

Neoliberal Feminicide Violence in Medellín

A Feminist Critical Analysis



THE FEMINIST AND ANTIMILITARIST YOUTH NETWORK
Medellín, Colombia



Table of Contents

	Pág.
Introduction	5
Perspectives from the feminist theories of autonomy and decolonization, focused on the oppression and exploitation of sex, class, race and sexuality.	10
Femicide violence in Medellin in 2013	20
Public Service Campaign: "Women: don't let men keep killing us in the name of love"	32

Introduction

In 2013, Medellín saw the terrible loss of 68 assassinated women, nearly all of them from working-class neighborhoods. This feminicide was primarily perpetrated by armed men using torture techniques, exemplifying the shameful violence that is perpetrated against women in this city; the violence is concretely shown in dismembered bodies, massacres, and rape, which stem from both personal relationships with men- husbands, lovers, and boyfriends- as well as the armed men in society at large- soldiers, police, military and narco-paramilitary. Today the territorial “development” of Medellín is demonstrated in violence against working-class women in impoverished neighborhoods. The border between the rich and the poor is concrete, and these women live in the middle of increasing poverty and intensive militarization, under the implementation of the neoliberal economic model.

Due to both our personal history as inhabitants of this city and in the name of each one of the 68 assassinated women, we have reached a point where it is necessary to open up a debate about violence against women. We also want to address the fact that it can only exist at this level with the compliance of local government and

their understanding of gender politics. We would like to clarify the feminist political movement of the left, and address why it needs to break away from the current gender politics of the state, which have bound gender politics to the political right, with very little possibility for meaningful change.

Our history and current circumstances require us to understand neoliberalism and militarization as the modern equivalents for the capital domination of the impoverished proletariat women, their families and their communities.

In Medellín violence against working-class women is neoliberal feminicide; it is the extreme violence of capitalism over women who are impoverished, as well as stripped of power and influence in the modern day colony of patriarchal capitalism. From a critical view, we have been able to explain feminicide within a class structure. It is not just because of bad luck that an impoverished and racialized woman is killed by her partner. In Medellín the feminicide is by and large taking place in highly militarized areas where there is still social-spatial segregation. Paramilitaries continue to help



the state create borders between the rich and the poor; this violent social control guarantees the co-existence in a service economy with little to no opposition on behalf of the working public. The governance of services and capital remains created by and for the benefit of the political and economic elite of the city.

Paula Andrea was a migrant street vendor from Bogotá and a single mother of two children who was vilely tortured and assassinated. Pieces of her dismembered body were found in various parts of the Comuna 13 neighborhood, including adjacent to the police station.

Feminicide of this nature is evidence that the bodies of women can be used and discarded within a dynamic neoliberal system where they have lost value, socially, materially and symbolically.

It is precisely because of this devaluation that we are talking about neoliberal feminicide violence as an organization. We wanted to begin by building our understanding of the situation from a popular, community based feminist perspective. This understanding combines our previous experience in resistance along with a current re-situation of our feminist perspective as a basis of political dissidence. We are looking for new ways to resist without losing our possibilities for freedom and which don't negate our class condition.

This booklet represents our feminist political position. During the last three years we have developed this position through direct activism in the streets, dialogue with working-class women, by denouncing the matrix of domination through class, race, sex, and by critically analyzing the institutional co-opting of the women's right struggle. We have done this accepting our class history and our racialization, while applying our creative capacities and our bodies as instruments to learn about the experience of liberation.

This work has been developed through a process of reflection and investigation on the relationship between femicide and neoliberalism. It emerges from materialist and decolonial critical feminist perspectives. We offer this as an instrument for dialogue in the organizations that work in popular movements, to continue outlining the strategies for the formation, mobilization and creation of alternatives that transform our reality. We also offer this as evidence which allows us to denounce the neoliberalism, militarism and social fascism in Medellín.

We unite ourselves with millions of Latin American and Caribbean women in the social-political fight for our communities, towns and organizations. We who want to pave a new way for liberty, freedom and decent living conditions. We believe it is possible; we believe in a free Latin America and the Caribbean forged from popular unity with the ability to internally cultivate the deepest desire of popular feminists: total emancipation for all people.





NEOLIBERAL FEMINICIDE VIOLENCE IN MEDELLIN: PERSPECTIVES FROM THE FEMINIST THEORIES OF AUTONOMY AND DECOLONIZATION, FOCUSED ON THE OPPRESSION AND EXPLOITATION OF SEX, CLASS, RACE AND SEXUALITY

"The Master's Tools Will Never Dismantle the Master's House"

Audre Lorde.

"I don't really believe in the State, the autonomy of the people is what seems important to me. We are making a plan for communities that will not damage them, a plan without violence, where the neighborhoods are those that take questions into their own hands, where they self-educate and think for themselves"

Maria Lugones

For more than twenty years, our organization has been focused on anti-war and anti-militarization efforts. These beliefs have been crucial in our actions and positions, as we have worked in the creation of non-violent popular alternatives within the social and political struggles of Medellin. In the past couple of years, we have integrated feminism as a central political stance. This has helped us construct political positions and actions within anti-war and anti-capitalist popular education.

Feminism has to do with the choice to liberate women, so that individually and as a group we will be able to politically participate and construct our own way of fighting for the society that we want to live in. Political feminism should help form the movement at large, to eradicate all forms of domination, oppression and exploitation- structures of slavery that have, throughout history, been condensed into neoliberal capitalism. Today poverty, racism and patriachalism are reinforced by



war, the economic model, and political and social control within the neoliberal structure.

We have been promoting feminism as working-class urban woman, activists and popular educators in the process of politically positioning our organization. We have begun to explore and reflect on political action and the current societal conditions of patriarchy and capitalism from an uncusomary point of view: working-class women using feminist perspectives on autonomy.

As feminists, we consider the structure of patriarchy to situate us in a second class space, oppressed as women by men. However, thanks to critical feminist theory out of Latin America and the Caribbean, we understand that this is not a homogenous truth for all women since colonization. The conditions of disenfranchised populations such as black, indigenous, mestiza, farmer, and working-class women are not the same as the conditions of rich, white women. The problems, issues and necessities for these groups are also not the same. The disenfranchised make up part of the population historically exploited and generally dismissed in colonial history. Under capitalism and the current neoliberal violence, these groups are those that suffer the reality of oppression and exploitation. This reality is far from the homogenization held up in the discourse of Eurocentric feminists, which is liberal and institutional, but based in

the belief that all women can be heaped in the same pile, ignoring their conditions situated in diverse and hybrid socio-economical, cultural and historical situations.

We find it necessary to break from this liberal egalitarian feminism due to the fact that equality is not possible if there is no real emancipation, freedom, nor higher quality of life for women of the lower classes in our country and city. We ask ourselves: Is obligatory macho, racist, capitalist, right-wing, heterosexual life really the way to survival, freedom, and disappearance of violence against a lesbian, afro-descendent, 16 year old working woman in the impoverished Comuna 8 neighborhood of Medellin? Or as Chantal Mouffe poses, "To ask whether women should become identical to men in order to be recognized as equal or whether they should assert their difference at the cost of equality appears meaningless once essential identities are put into question".

It's precisely because of this criticism of the homogenization of women within the patriarchal, racist, capitalist societal oppression that we identify with the feminist theory of autonomy. We are in agreement with the decolonial feminist position, understood by afro-descendent and lesbian feminist Ochy Curiel as, "a political position that crosses through the thought and action of individuals and the collective. Our visions, our bodies, our sexualities, and how we act and exist in the world have





created a kind of intellectual unruliness and allowed for social practices that construct thought according to concrete experiences. It has to do with questioning the ideas of a universal subject, euro-centric, westernized thinking, and the colonies of power, while at the same time recognizing proposals like hybridization, polysemy, and new critical proposals from feminists out of Latin American and Caribbean who are providing opposing positions to that of traditional, white, heterosexual, institutional gender politics. Above all, it is a feminism that thinks and rethinks of itself and of the necessity to construct political practices which take into consideration the overlap of sexism, racism, heterosexism, and capitalism, because considering this 'matrix of domination,' as African American Hill Collins named it, is what gives feminism a radical sense."

A lot of time has passed and historical falsification has happened for us to be able to include ourselves in the debate around the social and political struggles of today. We have the revolutionary liberation theories of feminist women who came out of socially dominated, oppressed and exploited classes. It's fundamental to remember that this feminist movement has always been a collective movement for emancipation. Ochy Curiel states feminism is: "a political theory, an ethical philosophy, a social movement and a political position". Within this framework, we find grassroots authors that

give us theoretical instruments like the concept of imbrication in regards to sex, class, race and sexuality.

The following excerpt from black feminist theory of the 1960's was published in 1977 as the political position of the Combahee River Collective. The collective was compromised of lesbians, black feminists and "third-world" thinkers. Their manifestation outlines their grassroots politics and names multiple structural oppressions including the capitalist economic system:

"The most general statement of our politics at the present time would be that we are actively committed to struggling against racial, sexual, heterosexual, and class oppression, and see as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking. The synthesis of these oppressions creates the conditions of our lives. As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face... A combined anti-racist and anti-sexist position drew us together initially, and as we developed politically we addressed ourselves to heterosexism and economic oppression under capitalism." Their manifestation outlines a crucial concept; that one subject can experience multiple forms of oppression at once within the colonial condition. Therefore, we do not

consider the question of oppression and exploitation as experiences that are fixed natural, or as a result of cultural identity. Rather they are a part of an economic-political-symbolic matrix that has given form to capitalism for more than 500 years in Latin America and the Caribbean, and around the world.

This historical context helps us understand why within this colonial frame, a black woman is optimal for domestic work and prostitution, and why a poor woman is fit for trafficking. It helps us understand how a mixed white-*mestiza* urban Colombian woman from the middle class can be a domestic employee in Paris and be raped by a white Belgian train conductor. Or how an indigenous migrant woman factory worker can be raped and dismembered. It helps us understand how a right-wing white woman can be the Secretariat of Gender or President of a country and moreover, why a poor, displaced women will vote for her. Or why impoverished communities vote a paramilitary politician to the Senate of the Republic. It helps explain why a woman who defends herself or her town from multinationals can be incarcerated. It helps us understand why jails are primarily full of people of color, the poor, farmers, and communists. Finally, it helps explain why jails continue to exist with inhumane conditions and unjust legal processes while our congress is full of white, right-wing, men.

Understanding how all of these issues intertwine does not mean we ignore that violence against women exists in all parts of society. We recognize that differences between women exist inside the additional structural oppressions of income, class, and race and that these differences are not identity-based, but societal conditions that particular women have. These oppressions are both historically and currently present in colonialism and capitalism. The current exploitation is represented in dispossession and war that leverage themselves against disenfranchised sectors of the country in rural areas, the jungle, on the coasts and in cities like Medellin. It's essential to understand that it's not enough to politically group all women together as 'the universal woman', or group differences between us as 'natural' or 'cultural'. It's class perspective that can tackle the hetero-patriarchal-capitalist domination matrix, which the oppressed and exploited population can't avoid and against which we can no longer postpone our struggle for liberation.

To produce constructive analysis, debate and strategy for the movement to end violence against women, we consider it important to accept that there are differences in levels of abuse and violence depending on class. It's very different to live as a white woman in a rich area of Medellin (El Poblado). Let's say she is the wife of a financial executive and her husband hits her. She has a

domestic servant who cleans her house and watches her children. She has an apartment worth millions of pesos, a car to drive away in, and a lot of money. She has a lot of information about her rights at her disposal, and the possibility to report violence against her. She has the economic capacity to rebuild a life if she chooses to leave. She has the economic capacity to march in a demonstration for the equality of women. This is a different set of circumstances than an afro-descendant young woman, displaced in the poor neighborhood of Medellin (Comuna 8) who is raped and assassinated by one of the thousands of military personnel or police that are supposedly there to "protect" her. Or the circumstances of her family who subsequently suffers victimization, persecution, another forced displacement and as a result, they resign themselves to impunity of the crimes against them, embarrassment and survivor's guilt.

It's also not the reality of violence against a woman stabbed 80 times by her husband in public in a poor neighborhood (San Cristobal). While called a 'crime of passion' this does not represent 'passion' or 'jealousy', but rather torture, cruelty and a complete devaluation of the lives of the women in militarized territories. It's also not the reality of the young girl from the poor neighborhood of (Comuna 13) who is raped by two men who sneak into her house in the early morning and then massacred along with her mother, daughter, and father sup-

posedly because her attackers were in love with her, although neither had any known relationship with the girl. Or the *mestiza* lesbian displaced from a rural area of San Francisco who is accosted and, for not offering sexual services to her attackers, is buried alive in garbage bins with cement. Or the afro-descendent political leader who is shot down while on a bus after having been threatened, pursued and finally assassinated for demanding justice against local paramilitary and police crimes.

These real stories show the oppression of women in our patriarchal society: her work, body and sexuality are allocated as though they were collective property of men. Today we are certain that patriarchal violence is not the same for rich women as it is for the dispossessed women in impoverished neighborhoods. Violence is functionally anchored in neoliberalism from its colonial bases of devaluation and accumulation, and aided by societal silence around the abuses of the conquest, slavery, colonization, and capitalism. This context allows for general society to ignore the following questions: Who are the women that are being killed in Medellin? Why, and for what, and how are they being killed? Additionally, the same questions should be asked for the men in this context, since the structural violence against impoverished men leaves women in their community even more vulnerable to exploitation and violence.

We believe it's fundamental to follow the example of feminists in Medellin who have focused on the appropriation, exploitation and sexual violence against women. It's important to follow their legacy in combating physical and mental abuse, the questions of abortion, sexual liberty, the ability for women to freely choose motherhood, and whose work and mobilizations are always positioned in the reality of what we are seeing today. We want to keep working to change the reality of the working-class women who don't have access to work, education, health, liberty of expression and thought, movement, action, nor political participation by and for themselves.

As a collective, we see our various political actions encompassed within a monopolization of practical discourse that comes out of liberal feminism. In particular, we find that the hegemonic discourse around equality and equity in Medellin's public policy remains within the neoliberal structure. These policies that supposedly focus on gender rights, promote that women should work from their homes, where they have to provide their own resources, using light, water, and energy. Or that young people from working-class neighborhoods should study to be day-care workers or tele-marketers, or worse they are told to study things that have no market.

In this way, Medellín public policy is based on white, bourgeois, misogynistic and racist stereotypes. We hear things that exclusively blame the so-called "culture of impoverished victimized women," for example: they are letting men rape them, they are submissive, they are prostitutes, they have lost their values, they are machista, they are tattle-tales, etc. The current local governmental policy to combat domestic violence treats it as a mental health issue, doling out psychiatric medication, both for the victim and the aggressor, blaming illnesses like bi-polar disorder or other emotional issues like overwhelming jealousy or an uncivilized, naturally violent nonsensical culture of the lower working-classes.

We are presented with political strategies for women that are completely out of context from their current structural reality and based in neoliberal thought- where the poor must overcome their own poverty, where the poor are poor simply because they have not succeeded like their rich counterparts. These misconceptions are expressed clearly in social justice politics, often put in terms of empowerment, and overcoming personal odds rather than the reality of large-scale-economic-oppression and exploitation.

We also refute the belief that current Colombian "security policies" can protect women and their communities. These security policies include mass militarization,

state cover-ups of their relations to narco-paramilitaries, and the influx of transnational war which, in turn, represents the main source of economic gain for poor men in the city, putting them to work for a system that harms them.

The current government projects for urban development are worse. These projects are being promoted in working-class neighborhoods as social housing projects, environment activism projects or citizen security projects, but in fact they contribute to violence, including violence against women and feminicide by socio-spatially separating the working-class from the rich in the Southern parts of the city.

From the point of view of feminism, and for us as women, it's incomprehensible that the capitalist economy of the city, based in services for financial and social tourism, could be helpful to women; the market is profoundly masculine and built on the rape and sale of women. This is demonstrated in many levels and in many spaces: the self-promotion of the mayor's office via mass media, the large-scale financial investors of the city, the commercial markets, the human trafficking networks, and even the sex trade which is of course not in the hands of the women themselves, but controlled by men in the mafia.

It's also not to our benefit to believe that the political elite, even the women, are going to promote peace and opt to denounce corruption and injustice when these women have historically been deprived of resources and can become military targets of any number of groups. When the women of the political elite try to change things, they end up putting a female face on the institutionalism that has never really tried to help the working class, but rather has caused genocide, poverty, dispossession, and lack of access to power.

We see the war grow stronger and stronger. Today it's a great monster that is delineating the international market and the new dynamic of work, which has left the working classes to operate in survival mode - with more men in arms and more women in servitude. We cannot look at this as universally between the classes, because the history of the classes has never been universal.

It is from these truths that we are carving a new path. It is being cultivated by our political position with a new popular feminist vision about racism, capitalism, and the hetero-patriarchal society. Through this movement of Latin American and Caribbean feminists we see how it's important to understand our collective historical matrix and recognize that domination, oppression and exploitation are not natural constructs. From this understanding, integration and unity can be possible when

we put our energy into changing the structures within this historical matrix.

We, as feminists, will always see in women and their struggles the ability to change. We collectively need to change and realize that our emancipation, for both women and men, has to end hetero-patriarchy, racism and capitalism. We need to turn the recent feminist theories of autonomy and decolonization into practice, so that emancipation can be achieved. There is a path and it's urgent to put our thoughts on this horizon, and use action and mobilization as political power that can generate a world without domination, oppression, exploitation and war.

The historical memory that emerges around feminicide and all neoliberal crime is a pillar for truth and justice. This cycle affecting women - from tortuous sexual violence to dispossession and unjust jailing, to displacement massacre and genocide, cannot continue. There is an opportunity to break the cycle, if we change relentless neoliberal policy. We believe the communal memory within our communities of Colombian women who have been killed is crucial; we have to always remember them so that we can build our own freedom.



FEMINICIDE VIOLENCE IN MEDELLIN IN 2013

In this section we would like to emphasize the responsibility of the local state in the further victimization, silence and impunity of the acts that women victims, and those close to them, must carry when faced with neoliberal femicide violence. We need to criticize the state and come forward with allegations as a response to what they have been doing in diverse mechanisms, both instructional and social, on behalf of the local government and armed forces when trying to explain femicide. Rita Segato can demonstrate something similar in the case of Juarez City in Mexico:

"There are two things going on in Juarez City that can be said without risk, as everybody says them- the police, The Attorney General, the chief prosecutors, the Commission on Human Rights, the press and the NGO activists: one of them is that, 'the responsibility for the crimes lies in the hands of the drug traffickers', referring to a particular evil-doing subject and reaffirming our terror for those on the margins of the society. The other is, 'these crimes have to do with sexual motive'. A newspaper the Tuesday after Alma Brisa's body was found repeated, 'another crime of sexual motive' and the special prosecutor highlighted, 'it's very difficult to reduce the number of sexual crimes', confusing once again the ev-

**"62% of the women
assassinated in Medellin
in the year are related
to the delinquent
armed groups."**

*Commander of the Medellin
Metropolitan Police Force
to RCN Radio,
28th of June, 2011*

idence and disorientating the public with their reasoning, heading in a direction which I believe is incorrect. It's in this way that authorities and opinion formulators, while pretending to speak out in the name of the law and human rights, stimulate an indiscriminate perception about the large quantity of misogynistic crimes that occur in Mexico, Central America, and the world: crimes of passion, domestic violence, sexual abuse, serial rapists, crimes for trafficking debts, trafficking of women, virtual porn, trafficking of organs etc. I understand the lack of distinction, similar to the natural permissiveness with which Juarez City perceives all of the crimes against women as one smoke screen, whose consequence is to prevent a clear view of the central root problems that present particular and similar characteristics."

We've seen these same arguments, when violence is defined as "crimes of passion", "love as an excuse to kill", "violent nature", "women in conflict" etc. These are arguments that come out of the offices of the Mayor, the District Attorney, the investigative police forces, forensics and the press. There is a problem in the failure to recognize the ways in which neoliberalism has allowed violence to function and perpetuate itself particularly against working-class women.

The case of Juarez is an important comparison, as the colonial structure over women continues to create ar-

guments and explanations for assassinations without taking historical context of the violence against disenfranchised women. The same set of arguments allow for those who stand up and fight against the injustices to be cast aside as tattle-tales, prostitutes, traitors or delinquents. These categories are of course part of political discourse, political policies and media campaigns that legitimize the violence that have both physical and symbolic cultural impacts. We should look more profoundly at the cultural devaluation of women, their exploitation and their elimination at the hands of their fathers, brothers, cousins, uncles, friends, lovers and various actors in the war.

Angela Davis, along with many other feminists of the afro-descendent feminist movement, has demonstrated that categories are relevant because categories have served to justify the exploitation of women in slavery and servitude since colonization. It's in these symbolic relationships that disenfranchised women result in the loss of control of their own bodies and sexuality. These categories have allowed society to justify the violence against these women as "natural". It is how today, more than ever, feminicide can terrorize the working class and society can justify it psychologically and physically under neoliberalism.

THE VICTIMS OF THE NEOLIBERAL FEMICIDE VIOLENCE ARE NOT ANONYMOUS

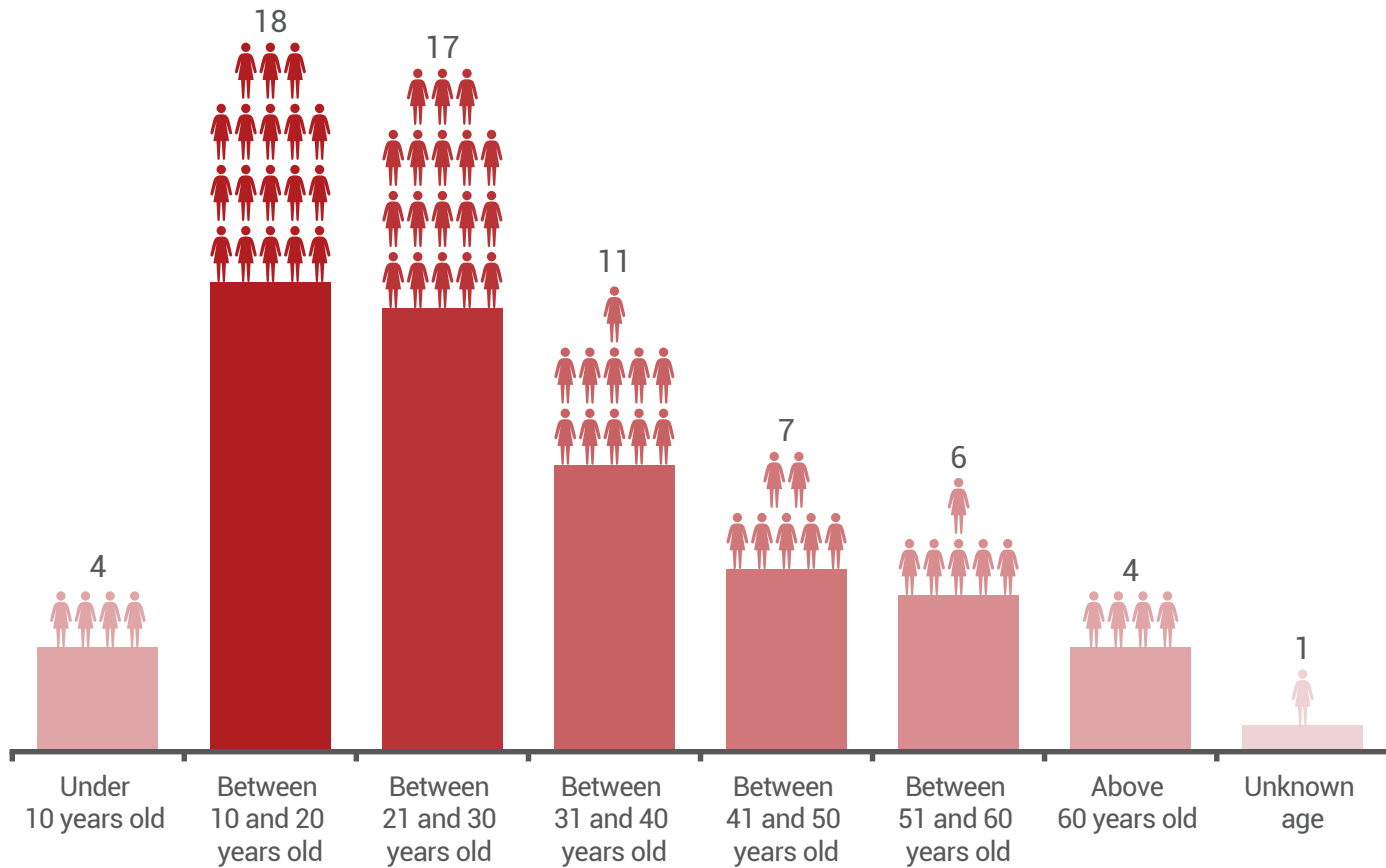
14 women unidentified by justice and police organisms.



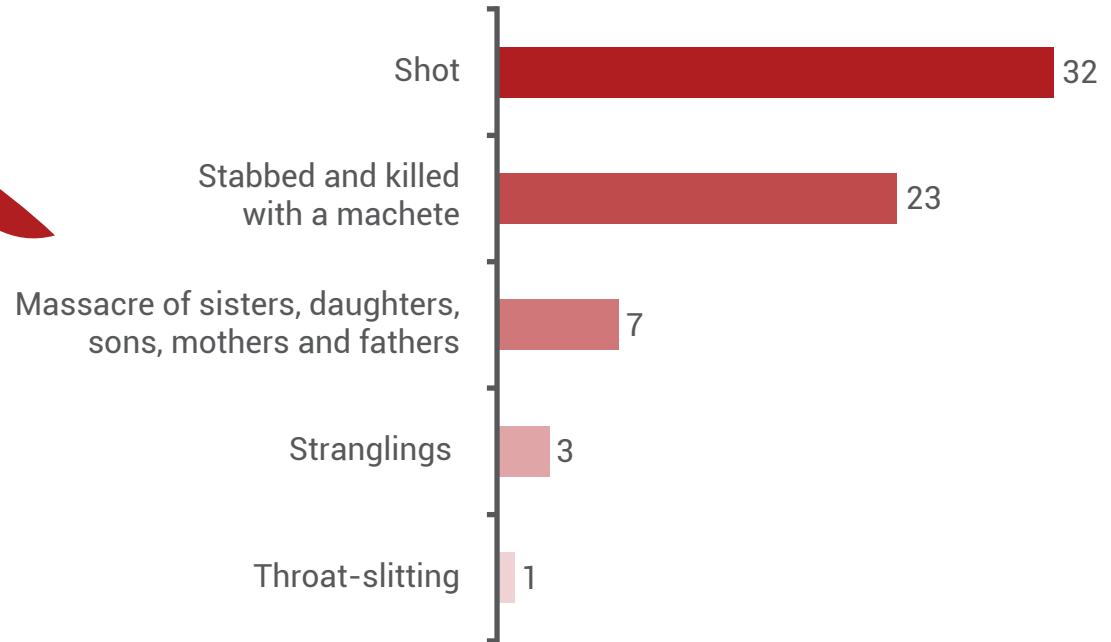
25 WERE WORKERS AND STUDENTS



THESE WERE THEIR AGE RANGES



ELIMINATION METHODS USED



WEAPONS USED

Physical strength of men

Silenced weapons

Pistols

Machetes

9 mm Guns

Knives

Razors

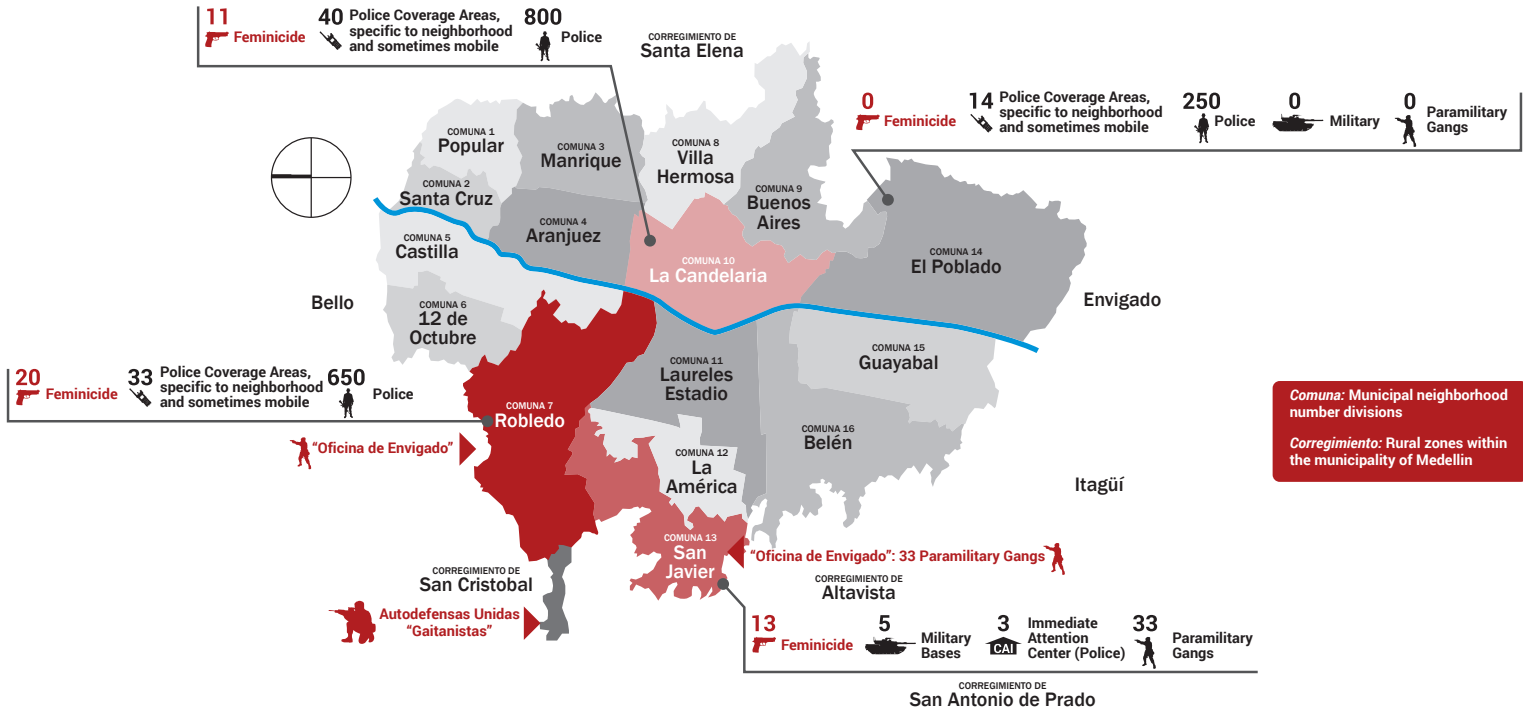
Shoe laces

Ropes

Shotguns

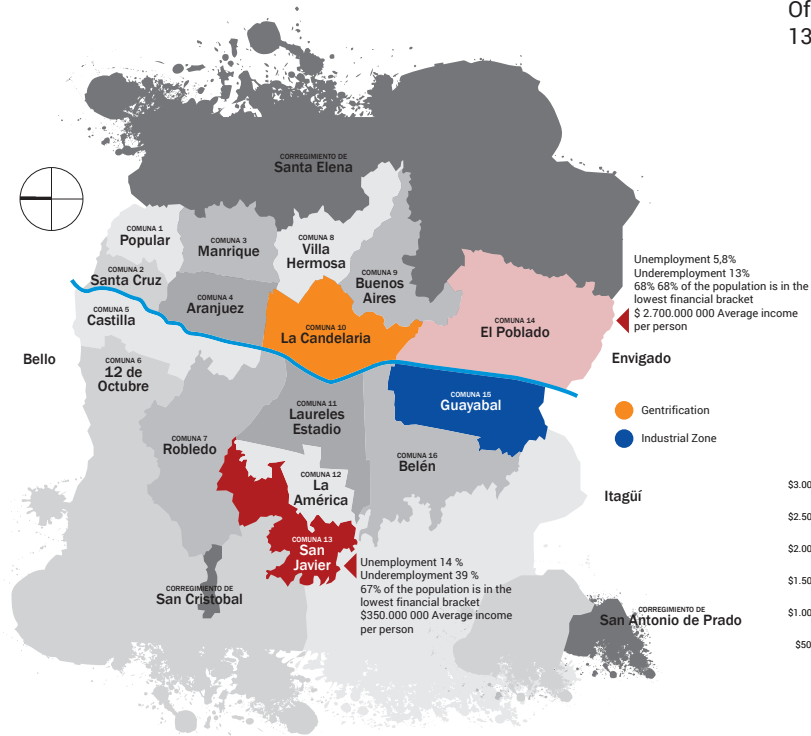


FEMINICIDE BY TERRITORY

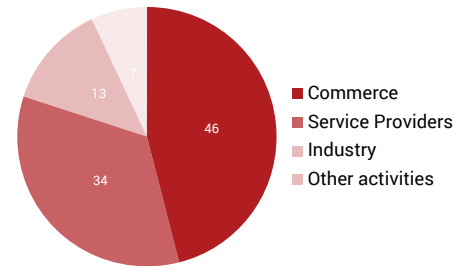


IN MEDELLIN:

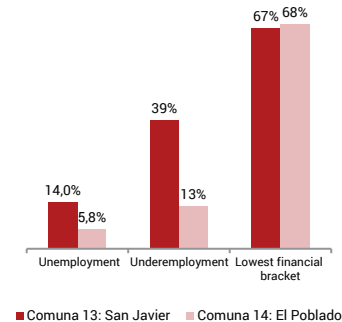
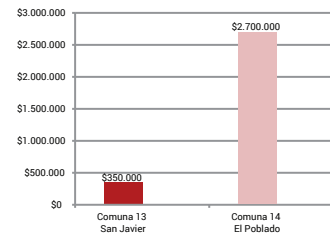
Of every 100 establishments, 46 are commerce, 3 are service providers, 13 are industrial and 7 are listed under other activities.



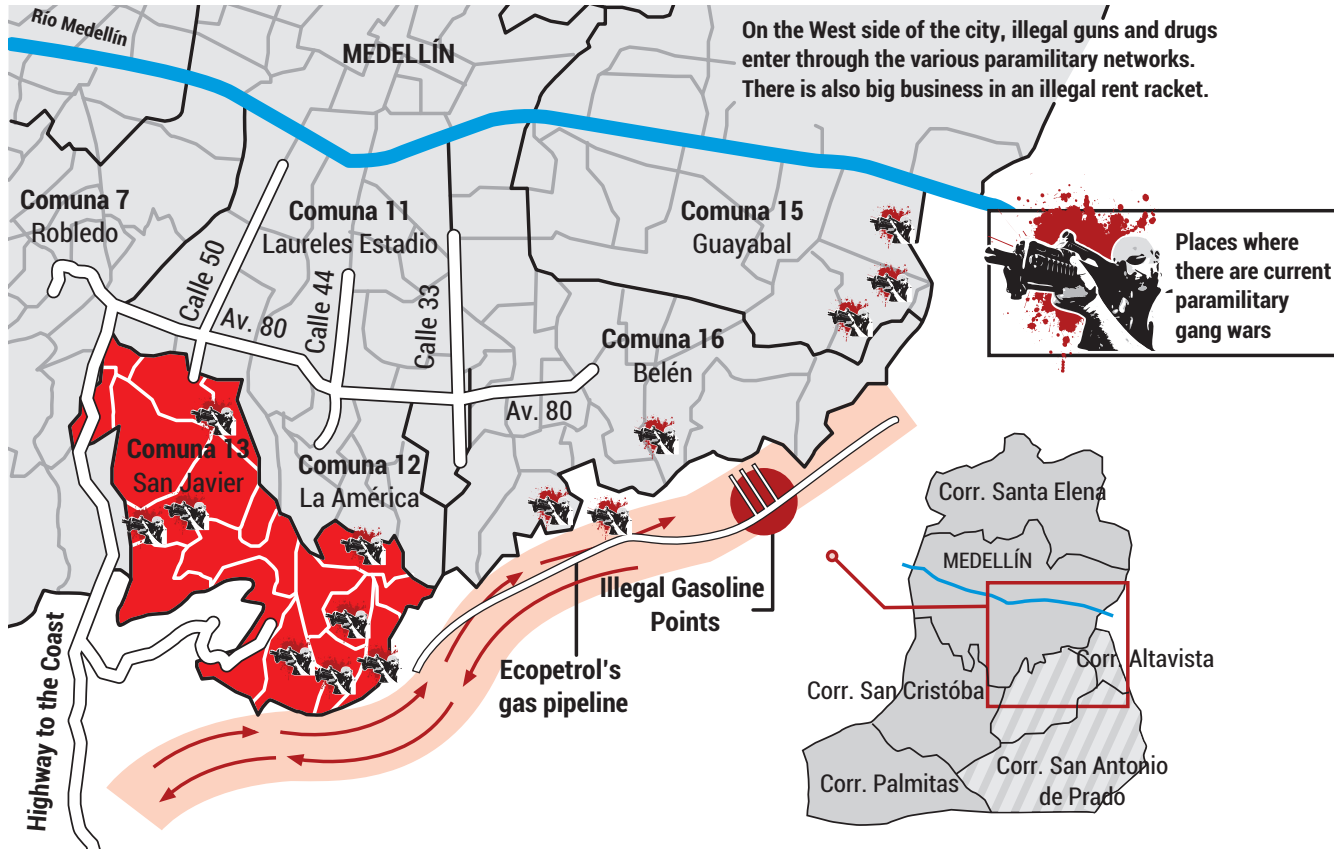
Establishments



Average Income Per Person



PARAMILITARY GANG WARS IN MEDELLIN



NO + FEMINICIDIOS

Mujeres que los hombres NO
nos maten en nombre del amor!





PUBLIC SERVICE CAMPAIGN: "WOMEN. DON'T LET MEN KEEP KILLING US IN THE NAME OF LOVE"

We would like to present some of the findings from our recent campaign, "Women, don't let men keep killing us in the name of love", which we launched in 2013 as a process of both popular education and investigation. The campaign permitted us to engage in direct dialogue with impoverished urban women about femicide and extreme violence in their daily lives. These are acts committed by their husbands, partners, boyfriends, lovers, family members or other men with whom there is a type of affectionate or economic relationship. Our campaigns are instruments to help deepen our political activism within our communities. The next step in this process is to conceptualize and interpret what we have learned from the findings, formulate new questions from within our pre-existing framework, and produce practical tools for popular education.

The Guiding Principle:

After our research process and direct actions around femicide violence in Medellín (2012), we established the connection between femicide and romantic relationships. It was inevitable to start to think about the habits built in "loving" relationships. These relation-

ships are social mechanisms that control women, especially those women who are in abject poverty, leading to relationships based on economic resources and the protection that a male can provide within a militarized urban war zone.

Patriarchal violence reaches all women, regardless of their class and condition. However, capitalism and the war further reduce space for maneuver against violence in the lower classes. We don't want to judge love itself as good or bad, or enter into a discussion of whether romantic love exists or not. Rather we'd like to question the way we have been taught to love in our society, and the role that love plays in our capitalist economy and in our racist and patriarchal society of domination and exploitation.

For example, if an impoverished woman stays in an abusive relationship, this decision does not represent her wishes, nor does this constitute a free choice. Her situation is not an excuse to leave her to her own devices or a justification to explain her assassination on behalf of her aggressor. We decided that we have to report the vital risk that this modern, colonial love has put

us in. It's a risk that involves all the ways we express ourselves (sexuality, affection, empathy, work, desire, reproduction etc).

This is how we constructed our methodology and the activities of our campaign:

- Ask and reflect about the space love occupies in our lives as women and the potential risks it may cause to our environment: violence, exploitation, dependence and feminicide.
- Observe everyday behavior established in heterosexual relationships and consider whether or not these behaviors bring about benefit and happiness in the lives of the women involved.
- Understand the motivations behind which women stay in relationships with armed actors in parts of the city affected by war, seemingly contradicting common sense for their own safety.
- Establish to what level economic dependence determines the construction of love in the lives of women

The Route Taken:

Prevention and protection against violence and feminicide are important practices in feminism. Beginning with accumulated understandings in feminism and popular education, we started to elaborate a campaign process that would generate questions for women about love, asking how love is lived with the men in their lives and the ways in which they protect themselves against feminicide associated with the love (crimes of passion).

The campaign utilized three methods:

- A question for women: "Have you thought men can kill women in the name of love?" posed in a survey in impoverished areas of the city.
- A workshop given to various groups of women, designed with key questions to recognize how they interacted and represented themselves with their partners. This workshop provided experiences for our group to incorporate into the campaign; we neither felt outside nor in better condition than the majority of the women with whom we shared our common history of oppression. This common history is the basis for our commitment to a political struggle for the emancipation of all women.

- A permanent space to meet for the participants in the surveys; a space to talk about perceptions, doubts, experiences of love, violence against women and feminicide, and a space to create collective alternatives and action to change our everyday experiences.

Findings:

- There is an understanding of patriarchal violence by the women surveyed; they understand the risks and mechanisms of such in their everyday lives. On the other side of the coin, they do not correlate this violence with their societal conditions of poverty, racism and heterosexuality. This suggested that we needed to not only focus on the patriarchal points in popular education, but also to come up with ways to confront it. Furthermore we need to advance in the comprehension of our structural history, the colonial matrix, and how our actual conditions of exploitation operate today. These issues are not only important for the women with whom we are working, but rather on a macro social scale. We need to stand up as a community against the liberal political hegemony that has deployed so much money, work, and force to promote war and violence; every day we are placed more in the eye of the hurricane of neoliberal violence.
- Women form strategies to confront this violence that are dependent on their different conditions of class, race and sexuality. We encountered a link to the hegemonic thought about the reasons why working-class women cycle back to self-blame or blaming other women for their condition, without taking into account the responsibility of the men and societal conditions that actually prohibit their self-protection, defense and their struggle to change.
- Our question of how love is killing women is a non-violent political stance. We do not take this stance in order to tell women what they should or should not do. Our interest lies within the question of how heterosexual partnerships and the woman's sexuality are constructed. What is this construction in the system of neoliberalism? Women as workers for men, the capitalization of their bodies in merchandize within the market of war, mafias, factories, or outsourced in poor zones, to the enclaves of international mining, petroleum and hydro-electric plants in the region, in the market of tourism, sexual commercialism, all of which have conditions of work and pay so bad that we have to devalue the woman so that the society doesn't grieve her condition and less affect the neoliberal system at large.



Neoliberal Feminicide Violence in Medellín

A Feminist Critical Analysis

— THE FEMINIST AND ANTIMILITARIST YOUTH NETWORK —

🌐 www.redfeministayantimilitarista.org ✉ redfeminista.antimilitarista@gmail.com

📘 Red Juvenil Feminista y Antimilitarista 📞 217 69 65 | 239 36 70

Medellín, Colombia