



BOLIVAR & ZAMORA REVOLUTIONARY CURRENT.

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The Bolívar & Zamora Revolutionary Current (CRBZ) is mainly composed of the following organizations and movements: Ezequiel Zamora National Campesino Front (FNCEZ), Simón Bolívar National Communal Front (FNCSB), Simón Rodríguez Training and Social Studies Center (CEFES), Workers Popular Power Movement (MPPO), and Mariscal Sucre National School of Cadres (ENCMASU).

Declaration of Principles

We represent a set of minds united by our strong love and passion for the Bolivarian Revolution. We are, above all, men and women, organized in groups and organizations, very aware of our responsibilities in this historical time of change and in the advent of the New Nation. We understand that the revolution is intended to make dreams come true. The great challenge of the Bolivarian Revolution is intended to transform its historical project -its Cultural Revolutionary Program, the SIMON BOLIVAR NATIONAL PROJECT- into tangible facts.

To this end, our conscious, creative and strong participation is required. As revolutionaries, we understand and assume the task of promoting and carrying out the revolution with our people. We have an undeniable spirit of commitment to the country and the people, since a Nation should be composed of revolutionary people coming from all around the country. We meet currently in a space that allows us to coordinate and join efforts to transform the People's Power and the Bolivarian Socialism into concrete actions and facts, to carry out the most urgent tasks of the revolution from bases, to deepen and consolidate a true and legitimate progress in our people and

society completing the project of our Commander-President in the construction of the Fair, Dignified and Sovereign Nation that Bolívar designed, this is, the Bolivarian Socialist Nation.

The Bolívar & Zamora Revolutionary Current is anti-imperialist, anti-capitalist, humanist and Christian. We are workers, students, housewives, singers, young people, athletes, farmers, popular leaders. We firmly uphold the ethnic, cultural and sexual diversity of our people, and we are in love with our nation, life, nature, earth and peace, and we want to transform the strength of these feelings into concrete actions, in a new, transformative and liberating ethics.

Principles of the Bolívar & Zamora Revolutionary Current

Popular power: Basis of the Bolivarian socialism, through the promotion of communal councils, socialist communities and communal cities, for raising awareness and establishing new powerful relations in an organized manner.

Simón Bolívar National Project: Strategic framework of the Bolivarian revolution that synthesizes the project for a sovereign and democratic country that the Liberator designed, so we commit ourselves to promote it and enrich it in daily practice.

Revolutionaries Unity: Essential requirement for strategic victory, so we contribute to the construction of an ideological, political and organizational tool that links and represents all the people and their political and social organizations.

Gender Equality: Socialist proposal to liberate women from male domination, to return men and women the right to define their identity and sexuality freely and responsibly, to defend the equality of women, to respect homosexuals and to banish all forms of discrimination, exclusion and exploitation.

Groundwork: Progress does not save the people or carry out a revolution. It needs the aware, mobilized and empowered people ahead.

Defense of the mankind and Pachamama: Environmental crisis comes from social inequalities. As revolutionaries, we join all those who face the predatory capitalism that threatens to destroy the planet and mankind.

“Organizing, training and mobilizing the people in order for them to be subject and object of the release process and the progress of the Bolivarian revolution.”

I. We women have a leading role in the rural development.

In Venezuela, the rural women have benefited from the policies of the revolutionary government regarding the adoption of laws allowing us to participate under the principles of gender equality and equity.

The right to education, fully guaranteed for the Venezuelan people, is increasingly accessible to women in rural areas, thanks to the implementation of the educational missions of literacy (Robinson I and II), high school (Ribas) and university education (Sucre). In the case of Robinson and Ribas missions, the flexibility of this system allows creating spaces such as study groups, anywhere in the country, which has allowed many rural women to learn to read and write, as well as to complete their secondary education.

In the case of secondary education, the decentralization of university gives rural women, that move weekly from their homes to the main urban centers, the opportunity to be trained in all areas that are appropriate to reality, that is, fields of study related to the geographical, economic and cultural characteristics of their region.

Health in the rural sector is a historical weakness in Latin America. Venezuela has made significant progress in the last 15 years, especially through the Barrio Adentro I, II and III missions providing free health. However, for rural women, although the decentralization of health has been a major advance regarding this service, medical care in remote areas remains insufficient, which is evidenced in cases of emergency, such as births. It is important to highlight, as a major achievement by the people's power and the Bolivarian government, the start of the construction of the first CDI (Spanish acronyms for "Comprehensive Care Center"), high-level hospital in the rural area, in the territory of the Simón Bolívar Socialist Rural Communal City. This is an organizational process that includes 40 autonomous communal councils in the Apure state, based on the active participation of peasants.

According to the 7th and 8th report presented by the Bolivarian Republic of Venezuela, the Constitution recognizes household work as an economic activity that creates added value and produces wealth. One of the missions created as a temporary measure to this end, is the Madres del Barrio mission that provides a monthly financial support to women who need it the most. At the same time, another measure is the development of socio-productive projects for their economic independence. This mission has allowed

rural women to improve their quality of life, this is, better food for themselves and their children, and better conditions for agricultural production.

Likewise, the Banco de la Mujer (Spanish for Women's Bank) is present in remote areas through the approval of loans for production and food processing. In the 18 states of Venezuela, where the Bolívar & Zamora Revolutionary Current is present, rural women have had access to this policy.

In May 2012, the new Labour Law was adopted in order to establish dignified working conditions, and constitutes a historic development for women, particularly farmer women. Thus, Articles 235 and 236 provide that if a farmer woman works a holiday, the payment day shall be double. Moreover, this law provides that women shall enjoy paid vacations every year, like family members who work in a unit of agricultural production, who may enjoy this same benefit.

According to Article 237 of this law, the agricultural labor day shall not exceed eight hours a day or 40 hours a week and the worker will have two days off every week. It also states: "If the nature of the work requires it, the workday may be extended beyond the limits, with payment of overtime in accordance with this Act. Overtime may not exceed 10 hours a week. "

Article 233 constitutes a historical claim, since it establishes that farmworkers who cultivate a plot within their agricultural production unit at the time of completing their contract of employment, shall be entitled to remain there.

Specifically for women, and equal conditions for farm workers, the 331 requires maternity protection and support parents to raise, train, educate, maintain and support their children. Similarly, the 332 prohibits the requirement of a pregnancy test to qualify for a job. The 333 and 334 are based on the conditions of the work environment and exempt the woman of activities which endanger pregnancy. The 346 prevents discrimination.

Economic aspects are included in the following articles. The 335 increases from one to two years the labour irrevocability for the pregnant. The 336 maintains the six weeks of prenatal leave, but increases from 12 to 20 weeks the post birth, entitled to keep the job and the salary. The 337 allows the extension of the post natal period if the health conditions of the mother require so. Those days off are cumulative and unavoidable (Article 338).

Article 339 also gives the father of the newborn child a leave for 14 days from delivery and irrevocability for two years. They also enjoy this benefit if they have children younger than three years.

Both (mother and father) may request vacation immediately before or after the period of leave for the birth of a child or adoption (Article 341). These days should be counted in the length of service, according to Article 342.

Moreover, Articles 343, 344 and 345 regulate breastfeeding period. There must be a room of early education for children aged three months to six years, if the company has 20 or more workers. The break for breastfeeding shall be of two periods of half an hour (in the room) or hour and a half , if outside the company.

Finally, to comply with the law, during the second half of 2012 and throughout 2013, the Ministry of Labour promoted broad sessions for registration of workers and self-employed workers (especially peasants) in the Venezuelan Institute of Social Security (IVSS) to access the age pension, enjoy cash benefits that can help the worker in case of total or partial disability, and prenatal and postnatal cancellation permission for women.

We note that our rights are taken into account under the principles and values of the laws of the people's power, such as: Organic Law of the communal councils, Organic law of the communes, Organic law of the people's power, Organic law of public planning, Organic law of social control, and the Organic law of the communal economic system.

The people's power is the full exercise of sovereignty by the people in the political, economic, social, cultural, environmental, international, and across the field of development of society through their diverse and dissimilar forms of organization that build the communal state.

As the organic law of food security and sovereignty in Article 50 and 51 of the councils of peasants or producers, where we are responsible for planning, coordinating, monitoring and evaluating the exchange and distribution of production, services and agricultural inputs, and articulate with other instances of social organization and public power, as an instance of participation. Article 91 of this law strengthens us in research in the agricultural issue, where the state is responsible for promoting and encouraging research, development, extension and technology transfer at all stages of the food chain, since we see necessary the technical training of peasants. And in Articles 98,

99, 100 and 101 of the food education, culture, habits and eating patterns where the state encourages research, rescue and dissemination of Venezuelan agriculture, fostering the production, processing and consumption of local foods. The training and education, community councils and other forms of agricultural organization and community participation are responsible for proposing to the competent bodies themes and actors who should receive this training and education which in turn will multiply in their respective communities. The responsible bodies have a duty to provide accreditation of that knowledge to farmers.

We are firmly convinced that economic development, social development and environmental protection are interdependent elements of the sustainable development, and that agriculture remains as the economic base of the rural areas. In Venezuela it is recognized that agriculture does not exist without the presence and work of women, but despite their active participation there is still a long way to go to achieve equal opportunities in agriculture and in rural areas. Therefore it is important to highlight the work of women in this sector. Aware that women can boost the development of rural areas, since each association producers, committees of producers, councils of farmers, purchase of vacant land, rural settlements, community councils, communes and other forms of organization, participated as leaders and / or spokespersons to drive development in the communities or sectors to strengthen security and food sovereignty.

The organic law of land in its Article 14:

They are beneficiary subject of preferential allocation according to the terms of this Decree Law, women who are heads of households and commit to work a plot to support her family group and to incorporate them into the development of the nation. To citizens engaged in agricultural production shall be guaranteed special allowance food during pre and post natal by the Rural Development Institute.

In this sense the CRBZ (Bolivar and Zamora Revolutionary Current), have been carrying out an awareness session to run at least the second part of the article, because the allocation of the land it has been complying.

In 2007 was conducted a census of the rural population where we had the space to know how many women were deprived of the benefit.

A call was made to the Institute of Rural Development (Inder) with list in hand but only in 2009 they were considering giving a bag of food to farmers, which we did not accept

because the reality is that these women are sustaining not just a baby, but several, and a bag of food will not help them much.

Taking into account that our peasant women are the most trampled and excluded by the capitalist system, that are despised by the lack of information, their field roots, etc... We, from the CRBZ, propose:

1 – In the first place, to conduct the national census of women farmers who are in need of the benefit, where women and men of the CRBZ can help in the spaces we have in 18 states of the country.

2 – After, to develop a prioritization plan in which they are given minimum wage to those women with a training plan.

3 – To ensure these women to become independent of the minimum wage, provide them with productive credits and currently with the socialists communities, would be easier the organization of these companions.

The participation of rural women: advances and difficulties.

Referring to the equal participation, is not enough parity when there is the presence of a sexual division of tasks and the constraints of the patriarchal and andro-centric vision, i.e. , there is certainly the presence of the peasant woman, a single mother working from home, in the social spaces of power and political action, and this alone is a breakthrough, but the challenge now is that participation and attendance exceeds what is crucial, decisive; there can not be a real participation when parity means that between most the female half is filled or not relevant and who conducts the debate.

Participation of rural women in political and communal spaces is culturally marked by prejudice, discrimination and underestimation, this is historic and has the virtue of being variable; it is necessary to transform the vulnerable female perspective to social changes and its cultural history, for this training is necessary, education and spaces for their self-determination. Many women do not express their opinion in meetings for fear of being wrong or not be totally understood.

Most popular organizations, community councils, committees, communes and other associations that are led by women or most of their team are women turn out to be efficient and more organized management, this again demonstrates the ability of women for the origin and organization of things, however, in social psychology, attention is given to the opinion of a man than to a woman and less if it is poor, rural,

black, indigenous, feminist or not meet the patriarchal stereotypes of beauty, and if this were not enough, for many the profile of a person to lead a political, economic, military, organizational or other process that is considered very important, one think in a man, tall, thought, studied and with a strong voice, and the worst part is that this stereotype is who demands discipline to the point that some women who hold positions of leadership, coordination or heads adopt this profile.

In recent years Venezuela is increasing its social organization, with more organized forms, more advanced, with more powers, more laws to protect and strengthen these spaces, where undoubtedly women of all classes social or education and are taking a leading role in the construction of the people's power role; Venezuelan society like other societies is organized in the smallest cell which is the family, the families of a community organized working committees, these committees are part of a political and social organization called communal council, these together make up the commune and communes form the communal cities up to the communal government by popular understanding, but none of this is possible if we do not have the membership and the role of the woman as a mother who guides the children to be the future society leaders who will organize the processes and plan the future, mothers who inoculate into their families the revolutionary idea of living, that generations have the history of our world, example of mothers to teach understanding, perseverance, patience and discipline in the processes of life, women who manage in shaping the new communal economic system, the role of women is to create the basis for ensuring the sustainability of the model and the process over time and future generations to build a fairer society model of peace, is our pride to add that in Venezuela the participation of women in grassroots organizations of people's power surpassed 50% and continues to advance equally in their role, which is reflected in the increase in organizations of gender equality committees and of communes building policies for creating free territories of gender violence.

The fundamental work that the field is called to play in the XXI century has the best ally: Their women.

From social movement we advocate to promote the presence of women in the decision-making instances in agriculture and in areas where policy guidelines are discussed. We cannot forget that the welfare of a society goes inevitably for considering women partners for the development, get that their work ceases to be

invisible and that their voice has a clear echo. There will be no development; there will not be social and economic progress if we put aside the force of rural women.