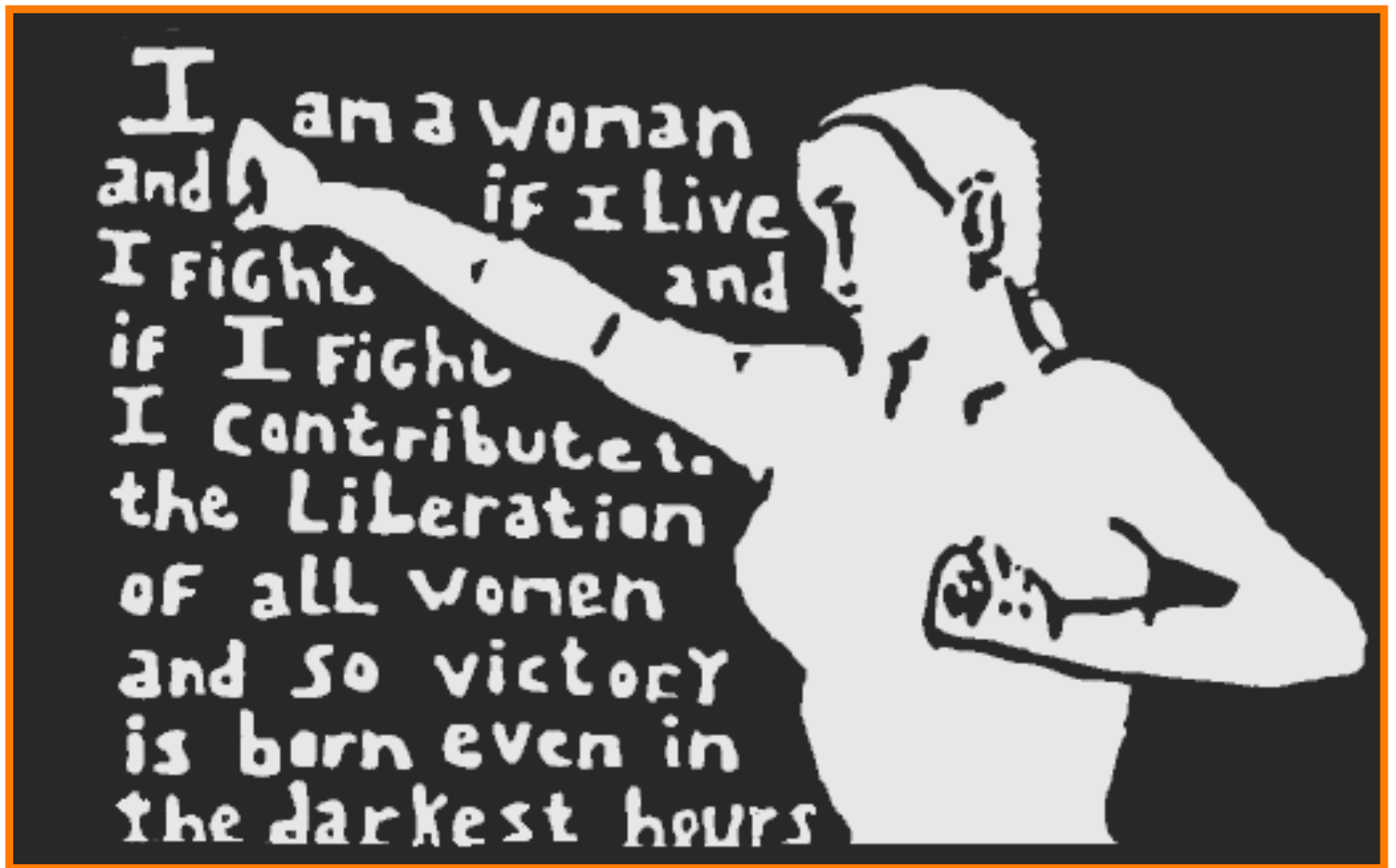


FEM.POWERMENT.NOW!

Together for Gender Equality



IUSY NEWSLETTER
8th of March, International Women's Day 2009

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INTRODUCTION.

by Jacinda Ardern, IUSY President

I am pleased to introduce IUSY's newsletter, dedicated to International Women's Day. Activists the world over will use this day to celebrate just how far we have come in our quest for equality. But we have a long way to go.

My time in IUSY has highlighted just how much our struggle for gender equality varies. For some, the major focus is now on issues like pay equity, for others the struggle is still based around basic rights like education and reproductive health. But no matter where we reside, the message remains the same. Gender equality is a global goal. Even if it is achieved in one country, the struggle will never be over until it has been achieved globally. In the words of Charles Darrow, "you can only be free, if I am free."

I wish everyone the very best as we celebrate, commemorate, and commit ourselves to the ongoing struggle for gender equality on International Women's Day.

INTRODUCTION.

by Kati Hellwagner, IUSY Feminist Working Group Coordinator

Fem.Powerment now!

We are pleased to present a special IUSY newsletter edition dedicated to the 8th of March, the International Women's Day to you.

Being an international socialist youth organisation, IUSY is strongly committed to feminism and to the aim of gender equality. IUSY is strongly convinced that without gender equality we will not have social justice for all. In this struggle we must fight together against all kinds of gender based discrimination.



„There is no women's liberation without socialism and no socialism without women's liberation!“ (Alexandra Kollontai)

The Feminist Working Group inside IUSY is open to women of our member organisations from all over the world! FWG meetings take place at almost every IUSY activity, on the worldwide as well as on the regional level. It is a space for comrades to meet, discuss, plan, develop, exchange, strategize, laugh,...

Together we organize workshops, discussions, seminars, trainings and campaigns – by working together we make our movement stronger. And the more we are, the more we can do and change. So women of the world – unite!

You can get in contact with us via email fwg@iusy.net, phone: +43-1-523-12-67 or have a look at our homepage: www.iusy.info. Don't forget to check out the next FWG meeting in your region! And of course each and every is warmly invited to attend the most impressive international youth camp: The IUSY Festival, which will take place in Hungary in summer 2009. We are looking forward to see you in the Feminist Tent, having great political discussions, meeting a lot of new people from all over the world and spend an unforgettable left-wing-week together!

Together for gender equality – on the 8th of March and every other day of the year!



THE HISTORY OF INTERNATIONAL WOMEN'S DAY.

An international day of female struggle

By Kati Hellwagner, IUSY Feminist Working Group Coordinator, Austria

The 8th of March is an international day of action for women's rights. Actions, demonstrations and other activities take place in many countries of the world to draw attention to feminist demands. Today this day unifies lots of feminists from different sides, but the idea itself roots in the socialist women's movement.

The roots of the International Women's Day

There are various myths and explanations about the origin of this date. The most known story says that socialists from New York celebrated this day for the first time in 1907 to commemorate female textile workers, who got brutally broken down because they went on the street 1857 to protest against the inhuman working conditions.

It was then in the year 1910 that Clara Zetkin managed to assert at the II. Women's Conference of the Socialist International in Copenhagen. She demanded an international day of action, which was primarily thought to fight for women's right to vote, but secondly for the struggle for a socialist society as well.

Why the 8th of March?

The final decision on the 8th of March as international women's day of action is closely connected to the Russian Revolution 1917. Female textile workers in St. Petersburg started a huge strike against the misery of war and demanded "Bread and Peace". Many workers solidarized with the demonstrators. That was the beginning of the Russian "February Revolution" – and according to the Gregorian Calendar, this day was the 8th of March.

1921, the delegates of the II International Communist Conference decided – again due to the initiative of Clara Zetkin – to keep the 8th of March as unitary day of action.



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Henceforth, the International Women's Day got celebrated in many countries on the 8th of March. In the Twenties it gained in significance and in the Thirties it developed into a reservoir of antifascist resistance and action in Europe – due to the fascist threat. After the fascists came into power, the International Women's Day was forbidden, socialists got persecuted and murdered. In 1932 the 8th of March was replaced with the Mother's Day.

After the Second World War, the Women's Day got celebrated again in "Real-Socialist" Countries from 1946 onwards. It was only in the 70's that this day regained recognition through the "New Women's Movement", where the 8th of March was an important platform to tackle issues like violence against women, the right to abortion, lacking rights of female migrants and the discrimination of lesbian forms of living. But also the demands, which were raised by the socialist women 100 years ago haven't lost their up-to-dateness!

The controversy between a feminist and a feminist-socialist women's struggle can be watched throughout the history of the women's movement and the history of the International Women's Day. Already in the year 1911, Clara Zetkin stated: "We have to take care that the Women's Day is not only a brilliant demonstration for the political equality of female sex, but furthermore a sign of rebellion against capitalism, a passionate challenge to all reactionary measures..."

Therefore: Let's use this day to set an international sign, let's take a step further together to smash sexism, smash patriarchy, smash capitalism!



GENDER AND POVERTY.

A look from the American continent

By Viviana Piñeiro, IUSY Vice President, Uruguay

In recent decades the term feminization of poverty has been on many mouths. The uses and definitions have been mixed, but the idea behind the concept of feminization of poverty is that there is a gender gap in the evolution of poverty over time that is detrimental to women. This concept has been reflected in numerous UN declarations and international commitments in the Beijing Platform for Action (1995) which states that the number of women living in poverty was increasing in a disproportionate manner with regard to men, especially in developing countries.

A recent study by the International Poverty Center on poverty among women in Latin America says that there are no significant differences between the incidence, intensity and severity of poverty among men and women if they do not take into account the inequalities within the household. However, when these inequalities to which we referred before are taken into account women seem over-represented among the poor and without taking into account that we are underestimating the true level of poverty among women.

In any case, if women are poorer than men because they are often denied equal rights and opportunities, and it also saddled with unpaid work. Latin American women continue to expand their economic participation and presence in the labor force. But, as numerous research shows, women in our region have access to more precarious jobs than men, they are more vulnerable in terms of security, social security and receive a lower salary than men to develop the same work. Labor market segmentation between Latin American occupations of men and women is still evident, women and men can work in the same locations but different tasks.

Rather than argue about who is poor, we should focus on what measures are most effective in overcoming the poverty of women and men. The gender perspective is often missing from today's antipoverty policy, though many have introduced measures to overcome the poverty of women. But what kind of measures? In general, these initiatives have had a strong health care, have identified women primarily as mothers and as "intermediary" to

spread the benefits to families, adding to the workload of women include measures to ease the tasks of family care or domestic and reinforcing stereotypes and gender roles in communities, or proposing to women income generating activities unrelated market and unsustainable.



For these and other reasons, such policies or programs have been strongly questioned.

But to talk about "gender mainstreaming" in antipoverty policy, they also take into account the differing needs and living conditions in poverty its target population, you have to go to reverse the causes of inequality that make women poorer than men.



Besides the importance of disaggregated information and analysis of poverty from a gender perspective, taking into account all dimensions of poverty (economic, social, cultural, political, etc), it into policies and programs to eradicate poverty, we would like to highlight three key issues that seem to have a more complete picture of poverty and other phenomena associated with it.

First, the importance of recognizing, beyond speech, the contribution to unpaid work women do mainly to developing countries, to measure and make visible. Secondly, to show through research, and act accordingly through policies and programs, "abuse" is done on time and well-

being of women by promoting social, and cultural policies to reverse the current division of tasks and one of the most pressing problems in our region: irresponsible fatherhood. Thirdly, the importance of addressing the gender perspective two key phenomena to understand the Latin America and the Caribbean: migration and social violence. While it is arguable that they are a direct consequence of the unilateral and poverty, can not be denied that there is a relationship between them. Gender approach is an essential tool for understanding the phenomenon of social violence in Latin America and to point out that the relevance of gender violence in this problem.

For its part, the migration has different faces and differentiated impacts both for people who migrate to those who remain have to be analyzed from a gender perspective. Clearly the impact of gender in migration and that migration affects gender relations, but to what extent migration transformed gender relations and deepens inequalities, or reduced? In countries with progressive governments, we are currently carrying out various efforts in the region to incorporate this look at gender issues.

References and Resources in "America Latina Genera. Gestion del conocimiento para la equidad de género" UNDP - www.americalatinagenera.org

8 DE MARZO.

dia internacional de la mujer

By De Pavel Mendelez Cruz, IUSY Vice President, Mexico

Destacadas mujeres, amigas, profesionistas, amas de casa, madres, esposas, estudiantes, profesionistas, en una palabra: heroínas de nuestro pueblo:

Hoy 8 de marzo conmemoramos el día internacional de la mujer, que evoca cada año los esfuerzos que las mujeres y hombres hemos realizado por alcanzar la igualdad, la justicia, la paz y el desarrollo en nuestros pueblos.

El día Internacional de la Mujer fue propuesto por la alemana Clara Zetkin en 1910, quien fue integrante del Sindicato Internacional de Obreras de la Confección, durante el Congreso Internacional de Mujeres Socialistas en Copenhague, Dinamarca. Este día recuerda uno de los movimientos mas nobles que emprendieron las mujeres; uno de ellos es el de un grupo de costureras de Nueva York, que en el año de 1857 apoyadas por su sindicato, decidieron tenazmente ocupar la fábrica textil en donde laboraban, para exigir igualdad de salarios y una jornada de trabajo de 10 horas; lamentablemente este movimiento terminó con un incendio en el que murieron 146 costureras y otras más resultaron heridas.

Por todas las luchas como cuando las mujeres rusas salieron a las calles para exigir paz en la segunda guerra mundial y por muchas luchas mas, en 1977 la Asamblea General de las Naciones Unidas, declaró como oficial el día 8 de marzo, el día internacional de las mujeres. No queremos dejar pasar este fecha sin darle nuestro reconocimiento y admiración, a todas aquellas mujeres en todo el mundo, de México, de Tabasco y de Nacajuca; que día a día con su participación en casa, el trabajo, con su familia y en la sociedad, nos demuestran que tienen la fuerza, decisión y carácter para formar parte de un mundo mejor e igualitario para todos.

Como dice la Declaración de Beijing en torno a las mujeres: "la potenciación del papel de la mujer y la plena participación de la mujer en condiciones de igualdad en todas las esferas de la sociedad, incluidos la participación en los procesos de adopción de decisiones y el acceso al poder, son fundamentales para el logro de la igualdad, el desarrollo y la paz". El Día Internacional de la Mujer, debe hacernos reflexionar sobre las mujeres comunes pero valiosas, de las mujeres de lucha pero emprendedoras, de las mujeres profesionistas pero que aprenden de las que la vida les han enseñado mucho mas como las que no han tenido la



oportunidad de pisar un salón de clases. Este día se refiere a las mujeres del diario como artífices de la historia y hunde sus raíces en la lucha plurisecular de la mujer por participar en la sociedad en pie de igualdad con el hombre. En la antigua Grecia, Lisístrata empezó una huelga sexual contra los hombres para poner fin a la guerra; en la Revolución Francesa, las mujeres de París que pedían "libertad, igualdad y fraternidad" marcharon hacia Versalles para exigir el sufragio femenino.

Este no debe ser solo un día de fiesta, como el 10 mayo o 14 de febrero, no debemos apostar por ser una fecha comercial, es tiempo de que también los hombres analicemos hombro a hombro con todas ustedes para reflexionar a cerca de las luchas pendientes por la igualdad de las féminas. La construcción de una ciudadanía femenina es algo que debe evocarnos reflexión en nuestro actuar con nuestras autoridades y que mejor si fuesen mujeres que tomen decisiones, no a la concesión graciosa de los hombres, sino por las ilimitadas oportunidades que tiene que haber para todas, por que ellas como dice una gran mujer amiga nuestra: son la mitad del mundo y la madre de la otra mitad. Tomar conciencia de que su papel no es subyugación, subordinación o suplantación de sus libertades y garantías individuales es lo que hoy venimos a rememorar aquí. La Igualdad de oportunidades debe de ser un dicho hueco en los discursos de los malos políticos que no hacen otra cosa mas que utilizar el recursos valioso que representan ustedes; reconozcámonos a partir de las diferencias, pero en el reconocimiento intrínseco de los valores y afectividad que representan y que nos complementa.



Nunca mas hay que limitarlas, excluirlas de los derechos, civiles y de igualdad en el ámbito político, que deben de hacerse valer por meritos que muchas tienen y que otros ni siquiera pueden lograr, ya quisiera el espurio de Calderón contar con mujeres valiosas como ustedes, por que estoy seguro que ustedes harían mucho mejor papel que el usurpador, por el simple hecho de ser únicas.

No olvidemos que en este país hay 53 millones de mexicanas que representan sin lugar a dudas el 53% de nuestra nación y en Tabasco del millón 989 mil 969 tabasqueños, existen orgullosamente 1 millón 012 mil 184 hermosas, lindas y únicas bellezas tabasqueñas. Ustedes como mujeres de lucha y de ejemplo tienen según el último conteo poblacional la jefatura de 3 de cada 10 hogares de este país y las que participan en quehaceres domésticos de su propio hogar representan 96.3 por ciento; en tanto que los hombres lo hacen solo en 58.6 por ciento.



Reflexionemos: en el país, 78 de cada 100 hombres y 41 de cada 100 mujeres participan en actividades económicas. En general, las mujeres alguna vez unidas (divorciadas, separadas y viudas) presentan niveles más altos de violencia que los reportados por casadas o unidas y solteras, en los cuatro tipos de violencia, 55.4 por ciento violencia emocional, 44.5 por ciento violencia económica, 39.1 por ciento violencia física y 22.8 por ciento violencia sexual. En el 2005 el Censo de Población del registró 3 millones 52 mil mujeres que hablan lengua indígena, esto es, por cada cien mujeres de cinco años y más en el país, 7 hablan lengua indígena. Nosotros en la Cámara de Diputados hemos coincidido en luchar desde el Grupo Parlamentario del PRD:

Impulsar la reforma del Estado con perspectiva de género, en especial con relación a los derechos económicos, sociales, culturales, políticos y colectivos, medios masivos de comunicación, empleo, seguridad pública y toma de decisiones, así como en cargos de decisión. Las leyes federales se pondrán en consonancia con los derechos legales de las mujeres y las acciones tendientes a la equidad entre los géneros.

Será obligatorio que:

En los puestos de mando de las dependencias públicas y en las instancias de representación popular ningún género pueda encontrarse en mayoría. Serán declarados fuera de la ley los requisitos de trabajo o actividad de cualquier tipo tendientes a discriminar a las mujeres o a impedir o desalentar la maternidad.

b. Se penalizarán todas las formas de discriminación de la mujer y se perseguirá todo abuso, incluyendo el hostigamiento sexual; se impulsará la prevención de la violencia intrafamiliar y el incesto, bajo la protección de las víctimas. Nos falta mucho por hacer, pero es nuestro trabajo no olvidar el trabajo, la historia y la lucha que representan ustedes y los logros que hay conquistado. Es por eso que Tabasco y en especial Nacajuca merece más de sus representantes populares, merece que las tratemos dignamente como solo ustedes se merecen. Es mi convicción como nacajuquense concientizar a las mujeres de este noble municipio, para emprender una serie de acciones en beneficios de este sector.

Todas ustedes bien lo valen, es por ello que viendo a futuro en los tiempos venideros, ninguna de ustedes puede quedar excluida de las decisiones ni en el ámbito federal ni en el local, deben estar dignamente representadas, incluidas, deben ser parte de las decisiones y deben ser parte de los mandatos, pasaran de ser mandatadas a ser como lo que siempre han sido, las que realmente mandan. De todo corazón les digo: no perdamos el tiempo con los refritos de antaño, con formulas caducas y rancias, que lo único que han hecho es



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saquear, estancar y subyugar la esperanza de nuestro pueblo. Nacajuca las necesita, las convoca, las precisa, las requiere; ustedes que son el corazón y el centro de nuestras familias, sean las primeras en conducir con honestidad y dignidad a nuestro pueblo. Llegaran las falsas promesas, mentiras y el dinero que nada puede solucionar, no sean ustedes las que trafiquen con la esperanza de nuestro Nacajuca.

Sean ustedes mujeres libres, valerosas y decisivas, cuando el fantasma de la intimidación y la compra de los votos asome a sus puertas, emprendan que la dignidad no se vende con ninguna cantidad, por que nada material puede destruir nuestra esperanza. Pueden tomar lo que les pertenece, pues es al fin dinero del pueblo, pero mantengan firme la convicción de que lo que esta en fuego es el futuro de Nacajuca y de nuestros hijos y eso, mis estimas amigas, con eso no se juega.

Sean francas, honestas, cargadas de dignidad y esperanza, en ustedes esta el espíritu mas noble de la esencia de nuestro pueblo. En ustedes nos vemos reflejados por que de ahí venimos, son nuestra inspiración, nuestro cariño, nuestro complemento, nuestro aliento y animo.

Con todas ustedes somos la esperanza inalcanzable que este mundo y este pueblo necesita, son ustedes todo, sin ustedes, sin su sonrisa diaria, sin sus bendiciones, sin sus enseñanzas, sin su presencia, sin su lucha nada somos.



WOMEN'S PRISONS IN LATIN AMERICA

By Francisco Crespo, IUSY Vice- President, Ecuador

The situation of women's prisons in Latin America is dramatic. Not only because women prisoners suffer the stigma of breaking the role of submissive wives and mothers in the majority of the Latin American society , but also by the lack of suitable laws and policies to address issues such as the mothers or children of incarcerated women. This is in addition to other issues such as sexual violence and overcrowding result of the increase in the female prison population, usually for crimes related to drug micro-traffic.

The lack of criminal and criminological literature on women in Latin America is not only attributable to the rate of female criminality, which is lower than the male. Many investigations started from stereotypes about women that only cause distortion of reality. Therefore, it is necessary a crime policy with a gender perspective. This is why the needs of men in prison are primordial in relation to the needs of women; therefore, there are absence of an adequate prison architecture and lack of resources. This causes that women have fewer workshops and training, there are no adequate libraries and cultural, recreational and educational activities which they are entitled are restricted. Similarly, the statistics only partially take into account the sex variable. It ignores, in general, that women have gender roles and therefore, values and positions of power that affect them differently.

Despite all this, we must recognize that there is now a greater concern for women offenders, especially about their situation in prisons. This concern is largely due to the substantial increase of women involved in drug-related crimes. This has increased the number of women prisoners in Latin America and increased overcrowding and deteriorating prison conditions.

Women and Prison

The prison for women is discriminatory and oppressive. This is reflected in the unequal treatment and the great differences about confinement between women and men. The prison for women is doubly stigmatizing and painful if it is taking into account the role that Latin American society has assigned to them. A woman in prison is described as "bad" because she has violated her role as wife and mother, submissive, dependent and obedient one. Characteristics reflected in all prisons in Latin America are suspiciously similar:



hard schemes, long-term, high proportion of detainees not convicted, poor condition of facilities, lack of specialized medical treatments, little or no job skills and little education and recreational activities. These situations indicate that gender perspective is not being considered; to the contrary, it reinforces the image of women as a subordinate being, incapable of making decisions and without the possibility of facing the future. The purpose of prison systems is to return them to society as "real women" by using the traditional techniques of socialization. The work and the alleged vocational training at the prison are to learn sewing, ironing, cooking, cleaning and making small crafts. This reflects a total disregard for the job market that awaits them when they come out free, because few of these activities will enable them to survive on their own.

The status of women is defined then, for a social and cultural model that is characterized by dependency, lack of power, physical inferiority, submission and even sacrifice. In this context, one of the most traumatic for women deprived of their freedom is the loss of their children. The concern for them is present their entire life in prison and often becomes a real obsession.

The drug micro-traffic

The increase in women arrested for crimes related to drug micro-traffic is not coincidental. This is an activity that allows them to continue to play the roles of mother, wife, grandmother and housewife, for to do that is not required to travel outside of their home, allowing them to do the household chores and caring for children or grandchildren. Many times it is the woman who is charged with selling drugs supplied by men because this illegal activity allows them to support costs of feeding their families. Equally shocking is the situation of women carriers, called "mules", who carry drugs from one country to another. These women are not only on risk of being arrested, but also they have high chances of suffering deterioration in their health or even dying. If they are caught, they get an appalling and discriminatory treatment due to the brutal procedures used to force them to expel the drug.

Many of these women, who are arrested when they are away from their family and their country, have no expectations to get out of prison because of the long sentences they received. They do not an adequate legal and financial aid. They are often foreign and have no residence in the country they are; therefore, they are not entitled to extra benefits prisons.

Children and discrimination

One of the major concerns of incarcerated women is the presence (or absence) of their minor children. Some laws provide for the possibility that children remain with their mothers for a



period ranging. This situation makes the children to share the space and conditions of detention with the rest of women. Practically, there are no prisons that have enough space to build kindergartens for children.

The fact that the minor children live with their mothers often depends on the ability of the physical setting and the degree of overcrowding. When laws or regulations permit, nurseries are improvised in cubicles without special care. This situation, besides being a clear violation of human rights, implies a strong mechanism of social control of women, since they need to maintain a submissive behavior in order that prison authorities enable them to keep their children.

Moreover, those mothers who live with their children in prison have restricted access to employment and educational programs, as they must take care of their children. At the same time, separating women from their children is a form of torture because children certainly make life more bearable in prison. Anyway, this can mean a negative socialization for children who may be exposed to violence and an inadequate atmosphere.

However, the lack of options for these children hinders the solution of this problem. Many of these children live on the street increasing social problems. All this is exacerbated because the Latin American society is characterized by total or partial absence fathers when the issue of imprisoned mothers, especially within the poorest strata.

One clearly discriminatory aspect of the prison system for women is the visits for intimacy. Very few Latin American women's prisons have rights to rule these kinds of visits. In the few establishments where there are intimacy or familiar visits for women, these are subject to audits and demands that men inmates do not suffer, as the forced use of contraceptives or the obligation to be married or maintain a stable relationship with the visitor. Similarly, it should be noted the discrimination of lesbian women prisoners, who were denied the right to get visits from their intimate partners. The discrimination is clear when one considers that, far from what happens to women, in some prisons for men in Latin America is allowed the entry of prostitutes, without any sanitary control.

Another serious violation of sexual and reproductive rights is the lack of specialized medical care. As if this were not enough, there are situations of sexual violence, which have been reported. As a result of this, the custody of the women's prisons is run by women. However, in some Latin American countries the outside surveillance is still run by policemen who often sexually abuse the detainees.

The described situations violate the principle of equality and non-discrimination under the law, so human rights are violated.



In conclusion, it is truly necessary to include a gender focus in penal policy and prison, and it is the duty of the youth in Latin America and the entire world to fight and demand for an immediate action.

Bibliography:

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GUERRILLA GIRLS' POP QUIZ.

Q. If February is Black History Month and March is Women's History Month, what happens the rest of the year?

A. Discrimination.

NO! YES! Cooperate. NO! YES! 2028 **GUERRILLAGIRLS** CONSCIENCE OF THE ART WORLD

THERE IS NO ALTERNATIVE - FEMINISM!



»Since gender mainstreaming girls and women politics are not necessary any more!«

»*Nonsense! Especially today we need autonomous girls and women politics!*«

»Women and men have equal rights!«

»*But only on paper!*«

»Gendersensitive language is unnecessary. Let us discuss more important things!«

»*No, language reflects society!*«

»Men are made to sexual objects as well as women!«

»*No. Just because advertising recently discovered male bodies, women are still much more affected by sexism!*«

»We don't need quota women. We want women with competences!«

»*You will get both in one!*«

»Our emancipation happens at the expense of other women!«

»*No! Our fight for emancipation is international!*«

»Women are already supported too much!«

»*But still women do not have a 50% share in the important fields!*«

»The discussion about the division of house work should be over by now!«

»*But nevertheless the work is still not shared equally!*«

»Feminism?! Let us fight against capitalism first!«

»*No! Without the liberation of women there is no socialism!*«

»Feminists are women's libbers!«

»*Yes, of course and proud of it !*«



DIA INTERNACIONAL DE LA MUJER

By Maria Fernada Sintora, JR Argentina

En los últimos años las mujeres tanto en nuestro país como en el resto del mundo han logrado el reconocimiento de una serie de derechos muy importantes que bregan por la igualdad de la mujer con el varón. Dicha conquista no ha sido fácil, sino el producto de largas luchas que hasta hace no mucho tiempo eran silenciadas o ignoradas por la historia oficial.

Actualmente, y como consecuencia de lo referido, se encuentran vigentes diversas leyes que protegen distintas circunstancias propias del género femenino como las leyes laborales, el ámbito familiar de la mujer, la ley de violencia familiar y la creación de juzgado con competencia en el tema, registro de deudores alimentarios, etc., y en el ámbito político tiene clara relevancia la vigencia de la llamada "ley de cuotas".

Ahora bien, dichas conquistas no son el final de la lucha, sino que nos encontramos en una etapa histórica en la cual el desafío que se nos plantea es lograr un cambio sociocultural de espontáneo reconocimiento de la igualdad femenina y sobre todo de espontánea participación de las mujeres en los distintos ámbitos públicos.

En una sociedad ideal, en la cual existiera el respeto mutuo, el reconocimiento al otro, la presión sancionatoria del Estado a través de la ley sería más débil, es decir que no necesitaríamos la constante amenaza de la sanción de la ley para que los padres cumplan con la obligación de alimentar a sus hijos, de no agredir tanto física como psicológicamente a los miembros de su familia, trabajar en un ambiente digno, recibir remuneración acorde al trabajo realizado, entre otras cuestiones de vital importancia en la vida de nuestra sociedad.

Pero estamos bastante lejos de esa sociedad un tanto perfecta, y en consecuencia ha llegado el momento de que nosotras, jóvenes mujeres, tomemos el ejemplo de nuestras madres y generaciones pasadas y generemos las condiciones del cambio social, ya no para pedir que se nos respete, que se nos reconozca por nuestros pares y por el Estado y nos otorguen los lugares para ejercer distintas funciones, sino para

DEMOSTRAR QUE SOMOS CAPACES PARA ACTUAR EN LA VIDA PUBLICA SIN TUTORES.

La herramienta fundamental para lograr esto es la participación seria y comprometida en los



distintos ámbitos públicos. Desde el punto de vista político tendremos que formarnos como cuadros políticos con capacidad crítica para entender y discernir la realidad. En el ámbito social, organizarnos para desarrollar actividades que nos acerquen a la comunidad y nos pongan cerca de las problemáticas que se van generando en el seno de la misma a los fines de buscar soluciones conjuntas con el resto de las organizaciones social activamente.

Y desde el punto de vista partidario trabajar activamente para que la participación femenina sea mayor en el seno de nuestro partido y las listas electivas sean ocupadas por militantes comprometidas, con capacidad de trabajo y conducción. Estamos convencidas que esto no es sólo una cuestión feminista, no es sólo una cuestión de género. Estamos convencidas de que vamos a trabajar junto a los varones para promover una sociedad más justa, más igualitaria que sea el fruto de una Argentina moderna y amplia.

El Día Internacional de la Mujer fue instituido para conmemorar el asesinato en Nueva York de trabajadoras textiles que exigían mejores condiciones de trabajo y el derecho al voto. Durante siglos la mujer ha bregado por alcanzar su reconocimiento como ciudadana con iguales derechos, combatiendo el olvido y el desprecio a su participación en luchas sociales y sindicales.

Ninguna conquista sindical, laboral, social o de cualquier otra índole ha ocurrido sin la participación de la mujer, sea en calidad de trabajadora, dirigente, esposa, madre o vecina de las comunidades involucradas en las luchas obreras o populares.

Las Jóvenes y Mujeres Radicales asumimos con responsabilidad el compromiso de reforzar esa lucha, sabiendo que a pesar de los avances logrados en la materia aún subsisten situaciones de inequidad que es necesario erradicar. Lo hacemos con la certeza de que una sociedad libre y democrática sólo se construye sin discriminación, sin exclusión, sin desigualdades. Lo hacemos convencidos que, en definitiva, la lucha por la paridad de oportunidades e igualdad de género es la lucha por una sociedad más justa.

COMITÉ NACIONAL DE LA JUVENTUD RADICAL

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TEL: (54) 011 5217 1098





8

de marzo

FESTIVAL

DÍA INTERNACIONAL DE LA MUJER

ARTISTAS INVITADOS:

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SIDRAMA



Domingo 8 de marzo – 19:00 hs.

Explanada CASA RADICAL

Bv. San Juan esq. Vélez Sársfield

(en caso de lluvia se pospone para el domingo 15/03/09)



JÓVENES Y MUJERES RADICALES



Fem.powerment now!
Together for gender equality

08.03.09

MY BODY IS NOT YOUR BATTLEGROUND!

By Christine Utzig, SJÖ Austria

Women still are that part of population that gets most suppressed by society. A crucial point of that oppression lies within the topic of violence – Violence is influencing every part of women´s lives.

There is still much left to do to be able to ensure a certain standard of self-determination for women– not only in so called “Third World Countries”, but in every part of the world the struggle for that is not over yet. Especially because of the fact that in the last time, conservatives and right-wings are on the rise again and try to push back to the past.

The 4th Women´s World Conference of Beijing in 1995 stated:

“The term “violence against women” means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.”

This includes:

- Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non- spousal violence and violence related to exploitation;
- Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

The report also holds down that in most states statistics about violence against women do not exist. This fact makes it even more difficult to do a global analysis of the field of violence.



Domestic violence

Especially in that part of society which is claimed to be a place of harmony, protection and security, violence is distinctive. The own four walls, the “holy” family keep one of the greatest dangers concerning the physical and psychological health of girls and women inside. A report of safe houses states in that context: “It can not be said that violence against women is reduced to a certain kind or form of partnership, but after all, marriage can be seen as the most dangerous form of partnership for women.” A research programme done at the university of Bielefeld comes to the conclusion that this violence is going very far: about every 3rd murdered woman is killed by her own partner.



We can see very clear that this institutionalized oppression of women is not at all reduced to the so called “public”, but is everywhere. Patriarchal structures are also dominating the “private” sector, partnerships, families – and these structures have to be broken up!

A first step in this direction is the so called “violence protection law” in Austria.

The Violence Protection Law

The austrian violence protection law is known as one of the best legislations against violence on women worldwide. Due to this law, it's the duty of the alarmed police forces to send the violator away from home for 10 days (no matter who called the police; no matter if the flat/house belongs to the victim or the violator; no matter if the victim confirms the outcarried violence or not). The span of time during which the violator is not allowed to enter the house/flat is usually 10 days, but can be enlarged up to 3 months.

Anyhow, this progressive legislation is not sufficing to eliminate the structural violence against women in our society – this massive form of oppression is strongly bound to the economical discrimination that women have to experience.

Rape is never an expression of lust, but a demonstration of power

Rape is sexualized violence. No woman can be made responsible in any way, if she gets



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raped. It is not the "drive" of the rapist that leads to rape, but it is a form of getting control over and exerting power on women. The deeper sense in rape is therefore to humiliate and terrorize women. The aim is to "de-humanize" the victim and reduce women to their sex.

In two thirds of all cases of rape, the rapist is of known identity for the victim, which clearly disproves the myth of the rapist ambushing behind trees in dark parks. Rape inside married couples is not a rare thing happening – according to a US-study, 55% of rapists are the women's own husbands/partners. According to a United Nations – report done in 1995, one out of four adult women gets raped.

Structural discrimination

Sexist jokes and remarks, sexual harassment, domestic violence, psychological terror, rape and murder are facets of one and no other reality: Women are discriminated in every part of daily life. The labour market, where women still earn about one third fewer wage than men; the unpaid work, the housework, where women do two thirds of all the work. In Media and advertisements, women get degraded to objects, where their role is reduced to being pretty. Society is drawing a picture of a "stereotype-woman" which is dictating women, how to look like, to dress, how much to weigh, what roles to take in life. Only in rare occasions women get judged by what they are able to do. Generally, the opposite is the case: it seems to be more important how they look like.

As long as women are not economically independent, they will also be oppressed in the physical sphere – that means that the struggle for a society without violence against women has to be the struggle for a society, in which exploitation of human beings does not exist.

"No socialism without women's liberation – no women's liberation without socialism!"
(Alexandra Kollontai)

International Day for the Elimination of all Form of Violence against Women (25th of November)

Beginning in 1981, when the United Nations founded this day as a day of action against violence on women, actions take place all over the world. The origin of that date is the death of the 3 sisters Mirabal, who were tortured, raped and murdered by the Dominican Republic's secret service on 25th of November 1960 because of their activities against the dictator Trujillo. Also socialist and social democratic youth organisations all over the world set public signs on this international action day against violence every year.



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Violence has its roots in patriarchy, which is the institutionalized, systematic discrimination of women in nearly every part of daily life. For women, no secure space, (nearly) no place exists, where they can be sure of not getting victim of violence.

We have to reconquer this space, to organize ourselves to fight sexism, patriarchy, capitalism and exploitation. One day a year is not enough to win this struggle.



THE STRUGGLE FOR REPRODUCTIVE RIGHTS IN THE PHILIPPINES

By Marie Chris Cabrereros, IUSY Vice-president

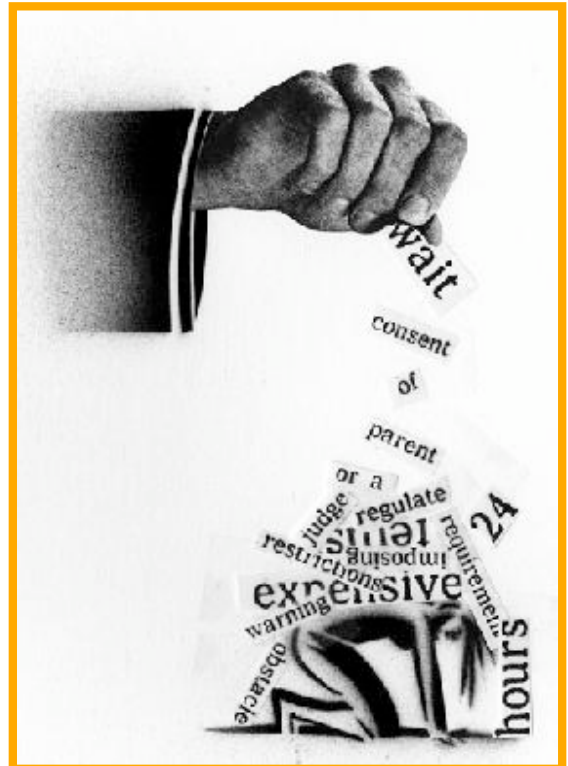
One of the main issue of Akbayan in commemoration of International Women's Day in the Philippines is the passage of the Reproductive Health Bill.

It cites for instance that the World Health Organization cites that the Philippines has 800,000 cases of unsafe abortions annually and that half of our women, mostly young ones, have unwanted or ill-timed pregnancies. This analysis along with our principle to fight for women's rights and dignity warrants us to introduce this bill. The bill provisions also define simply what is reproductive health which is beating the odds of its staunch critics.

The odds that we have are still huge. The Catholic church (which is so still influential in the country) intensifies the campaign against this and mulls the issue with archaic preaches like still condoms are not proven safe, the bill benefits contraceptives companies, etc and misleading accusations that the left movement is anti-family and anti-life. In one of our female members of parliaments sponsorship speech on this bill she replied that

"the danger of reducing each other into labels is that it obscures the clarity that is always direly needed amidst division and confusion. When applied deliberately, with the intention of establishing borders or building walls, labels become instruments of fundamentalism and dehumanization, as if those who do not agree with us are less than human, impure, and mere targets of resentment."

But we are gaining support also to look into the bright side of it, the recent surveys show that majority of Filipinos want reproductive health rights, volunteers from the middle class are



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writing and are joining the advocacy, the EU Ambassador to the Philippines recently expressed full support.

The debate on abortion is not yet mature in this bill as on the level of contraception alone there is tremendous debate already. In a pre-modern democracy like ours this level reproductive health discourse is still at pioneering level.



WITHOUT THE LIBERATION OF WOMEN THERE IS NO SOCIALISM

»Feminism?! Let us fight against capitalism first!«

»No! Without the liberation of women there is no socialism!«

Women have been discriminated, suppressed and exploited for most of human history. As workers they have been exploited as much as men. But they have also been discriminated against within their own class. Women do not have equal rights, even if they belong to the ruling class. The capitalist system gives women and men different roles and maintains itself by doing so. In socialist organisations women who fight for their rights are often told that it would be more important to fight for socialism first. Capitalism is seen as the main problem and sexism will disappear with capitalism. That can't be an argument for not fighting against sexism as we fight capitalism. Overcoming the capitalist system does not automatically establish gender equality.

On the other hand true equality within the capitalist system, which is based on oppression and discrimination of certain groups, is not possible.

We understand that complete gender equality is always connected with overcoming the capitalist system, and so our fight against capitalism and for the emancipation of genders goes hand in hand. The fight for socialism and the fight for feminism belong together

An extract from a booklet by SJD - Die Falken Germany -
download the complete version here : www.sjd-die-falken.de/ueber_uns/englisch.html

