women are covered and have the right to legal abortion. We have to ask ourselves why we have so many difficulties in protecting women even with legislative advances, such as the Law to combat domestic violence and the Law to combat femicide.





I - Webinars

1.5. Institutional Violence in Central America



VILMA NUÑEZ DE ESCORCIA, from Nicaragua, is a Peace Woman. President and co-founder of the Nicaraguan Center for Human Rights CENIDH (1990 to date). She is a judge at the People's Permanent Court. She is a survivor of the July 23, 1959 Massacre. Member of the Board of Directors of the World Organization Against Torture for seven consecutive years. She has received several national and international awards for her work. She has published numerous studies and essays on legal issues, justice, human rights, women's rights and human rights defenders.



VIOLETA DELGADO SARMIENTO (Nicaragua).

Peace Woman. Feminist and human rights defender.

Executive Secretary of the Women's Network Against Violence (1993-2004). In this position, she was responsible for the process of drafting and approving the first Law against Intra-Family Violence (230) and the National Plan against Violence.

From 2006 until today, she has been a Project Manager at the Communication Research Center.

She has acted as a consultant in areas such as evaluating social and gender projects; research on issues of violence against women, commercial sexual exploitation, among others.



GABRIELA RIVERA (Northern Triangle).

**Lawyer with over ten years of experience in Human Rights,
Women's Human Rights, Litigation Strategic
and Security and Justice Sector.**

**Participant in the Sister to Sister Mentoring Program in the Nobel
Initiative for Women. Intern at the Center for Justice and International
Law (Ceji) and Scholarship holder Rotary for peace 2017-2018.**

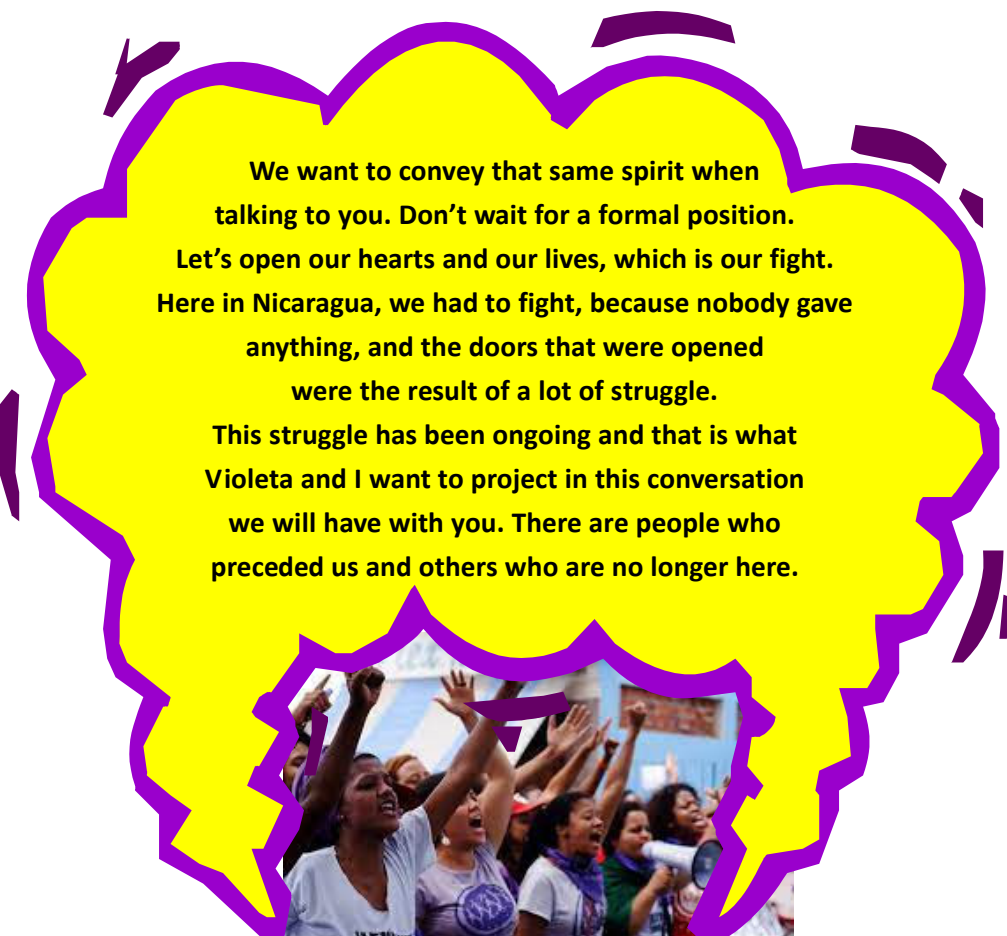
**She is currently project officer for "Strengthening Criminal
Investigations and Sharing Evidence in Central America"
(Anti-Corruption in the Northern Triangle) of the Society for Education
for Justice of British Columbia, Guatemala, and professor of
Constitutional Law in Guatemala,
Universidad del Valle de Guatemala.**



A rich dialogue between generations

Violeta Delgado and me. Two generations. What we want to convey to you is not cold information, but our daily lives, our travels, our meetings in different places to dialogue, discuss reality at the party on November 25, when we women on the streets, conquered the cities of Nicaragua. And, although we had to face the police, the streets were ours. Violeta and I met there. I wish we had two generations of women. After Violeta, who fights hand to hand in Nicaragua right now. I always say that the best part of our life is not what is on our résumés. And even if it costs a little to talk about me, we'll do it.

I am **Vilma Nuñez de Escorcia**. I've been criticized a lot, because I use Escorcia, my husband's last name. But when we belong, we are equal. I am 82 years old. I was born, and look what a coincidence: on November 25, 1938. [11/25: International Day to Combat Violence against Women]. I can't be different, I can't disappoint that date I happened to be born at. I have a



We want to convey that same spirit when talking to you. Don't wait for a formal position. Let's open our hearts and our lives, which is our fight. Here in Nicaragua, we had to fight, because nobody gave anything, and the doors that were opened were the result of a lot of struggle. This struggle has been ongoing and that is what Violeta and I want to project in this conversation we will have with you. There are people who preceded us and others who are no longer here.

husband, who is Otto Escorcia, two children, four grandchildren and two beautiful great-grandchildren. I don't know the last one, because he was born in Sweden at the time of the pandemic. Since I was a child, I have

known the injustices of my generation. Why? I come from a city in the center of the country, very conservative, very backward. Imagine 80 years ago! My father was a leader of the opposition party to Somoza, and he was arrested

all the time there was an effort to defeat the dictatorship. I know what it's like to beg a prison guard to let you give the food to your father. As I am a daughter out of marriage, I suffered discrimination. I couldn't get into religious school, and there have been a number of incidents that I don't want to take much time here. I believe that this induced me, knowing the injustice, the discrimination that existed even in our civil law... In our Civil Code there was a difference between natural children and legitimate children. This led me to study Law. I entered the National Autonomous University of Nicaragua, in 1958, a university that, living its struggle for university autonomy, shaped me. Immediately, I joined the student movement, to fight for the consolidation of the newly granted autonomy, and against the Somoza dictatorship. That is why I am a survivor of one of the most terrible massacres of the dictatorship, which took place on July 23, 1959. Then, I dedicated myself as a student, catering intern, to defend for free those persecuted by the regime, the political prisoners of the time. After taking on

traditional politics, I realized that this was not the solution, and I joined the Sandinista Front. I am part of those who fought to make the Revolution lost, as Ernesto Cardenas called it in his memoirs. I am here and have always been a human right defender. That's what I want to talk to you about, Violeta, that's what we're going to talk about.

Violeta Delgado Sarmiento: Exactly Ms. Vilma. Thanks. We've been working for several days on how to make this conversation and share it with you. I'm Violeta, a Nicaraguan feminist. I am 52 years old, I have a son of almost 17 years old. I currently have to live in the exile; I am a member of the Political Council of the Autonomous Women's Movement of Nicaragua. Together with Vilma, or

**I'm Violeta Delgado Sarmiento.
I want to say something private
about everything that happened. I don't know if it's the right
thing to say. But when the
Sandinista Popular Revolution triumphed, I was 10 years old.
I am, so to speak, a daughter of the Revolution. I was raised in a
very turbulent period in Nicaragua, I was part of that generation
of children, teenagers extremely committed to social changes.
Obviously, this marked my life and
marked my commitment to this day.**



Dona Vilma, as I have said and I will continue to tell you, we work with resistance and in defense of democratic spaces that can continue in the country, as well as in human rights spaces. Now, I would like - because we agreed with *Dona Vilma* - to share how we met and what brought us together.

Vilma Nuñez de Escorcía:

As you can see, Violet can be my daughter. She is about the same age as my daughter Vilma Eugenia. I met her on the streets of Managua, in the most important university struggle that took place after the struggle for autonomy. It was the famous fight for the 6% that started in 1990, and formed a very strong student leadership. Until that, leadership was practically co-opted by parties and is now part of the dictatorship we are facing. It transformed that illusion into which we wanted to transform the Nicaragua that Somoza was inheriting us. Today, we are in this same fight. Violeta the leader and I president of the Human Rights Organization that followed the fight closely, because I transferred this energy to those spaces. I practically lived my university life in

She was the student leader, a young woman leading one of the most important student blocks at the National University of Managua, fighting shoulder to shoulder with two well-known and belligerent boys: Rafael Enrique, who was the national student leader, and my forever partner, and Gonzalo Carrión who was the leader of the students at the Central American University. With Violeta, they formed a trio of leaders. That's where I met her.



this new extension of the struggle. I want to finish by telling an anecdote: the CENIDH [Nicaraguense Center for Human Rights] gave itself body and soul. Our motto was to accompany people, not defend human rights from a table, but defend them where there were problems. The student boys were in the street and we spent a whole day without eating, without anything. We

had to stop, but... "I'll stay," Violet said. So they told me "how irresponsible!" We left this responsibility in the hands of a young woman. When we came back, Violeta told us how the fight was going.

Violeta Delgado Sarmiento: That's how we met. *Dona Vilma* is the president of CENIDH, an organization that has existed for over 30 years. Its

legal status was canceled two years ago and its premises were confiscated by the government. Two days ago, the place where Vilma speaks today was surrounded by the police, because a group of mothers of political prisoners went to meet her. This led to the siege of the premises where the brave team were.

I want to tell you that with Vilma we find ourselves in the struggle, in defense of the economic and social rights of Nicaraguans, but we also find ourselves in a belligerent way in the defense of women's rights. Now, we find ourselves in the trench of defending democracy, an indispensable condition for the exercise of women's rights. Without democracy there are no women's rights. Women's rights cannot be the truncated rights of totalitarian governments. They cannot offer a right and restrict the right to exist, to mobilize, to express themselves. They cannot be conditioned rights. Nicaragua, in ECLAC reports, is almost among the countries with the greatest equity, in terms of deputies, ministers, but at the same time, they transform

and change laws, especially those dealing with femicide and violence against women. The main leaders of the women's movements and the defense of human rights are also chased inch by inch.

Vilma Nuñez de Escorcia: We met Violeta practically in defense of the women's human rights and it is a joint participation because we do not

consider CENIDH destroyed, despite the withdrawal of our legal status. They were the ones who stole everything from us. Now, they have installed Health Centers and Women's Centers. Imagine this greater manipulation... But we appealed to the national authorities with an appeal for protection and an appeal for unconstitutionality. The Supreme

They continue to assert their historic motto, which is the one that has probably permeated the lives of thousands of Nicaraguans:

"A right that is not defended, is a right that is lost".

I believe that no one in Nicaragua who is said to have a right that is not defended will not be able to respond to a right that has been lost, because with all certainty, Vilma, this was something that penetrated society and the actions of dozens of people.



Court of Justice does not solve it. So, when there is a delay in justice, we have the case presented before the Inter-American Commission on Human Rights, to prosecute the State of Nicaragua.

We have always considered that the struggle of women was and still is essential to achieve the progress that has been made, and to write down what we have achieved. This is our meeting, our fight. I believe that any mixed human rights body, in order to adequately defend the human rights of women, cannot move in isolation just learning concepts, but living day to day in coordination with the authentic struggle in the streets, in the neighborhoods, in the communities. That is why CENIDH, as a mixed and broad human rights body, is part of the Women Against Violence Network, where I also met Violeta during the performance. We are part of the strategic group against the criminalization of therapeutic abortion. Imagine what it was like to face all the thoughts surrounding this issue... For example, the NGO Catholics for the Right to Decide, which counts

We are a mixed body that incorporates an approach to gender and generation at all levels. Therefore, in a very determined and belligerent way, went to the streets with the banners saying:
“Women's rights are human rights”.
The concept that women's rights belonged to the private sphere still prevailed in our country. So we take to the streets with banners that say:
“We don't want crumbs, we demand our rights”



feminicide on a daily basis... The examples from Argentina are also happening here in Nicaragua. The brutality and repression that Nicaraguans live in general with a dictatorship that wanted to perpetuate itself in power by taking away all rights, this hatred, this cruel way of treating people, passed to the minds of the repressors. Every day, here in

Nicaragua, we see the spectacle of girls and women of all ages, dying.

Vilma Nuñez de Escorcía: We don't just want to present the woman as a victim, who suffers everything... We want to present the other side of the coin: the female fighter. Both sides of the coin are linked to Nicaraguan women. I'm sure this happens everywhere.

During the past three years, the Inter-American Commission on Human Rights has recorded that 1,614 political prisoners have been illegally detained in jails. I think that, in the last few days, this capacity has already been surpassed. There are 100,000 people who fled Nicaragua to save their lives, and many of them are women!!! All this quantification, and the painful thing is what remains in impunity. Not even the smallest investigation has been launched. And this was seen in cases where there was mismanagement of the Covid-19 pandemic, and now the political use of the vaccine. People who are going to be vaccinated should thank the president and his wife. After that, we were hit by two hurricanes. Three evils seem to be the same: the Ortega-Murillo dictatorship, the pandemic and the hurricanes that hit the autonomous regions last November.

This has also been used in a partisan fashion. It took a long time for humanitarian aid to arrive. Private people were forbidden to help. In the phase of rebuilding the roofs, anyone who wanted tin foil had to show his

Sandinista militant card. This is the political direction that not only betrayed the efforts, the hopes of a people who supported the struggle to get out of the Somoza dictatorship, but also betrayed the sentiment and solidarity of all outsiders who supported. And the violence we experience, violence against women is reproduced. Sadism and hatred of

government repression are reproduced by the aggressors in the increased feminicide. For example, there were 69, in 2019; we reached 71, in 2020. In 2021, in four months, there are already 19. There are also attacks on indigenous people.... Many of them died. There is constant persecution against the peasants in the mountains.

I know you are informed and supportive of what has happened in Nicaragua, but a brief report so you can see the context in which women are directly suffering.

Since April 18, 2018, that is, for three years, we have been experiencing a multiple crisis, a political, social, economic and human rights crisis. The results: 328 deaths, almost all extrajudicial executions, more than 8,000 injured, a large number of people with disabilities, people left like vegetables, children, students who lost an eye...



There is a new form of repression: fiscal terrorism, for example, against journalists who still have a means of communication. Then, there are a series of persecutory laws: the cybercrime law, which journalists call the muzzle law. Also the law on foreign agents, specifically aimed at prosecuting human rights defenders. You cannot receive solidarity, cooperation from outside, and there are a number of other constitutional reforms to establish life imprisonment.

They are using the penal system as an instrument of repression. The mechanisms of repression this government is using are unprecedented. I don't like to make comparisons, but, I - who lived through the Somoza dictatorship, who was a fighter against that dictatorship, who know the cruelties and terrible things it committed, who was political prisoner of the Somoza dictatorship -, dare to say there is a new ingredient of hate, of perversity, the ways in which the behavior of the security forces and the police is being induced. What was done to the April Mothers three days ago! They were captured. They were

We know that the Army is exterminating anyone who is against the government or who has resisted. Here in the cities, there are constant persecutions and attacks on journalists and human rights defenders. There is a especially unlimited persecution of the freed. They are still afraid of them. A famous amnesty law was passed, and it is also promoting impunity for those responsible for all these crimes. Now 80 political leaders are being held in their homes, they can't get out of there.



the most representative of the struggle at this time in Nicaragua. And that was just because they were going to celebrate a mass. That's how Nicaraguan women live, suffer and face.

Violeta Delgado Sarmiento: We wanted to introduce you to that little

video we shared at the March 8th celebration. Every time I see it, it amazes and captivates me, because it's just a small sample of what's happening. In Nicaragua, as Vilma already mentioned, the context in which this presentation is made has short, medium and long-term

antecedents. Perhaps the medium-term background has to do with the institutional changes that have taken place in Nicaragua, over the past five years in the area of women's rights. The total dismantling of the women's police stations, one of the most beautiful projects that had ever been built, I believe, and that had been assembled from projects that were developed in Peru, Brazil, in the early and mid-90s. In addition to a concrete alternative, it was a very symbolic initiative of the State's commitment to protecting women's lives.

I think we have a lot in common with what was said here. The 16 accusations that women present, before they are finally killed by their aggressor... And, in many cases, they go through this instance of mediation that the State now allows. The persecution of women's organizations, their closure, is the context Vilma and I wanted to give them in our introduction. Let women know that their defenders are being persecuted.

It is a situation that, of course, puts them in a serious state of vulnerability, as those who commit to supporting

them in their defense go through persecution, harassment, imprisonment. Obviously, this hugely limits the possibilities they might have to decide to report and also get the right support.

The political and social crisis that erupted after the April 2018 protest in Nicaragua, many of you know, have read or heard, led to the documented murder of more than 365 people, as

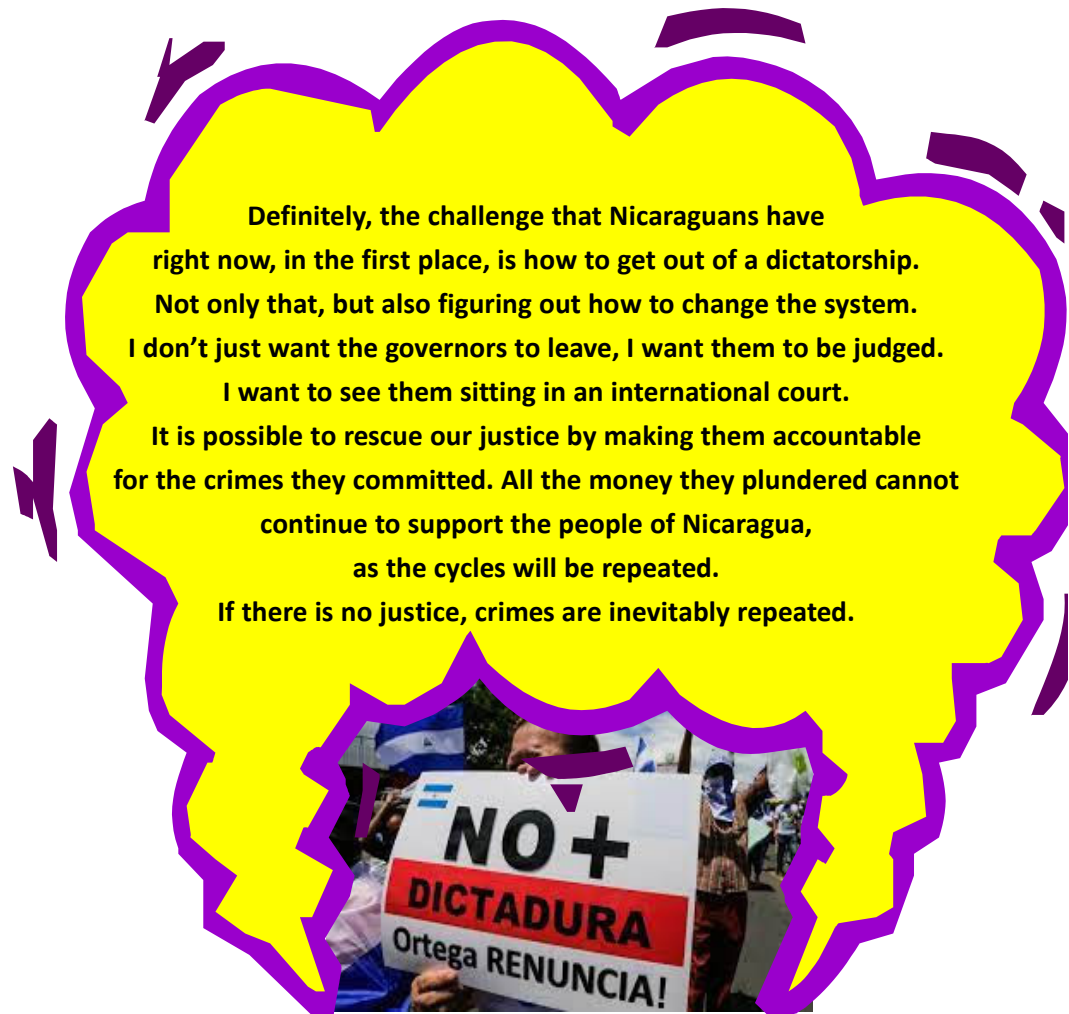
one of Ortega's former collaborators said. He resigned, when realized that these boys were killed by snipers with bullets in the head, chest and neck. This human rights crisis with political, economic and social repercussions, which has continued until today, has a dramatic impact on safety and women's right to live without violence.

Since January 2016, if I'm not mistaken, the Police Stations stopped working. The model of care for victims of violence was dismantled, due to the model of family protection. The law that sanctioned violence against women was reformed, so that femicide was restricted to the family sphere. It is femicide only if the person who kills was or is a partner, or has some connection with the person. If it was someone who decided to kill in order to rape on the street, it's not classified as femicide. This has led to allowing mediation, one of the greatest efforts of women's organizations. Women went to police stations to face their aggressor in conditions of vulnerability - emotional, economic, social and psychological subjection.



Vilma Nuñez de Escorcía: I must introduce you to the other side of the coin, the other aspect: the fighter woman. As a human rights organization, we witnessed all the very serious situations that Violeta raised. Precisely one of the jobs we are doing right now, is to adequately document the situations that occurred, so one day justice can be achieved. It is a document that meets all the parameters and requirements that international justice requires, in order to be able to know and forward it to those responsible.

We, women, are fighting for this in Nicaragua. This is not a political struggle, it is not just any struggle, it is a struggle for human rights. Each of the things claimed, is a fight for human rights. When the repression started, the government invented itself or spokesmen declared it was a coup. It was a fight for human rights, the spark that sparked the protest was the denial of social security for the elderly, with all that this entailed. Therefore, we can value Nicaraguan women not only for what they are suffering, for what they are victims, but also for the permanent



struggle they maintain. I would like to convey, with concrete examples, how each sector of women is struggling in this context that Nicaragua lives. Example of young women: they participated from the first day the protests and resistance began. In the videos, you can see boys and girls

fighting against repression. This presence was massive in the marches, in the streets, in front of the police, cacerolazos, standards, flags, fighting with the paramilitaries and the police, who were trying to snatch from their arms the child they were carrying, the brother, the fellow student. The

demonstrations of courage and dignity of political prisoners are unforgettable for me, all girls who were not over 25 years old... Most of what these women faced, never took them into prisons. It was felt that they faced hatred, cruel treatment, torture and even rape and all forms of sexual abuse denounced by Violeta. They were an example of dignity and strength. They never kept silent and served as a great stimulus for the fight to continue in the streets. From the prisons, came a scream of denunciation, but also a scream of hope, of strength.

What happened to the young students? We also saw them on marches, in universities, facing the repression of the dictatorship. And the saddest thing is that they also had to face the repression of university authorities, who had to guarantee university autonomy and the education of these young people who were in the classroom. What did they do? They were expelled, reported to the police and had their academic records canceled, frustrating their future. Many of them were unable to re-enter the university. A double crime committed

against them. They are resisting and seeking to rebuild their professional lives. Many were already medical students in recent years. For example, Amaia Copes was just a year away from becoming a doctor for the service of the Nicaraguan people, and yet she was expelled, simply because she was protesting against the dictatorship. But what about the mothers, sisters, those who stayed and woke up at the prison

gates, in a place called El Chipote... There were lines of mothers enduring rain and sun to arrive at dawn and ask if their children were there, to offer them a bit of food. In El Chipote, which was run by the police, they were not fed. Who heads them? The women! And, here, I highlight your organization in the face of the request for injustice towards your murdered children, the

**From their filthy cells they raised their voices
and sent their denunciations around the world.**

**Women of various ages, but I want to emphasize the ones.
Those women, almost girls, whose denunciations and strength
kept alive the flame of protest, of marches in the streets.
They were the ones who alarmed and practically moved the
sensitivity and conscience of the Members of the
European Parliament, when they managed to
enter the prison and interview them.**



cleanest, most decisive and coherent expression of a request for justice is carried out by the Mother's of April Association. For three days, they were not allowed to hold a mass for their children and were beaten.

The Presidente of mother's of April was arrested and abused along with her mother, who was beaten when she tried to prevent her capture. The Mother's of April Association is a spontaneous organization, born on its own initiative. At CENIDH, we are witnesses to this. Initially, there were five, six, seven, who organized and decided to document, collect all the evidence of how they had died or murdered their children. Today, we find other women in the same circumstances, belligerently organizing the pro-freedom committees of the Association of Relatives for the Freedom of Political Prisoners. As Violeta explained, an amnesty was applied, the government forced the amnesty, which was a mechanism of impunity to cover up those who were really responsible. They have been imprisoning, again, those who had already been freed by amnesty, and

In September 2018, the organization of the mother's of April Association was formalized and had a belligerent development, a search accompaniment for all the families of the victims, founding a Museum of Memory called AMA Y NO OLVIDA [LOVE AND DON'T FORGET], It's something very new, because usually all memory efforts are made after the conflict is over. This Museum of Memory, which can be found online, is current and a living witness. He dismantled one of the biggest calumnies the dictatorship invented against those murdered boys. They said they were criminals. Then, with the life story of the dead in this Museum, it was shown that they were students, not criminals.



now attribute the practices of common crimes, that is, they treat them as common criminals. Among 120 political prisoners, that still exist in Nicaragua's prisons, there are five women fighters. Who are the people responsible for the organizations that

demand the freedom of these prisoners? They are relatives, almost always women. They are always the first to join the fight, they don't give up, they don't get tired. They are relatives of political prisoners, a living example of solidarity. They don't leave

them alone, they don't get tired of denouncing, taking to CENIDH and other organizations, denouncing what happens to their prisoners. The CNIDH, for example, is not allowed to enter prisons. We realize the horrors that prisoners are experiencing, because their relatives transmit it to us. They, themselves, are victims of all these abuses. And the exiled women? Along with the diaspora, they are looking from the outside for how to free Nicaragua.

We cannot fail to mention the women organized in the movement. This movement in Nicaragua is not just anything. It is perhaps the most organized, coherent and proactive movement that exists in the middle of all the dispersion, in which our country finds itself. It is always at the forefront of national and international denunciation and incidence, such as the Autonomous Women's Movement and the Nicaraguan Feminist Movement, as well as many other organized in NGOs. independência que os classifica como crimes comuns.

I would like to mention, as an endorsement, the María Elena Cuadra

Movement, which oversees labor rights, and is currently being collectivized with a series of situations that we are seeking to combat. Catholics for the Right to Decide, day by day, monitors and influences, and

with its own pain, the femicides that are committed in Nicaragua under the protection of the dictatorial conduct of the Ortega-Murillo couple and their independent Judiciary, which classifies them as common crimes.

To summarize what we said, there are elements that are serious in totalitarian states

and that impact women's lives: the closing of democratic spaces and the installation of totalitarian regimes; the perception of impunity that may exist and that opens the door to aggressors; the persecution of feminist and women's organizations; corruption in the Judiciary by the constituted powers, in particular the taking of this by political parties, economic institutions, etc.; and police abuse.

Perhaps the elements we would like to highlight as keys to transformation are having a prior legal framework in the human rights agenda. With inclusive, democratic and open societies, and a commitment to fighting violence and not allowing violence against women and institutions, based on the rule of law. [Violeta Delgado Sarmiento]



THE DEBATE

Participante: How can feminist organizations support your struggle?

Participant: There is also another question in relation to political prisoners: How do you give a witness through works of art?

Participant: Where it was documented that in Nicaragua sexual torture was used as a method of repression and rape as a crime against humanity?

Participant: Was it not possible for the International Criminal Court to intervene in Nicaragua?

Vilma Nuñez de Escorcía: Access to the International Criminal Court is an issue that we consider a little distant, because Nicaragua is one of the few countries in Latin America that has not even signed the Rome Statute. Furthermore, the very limitations that the Statute has where it does not judge retroactively, but is forward-looking, so we are thinking of finding how to access international justice through other mechanisms. At this moment, there is no possibility, although we have an electoral process in sight, I believe that the dictatorship is doing everything necessary to prevent an electoral victory, guaranteed by a transparent electoral process.



[continuation] I don't see, in the short term, any substantive legal transformation that can do justice, or even that a democratic government now arrives and ratifies the Rome Statute. Even if the Statute is ratified by the next democratic government, it cannot act retroactively. Everything Violeta shared with them about sexual harassment is being documented. The Court of Conscience or Opinion, as it is technically called after the Nuremberg Trial in the category of international courts, has adequately documented more than 21 rape cases. And the documentation work carried out at CENIDH, in the company of the International Federation for Human Rights, is trying to document a series of incidents with these characteristics. It is a preparation for the future, because the only way to get to the International Criminal Court is to repeat what the Security Council did two years ago. At the request of the United States, he asked the International Criminal Court to pronounce on the case of Nicaragua, but there we found the veto of Russia and China. That's the international problem.

Violeta Delgado Sarmiento: Obviously, we share information about what is happening in Nicaragua, because we have left the public agenda and no one keeps remembering what is happening here. Through María Julia and those who may be our contacts at the Women's Forum for Peace, we will share campaigns to demand the release of political prisoners. We would also like, as far as possible, for those who can, to support us in international forums.





II - Interviews

1. Rosicleide Vilhalva - KAIOWÁ

“Ethnic Intersectionality”

ROSICLEIDE VILHALVA - KAIOWÁ ETHNICITY

She is a counselor for the Kaiowá and Guarani youth movement of the organization Retomada Aty Jovem (RAJ) and volunteer of the organization Kuñangue Aty Guasu Great Assembly of Kaiowá and Guarani Women, and academic of social science by UEMS - State University of Mato Grosso do Sul.





The arduous collective struggle for territory and against indigenous genocide

Could you start by reporting the struggles of the indigenous people in the present days in Brazil, with a government of the extreme right and which has only retreated in terms of human rights, especially of indigenous peoples?

The struggle of indigenous peoples has been very arduous in the context of this government, which has backtracked on our rights, which had already been guaranteed in the 1988 Constitution. In this sense, I want to highlight the issues related to our territories, which is the genocidal thesis of the time frame that has been ruled by the Supreme Court and recently by PL 490 [Bill of law], that was approved by the parliamentarians of that fascist government, which only brings indigenous blood before its government.

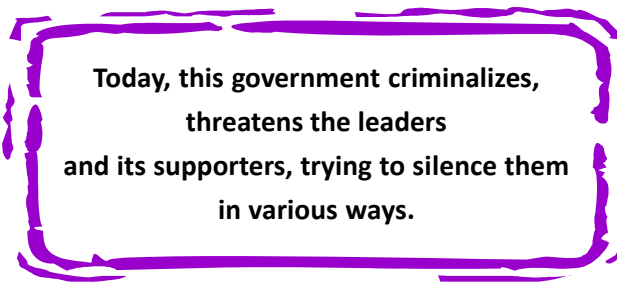
Thinking about the serious issue of the Covid-19 pandemic, you could analyze how the indigenous population is affected, in a country that is second in the highest number of deaths and infected people? Would you have data statistics?

We, as a people, in the face of this constant threat and of total abandonment during the pandemic, were forced to put our bodies in front of this threat of Covid19 disease to defend our rights. Bolsonaro government is trying to overthrow by creating and approving numerous Bills of Law that affect indigenous peoples and their territory. Today, this government criminalizes, threatens the leaders and their supporters, trying to silence them in various ways. In fact, he uses his power to go against the population, attacking and promoting racism, sexism, LGBTphobia and

hatred against people and religions.

How the struggle of indigenous women has been happening, with so many impediments and the lack of perspective?

Our struggles are for the participation and realization of our rights, and to occupy the spaces that have been denied to us for a long time. Also to strengthen collective struggles, denounce human rights violations practiced by the government at the national and international levels.



Today, this government criminalizes, threatens the leaders and its supporters, trying to silence them in various ways.

We understand that this search for justice and the guarantee of our existence is extremely difficult, but, even so, the struggles have been created to unify the people and the Brazilian population, who are aiming to be silenced. In this search for existence and for the freedom to choose gender, there is also our struggle in terms of the collective, so that the choice of gender or sex is respected. We repudiate and denounce the Bolsonaro government for its racist and homophobic practice that has been incited by him, generating the practice of violence against the LGBTQIA+ population and women. During his government, I believe that the practices of gender violence increased by more than 50%, mainly against women, indigenous people, black people and the LGBTQIA+ population.

In a way, before the Covid-19 epidemic, there were already other diseases, such as malaria, dengue, STD, among others that had been causing indigenous deaths. With the Covid-19 epidemic, what was already bad got worse. Indigenous populations were isolated and forgotten, without food and without medical care, they were at the mercy of death

I want to mention the region I find myself in, which is the state of Mato Grosso do Sul, in Central Brazil, where the Kaiowá and Guaraní ethnic groups live. These people were infected and there was a lot of death. This could be avoided if this government really sought a solution for all and immediately.

Living in this environment of search for existence and for the space of speech, being a woman is already difficult... For the indigenous woman, it is even more difficult to be a woman and a defender of her community and her people, facing this sexist, homophobic and alienated government. As indigenous women, we face a daily struggle and many attacks on our bodies by Covid, as well as violence in various forms and in different spaces. At all times they try to silence us, but we already understand that we have to seek the collectivity, as this is the only way to defend ourselves.

Attacks do not intimidate us, on the contrary, they make us more united and stronger.

For you, what does it mean to fight for Peace on a daily basis?

In our struggle, we are not alone, as we have the spirit

and courage of our ancestors, who were in resistance before us. Today, we are only continuing this search in order to exist in the contemporary world of mismanagement and retaliation against our Territory and our body, our culture and our way of being.

Our fight for Peace has been more and more precise, so that we are able to live. We haven't had Peace for a long time, but we always seek this good living, in harmony all the time and with everyone. I believe that our fight will continue to get stronger and stronger, right down to the last indigenous. Aguyjevete!

For the indigenous, it is even more difficult to be a woman and a defender of her community and of her people, facing this sexist, homophobic and alienated government.



II - Interviews

2. Nilza Iraci

“Racial Intersectionality”

NILZA IRACI is a social communicator, executive director of the Geledés Institute of the Black Woman. Black, feminist, she was present in the main anti-racist feminist struggles in the last thirty years. She coordinates the Project Enquanto Viver Luto (While I Live, I'll Fight), which brings together women in situations of economic and social vulnerability. She was one of the Brazilian nominees for the Nobel Peace Prize 2005.





In search of a project for a nation based on *well living*

In your opinion, why is the Latin American and Caribbean region commonly symbolized by an indigenous figure? What is the size of the black population in the region? Are there different advances in the struggles of these populations?

Latin America region was characterized, for a long time, by colonialism/ slavery. In Brazil it was no different, and the indigenous people, initially, and the blacks, later, were enslaved and reified, being excluded from access to the wealth produced in the country, a situation that remains until today in the 21st century.

Indigenous peoples experience a cruel reality, often involved in armed conflicts; their people have been massacred by miners and deforesters, and their lands and cultures are threatened, with the acquiescence of the State.

In the region of Latin America and the Caribbean, the visibility of indigenous peoples is greater, while an Afro-descendant population is struggling against erasure in order to be visible and have their rights recognized. In Brazil, thanks to the intervention of whites,

the indigenous people were decimated and, according to the 2010 Census, they represent only 0.4% of the Brazilian population, and they fight for the right to land, to its culture and resist the invasion and violence of land grabbers.

The black population represents 56.10% of the total of the Brazilian population, according to the National Continuous Residence Sample Survey (PNAD), released by the Brazilian Institute of Geography and Statistics (IBGE), based on 2019 data, and ranks among the lowest social data, mostly living below the poverty line and extremely

vulnerable due to institutional racism.

Thus, black and indigenous populations in Brazil suffer ethnic-racial prejudice and are prevented from accessing goods and services, such as health, education, security and employment, living at the

base of the social pyramid, as revealed by the IPEA and IBGE, government agencies responsible for assessing the socioeconomic situation of Brazilians. The struggles of blacks and indigenous people do not always take place

In the region of Latin America and the Caribbean, the visibility of indigenous peoples is greater, while the Afro-descendant population is struggling against erasure, in order to be visible and have their rights recognized

together, but in Brazil it has been very intense the Afro-indigenous struggle, particularly among quilombolas (remaining population from quilombos) that have organized themselves.

What is the dimension of racial intersectionality in the issue of gender violence? Could you analyze and quote statistics?

Violence against women, which we call the “shadow pandemic”, is on the agenda as one of the most serious violations of women’s rights, and it has increased dramatically in private spaces. Domestic violence and the care crisis in Brazil, particularly during the pandemic, gained prominence and worsened.

In the country, black women are 55.6 million of the total Brazilian population. Heteronormative patriarchal racism has been a way of defining racism at work in Brazil and its modes of action, differentiated from sexism and LGBTQI+ phobias. The concept allows us to draw attention to the different processes that act in the production of subordination of individuals and groups, throwing light on the phenomenon called Intersectionality.

In this process, it provokes a system of subordination, violence and inferiorization of black people, acquires tools that specifically affect all those who are situated in female positions, within the spectrum of gender identities

Considering only the data available completely, the numbers show that about 75% of women murdered in the first half of this year in Brazil are black. The survey is part of the Violence Monitor, a partnership between the G1 and the USP Violence Study Center and the Brazilian Public Security Forum, and was based on official data from 26 states and the Federal District.

Also according to survey data, more than a third of the country’s states do not disclose the race of women victims of violence. And, even among those who do disclose, the data are flawed, since, in large part of it, the field appears as “uninformed”, and even with flaws, the available data on race show that lethal violence does not affect all women in the same way.

When we analyze the profile of victims, it is possible to notice that these forms of violence do not affect all women in the same way. Racial inequality is also present in these cases. Considering the states where it was possible to obtain information on the color/race of the victims, the Violence Monitor pointed out that in the case of homicides, 73% of the dead women were black, while white women were 26% of the victims. The increase in the multiplicity of household tasks, with the women assuming greater responsibility for educational tasks, has negatively affected the possibilities of women in paid work, leisure, studies and mental health.

Considering only the data made available completely, the numbers show that about 75% of women murdered in the first semester/ 2021, in Brazil, are black.

Thinking about the serious issue of the Covid-19 pandemic, could you analyze how the black population is the most affected?

Brazil is currently facing its worst sanitary, ethical, social, political and environmental crisis of all times, opening up class, race and gender inequalities across the country. The impacts of the pandemic are not the same for everyone. Black and poor women, informal workers or domestic workers, have their condition aggravated, as they live in precarious housing, in slums and communities, without water and sewage, and without access to free public health.

Women, especially the poorest, heads of families with children, were affected in several ways: loss of income, lack of day care centers and schools, impossibility of adopting measures of social distancing and the increase in domestic violence are some of the factors that most have had an impact on women's lives, literally.

The increase in the multiplicity of domestic tasks, with women assuming greater responsibility for educational tasks, has negatively affected the possibilities of women in paid work, leisure, studies and mental health.

The pandemic also revealed what statistical data have been pointing out in the last decade: institutional racism and the absence of public policies, which results in the black population being the one that dies the most for Covid. For

every ten whites who die victims of Covid-19 in Brazil, 14 blacks and browns die, which together represent black Brazilians, who face different types of discrimination, such as women from the LGBTIQA+ community, among others, exposing some of the pre-existing inequalities. Considered the epicenter of the pandemic, the capital of São Paulo is the city with the highest number of deaths by Covid-19 in Latin America. With a record of 95,500 deaths and 2.88 million cases of COVID-19, the impact of the disease is disproportionate on racial and ethnic minorities. Thus, in São Paulo, for example, the black population is 37.5% more likely to die than the white population, and this is because this population lives in the suburbs, where the lethality of the virus is higher, and because of the prevalence in the

black community of major comorbidities such as hypertension and diabetes. According to the UN High Commissioner for Human Rights, Michelle Bachelet, in the State of São Paulo, black people are 62% more likely to die from Covid19 than white people.

Brazil is currently facing its worst health, ethical, social, political and environmental crisis of all times, opening up the inequalities of class, race and gender across the country.

<https://www.cnnbrasil.com.br/saude/2020/06/05/negros-morrem40-mais-que-brancos-por-coronavirus-no-brasil>

The irresponsible policy of the President of the Republic [Bolsonaro] and his denial, misogynist and racist actions have increased the suffering of the population, by saying that the economy is more important than people's lives,

authorizing employers to demand that a huge contingent of the population keep working under the risk of contagion.

Structural racism and the inequalities imposed on women – especially black women – have the impacts of this harsh reality thrown at them.

In addition to being on the streets, struggling to support the family, they face the work of the house and the care of children, the elderly, incarcerated relatives and the sick nearby. These women also lose their children and grandchildren and partners to the brutality of the police, based on a misguided public security policy.

What does it mean to be a black woman in a country ruled by a representative of the far right?

We live in a moment in which the human rights agenda is under attack by conservative sectors, which put at risk the still incipient achievements, which require implementation and political commitment by government officials from different public spheres.

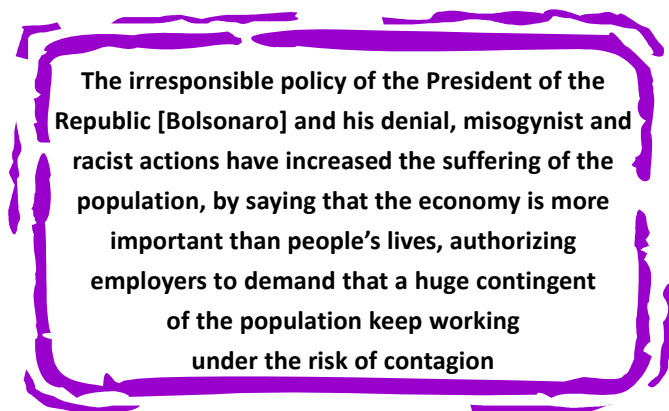
We are also living in a moment of explicitness of racism and sexism, with accusations of feminicide, aggressions made possible by hate speeches. And black women, transsexuals and young black people continue to be victims

of necropolitics, producing in the people involved and their families diseases such as depression, high blood pressure, and cancer, caused by the stresses they are subjected to on a daily basis. Structural racism and the inequalities imposed on women – especially black women – have placed the impacts of this reality on them, with serious damage to their physical and emotional health.

It has also increased the suffering of the population, saying that the economy is more important than people's lives, authorizing employers to demand that a huge contingent of the population continue working under the risk of contagion. The challenge for most women, especially black women, is to live (more than survive) with so many death forces, thanks to the ineffectiveness and inconsistency of the State.

How has the struggle of black women been taking place with so many impediments and lack of perspective?

Since the beginning of this crisis, provoked by misogynistic misgovernance, and made possible by the pandemic, women in vulnerable situations have shown great organizational capacity and solidarity. They have reinvented strategies to deal with the countless adversities that present themselves in their hard daily lives.



They are women learning to take care of themselves in order to strengthen each other and continue taking care of those who depend on them. This generosity and organizational skills may be the most important lessons that the pandemic has brought us.

Women inventing forms of daily survival that range from exchanging their products to moving huge networks of basic food basket donations, making masks and seeking connections to expand their care limits. This generosity and organizational capacity may be the most important lessons that the pandemic has brought us. And this has been enhanced through help and mutual support.

What does it mean to you to fight for peace on a daily basis?

Brazilian black women have been living in the country an undeclared war, with all their rights being violated, but despite all the ills, they have been constantly fighting for their community. They have gone beyond so-called denunciation!

In addition to denouncing the situation perpetrated by racism, sexism and LGBTphobias, black Brazilian women offered society the challenging proposal of a new model of civilization. What best defines the black women's movement today is the plurality of voices represented. And it fits all black women: cisgender and trans; straights, lesbians and bisexuals; the organized and the autonomous; the young and the adults, the religious

and the atheists, the countryside and the city. In this spirit, black women built, in 2015, the March of Brazilian Black Women, bringing together in the country's capital approximately 50,000 women, under the banner of good living

By approaching and giving new meaning to the theme of *Well Living* (a concept created by the highland people of the Andes), the March offered society a new project for a nation, and the possibility of another possible world. It is this construction that defines the effectiveness and the legacy to be left by and for women, whether in relation to the organizational process or agenda demands

Despite the advance of the struggles and the movement of black women being considered the most powerful in the

last decade, we know that we are far from the achievements we claim.

And we also know that to go even further, we must continue to believe in utopia, in affection, without boasting, but with the certainty that our struggle is the

engine that generates changes for an effective *Well Living*.

The consolidation of a democratic and republican state demands that black women be recognized as subjects of law and the constitutional provisions fully applied. Ensuring the right to life, human dignity of the black population in general, and of transgender and cisgender black women, in particular, presupposes concrete confrontation with

**They are women learning how to
take care of themselves to strengthen
each other and
keep taking care of
who depends on them.**

institutional racism, sexism and compulsory cisheterosexuality, that prevent our lives from being treated with the same dignity and respect than others, free from all forms of discrimination.

In this sense, for us, the concept of Peace must be expanded to include all forms of human rights. There will be no Peace or democracy until racism, sexism and any form of discrimination and prejudice are abolished.

Would you like to add other opinions?

By using the insignia “our steps come from far”, we speak of a long journey of black women who made their lives an

example of struggle and resistance, who paved the way for the contemporary black women’s movement to be considered the one that grew the most in the last decade. Brazil returned to the Map of Hunger, the freezing of the

social budget has paralyzed investments in public policies, since the edition of Constitutional Amendment 95/2016, and black women and youth continue to be over-represented in the social exclusion and violence indexes.

We are still the main victims of violence and feminicide, unemployment, structural racism, poverty, which place us in a situation of extreme vulnerability.

**And we also know that to go even further,
we must continue to believe in utopia,
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*Well Living.***





II - Interviews

3. Symmy Larrat

“Trans Intersectionality”

SYMMY TARRAT is a trans woman from Pará.

She faced attempts at a “gay cure”, family conflict, gained higher education, but even with a degree, she went to street corners in Belém to prostitute herself. On the street, she strengthened her commitment to the militancy. She is the current coordinator of the

Network for Combating Violence against LGBT in Bahia and president of the Brazilian Association of Lesbians, Gays, Bisexuals, Transvestites, Transsexuals and Intersex (ABGLT), the largest in the Latin American continent. She was the first transsexual to occupy the position of general coordinator for the Promotion of LGBT Rights, of the Secretariat for Human Rights of the Presidency of the Republic, during the government of Dilma Rousseff, and coordinated the program “Transcidadania”, during Haddad administration, in São Paulo city.





Trans survival in the country that kills this population the most

In your opinion, what is the size of the transgender population in the Latin American and Caribbean region? Are there different advances in the struggles of these populations?

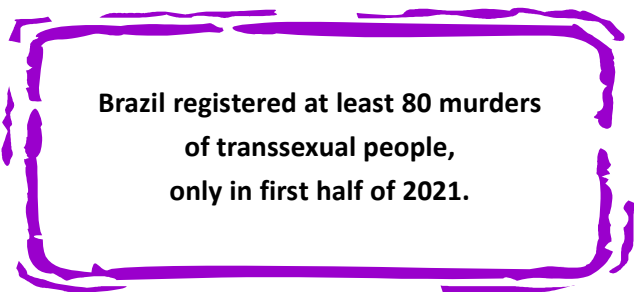
I am not a great researcher about this region and the international field, but, from what I follow, I realize that there are some facts that unifies us, such as the narrative of gender ideology, a term chosen to promote the attack on gender agendas, centered on transgender experiences, or better, in the attack on conquests and in the pursuit of these. Another factor is that there is a distance when it comes to achievements. Countries like Argentina and Uruguay have made important advances.

Brazil has guaranteed some achievements, via Judiciary, but with great difficulty in its practical application. Countries like Venezuela and those in Central America present even more difficulties.

What is the dimension of trans intersectionality in the issue of gender violence? Could you analyze and quote statistics?

Brazil recorded at least 80 murders of transgender people, in the first half of 2021 alone. Data from the National Association of Transvestites and Transsexuals (Antra) revealed that this year there have already been nine suicides, 33 attempted of murder and 27 human rights violations, in that same period. Antra also points out that, in 2020, the entity found a record number of murders of transvestites and trans women, with 175 cases.

National networks also monitor political violence against trans-elected people. The 30 Brazilian mandates point to accusations of death threats and aggressions. Violence against gender policy and against the group of women has focused on transgender women, as the cruelest form of expression of their conservative action.



Brazil registered at least 80 murders of transsexual people, only in first half of 2021.

Thinking about the serious issue of the Covid-19 pandemic, could you analyze how the transgender population is affected in a country that ranks second in the highest number of deaths and infected people? Would you have statistical data?

The reality already poses challenges to the LGBTQIA+ population, but the Covid-19 pandemic has further deepened these inequalities and injustices. The need for social isolation brought difficulties in the economic sense, but also in the emotional one.

There are no formal jobs, or there are jobs in sectors that have been greatly affected by the pandemic, such as services and events, and sometimes having to return to spaces where there are threats, such as the family environment.

According to a UN report presented in November 2020, isolation has reduced contacts with support networks, with whom LGBT+ people can maintain positive social relationships.

What does it mean to be a trans woman in a country ruled by a representative of the far right?

It means having to fight to stay alive, in a country where the pursuit of these existences is the narrative of government that encourages hatred, that openly stands

contrary, as in the case of voting on the criminalization of homotransphobia in the STF [Supreme Federal Court], in which the AGU [Attorney General's Office] defended against

the lawsuit and when the same government directed the embassies to treat gender as biological sex.

How has trans people struggled with so many impediments and lack of perspective?

As a strategy, judicialization has been the most effective way, in addition to denouncements to international organizations, and the organization of many resistances and street occupations.

For you, what does it mean to fight for Peace on daily basis?.

It means insistently dialoguing so that people understand that there is nothing wrong, neither sin nor disease, in being who we are. What is most serious, are all the impacts that prejudice and stigma cause throughout our history.

Fighting for peace means dialoguing insistently, so that people understand that there is nothing wrong, neither sin nor disease, in being who we are.



This publication broadly systematizes the valuable online seminars that were held on April 10, 17 and 24, 2021, aimed at Latin America and the Caribbean, addressing the general theme of Gender Based Violence and its Intersectionalities, with specific focuses on each day, under the responsibility of renowned experts in indigenous intersectionality, racial intersectionality, trans intersectionality, feminicide and the specificity of institutional violence in Central America.

The wealth of presentations and discussions deserves this publication, which can become an instrument of multiplication for different leaders. It was promoted and sponsored by PWAG - PeaceWomen Across the Globe, based in Switzerland. The events were organized by Carla Weymann [PWAG - Switzerland], Vera Vieira [Brazil] and Maria Julia Moreyra [Argentina].



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www.1000peacewomen.org [Switzerland]

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