



Berta Cáceres Regional Feminist School

Report on the Experience held online in May - September 2022



World March of Women Americas



Report on the Experience of the Berta Cáceres Regional Feminist
School of the World March of Women – WMM Americas

2022

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Introduction

The Berta Cáceres Feminist School organized by the World March of Women was held online for nearly 5 months, between May 12th and September 29th, 2022, and it was attended by militants of the movement and ally organizations. This report shares our process of building the school, its background, the organization, its contents, the knowledge the teams have accumulated over time that have pushed the process forward, the methodology team, and the technical and communications team.

This report also provides information on the assessment that was conducted at the end of the School process, the challenges faced and the proposals formulated to allow this experience of grassroots feminist education to continue and be replicated in other contexts.





Background

The Berta Cáceres Regional Feminist School is a process proposed by the World March of Women, and it is directly connected to the prior experience of the Berta Cáceres International Feminist Organizing School (IFOS), introduced in March 2021. The IFOS was initially planned to have in-person sessions held in Kenya, but it was later adjusted to take place online. Between April and July 2021, sessions were held every two weeks and addressed pillars of content defined and formulated over the course of two years prior to its beginning.

The IFOS itself already meant a step forward in grassroots feminism organizing internationally. It was built by four organizations, Grassroots Global Justice, Grassroots International, Indigenous Environmental Network, and the World March of Women, and it represents a process of political synthesis that articulates popular education methodologies, aiming to contribute to the political education of militants who are also educators and grassroots feminist organizers in their countries and territories.

Not only has the IFOS experience provided political education for 180 women from across the world, it also resulted in the formulation of a set of methodology materials, an experience that may be assessed with the purpose of improving it, especially counting on the commitment of participants to replicate it in their territories. In this sense, drawing on the lessons learned from the IFOS, the organizations started new processes in 2022, including the School of Facilitators, conducted online between April 25th and August 23rd, with the goal of introducing tools to multiply training, and regional schools in the Balkans and the Americas.





Initial Organization

Within the WMW Americas, we had developed some sub-regional political education experiences, including in the Southern Cone, and organized education efforts during meetings in the region. Based on the IFOS process—which already included plans for organizing regional schools—, the necessary conditions were created to start our own process.

We started to prepare the Feminist School of the Americas by the end of 2021. To do so, during the WMW Americas monthly meeting we decided to establish a working group (WG) to organize the initial proposal, having the IFOS syllabus as a starting point, but adapting it to our specific context. This proposal was discussed in three meetings, where we approved the main definitions, including name and logo of the School, its goals, contents and methodology, participants, schedule, and working groups.

Defining contents and methodology

Based on the experience with the IFOS and considering particular regional characteristics and experiences, the following program was defined for the School of the Americas:

1.. Main Goals

To strengthen the World March of Women, through a process of political education, analysis, and reflection, to expand alliances and mobilize strategies and resistance efforts.

2. Specific Goals

- To facilitate tools and spaces for analysis and debate to nurture reflections and increase leadership and organizational capacities on the territorial, continental, and global levels.
- To strengthen our identity and a sense of belonging to the World March of Women and its organizational processes, for the mobilization and communication of practices and actions of resistance in everyday life.



- To make visible and deepen the proposal for feminist economy as a political and methodological tool to repoliticize everyday practice.

3. Modules

The contents were addressed in 3 modules: Systems of Oppression (3 sessions); Feminist Economy (4 sessions), and Movement Building (3 sessions) + an initial session to welcome participants, engage in the *mística* (cultural grounding moment), and provide technical training.

Each session was 3 hours long.

Module	Contents	Dates
Initial session	Welcoming, starting <i>mystique</i> . Technical capacitation.	May 12th
I: Systems of Oppression	Imbrication of oppressions: capitalism, patriarchy, racism. Experiences and impacts over plural subjects.	May 26th June 3rd and 16th
II: Feminist Economics	Latin American debates parting from concrete territorial experiences	July 7th and 21st August 4th and 18th
III: Building the Movement	Reflection and analysis of conjuncture. Looking over Reflexión/análisis de coyuntura. View over the contexts. Popular feminisms Meanings of feminist and emancipatory movements Strengthening of the WMW	September 1st, 15th and 29th

Definition of modules, sessions, and start dates

The methodology of the School was guided by the following principles:

Popular education: The contents of the Feminist School were addressed drawing on popular education, incorporating a feminist perspective and a decolonial perspective. Popular education views are the opposite of those of traditional education, which sees us as vessels where content



is put in. Colonization and alienation tend to prevent us from exercising our spontaneity and creativity. This is why in popular education we also aim to work with other languages, including drawing, drama, music, and dance. These are ways that allow people to develop other abilities, practicing their own spontaneity and creativity. This way, through a process of deconstructing and reconstructing, we empower critical thinking and work on values of liberation and solidarity. As we build collective consciousness, with a common understanding of issues, we develop solidarity.

Mística: The *mística* is a moment to share experiences through art, and it was considered to be fundamental for the School. In the beginning of every meeting, the *mística* allows us to share cultural elements, symbols, songs, poems, watchwords, and several other forms of expression that are part of and empower our collective identity. The *mística* also allows us to practice solidarity by giving us the opportunity to be in contact with experiences we did not know, but which are connected to our practices, lived experiences, and feelings. It is an energizing moment to start sessions with.

Use of appropriate tools for the virtual context: Conducting a School online poses new challenges, and therefore it was necessary to think about specific strategies and practices for this format, including defining which tools would be used and how they would be used. For the School of the Americas, we decided to use Zoom as the platform to conduct our sessions. However, because of the US economic embargo against Cuba, this tool is not available in the Cuban territory, so we had to provide an alternative for our Cuban sisters who were attending the School. For this case, we used Jitsi.

To conduct the collective activities, including group exercises or word clouds, we used the digital tools Jamboard, a digital whiteboard, and Mentimeter, a platform used to create interactive online presentations with questions and answers, polls, slide presentations, and pictures. We also used visual content, including videos, photos, and pictures, to help facilitate the contents addressed during the sessions.

Language Justice/Interpreting: Just like the experience of the IFOS and the World March of Women itself, language justice is one of the principles that guided the process of the School of the Americas. Language justice means that all participants can have access to and communicate in their own language. In this sense, the technical support WG was established considering members who had some level of fluency to make sure



communication happened in the four most spoken languages on the continent: Portuguese, Spanish, English, and French. A team of six interpreters was also put together to work during all school sessions. They were introduced during the first session and took part in the *mística* organized by the working groups. This way, everyone had the chance to meet the women whose voices made understanding and knowledge sharing possible, acknowledging the fundamental work of translation in our political processes.

Building a Feminist School in four languages, with so many different cultures and forms of expression, also required us to consider the very characteristics of interpreting—that means there must be a collective effort to speak more slowly, with pauses, and avoid using acronyms, for examples. A continuous conversation was also necessary between the methodology WG, the technical team, and the team of interpreters to make sure the interpreters had access to materials before the sessions in which they were being used, including presentations by lecturers, videos, writings, and poems, so that they could become familiar with the content and language used.



Supporting material for interpreting used during the first School session

Exchange of knowledge: Another fundamental aspect of the School of the Americas was the exchange of different forms of knowledge and lived experiences during sessions, during the *místicas*, group presentations, and participants’ interventions. The exchange of knowledge, experiences, and proposals that are born from real life in





the territories, where we are the main protagonists, in our plurality, as grassroots, community, and decolonial feminists, is key to strengthen our common and comprehensive views on processes.

Organizing the Working Teams

To develop this political education process, we organized two working groups: one for methodology and pedagogy, and one for technical support. The methodology group organized the sessions, preparing the scripts and reading materials for each of them, as well as selecting videos and contacting lecturers. Five members of the WMW in the region worked as members of the methodology group: Norma Cacho, from Mexico; Nalu Faria, from Brazil; Alejandra Pérez, from Chile; Marta Godinez, from Guatemala; and Alejandra Laprea, from Venezuela. They were responsible for meeting to assess and prepare the sessions beforehand and facilitate the meetings. They were also in charge of organizing the *místicas*, contacting participants from each country to have them rotate in this role and have a representation of the culture and resistance efforts from different territories. The script template used to build the modules and the different parts of each session is attached at the end of this report.

The technical support group was Helena Zelic, Tica Moreno, Natália Blanco, Luiza Mançano, Bianca Pessoa, and Lilian Roizman, WMW militants from Brazil. This group was responsible for organizing the contact with the interpreters, the communication with participants before, during, and after each session, for organizing and submitting preparatory materials, and the virtual tools and materials used during the sessions, as well as for offering support to participants to use the tools and Zoom. The technical support group was also supported by Gabriela Fuentes, of the Political Alliance Women's Sector [Alianza Política Sector Mujeres], an organization from Guatemala and member of the WMW Americas, which broadcast the sessions via Jitsi to the participants in Cuba, as Zoom does not work in the country due to the economic embargo. The syntheses of all school sessions were formulated by the methodology group in collaboration with the technical support group.





Systematization of the work

Conducted by the technical support group

Previous tasks carried out before the beginning of sessions:

- Organize the list of participants for email submission by language, so that everyone could receive the materials and information in the correct language for them.
- Check the enrollment status of all participants.
- Based on enrollment, create attendance lists and participant lists by region and organization.
- Create WhatsApp groups by language to make communication easier for reporting on and providing information, as well as to encourage contact and exchange between participants.
- Create the necessary links for each activity (Zoom, Jitsi, Jamboard, etc.)
- Draft and send the first email welcoming participants, providing the necessary links and the date of the first meeting.
- Learn how to collectively use all tools that would be used during School sessions. Create new accounts on the platforms whenever necessary.
- Create a cloud folder to upload useful files and materials for participants to use during sessions.
- Organize and systematize the School schedule with information on dates and how the modules were organized to be addressed separately over time.
- Establish translation dynamics between team participants to translate emails, messages, and other necessary texts.
- Organize the team of interpreters.

Between sessions:

- Define who would be responsible for presenting the synthesis of the previous session.
- Email participants with the synthesis from the previous session and relevant information for the next session (recommended texts or





materials, for example).

- Send email with a reminder two hours before the beginning of each session.
- Organize and create a presentation with the agenda of each session.
- Send materials that would be shared during the session to the interpreters one week before each session.
- Upload the syntheses and supporting materials in the cloud-based folder shared with participants.
- Always check our email inbox and WhatsApp groups to answer to participants' questions between sessions.
- Create the necessary materials for session dynamics (including Jamboard pages or Mentimeter polls).
- Create a playlist with songs making sure that the cultural diversity of participants is observed, with no biases or things that could contradict the WMW's struggles.

During sessions:

- Open the room 30 minutes before each session to enable the interpretation feature and check if the room and the tools that would be used were working properly.
- Broadcast sessions through Jitsi to make sure the women from Cuba were able to participate. No more ban!
- Monitor participants as they joined the Zoom call and Jitsi and check their names on the attendance list.
- Monitor the interpretation feature and solve any issues.
- Take a screenshot of moments to remember the School.
- Monitor and solve any technical problems participants might have.
- Share slides, videos, and texts whenever necessary.
- Share songs in the beginning of sessions and during breaks.



- Create working groups on the platform and activate group mode.
- Take notes for the synthesis.

Participants

The School was attended by members of the National Coordinating Bodies of the WMW and members of ally organizations. Regarding our allies, there was an effort to include representatives from Central America and the Caribbean. Total enrollment was 75 participants—28 of which from ally organizations—from 21 countries and territories: Quebec, United States, Mexico, Honduras, Guatemala, El Salvador, Nicaragua, Peru, Colombia, Venezuela, Bolivia, Chile, Paraguay, Argentina, Uruguay, Brazil, Cuba, Porto Rico, Martinique, Costa Rica, and Dominican Republic.

The ally organizations and platforms included: La Vía Campesina, Friends of the Earth, the Trade Union Confederation of the Americas (TUCA-CSA), Alba Movements, and the Confluence of Women [Confluencia de Mujeres], from Colombia.

On average, 40 participants attended each session. One of the lessons we have learned in the School process is that external factors may affect participation. In this real-life case, the School took place during hurricane season in the Caribbean, which made it harder for many enrolled participants to have good internet connection. Our sisters from Cuba, for example, spent weeks with no access to electricity or internet connection during a power outage caused by hurricane Ian—and they were also working on solidarity actions on the island amid this context. Meanwhile, sisters from other countries, like Guatemala, Martinique, and El Salvador, had unstable internet connection due to heavy rain and floods during that time. Many of them let us know why they would not attend before sessions, while others could not join sessions on time or could not stay for the whole session due to unstable internet connection. Amid this context, the access to supporting writings and the syntheses of sessions were important for them to be able to keep up with school development and accumulated discussions.



Content Development

The Berta Cáceres Regional School of the WMW Americas took place throughout 12 sessions between May and the end of September 2022. Here are the syntheses of the sessions for memory building.

Initial session: Welcome, mística, and technical training

May 12th, 2022

At the first session of the school, we made a presentation on the importance of interpreting, based on the principle of language justice, and met the interpreters who would follow us throughout all sessions. We also learned how to collectively use the virtual tools we would use, met the sisters who would take part in this political education effort, and learned about the program and the schedule for the following sessions. We also led activities to understand what were the expectations for the course and watched videos as a warm-up about the topics that were going to be addressed. At the end of the day, we conducted two activities using the virtual tools as a way to collectively learn how to use them. One activity was conducted to show how the Jamboard virtual whiteboard works and the other allowed participants to share their expectations about the school through Mentimeter.



Actividad de Jamboard: "¿cómo nos sentimos hoy?"





¿Qué esperamos de la Escuela? What do we expect from this School? Quelles sont nos attentes à propos de l'école? O que esperamos dessa Escola?

Aprender, compartir y reflexionar sobre las construcciones y experiencias sobre economías feministas en los territorios.	Aprender, intercambiar y compartir lo aprendido en el trabajo en la organización que integro y con las compañeras que la integran junto conmigo
Espero desarrollar capacidades y también conocer otras mujeres activistas, poder intercambiar conocimientos y experiencias.	Solidariser
Seguir fortaleciendo articulaciones feministas, a través de este aprendizaje colectivo de diversas experiencias territoriales. Fortalecer además los capítulos nacionales de la marcha, y compartir y construir narrativas de luchas.	Escuchar, aprender y compartir experiencias de mujeres que han enfocado sus esfuerzos en construir alternativas de vida y felicidad compartida
a greater appreciation of the work being done through the america's and the need that is there	Adquirir herramientas para fortalecer nuestras luchas/resistencias. Aprender de todas las compañeras y sus experiencias.
Desarrollar capacidad	Un compartir de propuestas, un pacto de seguimiento para las transformaciones.
Espero poder aprender de mis compañeras, adquirir sabiduría y admirar el largo camino que han recorrido por nuestras luchas.	how to work and support the movements
intercambio de saberes y experiencias	A greater understanding of feminist organizing and movement building
Compartir experiencias, conocer las luchas desde los territorios y colectivos. Aportar la visión desde mi colectivo	Contruir un feminismo latinoamericano y popular a partir de las redes de todos los territorios
	Apprendre et partager

Collective activity on Mentimeter: "What do we expect from this School?"



After the initial session, we sent a reminder about the digital tools we learned to use together, shared the WhatsApp groups created by language, and the folder where they could find the materials used.

These were the tools that were used:

- [Zoom.us](https://zoom.us) to attend our meetings
- [Jamboard.com](https://jamboard.com) to write and draw on a virtual whiteboard
- [Mentimeter.com](https://mentimeter.com) to take part in live polls, create word clouds, and post comments.
- [Mega.nz](https://mega.nz) to share our documents.

Module I. Systems of Oppression: Capitalism, Patriarchy, Racism

Module I, Session #1—Capitalism and patriarchy: how they become manifest in women's lives

May 26th, 2022

Goal: To reflect on the capitalist and patriarchal systems of oppression, their impacts, and how they become manifest in plural subjects and their territories.

The mística moment paid tribute to the historical resistance and experiences of Black communities in the Americas, with videos and testimonies by participants. To introduce the topic of the module and the session, we played a [video](#) d by the IFOS, of a recording of Berta Cáceres speaking on the importance of education and systematization of the theoretical, political, and cultural foundations of the peoples to dismantle patriarchy, racism, and capitalism. Participants then watched, [an animated video by the WMW on precarious work](#) and formed groups to discuss the question, “How do systems of oppression work over women’s bodies and territories?” selecting three main ideas to share as a whole group.



Results:



EN EL ESTADO Y SUS POLÍTICAS PÚBLICAS SEÑALAMOS

- Los estados y sus gobiernos están atravesados por el sistema de opresiones múltiples.
- Los estados, sus políticas públicas y leyes están al servicio del sistema de opresiones múltiples. Esto se constata en leyes que no reconoce la autonomía de los cuerpos de las mujeres, como en aquellas que privilegian el expolio de las transnacionales sobre bienes comunes como el agua o la tierra.
- Incluso en estados con gobiernos progresistas existen brechas y límites en la relación Estado y movimientos sociales y sus luchas.



Systematization of the outcomes of group work

Afterwards, we showed a video in which Georgina Alfonso, of the WMW Cuba, introduces the main aspects of the systems of oppression, followed by a discussion, and closing remarks by the facilitators, who connected the video with the group discussions held during the session.





Visual synthesis of the video shown in session

Module I, Session #2—Colonialism and racism: imbrication of oppressions and its effects on plural subjects' lives and territories

June 3rd, 2022

Goal: To reflect on the systems of oppression, colonialism and racism, and how they impact and become manifest in plural subjects and their territories.

The *mística* moment was conducted by our Quebec sisters, who read the declaration of the WMW from their territory. There were two presentations in the beginning of this session, conducted by Ochy Curiel, a Dominican feminist theorist and militant, and María Velásquez, a militant with the Political Alliance Women's Sector from Guatemala.

Ochy Curiel highlighted the following aspects: Racism is a system of domination, which must be considered in history as an episteme that serves as the basis of colonialism. To this day, it is racism that ensures racialized bodies are exploited by international capital, which is in the hands of white men. All social movements must incorporate the anti-racist struggle, as the systems of oppression are imbricated and interdependent.

María Velazquez argued that colonization has created a political and economic structure that has organized lives for profit-making purposes and impacts even private spheres. Colonialism has opened the way for many fronts of dispossession, and one of them is the loss of ancestral knowledge passed down between women for centuries, and which are





fundamental to keep traditional memory and the access to knowledge that ensures autonomy in care alive. Through colonial and patriarchal institutions, women and the peoples have been and continue to be disregarded as political voices and excluded from development plans. Great collective strength is therefore necessary to face colonialism and its homogeneity, and that requires recognizing the diversity of nationalities, ancestralities, thoughts, and expressions.

After the presentations, participants were split into six groups that worked on body and territory maps, and the main effects of the systems of oppression (patriarchy, capitalism, and racism) on their realities, contexts, and territories. The guiding questions for this exercise were: “How are the systems of oppression intertwined in our bodies?” (3 groups) and “How are the systems of oppression intertwined in our territories?” (3 groups).

The main points that emerged from each group were:

- Women’s bodies suffer as beauty standards only recognize one type of woman, infantilize their bodies, and restrict their lives to carrying out care-related tasks and meeting other people’s needs.
- The following are forms of oppression against women’s bodies, and they are intertwined: physical, psychological, and sexual violence, femicide, forced migration, sex trafficking and sexual exploitation of women, criminalization of decisions over their own bodies—like in the case of abortion.
- Women’s bodies and lives are only considered worth when they can be used for care and reproduction. The burden of care work of privileged classes falls on the bodies and lives of Black and Indigenous women.
- Dispossession of territories and lands for corporate power.
- Expropriation and spoliation of common goods including water, seeds, land, and ancestral knowledge.
- Unappreciation of native cultures, rendering people of color’s identities and contributions invisible, and overestimating white cultures from Europe and North America.
- Imposition of religious beliefs that justify oppression as God’s will.
- Exclusion of women, Indigenous peoples, Black people, and multiracial people from politics.





In a discussion as a whole group, we noticed that it is hard to separate women's bodies from their territories. So it became clear that different forms of oppression are connected and underpin each other.

Module I, Session #3—Effects of and resistances against systems of oppression over bodies-territories and nature

June 16th, 2022

Goal: To deepen the struggles and resistances of plural subjects, with respect to territories and nature, identifying proposals for emancipatory action.

In this session, we started with a *mística* moment proposed by our sisters from Paraguay about the [ancestral technologies](#) of peasant and Indigenous women in their countries and about how Guarani—in Paraguay's case—and other Indigenous languages that resist in Abya Yala are languages of resistance, strength, and identity.

After showing a video about women's resistance in La Puya, Guatemala, to the [offensive of mining on their territories](#), we proposed a reflection about the examples of peoples who resist collectively, in their battles against the systems of oppression, where they not only resist oppression, but also propose emancipatory ways to face them.

To further discuss this topic that closes the first module of our School, a panel was held with Francisca “Pancha” Droguett, a member of the Movement for Water and Territories—MAT Chile, and Miriam Nobre, of Sempreviva Feminist Organization—SOF (Brazil). There was also a video showing the approaches of M Adams, a Black queer person who is the co-executive director of Freedom Inc., and activist of the Take Back the Land Movement in the United States.

The fight against extractivism and building alternatives through feminism: Pancha Droguett argued in her speech that extractivism, which has been historically considered the only possible way to have a relationship with nature—through control—is related to colonial thought, which continues to be perpetuated to this day, even in progressive countries, through the instrumentalization and commodification of nature, understood as a means of consumption. Extractivism responds





to a facet of capitalism that is related to exploiting nature intensively and relentlessly, based on a colonial economy grounded in extraction of raw materials and export-driven monoculture farming in the countries of the Global South. There is a distinction between extraction and extractivism: while local peoples have always engaged in artisanal harvesting and fishing, actual extractivism is based on intensive, large-scale extraction and driven by export trade. Extractivism is understood as patriarchy and it affects women, girls, and gender-dissident folks, especially as a masculinized model that also imposes discipline and control over bodies, as well as over territories through militarization, promoting sexual exploitation in occupied and looted territories. At the same time, in extractivist looting and dispossession, peoples and bodies are considered disposable, and “sacrifice zones” are created where local populations are affected by the intensive presence of polluting activities. A feminism grounded on earth is proposed, a grassroots feminism rooted in the ancestral memory and life stories of women, girls, and gender-dissident folks. A feminism based on the proposals of “good livings” (buen vivires), plural, building a horizon beyond the idea of development, proposing local production and consumption chains, retrieving the concept of local economy, with small market circuits, grassroots-based supply networks founded on the ethics of care and self-care, caring for water, territories, and seeds.

The anti-colonial struggle from the contributions of Black trans feminism: A video showed M Adams addressing the experiences of trans, gender-dissident, agender, and non-binary people in face of patriarchal and racist violence, pointing out that they are not exclusive and are directly situated within feminism. The trans anti-colonial struggle is an anti-capitalist struggle for bodily autonomy and reproductive control, and it is ultimately a struggle to define what is recreated and reproduced in society. Transfeminisms offer us a way to challenge even the way we understand who and what is a woman or a man, and who, what, and how these reproductive relationships occur, because trans and gender-dissident people disrupt social expectations and social contracts imposed by the systems of oppression. production of families and workers to conform to a capitalist model. As people who have been socialized as girls and women, the role of our gender is to produce, raise, and educate the next generation of human beings who will eventually





become workers. Transfeminisms directly challenge this role and advocate for the liberation of our genders, arguing that we must not serve to produce families and workers to conform to a capitalist model. Black transfeminisms thus argue that the construct of gender is a history of power and it is connected to colonial and enslavement processes, according to which Black people were not considered human beings. In this system of racist, colonial, and patriarchal oppression, there are animalistic and exotifying characteristics attributed to Black people's genders. Adams points out that they are continuously sexualized and, therefore, seen as people who deserve rape and sexual violence, as people who can actually be victims of this kind of violence. The relationship between gender production and capitalism therefore must be directly confronted and deconstructed, as we must challenge the organization of society by gender, in order to undo the categorization of power through gender.

The struggle from our territories and sense of belonging: Miriam Nobre proposed a reflection on how the capitalist, racist, colonialist, and patriarchal order imposed itself on us. The concept of plantation proposed by the Black activist Angela Davis, also used by the writer Grada Kilomba, help to explain how the colonial model has organized systems of oppression and structured even our own subjectivities. The system of oppression was built on the dispossession and plundering of ancestral Indigenous lands; on the use of women's bodies for super-exploitation; on the use of Black and Indigenous women's bodies and reproductive system to create other workers. We must reconceptualize nature by destroying the idea of an essentialist link between women and nature as a natural link, but recognizing the connection of ancestral communities with nature, to strengthen our resistance. In this sense, the notions of territory and belonging are fundamental. The former—territory—extrapolates and implodes the notion of private property, because it sees territories as pathways, not enclosures. Enclosures do not consider the potential of the diversity of peoples, species, and their interrelationships. One example is the women babassu coconut breaker from Brazil, women whose livelihoods depend on harvesting babassu coconut, as they live off of extraction in connection to co-existing with nature and challenge the ideas of scarcity, private property, and enclosures. The second notion is the idea of belonging, of being rooted in the territories as a means of resistance to the erasure of ancestral memory. Recognizing and rebuilding our connections is part of an organizational and knowledge-building process. There is a war that is





constantly building up against these enclaves of nature—reserves—that maintain climate stability and biodiversity. Our commitment is not only about struggling to maintain these areas, but about being side by side with their peoples, acknowledging their contributions and working to eliminate the artificial character from these reserves.

After these two presentations, participants were split into four groups to discuss the challenges facing the defense of our bodies and territories and the proposals for action for the implementation of our emancipatory proposal.

CHALLENGES

- To gain visibility
- The continuous offensive by neoliberalism and conservatism
- Women's work overload
- To encourage continuous discussions and reflection on decolonizing women's thought and bodies, and the understanding about our bodies, territories, and nature as a comprehensive whole
- To ensure material, political, and safety conditions for the people and peoples who are struggling for rural populations
- To build plurinational political proposals

ACTIONS

- Continue providing political education, develop critical thinking
- Identify problems faced by territories and carry out mobilization, resistance, and advocacy
- Understand and retrieve collective memory;
- Create networks focused on alliances, care, and solidarity in our territories
- Break the binary way of interpreting realities;
- Carry out mobilizations for emancipation and foster trustworthy spaces



Module II. Feminist Economy: Latin American debates based on real-life experiences in the territories

The goals of the second module of the School were:

- To render visible and discuss more deeply the proposal of feminist economy as a political and methodological tool to repoliticize everyday practices and strengthen the proposals of resistance and change.
- To facilitate tools, spaces of analysis and debate to foster reflections and elevate leadership and organizational capacity from the territorial level regarding feminist economy proposals.

Module II, Session #1—Genealogy and epistemologies, currents, and perspectives

July 7th, 2022

Goal: To acknowledge our practices as economic activities and introduce the concept of feminist economy, its origins, and proposals.

The Chilean delegation was in charge of the *mística*, sharing their conviction to move toward freedom, in alliance and cooperation with other women. They showed us a video of the experience of a feminist economy and solidarity fair created by migrant, environmental, and peasant organizations, among others. They also performed the poem “Herederas de Libertad” (“Heiresses of Freedom”), by Viviana Catrileo.

Also in the beginning of the session, we watched a video with greetings from the [Alexandra Kolontai International Feminist Brigade](#), which was visiting Venezuela.

For the WMW, feminist economy is not just a tool to analyze material reality and a set of categories to face oppressions, but also as a strategy for struggle and change. To introduce the topic, we proposed a brief activity through Mentimeter to identify what our understanding and notions about this concept are, by posing the question, “What is the first word you think of when you think about feminist economy?”





Some words shared by participants

The word “life” is displayed at the center and was mentioned by many participants. Other words were mentioned including “struggle, reproductive labor, care, redistribution, anti-capitalist, justice, equality, respect, income generation, stability, and housing.” As we have seen, since the beginning, we have associated feminist economy with purposes that are the opposite of those of the capitalist model.

To further discuss this and bring together our different forms of knowledge about and experiences of feminist economy, we conducted group works. The following questions were asked, “What do we understand as feminist economy? What practices in your everyday life do you identify as part of feminist economy?”

To answer the first question, the groups argued that feminist economy is an economic and political practice that criticizes hegemonic economy, acknowledges reproductive labor, and renders domestic and care work—traditionally performed by women—visible.

It is an economic proposal that is centered around life (both humans’ and other beings’ lives), especially women’s and the peoples’ lives. It moves the focus of accumulation toward the sustainability of life; it is based on our needs and on caring for nature. Feminist economy challenges and denounces the colonial and patriarchal capitalist economy, which does not consider the ways how the peoples have historically organized their food, their views on community, their exchange practices, and noncommodification practices. This is why feminist economy is essential for food sovereignty.





Feminist economy also aims to overcome inequality by contributing to women's economic autonomy, with a more equitable redistribution of resources, appreciating work fairly, and overcoming precarious labor, exploitation, and the sexual and racial division of labor.

These were the everyday practices participants identified:

- The importance of conscious consumption
- Acknowledgment of work carried out within the household, acknowledgement of women's rearing and care work and their mental load, child care, and domestic labor
- Women's political commitment during the pandemic, working collectively, especially preparing meals based on food sovereignty and ancestral medicine-based care, underscoring the redistribution of care work
- Agroecological production and diet, establishment of networks between rural and urban areas, exchanges
- Acknowledgment of the struggle for the right to land and acknowledgment of women's contributions to society
- Practices such as fairs or markets, gardens, cooperatives, and grassroots community kitchens
- Values such as solidarity, community work, and self-governance to tackle increasingly precarious conditions
- Building our own theories based on our everyday practices

After collective discussions, Nalu Faria, Brazil's representative for the WMW Americas, introduced theoretical foundations and a history of the practices and politics of feminist economy, which oppose neoclassical economics.

For neoclassical economists, the driving force of the economy is the individual, their preferences, and choices. This allegedly rational and independent individual is called "homo economicus"—a white, adult, heterosexual, middle- or high-class, urban man deemed a universal subject. This is the basis of the androcentric views on the economy. This completely obfuscates the fundamental contribution of domestic and care labor for the production of life, denying that this man relies on the work carried out by women within their households, and that the



market also depends on this hidden labor.

Women are excluded from economic theory as their production of knowledge is rendered invisible and their activities—especially those related to care—are not appreciated, but rather considered irrelevant within androcentric economics. Meanwhile, the methodologies and analytical proposals of feminist economy expand what is understood as economic.

Regarding the timeline of feminist economy, a noteworthy aspect is that, as of the 1970s, both the methodological and epistemological critique of existing traditions have gained traction, providing important theoretical formulations and empirical analyses informed by the knowledge and experiences accumulated during the second wave of the feminist movement.



Cronología de la economía feminista

In Latin America and the Caribbean, the pathways of feminist economy connect academic thought and social movements—the Latin American Network Women Transforming the Economy (Red Latinoamericana de Mujeres Transformando la Economía—REMTE) becomes a point of reference as of the 1990s. The WMW itself has been building this debate since it first started as a movement.

Feminist economy is not a homogeneous field, but it actually has different currents:





Gender economics: it includes women based on the neoclassical economic paradigm without challenging its methodologies and thought structures. For example, by incorporating women in transnational corporations' discourse.

Compromising feminist economics: it reclaims the activities carried out by women that are rendered invisible and aims to integrate them into the general economy.

Disruptive feminist economy: it centers theory and economic policy around the sustainability of life as the compass to overcome the logic of accumulation.

Module II, Session #2—Genealogy and epistemologies, currents, and perspectives

July 21st, 2022

Goal: To learn and further explore the concepts, tools, and outlooks of disruptive feminist economy

The *mística* introducing this session was performed by our sisters from Brazil, who paid tribute to the Quilombola leader Tereza de Benguela to mark Black Latin American and Caribbean Women's Day, celebrated on July 25th. Tereza de Benguela was a Black leader who in the 17th century organized the resistance of enslaved people in the Quariterê Quilombo. We then started to work on what feminist economy is for the WMW, addressing its fundamental tools and concepts: women's labor and time, sexual and racial division of labor, dependence and interdependence, common goods, and the sustainability of life.

Meaning of feminist economy for the WMW:

- Economic dimension of women's lives from a situated place
- It offers elements for a critical understanding of the ruling economy
- We organize based on disruptive feminist economy views to dismantle colonialist, capitalist, and heteropatriarchal relationships that define the current model and system
- Perspective of a different way of living, so we must remain critical





- Move forward in building a proposal centered around the sustainability and reproduction of life
- Empower experiences of decommodification of the system and transformation of power, consumption, and production relations
- Develop anti-system proposals for resistance based on the contributions by women and the peoples.

Sexual and racial division of labor as viewed by the WMW Brazil:

We must not conceive domestic and care work as if they were a natural thing for women, and we must reflect on these activities as labor and its contributions for the economy and life. We can see inequalities and differences between urban and rural areas. Rural women work in crops and gardens and they care for children, tasks that are often rendered invisible.

The sexual and racial division of labor is based on separation, hierarchy, invisibility, and no or low pay. In our societies, this underpaid work is mostly carried out by Black, Indigenous, and migrant women who are forced out of rural areas and who do it for people with visible and paid jobs. The sexual, racial, and international division of labor is at the center of this model of corporate colonialism, both in reproduction and production. This is where we criticize corporations, as we see global chains of unprotected work and its separation from productive work. The overlapping of systems of oppression and the centrality of labor are on our feminist agenda.

Interdependence and ecodependence—Presentation by the WMW Chile:

Interdependence: We depend on community life, rather than on the capitalist economy, which argues that you can do anything all by yourself, as if care and other services were not necessary.

Ecodependence: relationship with nature, reliance on its natural resources.

These are the principles that guide and are exercised in experiences of feminist economy, like the cooperative “La cucha,” in Biobio, Chile,



and CONAMURI, in Paraguay, which carry out work based on solidarity, autonomy, and self-governance.

They reclaim these experiences that have been built based on agroecology, feminism, women's contributions to peasant agriculture, respecting nature's time. Experiences that connect the countryside and the city by trading produce baskets and promoting producers among consumers.

Common goods and sustainability of life—presentation by Milvian Aspuc, of the organization AFEDES, from Guatemala

Experience of the AFEDES, organized by Indigenous women of the Mayan Q'eqchi and Kiché people, to improve their conditions and overcome inequality and exploitation.

Mayan worldview “Utz' K'alesmal,” which means “full life,” based on the principle of good living and the connection, as a web, with everything that encompasses life.



The crisis of the capitalist model plunders existence; for life to exist, we need air, water, land, sun, seeds.

Practices by Indigenous women: sustainable agriculture, self-determination as a fundamental right, restoration of our own systems of life, ancestral systems, our food as part of resistance, sharing our





knowledge with each other to empower ourselves. These practices bring back ancestral views of the peoples in their territories and acknowledge women's work as substantial work; they are devoted to disruption and stand up against colonial, capitalist, and patriarchal times.

After these presentations, the participants separated into groups to collectively read the text *O agravamento da contradição capital-vida* in the IFOS guide and answer the question, "How is the capital-life conflict materialized and expressed in our everyday lives?" They selected three main ideas.

These were the main ideas that came up from the groups:

1. Capitalism and patriarchy. The system's primary need is the profits made by the rich, and not the peoples' problems, like access to health, food, and other services, as well as decent work. Consumerist society, creation of false needs.

2. Control over the times of life, domestic work and reproduction of life rendered invisible and not paid for, lack of time for self-care. The disavowal of ancestral, traditional, and epistemological knowledge of Indigenous people also affects the organization of communities' time and life.

3. Transnacional corporations and extractivism, with monoculture farming, devastation of territories, and repression, as well as attempts to destroy the identity of communities and peoples.

Module II, Session #3—The challenges and practices of feminist economy from the World March of Women

August 4th, 2022

Goal: To introduce the WMW's views on feminist economy and its contribution to building anti-systemic and emancipatory economic alternatives, as well as its interrelationship and alliances with other outlooks and proposals for emancipation in the political and economic realms from territories and the region.

The *mística* performed to open this session was conducted by our sisters from Venezuela, who shared a video that summarizes the resistance in defense of the country's sovereignty and of women's





bodies and territories.

To start the session, participants briefly summarized the discussions and ideas accumulated in the first two sessions, especially the views and practices of the WMW based on disruptive feminist economy. The participants then split into four groups to work on the following topics of feminist economy: (1) food sovereignty, (2) common goods, (3) productive work and economic autonomy, and (4) reproductive and care work.

As a whole group, participants presented their group discussions and three members of the Americas Committee—Tita Godínez, from Guatemala; Graciela López, from Bolivia; and Mafalda Galdames, from Chile—made a presentation connecting the group discussions with the accumulated understandings of the WMW.

1. Food sovereignty

Food sovereignty has many aspects in common with feminist economy, because it is a proposal that counters the capitalist economy, commodification, and extractivism. Food sovereignty is a more humane alternative to produce healthy food. This is why it should be present in struggles and practices, and women should be offered political education to be able to engage in political participation and struggle against transnational corporations and the extractivist model. It is also fundamental to be aware of how relevant local foods are and what they mean to the sustainability of life.

Food sovereignty is a proposal originally introduced by La Via Campesina. Peasant and women's organizations have promoted this struggle against the "food security" introduced by FAO and multilateral organizations with the industrialization of food and genetically modified seeds. From this moment on, food sovereignty became a principle of life for peasant and popular feminism and has been a continuous struggle to defend Indigenous seeds and our own crops, preserving biodiversity.

2. Common goods

There are different perspectives around common goods, because we have different experiences in terms of access to them—for example,





water and electricity are nationalized in Quebec, while in Chile water is privatized. We must establish relationships of solidarity and create bonds to protect what is essential to life. Therefore, women's lives and bodies must be decommodified. We have to challenge the system structurally and create anti-system proposals based on feminist economy. There is a capitalist, colonialist, heteropatriarchal, racist model that operates across all of us, and its core is privatization and commodification. We challenge this model based on the free self-determination of the peoples and feminism. Women, feminists, and the Black and Indigenous populations contribute to building new categories and rebuilding a historical memory.

The proposal for common goods is based on a collective world view centered around life. For them to be common, they must be out of the capitalist model, based on the acknowledgement that they are part of the web of life and that they are interdependent for the reproduction and sustainability of life. The profound way we care for life is yet another common good.

There is a continuous battle in the territories for the control over common goods, women's bodies, and biodiversity. The WMW's proposal is an anti-systemic proposal, disrupting the dichotomous views of private and public, based on a different logic and conception of life, with critical thinking for political organizing and action at the level of the territories.

3. Productive work and economic autonomy

Women sustain the economy and life through domestic and care work, which are necessary for productive work to happen. For this reason, women work twice or three times as much as men; we are time-poor and we do not have room for self-care in our lives. Therefore, we propose the redistribution of tasks aiming at the political, economic, and social participation of women. States must acknowledge women's work and incorporate public policies toward gender equality and the reorganization of labor.

It is challenging to disrupt power relations and rearrange relationships between ourselves and nature, stop replicating the paces of capital, and put life on center stage. It is important to stop relying on money and grow our own food, but there is a battle around the availability of the means of production and common goods, which capital monopolizes. We must defend our territories and bodies through solidarity, exchange,





and network-based experiences across our territories. We must disrupt the logic of capital, rearrange work based on self-determination, and retrieving ancestral memory.

4. Reproductive and care work

The timing of care work is key, and flexible working hours could be a trap that may turn a working day into a triple burden. We are criticized, we get stressed, we get ill. It is important to make reproductive work visible, as it is not economically or socially acknowledged.

We are posed the challenge of expanding child care services in workplaces, to rethink the city and transportation based on care, to ensure child and elderly care, to make men co-responsible, to educate different generations. The system has to adjust to the fact that men must also be engaged in care and the entire community must take part in this work.

Work is a comprehensive concept; women contribute to the economy through their productive and reproductive labor, but we need to have time for ourselves. In our productive work, we are the ones most affected by the crisis, and we still have to struggle for equal conditions and to be in traditionally male-dominated spaces, like unions.

We are also in community spaces of struggle. Cooperative, peasant, social, and solidarity economy, agroecology, and food sovereignty are paths taken by feminist economy.

Finally, the facilitators made connections between the dimensions or tensions that they identified in the session to discuss our political project and ways to reorganize life:

The commons v. accumulation/dispossession

The extractivist model commodifies and privatizes common goods. Based on feminist economy, we challenge that model and fight for the territories. The commons are a political proposal that aims to change the way life is supported, but there are different perspectives around them. It is important to discuss how to fill this category with content from the perspective of grassroots feminism and stress that caring for the common goods is a collective responsibility, because they are also





part of the reproduction of life—we are ecodependent.

Changing the system v. public policies that give new meanings to/expropriate our outlooks

We are in a transition to the horizon of the change we want, creating concrete practices that bring us closer. We are trying to face the capitalist system, but there are contradictions in everyday life. In this transition, how can we organize community-based practices, demands, and agendas to move forward in reorganizing reproductive labor while also promoting equal rights in productive labor?

Feminist economy shows us that it is possible to have alternatives to the system, but how can we articulate community experiences with public policies of deprivatization and decommmodification that contribute to our goals?

Compromising feminist economy v. disruptive feminist economy

Tensions between regulating domestic and care work (compromise) and other forms of organization of reproductive work (disruptive stance). At the WMW, we speak of reorganizing it, and therefore, we criticize sectors of feminist economy that mostly focus on making compromises between reproduction and production for women. We must further discuss our proposals regarding the redistribution of roles and how we can stop replicating the logic of capital.

Joint efforts

The relevance of joining efforts for our struggles and responses against the capitalist system. For example, the connections between feminist economy and food sovereignty; how we contribute to strengthen bonds between rural and urban areas; how to connect ancestrality and new knowledge, thinking about what will make sure we can defend life. We must bring more local-national-global forces together.



Module II, Session #4—WMW proposals in the battle for the economy

August 18th, 2022

Goal: To further reflect on the stances taken by the WMW from a feminist perspective to tackle the capital-life conflict and affirm a comprehensive proposal to wage the battle for a model that pushes forward anti-systemic and emancipatory proposals.

The *mística* performed in this session was conducted by our WMW sisters from Guatemala, who shared [video](#) of the Political Alliance Women's Sector on the healing processes based on the proposal of good living and ancestral practices and knowledge. They also played a [musicvideo](#) by the singer Sara Curruchich, a Mayan Kaqchikel Guatemalan activist who struggles for Indigenous peoples and women's rights in the country.

The facilitators introduced the guiding questions to be discussed as a whole group. These questions and the results of the discussion are described below:

Question #1. How do we face the extractivist model and raise awareness to defend common goods?

- By retrieving women's historical memory and role in defending life
- By retrieving the definition of common goods
- By promoting campaigns to expose the effects of extractivism
- By proposing other ways of living; to decommodify is to defend common goods
- By empowering women's organizing, collective movement-building, and joint efforts
- By proposing joint processes of education and struggle.

Question #2. How can we propose changes to the model and system while also demanding the state to protect and expand our rights without having our proposals appropriated by the model and system?

- Through education and mobilization to change laws in states
- By understanding how the system, states, and democracy work





- By building proposals that do not perpetuate power relations
- By building plurinational power
- By empowering women's, Indigenous peoples', and environmentalist movements' voices
- By balancing our work with the bases of society and through social oversight
- By following our principles as our perspective: sovereignty, people power, sustainability of life, etc.

Question #3. Within disruptive feminist economy, what are our proposals for the redistribution of domestic and care work?

- To build an imaginary that changes heteropatriarchy-oriented power relations;
- To put life on center stage and not create hierarchies
- Redistribution alone is not enough
- To move from redistribution to the reorganization of roles in care and domestic work.

In the second part of the session, participants took part in a conversation to learn about the proposals and discussions of women from ally movements and organizations, including REMTE and Friends of the Earth. CONAMURI/La Via Campesina was expected to take part, but the sister who was supposed to represent these organizations was not able to attend the session.

Letícia Paranhos, with Friends of the Earth Latin America and the Caribbean (Amigos de la Tierra América Latina y el Caribe—ATALC), spoke about the organization's agenda regarding building grassroots environmentalism and feminism, its proposal to wage a political battle against privatization, commodification, and all forms of oppression, and have an agenda of struggles against transnational corporations and the purple- and greenwashing promoted by businesses. Regarding alliances, she addressed how important it is to promote political education and create bonds of trust between organizations, sharing knowledge and wisdom, with alliances on different scales and being guided by grassroots feminism.



Alba Carosio spoke about REMTE's proposal of transformative feminist economies. She recalled the setbacks that occurred during the pandemic in terms of work, education, and health, as well as women's overburden in these times. She spoke about how important it is to reorganize care, strengthen public services, and build the movement and alliances, keeping feminisms connected as a web, with alliances that make it possible to learn and growth, knowing what our common goals are, what we do, and what is concerning to us, learning methodologies in a shared, solidarity-based way, through trust and acknowledgment of collective protagonism.

Module III. Movement building

Goal: To strengthen movement building processes, as well as the identity and sense of belonging to the World March of Women and its organizing processes in the territories, as well as strengthen convergences with ally organizations and define lines of action

Module III, Session #1—Our struggles and our resistance in the current context

September 1st, 2022

Goal: To collectively build an overview of the situation of struggles and forms of resistance on the continent.

During the *mística* performed in the beginning of the last module of the School, Movement Building, sisters from Cuba, Quebec, and Brazil shared their reasons to march and their symbols of resistance. Afterwards, everybody was invited to turn on their cameras and show more symbols and flags of collective struggles.





Strengths:

1. Alliances and joint efforts, through regional, national, and international collective organizing and the creation of care networks.
2. Communication and political education strategies, methodologies and efforts of systematization and building of history and memory, with the ability to deepen, complexify, and elaborate our ideas.
3. Common topics and proposals in political construction, such as diversity, the struggle for abortion, the environmental and plurinational struggle, the struggle for good living, the anti-capitalist and anti-racist struggle, the struggle against gender violence, the care economy, and the solidarity economy.

Threats:

1. The political contexts in our region, which include regimes of exception and siege, loss of constitutional rights, political persecution, organized crime and violence, the rise of religious and political fundamentalisms, extractivism, alliances of conservative governments and religions, economic adjustment agreements with the IMF, criminalization of social movements, migration of women and young people, corruption and state co-optation, rights that are not enforced and laws that do not become real.
2. Difficulties for feminist organizing regarding front organizations, lack of funding and infrastructure, non-recognition of care work, lack of information and communication, and difficulties in incorporating feminism into left-wing movements.

The common aspects that emerged in the whole-group discussion provided elements to think about how we can face these threats through our strengths. Moving on to the next part of the session, we organized ourselves into groups to deepen the reflections about our challenges in face of some of the contexts that arose during the debates at the School. 1. The advance of religious fundamentalisms; 2. The offensive of the international right-wing; 3. Consolidation of unity in diversity.





1. The advance of religious fundamentalisms

Fundamentalism has strong organizing capacities and ability to incorporate people. In Martinique, for example, there are women who are not necessarily Evangelical Christians, but who are welcomed by these groups, such as migrant women.

Neopentecostal fundamentalism reaches out to people who live in poverty and no longer believe in politics and in social organizing. As fundamentalism advances, it seeks to impose its ideology, its ways and behaviors over anyone, often based on disinformation and in the absence of a deeper and more diverse reflection. This has led us to face setbacks in terms of things we had already achieved.

They criminalize divergent ideologies, promote hate speech, discriminate against sexual dissent, believe that discussing gender is about promoting homosexuality, promiscuity, etc., without allowing the conversation around non-sexist policies, for example.

This poses the challenge of rebuilding our identity, which has been taken away by fundamentalism and economic power, with broader, more diverse, more inclusive narratives, focused on the defense of human rights. We must build non-hegemonic communications and narratives, from an inclusive and diverse approach, to confront hate speech.

How can we work and articulate the issue of governments that have fascist practices and that are related to these groups? To have more and more ability to focus on decision-making spaces from our networks in our territories and communities, because fundamentalist sectors are present at different levels of politics, and how to make a diagnosis about the presence of fundamentalism in our territories.

How can we face the discourses that have been created around the image of God for centuries, reifying and normalizing a female stereotype. A white “god” who says that all people must be heterosexual.

2. The offensive of the international right wing

The right is globalized and has a similar MO in different countries: it aims to divide the peoples; it has economic power, power to mobilize masses, and influence; and this leads us to our first challenge, which is





to have unity between peoples to gather forces and be able to fight it.

The right operates in tandem with the Catholic Church and neo-Pentecostal sectors and we have to think about how to tread our path in the feminist struggle so that we walk the walk and not just talk the talk, because we need the power of the masses, communication, and technological training in order to understand where the right is, to get to know the enemy, to better organize ourselves and challenge these discourses that promote disunion.

3. Consolidation of unity in diversity

Unity is a means toward change that depends on the political situation and context. It is not an end in itself, but it depends on debates and a common agenda that includes topics to consolidate unity in diversity.

It is important to define what movement we are, what our political definitions are, recognize that there are divergences, to carry forward our resistance and to wage a battle against conservative sectors through articulated resistance. Recognize ourselves as anti-capitalist, anti-imperialist and anti-patriarchal, acknowledging that there are differences in terms of methods and positioning, but where there is unity through a political project that includes different approaches.

Within the realm of grassroots feminism, we must connect with other anti-systemic social movements, building a practice that can keep us together, leaving no one behind, without sectarianism. Promote an exchange between our organizations, recognizing the knowledge of our ancestors.

Speak of places in which we have different positions, with pacts that do not confront us or tear us apart, but where we can build complicity and trust, with work ethics that is also based on the things about which we disagree, the aim of ending patriarchy, but also racism and capitalism in practice.

We also must think about how to wage a battle about the symbolic to renew our struggles and our militancy and how we can include more people.

We need to work to defend the secular state and promote sex education in schools, in politics, and in the community.





The presentations of the group discussions provided us elements to think about the position from where we propose our political formulations from the World March of Women and its alliances, as the movement has an anti-systemic proposal and pursues a political and coherent practice based on the actors who build it, which are grassroots and community feminists.

We can see that unity in diversity is a long-term proposition and its challenges are related to the pursuit of the transformation of society. And we have to face the battles being waged in the territories and within the alliances, clearly understanding that we are facing and confronting systems of oppression that have material power in the territories.

Finally, we read an excerpt from the guide of the Berta Cáceres International Feminist Organizing School (IFOS) on movement building, which states:



We start with recognizing the resistance struggles of women, transgender, and LGBTQ2S+ people in their communities around the world. This is why our first struggle is to recover our own memories and move towards crafting our own stories. Starting with our memories of where we come from and of those who have preceded us provides us with a double source of learning: we are able to understand the violence we have experienced—and are still



Module III, Session #2—Elements for movement building

September 15th, 2022

Goal: To collectively reflect on some of the vital elements and strategies to build anti-systemic and emancipatory feminist movements.

The *mística* of this session was performed by our sisters from Mexico, who shared a video about the experience of the [Zapatista women's meeting](#), held in 2018 in Chiapas.

This session proposed the introduction of four vital elements to build the WMW: political subject, grassroots communications, popular education, and *mística*. These elements were discussed as a whole group, respectively, by our sisters Carmen Díaz, from Mexico; Natália Blanco, from Brazil; Sandra Morán, from Guatemala; and Alejandra Laprea, from Venezuela.

Political subjects: capable of critical awareness, reinterpreting reality, willingness, and action for change, building an alternative project.

How to articulate and put our potential for emancipation in practice and tackle internalized oppressions? We must reflect on our practices in face of violence, racism, heterosexism.

Building political subjects also includes practices related to promoting diversity among us and facing hierarchies, conflicts, and fatigue that may occur.

It also requires building practices to handle conflicts, speak about our contradictions, and build strategies for collective care, so that being engaged in militant work can provide life, affection, and strength.

But how can we build this(these) political subject(s) and how can we sustain and keep the movement based on that?

- Con la educación popular como herramienta de sensibilización política;
- Using popular education as a tool toward political awareness;
- Providing conditions for participation—with organization and language justice, rendering logistic work visible;



- Through facilitation, synthesis, and mobilization tools, with the division of the tasks that underpin our movement, including safety, drum bands (batucada), translation, interpreting, spokespeople;
- Through internationalist solidarity;
- Through justice and democracy: by acknowledging care work, sharing tasks in a more just way and rendering them visible;
- Through joint efforts and communication, which are key for collective action and proposals.

We do not have a guidebook for that, but we have epistemological ability, we generate communities, we learn from actions, we celebrate and commemorate our rebelliousness.

Grassroots feminist communications: a collective learning process based on the idea that we are all communicators, that all of us can produce and promote culture and communication through our self-organized initiatives, from our own realities and experiences, from our accumulated experiences and knowledge. Through grassroots feminist communications, we wage a battle for the political process that we want to build, we face the logic of hegemonic communications under digital capitalism, we challenge the concentration of property of corporate power. We understand that digital capitalism has impacted our sovereignties, creating logics of disinformation. But we believe communications is not just about using the internet and social media. We build communications with our characteristics as a movement, with diversity of languages, faces, voices, and accents, with collective references that enable our connection.

Popular feminist education: we build knowledge drawing on the words of peoples and movements. Education is a political-pedagogical tool that helps us develop educational processes with a clear purpose, which is to build political subjects, the ability to struggle, to build alternatives and bring us together to create movements that foster alternatives. Popular feminist education is not simply about addressing a set of subjects—it is a formative process based on Paulo Freire’s popular education, and it is expanded from the experiences of feminism, from ancestral knowledge, from the peoples’ worldviews, from a decolonial perspective. In popular feminist education, we also incorporate healing processes as collective processes and, through them, we empower ourselves and our actions. We incorporate the reflection about our territories, our homes, and our bodies, which are our first territory, the aim of the battle, the target of





racism, violence, shame, internalized guilt. We incorporate Indigenous peoples' different spiritualities, their relationship with nature, countering colonial religion that has been brought to us as an institution.

Popular feminist education allows us to expand analyses and the ways of understanding how the systems of oppression operate in our lives and bodies. Through it, we start from reality, from our different stories and realities; it is through them that we find possibilities of encounters, that we can understand how the system works differently, but with common elements. Popular feminist education encompasses:

- Questioning what has been taught to us and understand that those things are not natural;
- Retrieving our history, women's role in neighborhoods and communities, looking back at the struggles of ordinary women;
- Making our struggles visible, making our identities visible among ourselves;
- Dismantling the system, building a new proposal, with new elements;
- Building our theories instead of incorporating theories that have nothing to do with our movements.

MMemory and mística: the expropriation of memory is a mechanism that works as part of the symbolical and cultural oppression, to legitimize discourses that underpin racism, colonialism, patriarchy, and oppression. But the peoples are not passive victims of these processes—the peoples resist and build a history of resistance that we have been putting into practice on the continent since the formation of our countries in the 19th century.

Preserving memory is an act of rebelliousness. It is the basis for collectively building our own subjectivity, based on principles, values, and emotions. To know where we came from, who we are, and what our struggles, historical actions, and contributions are is a strength in our movement. We build our memory and keep it alive by systematizing our proposals, through photographs, paintings, graffiti art, poems, legends. We have to strengthen and reclaim orality as a source of cultural resistance. Memory is a process that is built not only from the past, but also the present and the future. Memory is built in everyday life, with





our watchwords out on the streets: “We are the granddaughters of the witches that they could not burn; the granddaughters of the enslaved women they could not rape; the granddaughters of the Indigenous women they could not kill.”

The *mística* is also a space of visibility and building of memory. Its primary goal is to connect us with our emotions, our bodies, through political reflection, clearing our minds from distractions, establishing a rapport among us, with the power of being together. It is a political practice that reclaims playfulness, spirituality, aesthetics, culture, subjectivity. It is a space to pursue and build subjectivity and our own shared meanings. There is not one way of conducting a *mística*—it should be adapted by each territory, based on each organization’s cultural and spiritual needs. Another purpose of the *mística* is to enable an encounter with ourselves and others, to create a sense of belonging and collectivity, to share dreams and worldviews.

After the presentations, participants split into groups to answer the following questions: “How do we put the elements we worked on during the session into practice in our movements and territories?” and “What are other tools or methodologies that we put into practice in our organizations to build anti-systemic, emancipatory movements?” This presentation was made in the next session.

Module III, Session #3—Building our movement: challenges and alliances

September 29th, 2022

Goal: To reflect on the contribution of the alliance-building process in the history of the WMW as a fundamental aspect to strengthen grassroots feminism

This was the closing session of the Feminist School. The *mística* was performed by the three groups of the School—methodology, technical, and interpreting—, who gave a “collective gift” to participants. The methodology and technical teams offered participants two collages representing the path taken across the School, and showed a video in which a member of the technical team, Natalia Blanco, performed the song “Derecho de nacimiento.” The interpreters collectively read the poem “Sanación,” by the Mapuche poet Adriana Paredes Pinda.





Collage created by the members of the School's technical group

The groups then presented the discussions they had conducted in the previous session and provided the following elements:

- The methodology of popular feminist education within our movements helps to enlighten concepts, explains the struggles waged by women, allows us to incorporate Indigenous women's own methodologies, with their languages and diversity. The relevance of orality and self-care practices during the pandemic, of territorial knowledge, and acknowledgment of Indigenous peoples' wisdom.
- Building political subjects is something that encourages us to move forward, because it is through diversity and plurality of territories and organizations that we bring our forces together, and it is also what allows our voices to be heard in mixed-gender movements.
- The *mística* is a new element for some countries and territories, like Quebec. It is a fundamental way of strengthening our collectives in decisive contexts, like in the recent constituent process in Chile. The relevance of memory and generational union, like in the case of the mothers and grandmothers of Plaza de Mayo in Argentina and their "daughters and granddaughters," feminists of the new generation.
- Being communicators—all of us—requires being careful about what we communicate, to avoid compromising our safety when we place





our bodies in the struggle.

- Memory, mística, communications, and building political subjects are interrelated.

Other tools and methodologies:

- Building local feminist media outlets, like magazines, podcasts, blogs.
- Reclaiming the streets as a space for movement building and awareness raising
- Campaigns for the struggles of Black movements, struggle to appreciate Black people's contributions

The second part of the session included a conversation with two WMW militants from outside the region, Yıldız Temürtürkan, the coordinator of the WMW International Secretariat, and Sophie Oguto, of WMW Kenya, to talk about building internationalist feminist movements and the WMW itself as a global movement.

Yıldız spoke about building internationalism within the WMW. She argues that there is no other choice but to build grassroots internationalist feminism, because the problems we face every day are global problems, like the pandemic, for example, as well as the food crisis. Our problems are very similar; while in some places freedom means the right to abortion, in others, freedom means dressing the way we want. The WMW introduces a unique experience between the international and local spheres. We are faced with many challenges, like conservatism, the rise of authoritarian governments, progressive movements being likely co-opted. Significant challenges face us as we build our movements, like keeping the underpinnings of our organization and tackling fragmentation. The main conflict is between capital and life, and we must build alliances. We have longstanding strategic alliances, we are a 25-year-old movement with a long history of alliances.

Sophie shared the experience in Africa, where claiming to be a feminist movement is already a big challenge. Colonialism makes it even harder to incorporate an international feminist movement in the grassroots. To do so, we must promote women's agendas, discuss joint efforts, address the issue of water, land, and local impacts, connecting them with the global context and topics.





In the beginning of the struggle in Kenya, it was really hard to address the issue of diversity, but we were able to move forward with religious women, with lesbian women in the movement. One example: the powerful women's movements that existed before the feminist movement were exclusive spaces for mature women. And these movements were then co-opted by the ruling parties, who acknowledged their potential and wanted to control them. In the WMW, we encourage young women to participate. To build a movement, we must create local strategies and identity. We see how the WMW is creative and has inspired many young women. We have learned a lot with the WMW Brazil and Americas, we created drum bands, we started to occupy the public space with our dances, with our own drums. Africa is one of the most challenging regions, starting with communications—such an important matter, with challenges in terms of access to technology and language differences. We know how important it is to document our work to strengthen our symbols, our slogans and demands, our materials.

In the conversation as a whole group, our sisters pointed out that it is challenging to include an international agenda in some countries when they face so many conflicts and battles in their everyday lives. The WMW actions every five years are an opportunity to create alliances. Alliances are dynamic and might change depending on the political situation, as new forces emerge. We have to build consensus and a common agenda. Another challenge we face is keeping our identity as a movement.

Finally, we conducted a collective feedback exercise to assess the School. The guiding questions for the group discussions were: “Do you consider that the School has strengthened your positioning regarding feminist economy? Yes or no? And why?” and “What do you think are the School’s main contributions to empower the WMW in the region?”

These were the outcomes of this discussion:

The participants said it was a “refreshing” way to think about building feminist economy, a project that gives us hope to build it, but poses challenges on how to apply the matters we learned at the School on the ground. The School has allowed us to analyze and understand the economy from the grassroots, from our views, and we leave with a clearer understanding of what we do and how we position ourselves in our territories. The School has also enabled the exchange between those who had more knowledge and practice in the subject with those who were just now getting to learn about feminist economy.





Regarding the contributions for the organization of the movement in the region, the following aspects were pointed out:

- The School set knowledge in motion and enabled us to strengthen our regional strategy connecting leaders and movements.
- It provided an analysis of the current situation and the historical circumstances imposed by patriarchy. It also allowed us to realize that we have more tools, languages, and experiences.
- It allowed us to further develop a critical view of women’s work and render it visible, as well as better understand our organization.
- It allowed us to exchange knowledge and wisdom through different tools and technologies to build new knowledge.

For the closing *mística*, Alejandra Bonilla, from El Salvador, read the poem *Despertar*, by the Honduran poet Lil Milagro Ramírez, to remember women’s struggles—in which the Feminist School was at the same time a starting point and the continuity of our organizing work to free our territories and struggle for our rights.





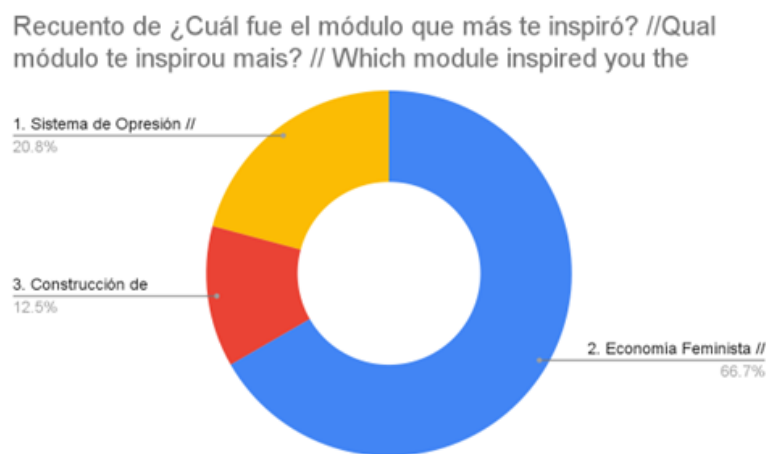
Assessment

School attendance

- There were 75 participants, 28 of which were members of ally organizations
- On average, 40 people attended each session
- 12 (16%) participants attended more than 8 sessions.
- 17 (22.66%) people attended 2 or less sessions; therefore we could say they quit the process.

During the final session and over the course of the following days, we shared a feedback form with participants. The main results based on 25 respondents are as follows.

Modules and topics



The most mentioned module here was feminist economy. The topics they would like to further develop are as follows, from greatest to lowest interest: Feminist economy: approaches and currents of thought (13 votes); Tools for movement building and strengthening (12 votes); Accumulated knowledge and pathways of feminist economy based on the WMW Americas (10 votes); Global and territory-based proposals for change through feminist economy (10 votes); The workings of the systems of oppression in bodies and territories (7 votes).





Methodology

All participants who completed the form said the methodology used at the School was appropriate. The main aspects mentioned in this assessment include: inclusive methodology; it allowed the appreciation and sharing of experiences and voices; good use of virtual tools.

Some answers:

- Effort to make it participatory and, as much as possible, compliant with the structure of popular education.
- The voices and experiences of each of us is worth and feeds us with a lot of information.
- I found it really important to have the techniques and tools used in group work and the presentations by sisters from different countries, who shared their experiences working with women and communities.
- Sending the supporting materials beforehand to answer questions and allow us to do group work allowed us to learn about other sisters' work and experiences.
- Good methodology, but the meetings were long and relied on the internet as we were based in different countries, so it was more complex to participate.
- Being able to listen and hear; it was laid-back, we were able to participate, listen to the others, appreciate their words and reflection, build collective knowledge; it was well recorded. It is as if we were parts of a puzzle and we were putting the pieces together.
- The sessions were very dynamic and interactive. The cultural part in the beginning created a sense of community among us.





- The methodology is appropriate as it allows women from different parts of the Americas to come together. Everyone has access to translation. We learned how to use new technology tools. We were able to work in small groups.

Facilitation and communication

Respondents said that the facilitation and communication tools used at the School were good.

herramientas de comunicacion utilizadas en la Escuela? // Sua



Challenges

The participants highlighted the following challenges posed to further embody what has been learned at the School in their organizations and movements: extend this knowledge with women from the base, fostering continuing education, socializing knowledge and experiences, trouble juggling time and format (whether virtual or not).

Other comments:

- Keeping continuing education processes due to the lack of time—this is why we have to think creatively about shorter, yet systematic spaces, which may allow us to keep the conversation going on different topics and their interrelationships.
- Socializing acquired knowledge and putting it into practice, to create support networks and strategic alliances to change the society we live in.
- Review how to promote feminist economy in our organization.





- Being able to adapt it to the reality of different communities and their languages, with their own methodologies. On the movement level, to make this commitment as the first step.

Recommendations/suggestions for improvement

- Having written materials, where participants may write, answer questions, or reflect, in writing, to keep up with the learning process.
- Hold an in-person meeting after the School process.
- Improve the way documents are shared (there was trouble using the MEGA folder, for example), provide more technical training, and record the presentations in writing to be able to multiply them.
- Ensure the attendance of participants who help the discussion flow in the groups.



APPENDIX 1. School's Pedagogical Script

Session I: Welcome and technical training	Date: May 12th, 2022 Time: 11 a.m.-1 p.m.
Goal: To provide a welcoming space for introductions and integration among participants of the Berta Cáceres Feminist School.	Topics: <ul style="list-style-type: none"> • <i>Mística</i> • Technical training • Introduction of the school and the group

Topics	Goal	Conduction of the Activity	Materials	Time
Room opening	Review the overall conduction of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review script details, schedule, and facilitation.	Session script Open Zoom room	30 minutes before beginning of the session
Technical training	Introduce interpreting and the relevance of language justice.	The facilitators greet participants and open the space. Then a technical training is conducted, with a presentation explaining the Zoom features and the simultaneous interpreting feature to the languages of the World March of Women. Next, there will be a presentation on the relevance of language justice, which is a principle of our movement and one that we strive to ensure in all our processes.	Document with presentation on how to use Zoom Document introducing language justice	20 min
Welcome	Create an opening space for the School.	As a whole group, the facilitator welcomes participants and shares a map with the countries and territories represented in the School. Then we watch an opening video expressing the meaning of the School. After watching it, the facilitator addresses these meanings again to structure the process of political education and alliances that the School represents.	Map Opening video	10 min





<p>Mística</p>	<p>Have a space for connections and acknowledgment among WMW members and allies.</p>	<p>The <i>mística</i> space was hosted by María Velásquez, from Guatemala. To start off, a video is presented. Then, the energies of the day are invoked based on the cardinal points, represented by territories that are attending the schools: North (Quebec), South (Venezuela), East (Chile), West (Honduras), Center (Cuba). This moment closes with a video portraying the ancestrality of Indigenous women.</p> <p>To wrap things up, the diversity of the women from the territories attending the School is addressed. All countries are mentioned, we look back on the meaning of who we are and what we aim to strengthen as proposals for anti-systemic change.</p>	<p>Video “Pueblos,” by Sara Curruchich</p> <p>Video “Mujer Indígena,” by Sara Curruchich</p>	<p>20 min</p>
<p>Introduction by delegations</p>	<p>Conduct a brief integration process and share expectations between School participants.</p>	<p>The facilitator explains that the next moment is about introducing and integrating the group that makes up the School. In groups, participants will share their name, organization, territory, and the reason why they are attending the School. Each participant will have three minutes to share. Each group will have 15 minutes to introduce themselves. After working in separate groups, all participants meet again as a whole group, where the facilitator makes a presentation recalling everyone’s names and countries.</p> <p>After that, a dynamic activity is conducted using a tool called Mentimeter, in which its features are briefly explained. Using the tool we will create a word cloud to answer the question, “What do we expect from the School?”</p> <p>Participants have a few minutes to use Mentimeter while the cloud is projected. Finally, the facilitator briefly reviews participants’ ideas and closes by sharing the group’s most common expectations.</p>	<p>Presentation with participants’ names and countries</p> <p>Mentimeter – word cloud about expectations</p>	<p>30 min</p>





<p>School presentation</p>	<p>Share the political intentions of the School and the technological tools that will support us.</p>	<p>As a whole group, a brief presentation is made including the School's goals, methodology, and schedule of the modules, underscoring that we aim to promote a collective, critical, and emancipatory learning space. Then we provide a brief explanation of the main methodological tools that will be used throughout the School process: Jamboard, Mentimeter, Mega.nz. Then we explain the School's communication channels: WhatsApp group and email. All reminders will be submitted through these channels, as well as links to join each session. Finally, we introduce the commissions that make the School possible: technical team, methodological commission, synthesis commission, <i>mística</i> commission.</p>	<p>Presentation of School goals, content, and agenda.</p>	<p>30 min</p>
<p>Closing</p>	<p>Close the session reviewing keywords about the School we want.</p>	<p>As a whole group, the Jamboard tool is introduced, with a page showing some ideas to close the first session of the Feminist School. Participants are invited to add pictures or words to the page that define how we are leaving today's session. The facilitator closes the session, encouraging the process we have started together, a collective and critical grassroots political education process to strengthen the World March of Women movement. We say goodbye with a song.</p>	<p>Jamboard Closing song</p>	<p>10 min</p>
<p>Room opening</p>	<p>Review the overall conduction of the activity</p>	<p>The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review script details, schedule, and facilitation.</p>	<p>Session script Open Zoom room</p>	<p>30 minutes before beginning of the session</p>





<p>Technical training</p>	<p>Introduce interpreting and the relevance of language justice.</p>	<p>The facilitators greet participants and open the space. Then a technical training is conducted, with a presentation explaining the Zoom features and the simultaneous interpreting feature to the languages of the World March of Women. Next, there will be a presentation on the relevance of language justice, which is a principle of our movement and one that we strive to ensure in all our processes.</p>	<p>Document with presentation on how to use Zoom</p> <p>Document introducing language justice</p>	<p>20 min</p>
<p>Welcome</p>	<p>Create an opening space for the School.</p>	<p>As a whole group, the facilitator welcomes participants and shares a map with the countries and territories represented in the School. Then we watch an opening video expressing the meaning of the School. After watching it, the facilitator addresses these meanings again to structure the process of political education and alliances that the School represents.</p>	<p>Map</p> <p>Opening video</p>	<p>10 min</p>
<p>Mística</p>	<p>Have a space for connections and acknowledgment among WMW members and allies.</p>	<p>The <i>mística</i> space was hosted by María Velásquez, from Guatemala. To start off, a video is presented. Then, the energies of the day are invoked based on the cardinal points, represented by territories that are attending the schools: North (Quebec), South (Venezuela), East (Chile), West (Honduras), Center (Cuba). This moment closes with a video portraying the ancestry of Indigenous women. To wrap things up, the diversity of the women from the territories attending the School is addressed. All countries are mentioned, we look back on the meaning of who we are and what we aim to strengthen as proposals for anti-systemic change.</p>	<p>Video “Pueblos,” by Sara Curruchich</p> <p>Video “Mujer Indígena,” by Sara Curruchich</p>	<p>20 min</p>





<p>Introduction by delegations</p>	<p>Conduct a brief integration process and share expectations between School participants.</p>	<p>The facilitator explains that the next moment is about introducing and integrating the group that makes up the School. In groups, participants will share their name, organization, territory, and the reason why they are attending the School. Each participant will have three minutes to share. Each group will have 15 minutes to introduce themselves. After working in separate groups, all participants meet again as a whole group, where the facilitator makes a presentation recalling everyone's names and countries.</p> <p>After that, a dynamic activity is conducted using a tool called Mentimeter, in which its features are briefly explained. Using the tool we will create a word cloud to answer the question, "What do we expect from the School?"</p> <p>Participants have a few minutes to use Mentimeter while the cloud is projected. Finally, the facilitator briefly reviews participants' ideas and closes by sharing the group's most common expectations.</p>	<p>Presentation with participants' names and countries</p> <p>Mentimeter – word cloud about expectations</p>	<p>30 min</p>
<p>School presentation</p>	<p>Share the political intentions of the School and the technological tools that will support us.</p>	<p>As a whole group, a brief presentation is made including the School's goals, methodology, and schedule of the modules, underscoring that we aim to promote a collective, critical, and emancipatory learning space. Then we provide a brief explanation of the main methodological tools that will be used throughout the School process: Jamboard, Mentimeter, Mega.nz.</p>	<p>Presentation of School goals, content, and agenda.</p>	<p>30 min</p>





		<p>Then we explain the School's communication channels: WhatsApp group and email. All reminders will be submitted through these channels, as well as links to join each session.</p> <p>Finally, we introduce the commissions that make the School possible: technical team, methodological commission, synthesis commission, <i>mística</i> commission.</p>		
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Module #1: Systems of oppression: capitalism, patriarchy, racism.	Dates: May 26th, June 3rd and 16th Time: 11 a.m.-2 p.m.
Goal: To reflect about the imbrication of systems of oppression (capitalism, patriarchy, racism) and its impacts on plural subjects and their territories.	Topics: <ul style="list-style-type: none"> • Capitalism and patriarchy: expressions in women's lives. • Colonialism and racism: oppressions that overlap and their effects on plural subjects' lives and territories. • Effects of and resistance to systems of oppression through women's bodies, territories, and nature.

Date: May 26th, 2022 Meeting #1: Capitalism and patriarchy: expressions in women's lives Goal: To reflect about the capitalist and patriarchal systems of oppression, their impacts, and expressions in plural subjects and their territories.				
Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session





Language justice	Review interpretation features	The facilitators remind participants where the language feature is available on Zoom and that they need to change their names to include NAME - COUNTRY/ORGANIZATION - LANGUAGE. They also remind participants of the role of interpretation and the importance of language justice. Participants are asked to keep their microphone muted and their cameras on during the entire session, if possible, and also let them know they can post comments or ask questions using the chat window.		10 min
Welcome and agenda review	Start the meeting introducing its contents	The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min
Mística	Have a space for connection and acknowledgment among WMW members and allies	The <i>mística</i> will be conducted by sisters from the South: Brazil, Uruguay, Paraguay, and Peru. Its theme is African descent, legacy, and resistance. The opening video "Negra," by Victoria Santa Cruz, will be shown. Then, each sister introduces their own video, underscoring the resistance of people of African descent in each of their territories.	Video by Victoria Santa Cruz: https://www.youtube.com/watch?v=RIjSb7AyPc0	20 min
Synthesis	Share a brief summary of the previous session	The facilitators briefly review the development of the previous session, stressing participants' expectations.	Presentation	10 min
Let's start to talk about our own reality	Build situated knowledge about systems of oppression and their effects, based on participants' realities and reflections	This moment starts with a video of Berta Cáceres talking about how important it is to strengthen our struggles in face of systems of oppression. Next, the facilitators briefly introduce the topic of Module 1—systems of oppression—explaining the different contents that will be addressed in the three sessions of this module. Then, the presentation focuses on briefly framing the question: how are the systems of oppression operating and how do they affect women's lives?	Video of Berta Cáceres: https://www.youtube.com/watch?list=PLhTr4FRhblzTVvEsikmz38XJYT33vkwXC&v=ZKl3D3zJvSA	10 min





		<p>An important aspect here is to stress that there are multiple systems of oppression, because, in this session, it is very important to talk about capitalism as a “system of oppression” that manifests in many different kinds of oppression: economic, political-ideological, social-cultural, ecological, symbolical-media-based, and knowledge-based. As we focus this module on overlapping systems of oppression (capitalism-patriarchy-colonialism), the presentation of the module and the structure of the topic will require the same focus.</p>		
Group work	Continue with situated knowledge	<p>The next moment, a video is shown featuring the feminist critique of corporate power: precarious labor. This will be an introduction for the group work.</p> <p>After showing the video, we explain that we will work in groups to reflect about the following question: How do systems of oppression act upon women’s bodies and territories?</p> <p>After reflecting, each group will be asked to review and reach a consensus about <u>three strong ideas</u> to be introduced to the whole group in no more than 3 minutes.</p> <p>As a whole group, each separate group will be asked to share their three main ideas. Afterwards, the facilitators provide a brief synthesis of the main elements.</p>	<p>Video: https://youtu.be/1T8-cWC6MQQ</p> <p>Jamboard</p>	<p>5 min</p> <p>30 min</p> <p>30 min</p>
RECESS				10 min
Theoretical aspects of the systems of oppression: capitalism and patriarchy	Provide elements to have a more complex understanding of the systems of oppression	<p>As a whole group, we show a video of a presentation by Georgina Alfonso about the capitalist system of oppression and its expressions in women’s lives. If we consider relevant and available, we can use a visual resource to support reflections.</p>	<p>Gina Alfonso video https://drive.google.com/file/d/1ZOPohYI_tutw-oPq_dqRc2W0</p>	<p>15 min</p> <p>20 min</p>





		<p>Afterwards, there is a space for questions/comments about the presentation, to provide a deeper reflection.</p> <p>Finally, the facilitators provide a synthesis of the main elements.</p>	d5s1jH3fm/vi ew	5 min
Closing	Close the session	The session is closed with recommendations and reminders for the next meeting.		5 min

Date: June 3rd, 2022

Session #2: Colonialism and racism: oppressions that overlap and their effects on plural subjects' lives and territories.

Goal: To reflect about the systems of oppression—colonialism and racism—, their impacts, and expressions in plural subjects and their territories.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents	The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min
Mística	Have a space for connection and acknowledgment among WMW members and allies	The <i>mística</i> is conducted as a moment of integration, which allows us to situate ourselves as a group and establish a relationship with the session topics.		10 min
Synthesis of the previous session	Let participants know where we are in the module	The synthesis commission briefly presents the main ideas of the previous session to let participants know the main topics of the module that will be further discussed.		10 min





<p>Space to further understand the systems of oppression: racism and colonialism</p>	<p>Further discuss the imbrication of oppressive systems</p>	<p>The facilitator proposes an introduction for the following moment, when we will further discuss racism and colonialism as systems of oppression.</p> <p>To start off, we show a video of Ochy Curiel, who shows us the imbrication of oppressions and the importance of politically understanding racism as an episteme.</p> <p>Afterwards, there was a presentation by María Velázquez, from Guatemala, about colonialism and its characteristics as a system of oppression.</p> <p>There is a space for questions and comments to further discuss/reflect about the ideas presented by the panel.</p>	<p>Video: Analysis based on the imbrication of oppressions</p>	<p>40 min</p> <p>10 min</p>
<p>RECESS</p>				<p>5 min</p>
<p>Mapping the effects of the imbrication of oppressions</p>	<p>Reflecting about the effects of the imbrication of oppressions in our bodies-territories</p>	<p>The facilitators explain that, to continue the conversation, group work will be conducted to further discuss the effects of the imbrication of oppressions on plural subjects' bodies-territories.</p> <p>Three separate groups will work on body maps and three will work on territory maps. All groups will identify on the maps the main effects of the systems of oppression (patriarchy, capitalism, and racism) regarding the reality of their contexts and territories. They will also pinpoint to which system each effect corresponds (patriarchy, capitalism, racism, colonialism). Two guiding questions may be useful for reflection:</p> <ul style="list-style-type: none"> • How are the systems of oppression intertwined in our bodies? • How are the systems of oppression intertwined in our territories? 	<p>Jamboard with maps of bodies and territories (each one with a tag: patriarchy, capitalism, racism)</p>	<p>40 min</p> <p>40 min</p>





		<p>As a whole group, each group shares the conclusions of their work in 5 minutes.</p> <p>Afterwards, the facilitators review and wrap up the reflections shared by the groups.</p>		
Closing	Close the session	The elements of the session are reviewed and a general conclusion is drawn about the imbrication of oppressions. The session closes with recommendations and reminders for the next meeting.		10 min
Topics	Goal	Activity development	Materials	Time

Date: June 16th, 2022

Session #3: Effects of and resistance to the systems of oppression in bodies-territories and nature.

Goal: To further discuss the struggles and forms of resistance of plural subjects regarding territories and nature, identifying proposals for emancipatory action.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents	The technical team shares instructions about interpretation on Zoom. The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min





Mística	Have a space for connection and acknowledgment among WMW members and allies	The <i>mística</i> is conducted with the topic of resistance to systemic oppressions, showing the political strategies of plural subjects.		10 min
Synthesis	Share a brief summary of the previous session	The facilitators briefly review the development of the previous session, focusing on participants' expectations.	Presentation	10 min
Forms of resistance to systems of oppression from the perspective of plural subjects	Further understand the effects of and resistance to oppressions through the bodies-territories of plural subjects and nature	<p>The facilitator introduces the topic and the panel on Latin American experiences of resistance and emancipatory practices against oppression.</p> <p>To start off, we show the video “<i>Defensoras de La Puya</i>” (“La Puya Defenders”). Then a discussion panel is held about three vital experiences of resistance to oppressive systems in Abya Yala.</p> <p>Pancha Fernández Droguett, of the Movement for Water and Territories (<i>Movimiento por el Agua y los Territorios</i>—MAT).</p> <p>Miriam Nobre, SOF and World March of Women Brazil.</p> <p>M Adams (video)</p>	<p>Video: La Puya Defenders —example of territory defense Protection International</p>	55 min
			<p>M Adams: https://www.youtube.com/watch?v=jI7sjb0gVKc</p>	15 min
RECESS				10 min
Forms of resistance to systems of oppression from the perspective of plural subjects	Identify the main challenges and actions to defend our bodies-territories	Next, we will work in groups to reflect about our several forms of resistance and the defense our territories. We will also further discuss the major challenges we face to strengthen the defense of our territories and the implementation of our emancipatory proposals.	Jamboard	30 min





		<p>Three groups will be organized to identify three challenges facing the defense of our bodies-territories. And three different groups will identify three proposed actions to implement our emancipatory proposal.</p> <p>The ideas will be summarized on a Jamboard to be presented to the whole group.</p> <p>The groups present their work to everyone. Each group will have 3-4 minutes to present their synthesis on Jamboard.</p> <p>Finally, the facilitators will provide a brief synthesis of the main arguments.</p>		30 min
Session and module closing	Close the module	Close the session identifying the main common aspects regarding the defense of our bodies-territories, connecting them with the next module, which will further present feminist economy as a situated practice in Abya Yala.		10 min

Module #2: Feminist economy		Dates: July 7th and 21st; August 4th and 18th Time: 11 a.m.-2 p.m.
Goal:	Topics:	
To render visible and further discuss the feminist economy proposal as a political and methodological tool to repoliticize everyday practices and strengthen the proposals of resistance and change.	<ul style="list-style-type: none"> • Feminist economy, genealogy and epistemology, currents, and approaches • Sexual and racial division of labor • Capital-life conflict • Women's labor 	





Date: July 7th, 2022

Session #1: Introduction to feminist economy

Goal: To learn what participants understand about feminist economy and introduce major aspects for its analysis.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents and instructions	We welcome participants. Participants are asked to say their name and language for the recording and interpretation dynamics. Next, Module #2 is introduced, as well as its content, and number of sessions. We review the sequence of topics of the Feminist School. The agenda of the first session of this module is introduced.	Module presentation Agenda	5 min
Mística	Have a space for connection and acknowledgment among participants based on a real-life experience	The <i>mística</i> commission starts by introducing this moment. This should be related to the central topics that will be developed during the module. The video about the experience “Weaving feminist alternatives for good living” is shown.	Video: https://www.youtube.com/watch?v=57nVeBWZ_f0	10 min
Synthesis	Review and position the substantial content on the systems of oppression discussed in the previous module	The synthesis commission briefly introduces the main ideas of the previous module, reviewing key ideas about the systems of oppression and the way they connect with feminist economy and proposals of change coming from the WMW.	Synthesis	15 min





Introduction to feminist economy	Learn about experiences of feminist economy, observing how these struggles are experienced and become real on a territorial level	<p>To start discussing the topics of the session, we brainstorm ideas using the Mentimeter tool to answer the question: What is the first word that comes to mind when you hear “feminist economy”?</p> <p>The facilitator then reviews the ideas that come up during the brainstorming session, stressing what they have in common as a way to introduce the next moment, where participants will work in groups.</p> <p>Then we present the proposal to work in groups, which will be based on the following guiding questions: What do we understand as feminist economy? What practices in your everyday life do you identify as part of feminist economy (in your personal life, in the community, in the organization)?</p> <p>We recommend retrieving the main ideas from the collective conversation recorded on the Jamboard tool, to present them to the whole group after recess.</p>	Mentimeter	15 min
			Jamboard	30 min
RECESS				10 min
Introduction to feminist economy	Learn about experiences of feminist economy, observing how these struggles are experienced and become real on a territorial level	A session is conducted as a whole group to introduce the conversations each group had. The facilitator reviews their common aspects and provides a brief conclusion leading up to the following moment, where the political and theoretical framework of the several currents of feminist economy are introduced.		30 min
Feminist economy, perspectives,	Introduce the political and historical	As a whole group, we make a presentation reviewing the major elements of the following topics:	Presentation	30 min





and currents of thought	frameworks of feminist economy, as well as its different currents	<p>Feminist economy genealogy and episteme – Political, philosophical, and historical framework.</p> <p>Feminist economy critique of classical and neoclassical economics</p> <p>Feminist economy from the World March of Women’s perspective</p> <p>Afterwards, we have a space for collective debate and reflection. The topic is then closed, stressing that the following sessions will further explore the several elements introduced in this first session.</p>		
Closing	Close the session	<p>To close the session, a video is shown about an organization’s territory-based experience with feminist economy: the San Agustín Convive Cooperative, in Venezuela.</p> <p>The facilitators provide the necessary information and close the session.</p>	<p>Video: https://www.youtube.com/watch?v=CNX_A5G-KIA</p>	5 min

Date: July 21st, 2022

Session #2: Further discussion on the concepts and strategies of feminist economy based on different territories

Goal: To learn and further comprehend the concepts, tools, and strategies to strengthen and understand this analysis and critique of our everyday life from a feminist economy-based perspective.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session





Welcome and agenda review	Start the meeting introducing its contents and instructions	The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min
Mística	Have a space for connection and acknowledgment among participants	The <i>mística</i> is conducted, allowing the group to connect with the topic and be present in the session.		10 min
Synthesis	Share a brief summary of the previous session	The synthesis commission briefly introduces the main ideas of the previous session.	Presentatio n	10 min
Session outline	Situate participants regarding the proposal of the session	The facilitator explains what is proposed for this session, stressing that we will further look into the idea of a disruptive feminist economy as an anti-systemic proposal.		10 min
Learn and further comprehend the concepts, tools and strategies of feminist economy.	Further explore concepts including sexual and racial division of labor; interdependence and ecodependence; common goods and sustainability of life; through different experiences in Abya Yala	<p>The facilitator explains the dynamics of the panel and introduces the experiences of the World March of Women, which will be presented from different territories:</p> <ol style="list-style-type: none"> 1) Brazil (sexual and racial division of labor) 2) Chile (interdependence and ecodependence) 3) Guatemala (common goods and sustainability of life) <p>The presentations about the experiences will focus on the views they propose about feminist economy, its principals, and potentials for the sustainability of life, its perspectives about the current expansion of capital, production and reproduction of life, and relationships of interdependence and ecodependence.</p> <p>At the end of the presentations, there will be a space for participants to make comments and ask questions.</p>		60 min
RECESS				10 min





<p>Capital-life conflict</p>	<p>Further explore the knowledge about the capital-life conflict and review proposals of change</p>	<p>The facilitator explains that the next moment will entail group work to further explore some of the issues presented in the previous panel, especially the conflict between capital and life, identifying organization- and community-based proposals for the sustainability of life.</p> <p>We will also review some elements of the reading material shared before the session, an excerpt from the Berta Cáceres International School guide.</p> <p>The guiding questions for the group work are the following: How is the capital-life conflict expressed and how does it manifest in our everyday lives? What are the main challenges for our organizations as we face the capital-life conflict?</p> <p>The groups will summarize their reflections on the Jamboard tool.</p> <p>As a whole group, the groups will present their reflections and challenges. Once all presentations are over, there will be a space for other comments.</p>	<p>Berta Cáceres International School Guide</p> <p>Jamboard</p>	<p>30 min</p> <p>20 min</p>
<p>Closing</p>	<p>Present the path that has been traced and what we will work on in the next session</p>	<p>The facilitator closes the session by presenting some elements that are connected to the contents that will be discussed in the next session.</p>		<p>10 min</p>





Date: August 4th, 2022

Session #3: Political views and strategies of feminist economy from the World March of Women.

Goal: To introduce the WMW's view on feminist economy and its contributions for building anti-systemic and emancipatory economic alternatives from the territories.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents	The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min
Mística	Have a space for connection and acknowledgment among participants	<i>Mística</i> conducted by delegates from a specific country. The <i>mística</i> is intended to connect with the topics of the module and the outlooks of feminist economy.		10 min
Synthesis	Share a brief summary of the previous session	The synthesis commission introduces the main ideas and conclusions of the previous session, as an introduction to develop this session.	Presentation	10 min
The outlooks and practices of feminist economy based on the World March of Women.	Meet and acknowledge internal proposals and discussions by women of the World March of Women	As a whole group, the facilitators will introduce the views of the World March of Women on the sustainability of life, capital-life conflict, and the inter-relationship between production and reproduction as principles that organize the WMW's theoretical and practical reflection about feminist economy. A video is shown summarizing some outlooks about the sustainability of life at the center. Afterwards, we will work in groups, having as a starting point the WMW Americas regional document produced for the closing of the 5 th International Action in 2020.	Video Sustainability of Life at the Center WMW 5 th International	20 min 30 min





		<p>Four groups will be created for this conversation, each one having one topic for discussion and two guiding questions:</p> <p>Group 1. Food sovereignty</p> <ol style="list-style-type: none">1. How is food sovereignty connected to the WMW's approach to feminist economy?2. What are the challenges and battles faced in our territories to ensure food sovereignty? <p>Group 2. Productive labor and women's economic autonomy</p> <ol style="list-style-type: none">1. How is women's economic autonomy connected to the WMW's proposal for feminist economy?2. What are the challenges and battles faced in our territories to ensure women's economic autonomy? <p>Group 3. Reproductive labor and care work</p> <ol style="list-style-type: none">1. How is women's reproductive labor and care work connected to the WMW's proposal for feminist economy?2. What proposals and alternatives do we need to build to reorganize reproductive labor and care work following the principles of the sustainability of life? <p>Group 4: Common goods</p> <ol style="list-style-type: none">1. How is the WMW's proposal for feminist economy related to the defense of common goods?2. What are the challenges and battles faced in our territories to defend common goods? <p>Each group will summarize their answers using the Jamboard tool.</p>	<p>Action Regional Document</p> <p>Jamboard</p>	<p>20 min</p>
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		Each separate group will have 5 minutes to present their conclusions drawn from the collective conversation to the whole group. Finally, the facilitator will briefly summarize common aspects, connecting them with the topic of the following panel.		
RECESS				10 min
The outlooks and practices of feminist economy from the World March of Women.	Further understand the proposals and outlooks of feminist economy by the WMW, based on what was retrieved from the working groups	As a whole group, the facilitators explain that the next moment includes a panel with WMW militants to look into and discuss the elements presented by the groups, which will be addressed based on the panelists' experiences. The experiences will be introduced by militants from Guatemala, Bolivia, and Chile. After their contributions, we will open a space for questions and comments by the group. To wrap it up, the facilitators make their final remarks.		55 min
Closing	Provide recommendations for the next session	The facilitators close the session providing information and instructions for the next session.		10 min

Data: August 18th, 2022 **Session #4: Proposals for the struggle for power in the economic realm from the WMW and ally movements.**

Goal: To identify the main battles our movement wages with power, as well as its outlooks for anti-systemic change as formulated in conversation with ally movements, which will allow us to accumulate strengths from a situated position.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session





<p>Welcome and agenda review</p>	<p>Start the meeting introducing its contents</p>	<p>The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.</p>	<p>Agenda</p>	<p>10 min</p>
<p>Mística</p>	<p>Have a space for connection and acknowledgment among participants</p>	<p><i>Mística</i> conducted by delegates from a specific country. The <i>mística</i> is intended to connect with the topics of the module and the outlooks of feminist economy.</p>		<p>10 min</p>
<p>Synthesis</p>	<p>Share a brief summary of the previous session</p>	<p>The synthesis commission presents the connection between the different conceptual/experience-based elements identified in the previous session, as well as the main battles to be further discussed in this session.</p>	<p>Presentation</p>	<p>10 min</p>
<p>Look further into debates on the battles for state policies and the WMW's proposals.</p>	<p>Disclose the main battles our movement wages with state policies and our outlooks for change</p>	<p>As a whole group, the facilitators explain that next there will be a collective discussion on the main battles we have identified regarding states, to further address our proposals for anti-systemic change.</p> <p>The discussion will be organized in three parts of collective discussion, based on the following order:</p> <p>Part 1 (20 min):</p> <p>Reformist economics <i>v.</i> disruptive feminist economy What are our proposals regarding the redistribution of domestic and care work? How are we going to stop replicating the times and logic of capital and put life on center stage?</p> <p>Part 2 (20 min):</p>	<p>Jamboard</p>	<p>60 min</p>





		<p>System change v. public policies that repurpose/expropriate our outlooks</p> <p>How can we generate change in the model and system while also demanding protection and expansion of rights from states?</p> <p>Part 3 (20 min): Common goods v. accumulation/dispossession</p> <p>How do we challenge the extractivist model and create awareness about defending common goods?</p> <p>While participants are making their contributions, a Jamboard is shared and organized by part of the discussion, where the facilitators summarize, with words and images, the ideas presented by the group.</p>		
RECESS				10 min
<p>Alliances with other proposals and strategies of emancipation in the political and economic realm based on territories and regions.</p>	<p>Learn about and acknowledge the debates and proposals formulated by women with ally organizations and movements</p>	<p>As a whole group, the facilitator introduces the participants and the dynamics of the discussion. The guests are members of WMW ally movements (Friends of the Earth, CLOC-La Via Campesina, REMTE), with which our political outlooks converge.</p> <p>The conversation is organized in two rounds of questions to be answered by all guests.</p> <p>Round 1: What is your organization's proposed policy regarding the sustainability of life?</p> <p>Round 2: How can we establish relationships of solidarity and create bonds to defend and sustain life?</p>		70 min





		<p>Afterwards, there will be a space for questions, comments, and reflections by the group.</p> <p>The activity ends with a collective reflection about this question: how do these proposals are connected with/meet the WMW's proposal? Final remarks are made bringing together the main elements that were mentioned.</p>		
Closing	Provide recommendations for the next session	The facilitators close the session by providing information and instructions for the next session.		10 min





Module III: Movement building	Date: September 1 st , 15 th , and 29 th Time: 11 a.m.-2 p.m.
Goal: To contribute to strengthen processes of building the movement, the identity, and the sense of belonging to the World March of Women and its organizational processes in the territories.	Topics: <ul style="list-style-type: none"> • Our struggles and resistance in the current context. • Elements for building grassroots and anti-systemic movements. • Our movement building: challenges and alliances.

Date: September 1 st				
Session #1: Our struggles, our resistance				
Goal: To collectively build a broad overview of the struggles and different forms of resistance on a regional level based on the WMW.				
Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents	The facilitator team welcomes School participants, and then briefly introduces Module 3 and its content, connecting it with the previous module and the entire process. Participants are reminded that, for this module, the reference reading material will be the text “Movement Building,” from the Berta Cáceres International School guide. Afterwards, the agenda for the day is briefly introduced.	Module presentation Session agenda Berta Cáceres International School Guide	10 min
<i>Mística</i>	Have a space for connection and acknowledgment among participants	This session's <i>mística</i> aims to connect us with the meanings of our movement. So several delegations will be invited to participate, featuring the		10 min





		<p>diversity of territories, and answering the question “why are you marching?” and showing an object that symbolizes that struggle.</p> <p>Once presentations are over, the other participants are asked to turn on their cameras and show their flags or symbols, and a picture of the group is taken.</p>		
Synthesis	Share a brief summary of the previous session and Module 2	The synthesis commission briefly summarizes the development of the previous session and Module 2.	Presentation	15 min
Our story as a movement	Expose the history and the lines of action of the WMW	<p>The facilitators introduce a brief overview of Module 3, which aims to strengthen the outlooks, building efforts, and joint efforts of the WMW on a regional level.</p> <p>A video is then presented portraying the history of the WMW as an international movement.</p>	<p>Video:</p> <p>https://www.youtube.com/watch?v=PrAtivKFX9o</p>	15 min
The situation of the organizations that are members of the WMW in face of different contexts.	Conduct an analysis of the situation of our organizations in the region	<p>As a whole group, we will brainstorm ideas using the Mentimeter tool to define, in one word, their organization. The facilitator then looks into the word cloud and highlights common elements.</p> <p>Afterwards, we will conduct a discussion as a whole group with two guiding questions:</p> <p>What are the main strengths of our organizations amid the context in which we live?</p> <p>What are the main threats endured by our organizations amid the context in which we live?</p> <p>In between questions, there is a space for the whole group to share, while the</p>	Jamboard	40 min





		<p>main elements of the discussion are reviewed on Jamboard.</p> <p>After two rounds, the main common points are briefly summarized, which then leads to separate groups working together.</p>		
RECESS				10 min
Challenges faced by our organizations in their context.	Further discuss ideas about the challenges and proposals for movement building	<p>The next moment is about working in separate groups to answer the following question:</p> <p>What are our challenges as organizations as we face:</p> <p>Group 1. The pandemic and its consequences</p> <p>Group 2. The advances of religious fundamentalisms.</p> <p>Group 3. The attack of the international right.</p> <p>Group 4. The consolidation of unity in diversity.</p> <p>Each group's conclusions will be organized on the Jamboard tool.</p>	Jamboard	30 min
Challenges faced by our organizations in their contexts – sharing.	Share the results of the group discussions with the whole group	<p>As a whole group, each group presents the results of their discussions. After everyone has shared, there is a space for exchange of ideas and reflections among participants.</p> <p>To wrap it up, the facilitators make final remarks.</p>		30 min
Closing	Provide recommendations for the next session	<p>The facilitators close the session, providing information and instructions for the next session.</p> <p>We suggest closing the session by sharing a video that shows the strength of emancipatory social movements.</p>		10 min





Date: September 15th **Session #2: Elements for movement building**

Goal: To collectively reflect about some vital elements and strategies for building emancipatory and anti-systemic feminist movements.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents	The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min
Mística	Situate the session based on movement building from our territories	This session's <i>mística</i> is conducted by showing a video that features the power and the meaning of community and grassroots feminist movements. At the end, the delegates share the relevance of these movements for their struggles and the relevance of this school to strengthen their movements.	Video: We agree to live. International Meeting of Women Who Struggle	10 min
Synthesis	Share a brief summary of the previous session	The synthesis commission briefly summarizes the main ideas of the previous session, which helps to introduce this session.	Presentation	10 min
Elements for movement building.	Reflect on some fundamental elements to build movements and their emancipatory powers: grassroots communications, popular education, <i>mística</i> , political subject	The facilitator introduces a brief overview of the panel, which will address the main elements to strengthen movement building from the WMW's perspective. In this dynamic activity, each guest makes their presentation in no more than 15 minutes. The whole group then can make comments and ask	Presentation	90 min





		<p>questions after the end of each presentation (max. three times each).</p> <p>Panel topics: grassroots communications, popular education, <i>mística</i> and historical memory, political subject.</p> <p>Finally, the facilitator briefly concludes this moment by connecting the conversation with key elements of the collective discussion that will happen next.</p>		
RECESS				10 min
Elements for movement building.	Further discuss movement building practices in our organizations and territories	<p>The facilitator makes brief comments to introduce the group work, connecting the conclusions from the previous panel with the group discussions that will further address this.</p> <p>Guiding questions: How are the elements we have discussed in the panel put into practice in our movements and territories? What other tools or methodologies are put into practice in our organizations to build anti-systemic and emancipatory movements?</p> <p>The group reflections are summarized on the Jamboard tool.</p> <p>The groups present the conclusions drawn from their collective work with the whole group. To wrap it up, the facilitators make final remarks focusing on the common elements shared by the groups.</p>	Jamboard	25 min
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Closing	Close the session	The facilitators close the session, providing information and instructions for the next and final session.		10 min
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Date: September 29th **Session #3: Our movement building: challenges and alliances**

Goal: To identify the challenges and potentials of building global alliances for our movement, as well as to assess the relevance of the School process for strengthening the WMW.

Topics	Goal	Activity development	Materials	Time
Open room	Review the overall development of the activity	The teams of facilitators, interpreters, technical support, and <i>mística</i> meet to review the details of the script, the schedule, and the facilitation.	Session script Open Zoom room	30 minutes before beginning of session
Welcome and agenda review	Start the meeting introducing its contents	The facilitator team welcomes School participants, and then briefly introduces the agenda for the day.	Agenda	10 min
Mística	Moment to connect with today's session.	For this final session, the <i>mística</i> will be conducted by the methodology, technical, and interpretation teams. Each team appoints one representative, who will give a "gift" to the group, which shows the meanings of the political education process we are completing in this session.		10 min
Synthesis	Share a brief summary of the previous session	The synthesis commission briefly summarizes the main ideas of the previous session and integrates it with the end of the module, with topics to build and strengthen emancipatory feminist movements.	Presentation	10 min





<p>Building internationalist feminist movements – the WMW as a global movement</p>	<p>Collectively discuss the importance of the global organization and the building of internationalist movements.</p>	<p>As a whole group, the facilitators introduce a panel about the experiences and challenges facing internationalist feminist movement building, based on the experience of the WMW as a global movement.</p> <p>The panel will have two WMW participants (a representative of the IS and one from the African region), who will have 15 minutes to discuss: The relevance of global organizing. Its main challenges as an internationalist movement. The importance of building alliances.</p> <p>Afterwards, the whole group has the opportunity to discuss and express comments and reflections.</p>		<p>45 min</p>
<p>RECESS</p>				<p>10 min</p>
<p>Collective School assessment</p>	<p>Collective reflection about the main contributions of the School for participants</p>	<p>For this moment, we are going to focus on working in separate groups to collectively assess the accumulated knowledge the Feminist School has provided to our movement.</p> <p>The guiding questions are: Do you believe the School has strengthened your position regarding feminist economy? Yes/No. Why? What are, for you, the main contributions of the School for strengthening the WMW in the region?</p> <p>The groups summarize their conclusions on Jamboard. Each group presents their conclusions to the whole group. After everyone has shared, the facilitators briefly</p>	<p>Jamboard</p> <p>Assessment form</p>	<p>30 min</p> <p>20 min</p>





		<p>summarize the main elements of the presentations.</p> <p>An assessment form will also be submitted, and filling it will be fundamental to complete the assessment of the Feminist School process.</p>		
Process closing	Collectively close the session and the process	<p>To close this session, which also wraps up the School process, a <i>mística</i> will be performed. To do so, the participants will be previously asked to present a symbol or thought that symbolizes how the School has inspired them. The participants show the group their symbols and words.</p> <p>We close the session with the video “Que se acabe el silencio” (“Let There Be No More Silence”) by Sandra Morán.</p>	Video “Let There Be No More Silence”	20 min





Appendix 2. Final evaluation form questions

1. Which module inspired you the most?

- a. System of oppression
- b. Feminist Economy
- c. Movement Building

2. What topics would you like to delve into further?

- Functionings of the system of oppression in bodies and territories.
- Feminist Economics: Approaches and currents of thought
- Accumulations and trajectories of feminist economics, from the WMW Americas
- Global and territorial proposals for transformation with feminist economics
- Tools for the construction and strengthening of the movement
- Other

3. Do you think that the methodology used in the School was adequate?

Yes/No

Why?





4. Your opinion about the facilitation and communication tools used at the school?

Very good/Good/Regular

Você tem alguma recomendação a fazer?

5. What are the challenges you identify to deepen the School's learning in your organization and/or movement?

6. Do you have any recommendation to improve the school, something you would like to incorporate that was missing?

