InteRed's gender policy is an InteRed InteRed 2014 publication.

Encina Villanueva Lorenzana has prepared this document with the support and participation of all the InteRed teams.

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Gender Policy of InteRed Position

INDEX

1. PROLOGUE

2. INTRODUCTION

3. THE CONTEXT THAT CONCERN US AND JUSTIFY A GENDER POLICY
   A. INEQUALITY AND HOPE
   B. A MODEL IN CRISIS
   C. THE COMMON AGENDA

4. SOURCES OF INSPIRATION, CURRENTS OF PRACTICE AND THOUGHT IN WHICH WE RECOGNIZE OURSELVES

5. PRINCIPLES FOR GENDER EQUITY INCORPORATED IN THE WORK OF THE ORGANIZATION

P.4
P.8
P.11
P.11
P.14
P.15
P.18
P.24
PROLOGUE
The document you have in your hands is the result of sustained work over three years in which many people from InteRed and some of our partner organizations have participated. Its origin is in the Strategic Plan of InteRed that established the need to prioritize the reflection on our actions and giving us as a goal to have a position on gender that would allow us to focus our activity in this direction. These three years have contributed to the reflection, systematization, and establishment of the priorities in the future and to go from the initial intention of taking a position of having an institutional policy that covers not only the work of the organization but the management, the functioning, and the culture of it.

This policy has been developing at the same time that InteRed designed its III Strategic Plan 2014-2017; and within the framework of that Plan, a strategic line has been established that supports and promotes all the contents of this policy, with the goal of promoting the gender equity and women’s rights in all InteRed policies and interventions.

The elaboration of the gender policy has allowed us to engage in a twofold task: the analysis and reflection of the background ideas that existed in the persons involved in InteRed, with our particular and diverse views on the subject, and the revision of the work that we carry out both in the line of education for development and in the interventions that we support through our international cooperation.

Our actions have always prioritized the gender approach, whether educational actions, strengthening the participation of civil society, political participation, intercultural education with indigenous populations, etc. In the process lived during these years, we have been able to see an evolution in the gender approach from more utilitarian visions to more liberating and emancipatory ones, that is why we are committed to defining a policy that promotes gender equity.

In the document, we wanted to start from the collection of data of the reality that surrounds us, framing our reflection and making a small tribute to what are our referents -various- in terms of gender. We have listed ten principles that mark the priorities, criteria and content of our work and way of functioning, among which I would like to highlight the importance of opting for gender equity that, in the search for justice, recognizes the diversity of needs and interests of the people but also the pressing issue of effective equality of rights between men and women. This is an option, as well as talking about gender as a cultural category differentiated from the biological
reality that determines sex, which allows us to change all the determinism, discriminations and prejudices that have been accepted around what it is to be a man and woman in the whole world. The complete document includes a plan of action to run through the gender equity in all our strategic lines in order to help us move forward in these four years.

We want to thank all persons of InteRed who have facilitated this process and this reflection, to those who are still with us and those are who following other paths. To all the organizations and groups with which we work and from which we have learned a lot of what we do and value today. Thanks to the women who have shared with us their experiences and wisdom. We take on the challenge of sharing the lessons learned from this policy with other women and organizations in different contexts and thereby advancing the rights of all peoples, but especially those of the women who are most vulnerable to them.

María del Mar Palacios Córdoba
Directress
INTRODUCTION
InteRed is a Development NGO promoted by the Teresian Association, which is committed to a transformative education that may generate the active and committed participation of all persons in favor of justice, gender equity and social and environmental sustainability. We work with people and organizations from different countries and cultures, especially with those who have their rights violated more often.

We believe in contributing to the full enjoyment of the human rights of women and men, working to promote equity, the empowerment of women and the achievement of human and sustainable development. With all our actions we want to contribute to a world where the sex of the individuals is not a reason for discrimination but an essential part of the plural, complex and enriching human diversity in which we believe and for which we work.

To this end, together with organizations from other countries, we support processes of formation and education for women and girls, promoting their political participation, we work with teachers fostering coeducation, and we support projects to eliminate gender violence, among others. In addition, we carry out mobilization and political advocacy campaigns affecting gender and development. Some already established, such as *Educating a woman, is educating a people, Equality for Development: if the woman advances, the world also does, or Act with care. Transform reality* and others in coordination with more organizations like *Move for equality. It’s a matter of Justice* with the NGOs Entreculturas and Help in Action. We have also published and systematized our experiences in the books *Education for Development with a gender perspective and Artemisia’s brushes. Formation experiences for gender equity*. The latter collected our learning in the formation of multiplying agents and allowed us to deepen the process of reflection and positioning that this policy tries to consolidate.
We are aware that introducing an institutional policy of these characteristics implies generating changes in different spheres: at a substantial level, in the concepts and policies; at the cultural level, in the explicit and implicit values and norms; in the organization and at the structural level, in the organizational part. We want to look for its application in the different work areas of InteRed, in addition to trying to apply this proposal in the general culture of the organization, which is called the intra-organizational culture. Our intention is to generate proposals for action that may transform the three levels and that occur in all the aforementioned areas, those that make up InteRed.

The work for gender equity is, therefore, a firm and real commitment of the organization, also included in all its position and strategy documents. To establish a policy in this regard is essential, hoping that this is an impulse to do a job of better quality and more consistent both with our values and with our dreams. We know that this transformative process of looking at reality with a gender perspective not only enables us to promote a more equitable treatment between men and women in the practice of development, but in all spheres and areas of our lives.
THE CONTEXT THAT CONC ERNS US AND JUSTIFIES A GENDER POLICY
1. THE CONTEXT THAT CONCERNS US AND JUSTIFIES A GENDER POLICY

There are many reasons which continue making the inclusion of a gender perspective in our work and in our ways of being and doing necessary and exciting. To share them, we have organized them into three major themes. In the first one, *Inequality and Hope*, we present how inequality between women and men continues to be a reality today, how women and girls continue to see how their rights are violated all over the planet and how there are also signs of change, freedom and hope, carried out by themselves. In the second one - *A model in crisis* -, we reflect on how from a gender perspective we question not only the aforementioned inequality between women and men but a whole system, a model of society that centralizes the market and not life, and that focused on reproductive works carried out fundamentally by women, and in Nature, is socially and environmentally unsustainable. The third one, *The common agenda*, refers to an international framework, that of human rights and, specifically, the human rights of women and girls, which gives us a margin for enforceability and makes us feel that our work is part of an international movement very much aware and increasingly (at least formally) more committed to gender equity.¹

It is difficult to speak with precision about the situation of women and men in the world, since both live in such diverse and unique situations which makes us see any generalization at least pretentious and, certainly, inaccurate.

In any case, both the global figures and the particular perceptions tell us about situations of inequality, of limitations of vital possibilities, of violation of human rights, fundamentally of women -of violence against them, against us. Figures and perceptions also tell us of changes: of women creating their own spaces of freedom while moving with ease in areas previously exclusively masculine, of men who assume their fatherhood responsibly and develop new versions of what is meant by male, of some figures that are being balanced, in short, of less conditioned forms of being a woman or man in a world that

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¹ Much of these reflections are taken from: "Artemisia's brushes. Formation experiences for Gender Equity". InteRed Foundation. Madrid, 2011
are now a reality. Hiding these advances would not be strategic or true to reality.

To develop the first of these perspectives, we extract data that illustrate those situations that make us unjust and inhumane -situations that place many women in positions of vulnerability and many men in positions of use and abuse of power. The selection of information, only one of the possible ones, aims to contextualize the ultimate reason for being of our work and, therefore, of this policy.

One out of every three women in the world suffers some type of violence throughout their lives. (Griñón, MA, 2007. A vision of gender, a matter of Justice, Campaign Move for Equality, It is Just, Madrid). From several international organizations it has been highlighted that this type of violence is the first cause of death or disability for women between 15 and 44 years old.

The absence of co-responsibility in care work and the precariousness of the labor market makes us see the following figures of participation in paid and unpaid work both in Europe and in Latin America:
Approaching the second perspective, the one regarding the progress and changes experienced, we find figures and information such as those presented below. If the previous data were the ultimate reason for our work, these are the ones that give it meaning, because they are signs of change and real signs that this equitable world in which we believe is possible.

In education, of the 759 million people who lack the elementary skills of reading and writing, two thirds are women. In addition, only 37% of the countries in the world have achieved parity between boys and girls in secondary education. (Positioning World Action Week for Education -SAME 2010-, World Campaign for Education)
The social demand that requests the existence of a paternity leave and the increase of maternity leave has caused the spread of this practice. There are a growing number of countries that have introduced parental leave policies that grant permission to parents for the birth of their children. (Ferguson, L, 2010 Context of the current policy on Gender Equality and Development, Move for Equality Campaign, It is Just, Madrid)

A combination of political wills, quota systems and regional commitments have made many African countries leaders in the world in terms of formal representation in parliaments. For example, in the in the case of Ghana, a 40% quota has been reached; in 2006 the first female president of Africa was elected in Liberia, and in the Rwandan parliament, women represent 56.25%. (Ferguson, L.2010 Context of the current policy on Gender Equality and Development, Move for Equality Campaign, It is Just, Madrid)

Since 2000, progress has been made in many countries in the universality of primary education (today 40 million more children attend school) and in gender parity among sexes accessing education (countries such as Bangladesh have the same number of girls and boys in primary school). (Positioning World Action Week for Education, 2010)

**B. A MODEL IN CRISIS**

The years of work and reflection, the analysis of gender inequality, the readings of feminisms and the proposals of other social movements, have led us to broaden our question from gender inequality to the full development model, with the specificity that we do it by acknowledging the experience, vision and contributions of women.

The crisis of care, named in the context of the multiple crises in which the planet has been involved in recent years, (although it has been shown that they were not new crises for many of the countries of the world) brings to light the inconsistencies of an inhumane and unsustainable development model. The fact that women are incorporated into the world of paid employment more than at any other time in history (although working, even in the productive world they have always done) means that all the work that
guaranteed the care of persons has been left relegated, occupied by other women (relatives or hired, generally coming from other countries that in turn delegate the care of their own relatives to another woman - it is the phenomenon called global chains of care-) or directly abandoned. This leads us to reflect on the type of society in which we live when the most basic, the generation and sustaining of life, has been relegated to a lowest level of appreciation and recognition.

Among the proposals arising from this evidence, we choose the one promoted by Ecofeminism, a movement that arises from the synergies between environmentalism and feminism. It offers a development model that questions the centrality of the market in our societies and proposes an alternative where life and its care (both of people and of the planet of which we are part) becomes the central value of our societies, focusing around it the rest of the things. This would generate a development based on the ethics of care and the relationship it has with the construction of peace, environmental sustainability, social inclusion and full enjoyment of the human rights by all people.

C. THE COMMON AGENDA

Since the signing of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1979, as the first and main legally binding instrument in relation to the rights of women and girls, the guarantee of these rights, the great concern of the movements of women and feminists, has finally a legal document on which to lean. It was a few years later when the Human Rights Conference held in Vienna in 1993 stated for the first time that the human rights of women and girls are an inalienable, integral and indivisible part of universal human rights. And it is a necessary clarification because the reference of "human being" that was held when the universal declaration was signed in 1948 was man. Thus, the concept of human rights still contains a bias that makes saying "women's human rights" not a redundancy. In addition, specific rights named and recognized as such by women, such as the sexual and reproductive rights, were also defined at the Cairo Conference on Population and Development in 1994 and, one year later, in Beijing, to date the last strategic United Nations Conference on women.

Although this framework and this common agenda helps us to organize actions of mobilization and advocacy towards our governments, promoting the exercise of an active and committed citizenship, the existence of these agreements, the fact that there is a written document that commits governments to guarantee rights, does not directly imply that this is going to be the case. There are multiple ways to materialize and give legal status to international agreements and, not infrequently, restrictive interpretations of
them are made that end up translating into a reduction in the margins of freedom and rights of women. We know well that formal equality is an essential step but we also know that we have to strive for equality in the real world, in the day to day, in the intangible elements that do not move directly when a law is passed, a resolution of the United Nations is signed, or a government commitment is generated in this regard.
 SOURCES OF INSPIRATION, CURRENTS OF PRACTICE AND THOUGHT IN WHICH WE RECOGNIZE OURSELVES
2. SOURCES OF INSPIRATION, CURRENTS OF PRACTICE AND THOUGHT IN WHICH WE RECOGNIZE OURSELVES

We have not started from scratch. To achieve the transformations that we seek in all our actions, we start from the political force of the history of women, of feminisms, of other currents of thought and of our own Association that sustains us, and we join certain proposals of education and of the world of development. These are, although not the only ones, the main sources of inspiration.

THE TRAJECTORY IN HUMAN RIGHTS OF THE WOMEN OF THE TERESIAN ASSOCIATION

InteRed, as an NGO promoted by the Teresian Association, is the heir of the work that this organization has developed in favor of women's rights in a double way: their formation and the struggle for their social and civil rights. Throughout its history, the Teresian Association and its members have contributed significantly to the access of women to basic and higher education, as shown by the fact that in 1914 it opened in Madrid, the first university residence for women in Spain. Official Deputies such as Maria de Echarri and Carmen Cuesta, both members of the Association, promoted parliamentary initiatives in favor of women, especially workers. Maria de Echarri founded the Catholic Feminine Unions, she was the first female voice that was heard in the Social Weeks of Spain and promoted the "Law of the chair." By virtue of it, employers had to provide a chair to all women who worked in industry or commerce so that they could sit down during their workday. Carmen Cuesta, the first Doctor in Law of Spain, stood out for her demand for the creation of women's High Schools and a medical Department for women at the university, as well as her contributions in relation to the reform of the Civil Code, especially with regard to the civil rights of women. After them, came a long genealogy of women who have worked for the dignity and freedom, a chain of equity, creativity, dignity, drive and struggle for justice that we feel we are also part of.
The history of women, in which we dive into looking for references and a genealogy with which to identify ourselves, allows us to discover that women have not always been passive victims of a system that oppressed them but they have stood up for themselves, they have generated other forms of life regardless of what was expected of them and have written words that, centuries later, still sound revealing. Thus, we recognize the influence of figures such as Hildegard of Bingen, Cristine de Pizan, Artemisia Gentileschi, Sor Juana Ines de la Cruz or Virginia Woolf, among others.

Along with this history of women, we also come into contact with feminist history, from the birth of a coordinated and unified movement for the defense of women’s rights in the late eighteenth century to the plurality of current visions, and we find measure and inspiration in the reflections generated by different feminisms. From the views formulated in the last decades, we gather here some of the most significant ones for the work in InteRed.

On the one hand, we have learned from the criticisms that from feminisms, such as the so-called postcolonial, have been made to the ethnocentrism and racism of Western feminism. These visions place us in a broad and plural world where the diversity of ways of being a woman is a reality, and trying to look from different angles becomes fundamental to make an analysis that has to do with what is really going on. Thus, reflections from Islamic feminism such as The Western Women’s Harem is size 38, from Fatima Mernissi to Audre Lorde, who defining herself as "black lesbian warrior mother poet feminist," wrote in "The sister, the foreigner" her lucid phrase the tools of the master never dismantle the house of the master. It is possible that they may allow us to temporarily defeat him at his own game, but they will never allow us to achieve a real change. This idea gave us the key to understand that if we repeat patriarchal ways, languages or symbols, the extent of possible and permitted change is very scarce because the tools, the way of thinking from and for that logic, come "contaminated" and are hardly going to be transformative.

On the other hand, the two great tendencies that take strength from the seventies, the Feminism of Equality and the Feminism of Difference, are also fundamental sources of inspiration. Both, placing the emphasis on achieving social improvements in favor of women, as well as making the changes in daily life, from different places, have opened new spaces of freedom for women and have contributed to the full exercise of their rights.

Finally, we recognize the recent influence of the Ecofeminism, from which we have learned that The life and the economic activity as part of it, is not possible without the goods and services provided by the planet (goods and
services limited and progressively deteriorating) and without the work of women, to whom the responsibility for social reproduction is delegated.

THE WOMEN’S MOVEMENT

Grassroots work promoted by women's organizations around the world has been and is a reference for our work, not only for the objectives they have pursued but, especially, for their way of doing it. The examples are many. We can talk about the Chipko Women of India, who in the 70s embraced the trees so that they would not be cut down; of the Black Women in Israel and the Palestinians who, occupying the public squares, denounced the Israeli occupation since 1988; of the Mothers of Plaza de Mayo, who with their sole presence denounced the disappearance of their sons and daughters, or the women of the outskirts of Lima who, generating organizations such as mothers' clubs, organized themselves from mutual aid to defend and demand their rights.

VARIOUS EDUCATIONAL TRENDS

There are many educational currents that have inspired our work for gender equity, especially regarding the methodology.

We learned from Popular Education to give back the protagonism to those who learn, opening spaces for participation and the collective construction of knowledge, and we recognize in Paulo Freire’s idea of utopia as a historical commitment that consists in the dialogical act of denouncing the dehumanizing structure and announcing the humanizing structure.

Another of the main influences, closely related to popular education, is the thinking and practice of Education for Development and Global Citizenship as we find ourselves at a very specific juncture, that of globalization, which

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2 Marta Pascual and Yayo Herrero in Ecofeminism, a proposal to rethink the present and build the future.
3 Understood in InteRed as a continuous socio-educational process that promotes a critical, responsible and committed global citizenship, on a personal and collective level, with the transformation of the local and global reality to build a more just, more equitable and more respectful world with the diversity and with the environment, in which all people can develop freely and satisfactorily. Education for Development and Global Citizenship. Institutional positioning of InteRed (2007)
implies the awareness of living in different and distant realities, but totally interconnected. This vision, breaking the North-South barrier, places us in a world with global problems that demand global solutions and a citizenship that becomes aware and feels capable of influencing small and large social transformations.

Another of the great influences is that of coeducation, which beyond being satisfied with the access of girls and women to the same educational model that was previously exclusive for men, as in many cases has meant the generalization of the mixed school, analyzes how gender inequality is reproduced and taught in schools, making visible the hidden or unconscious curriculum. The dream of a school in which the infinite knowledge and skills developed by women and men are recognized, in which what is to be learned is redefined by making visible the contributions of women and where diversity is recognized as richness, attending to the differences equally. It is also a dream and an inspiration that we make ours.

GENDER EQUITY IN DEVELOPMENT POLICIES. THE COMMITMENT TO THE “GENDER IN DEVELOPMENT” APPROACH

Since the first International Women’s Conference of the United Nations held in 1975 with which the so-called Women's Decade began, the failure of development policies had been observed, not only in what had to do with the promotion of such development, but specifically with the improvement in the living conditions of women. The awareness that development policies were not neutral, that is, indifferent to gender, but could even contribute to aggravate the inequality between men and women, was the beginning of a series of proposals from which we have learned a great deal, both from its successes as well as its mistakes. Proposals that should be rescued from their beginnings, going even further back than the first Conference, to ensure the overcoming of models that were not beneficial.

When, after the Second World War, international cooperation began to develop as a way to prevent future conflicts, the invisibility of women was total. Soon, in the 50s and 60s, they began to be seen only as mothers and, in addition, victims in need of help, which was called the welfare approach. Starting in the 70s, within the framework of feminism called the third wave, women gained prominence, beginning to demand equal opportunities and economic independence. It is also the time (especially in the 80s, although it lasts until today) in which efficiency is sought in working with women: their flexibility in being in the three areas of life: productive, reproductive and communitarian made them essential for the development. The productive projects are the protagonists of this approach that is specified in the so-called Women in Development approach. Finally, based on the development of the concept of gender in the 1980s and the celebration of the Beijing Conference,
the “Gender in Development” approach was promoted. From a more pluralistic and intercultural perspective, it introduces the analysis of power inequality, including therefore the men, and poses the strategies of empowerment and mainstreaming, beginning to talk about other factors that converge with gender inequality, such as cultural origin, age, the different capacities, or the sexual option. In InteRed, this is the approach in which we feel most comfortable and from which we have extracted concrete keys and tools.

In the last decade and following the agreements of the successive summits on development⁴, what we know as the "development agenda" has been developed and defined the lines of a profound restructuring of the policies of Official Development Assistance, giving rise to a "New aid architecture" that seeks mainly a greater effectiveness. The work for gender equity in this context has been oriented towards the political influence, trying to incorporate the approaches of the "Gender in Development" approach to this new architecture and recalling the commitments signed within the framework of the Human Rights of women such as CEDAW or the Beijing Platform for Action.

However, we do not forget that although today the relationship between gender and human and sustainable development is something assumed by the world of development, in many cases we see that everything remains in the discourse and has no real and transformative incorporation.

There are several issues that hinder this orientation of development actions towards equity in the current context. On the one hand, the lack of public investment in equity policies, especially the disinvestment in cooperation policies; on the other hand, the questioning of human rights and the generalized regression of rights that we live in the current context. And finally, the lack of real and deep will to incorporate this approach in the different actors of cooperation, the danger of considering it as a fad, as a merely passing requirement.

And this evaporation can empty words, ideas and proposals of their meaning... make them lose value and not move towards the expected results; depoliticize gender equity; or that such equity may be understood as a means or instrument for development.

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⁴ The Millennium Declaration (2000), the Monterrey Consensus (2002), the Paris Declaration (2005) or the Accra Agenda for Action (2008)
PRINCIPLES FOR GENDER EQUITY INCORPORATED IN THE WORK OF THE ORGANIZATION
Our way of understanding and working with the gender approach, our vision when confronting the inequalities between women and men and our way of understanding and looking at development has been, and continues to be, a process. The experience in cooperation and in education for development, the contributions of the people who work or have worked in the organization as well as our local partners, the different currents of thought that have influenced us, the different historical situations and political contexts that we have lived, etc... have been moving us from one approach to another throughout these years. Gathering all this evolution has been an exercise in memory, recognition and learning. And this is only the beginning. As every process, it is in movement, it flows, it is transforming and we still don’t know how it will continue. We can only talk about where we are today, where we want to go and what are the concepts, tools and strategies that we believe in and that we have assumed as our own. What we call our principles and that we already raised in the publication "The Artemisia Brushes. Training experiences for gender equality".

Within this frame of reference we find something that goes through everything we do: the idea that the personal is political, the feminist slogan of the 70s. When American radical feminists, looking for "the root" of the problem, found the intimate and private context of the family and, more specifically, about sexuality, as crucial areas in the perpetuation of patriarchy, hit the nail on the head. Any emancipatory action developed from the most personal sphere of one’s life, the most real and tangible on the other hand, has a direct impact on the transformation of one’s gender relations and, therefore, gender relations in the world. This political value, unquestionable since then, guides and inspires an educational and developmental practice that aims to touch and transform the personal so that, with others, we will be able to revolutionize the social.

**Our fundamental PRINCIPLES are the following:**

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5 La propuesta de principios teóricos que planteamos a continuación están extraídos, en su mayoría, de dicha publicación.
1. Option for Gender Equity

At InteRed, we are committed to equity, based on the acceptance of the different needs and interests of all people, in order to achieve equal rights. A homogenizing equality can give us, on the one hand, the feeling that looking for "Being equal to" implies recognizing that "we are less than" and, obviously, this is not what we think. We understand, therefore, that it is not a question of "introducing" women into the world "of men" but of revolutionizing the model of relationships and, therefore, of society. Thus, we understand that we have the right to demand equality when inequality inferiorizes us, but we have the right to claim differences when equality de-characterizes us, hides us or ignores us.

On the other hand, we are also concerned about the mirage of equality, the perception that gender inequality is a thing of the past, or of other countries, perhaps thinking that a formal equality (recognized in the law) means a real one (effective, palpable), when the truth is that the first is (almost) fundamental for the second but does not guarantee it.

2. To do gender analysis and apply the gender perspective of our interventions. The “Gender in Development” approach

The first is an analysis focused on a diagnosis that allows us to see where women are, where men are and the existing power relations between them, without necessarily proposing a change even if relations of subordination have been detected. Including the gender perspective in any action or project means integrating a change policy to overcome the relationship of subordination detected. The first is essential for the second and both fundamental in our work. Thus, the main concepts and tools we use to analyze gender and incorporate this perspective are:

**Use the variable "gender" as an analysis category**

It is the basic conceptual proposal of gender theory: the difference between sex and gender. Inherited from the nature-culture binomial, it is

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6 Declaración Redes Feministas de América Latina y El Caribe. CEPAL, México, 2004
a fundamental approach to understanding gender inequality as something constructed. It exposes how gender attributions are different variables in each culture, and change according to the historical moment, while biological sex does remain in times and places and is immovable. It is thus denaturalized what a society expects of men and women and from there we can think of breaking that conception, supposedly biological from old times, and be able to generate freer ways of being women or men in the world. In the words of Victoria Sau, man-woman biological differences are deterministic, given by nature, but as long as we are cultural beings, that biology no longer determines our behaviors.

Although the origin of the differentiation is medical and anthropological, it is the feminist theorists that give it the political content and thus, it will be Gayle Rubin in 1975, who shaped the "sex-gender system" by defining it as the system of social relations that transforms biological sexuality into products of human activity.

Malala, the young Pakistani woman who publicly fights for the right to education for girls, far from being recognized as such in her country and in the world, points out how extremists are afraid of books and pens. The power of education scares them. They are afraid of women. The power of women’s voice scares them. And she reminds us of how this sex-gender confusion is still limiting the lives of many people and how the education and autonomy of girls and women is one of the fundamental keys to overcome it.

**Unmask androcentrism and patriarchy**

Androcentrism, understood as the system of thought that places man and the masculine as the center of the universe and the reference and measure of all things, underlies the organization of our society at all levels: economic, social, cultural, educational... The language where the neutral and the universal is the masculine, the history that has arrived to us written by men and counting the facts carried out by them, or a medical investigation centered until not long ago in the masculine body, are clear examples in which this vision of the world is projected. A broader approach would allow us to talk about Patriarchy, system or social organization of male domination over women that has been adopting different forms throughout history. And that is based on the already raised androcentrism. Of such phenomenon it is interesting to explain the two types that Alicia Puleo presents: the patriarchates of coercion that stipulate by means of laws or customary norms that which is allowed and forbidden to women, and the patriarchates of consent, where formal equality before the law is given, and that incite to assume without questioning the sexual roles through images and myths conveyed largely by the mass media.
There are feminisms, such as that of sexual difference, which do with it from the moment that women no longer recognize it, when the masculine has ceased to be its measure. Thus, from a symbolic approach, the Women of the Library of Milan say about patriarchy: discovered and denounced by them, women no longer give it any credit; As proof of this, we can observe how today women decide their destinies, their options, and determine their obligations.

**Overcome assignments of stereotypes, roles and jobs**

As part of the cultural construction of gender, this is another basic premise that helps us to understand inequality: what kind of things women and men usually do (roles) and the previous ideas about how they are and how they behave (stereotypes). Still existing, although diverse in each context, as something that we can observe in many societies, including ours, and two of the strongest ways in which gender inequality takes hold, the truth is that they are losing rigidity. It is important to talk about them, because they are still present, marking people's way of understanding and living, but let us not keep the excessively archaic roles and stereotypes because they no longer respond, as in the past, to what we see in the everyday life on the street.

One of the most visible places of this distribution of roles occurs in the workplace. The so-called sexual division of labor comes to explain how there are productive, reproductive and community jobs, how men predominate, although less and less, in the productive (paid) and how women are the majority, this has not changed so much, in the reproductive and the community (unpaid). This analysis allows us to see, on the one hand, the "elasticity" of women with their double or triple daily tasks; and also, the different visibility and value of the productive and reproductive in our societies.

**Promote equity in the access and control over resources and benefits of development**

In our work we contemplate the practical needs and strategic interests of women and men. We are not only concerned about access to the enjoyment of goods and services, and about the living conditions of women, but also about reaching decision-making power regarding goods and services, and aspiring to improve their political, social, cultural and economic condition. Understanding the condition as the immediate sphere of women's experience, that is, the type of work they perform, and their daily needs (food, health, housing, education, etc.) and the position as a
social and economic level that is present in wage disparities, in precarious work, participation in levels of decision making, etc.

**Guarantee the organized, critical, democratic and inclusive participation of women**

The participation of women is crucial in our gender vision. We do not think this is necessary only as a matter of justice but also because it is the way in which their interests and perspectives are put into play and taken into account in decision-making spaces, from the most private to the most public. We recognize the social participation of women, since ancient times, as a key political strategy for the women's and feminist movement that has allowed the passage from the individual to the collective and from the personal to the political.

**Introduce the gender perspective in everything: Mainstreaming**

The strategy of mainstreaming that, by stating that in all aspects of any reality it is necessary to do gender analysis, allows us not only to take it into account when planning, executing or evaluating any step we take in our work but also review how developmental and educational institutions (like any other and starting with ours) may be replicating, within their structures, androcentric and inequitable cultures and modes of relation.

**3. Apply the strategy of empowerment, recognize the authority**

The impulse of the analytical category of "gender" in the 80s came, among many other issues, to put on the table that inequality was not an exclusive problem for women but rather an imbalance of power in relations between women and men. A power understood as "power over", the classic, which generated subordination and oppression in women, producing inequalities in so many areas of life.

To seek balance in power relations, feminism went beyond this zero-sum power in which if a person increases her/his power implies that another person has to lose it. Thus, alternative types were presented to "power over", the power of zero sum: power for (generator of possibilities), power with (multiplication of personal power when joining with others) and power from
within (inner power). In this line, empowerment is considered as an expansion of the freedom to choose and act and the taking of control of the persons over the decisions that affect their lives. It is a process and it is an end, individual and collective, and it has been fundamental in placing power at the center of the debate and to propose a clear strategy for the transformation of gender relations. It was one of the great commitments of the IV World Conference on Women, held in Beijing in 1995, and today we speak of "empowerment approach" as one of the main tools of analysis and planning in development.

The last of the great contributions in this sense is the recovery of authority against power. An authority, which does not impose itself but is recognized, is generated in the relationships between people. Applied to education is clearly understood: authority refers to the ability that teachers have to teach. And this ability depends on their academic competence, but above all on their availability to be in touch with the students and that they recognize him/her as a person from whom they can learn. It is this authority that allows teaching and learn, while power serves to approve and suspend, but not necessarily involves an exchange of knowledge or learning.7

And, specifically in the relationship between women, there is talk of feminine authority understood as a quality of meaning that a woman brings, as a plus, to the exchange relationships that she engages or freely accepts.8 This mutual recognition, this pursuit of measure outside of the patriarchy, is partly the origin of many of the spaces of women's freedom generated in recent times and involves a radical break with patriarchy and its exclusive recognition of masculine authority.

Working with women on their self-esteem, authority, contributions, feminisms or historical referents can help to counteract the cultural weight of being educated as "beings for others", accustomed to prioritizing others and their care before themselves and their own care, and ending up valuing more the needs as well as the wishes or opinions of others more than their own. Disseminating these words is one of our strategies, as well as naming the discomfort of women, as feminism has historically done, too.

One of the great theoretical contributions of feminisms in recent years has been the visibility of care work (all those activities aimed at social reproduction, among others: gestate, give birth, raise, feed, cook, wash, sew, heal, get water, teach to walk, be attentive, listen, manage the household budget, comfort, teach to speak the mother tongue, assist people who are sick, elderly or disabled, improve self-esteem or accompany the dying9), usually performed by women due to the sexual division of labor, and which was hidden in the orbit of privacy. In addition to making it visible, it has also been put into value, demonstrating that it is not only important for the daily development of life, but that it is fundamental for the sustainability of life. Finally, the idea of co-responsibility in the care has been raised. On the one hand, between women and men inside their homes; on the other hand, taking into account the role they also have, as responsible and beneficiaries of these services, by both the State and the companies or communities in which people are inserted.

Without idealizing the care work that would be more related to a reactionary ethics of care10 and considering both the responsibility we have in our own and others' care, as well as the freedom to do it or not, we want to give the value that corresponds to the fundamental issues in life and that, knowingly, capitalism and patriarchy hide under the carpet. If the current economic system is based on and supports the hidden reproductive work, we could turn it over and replace the centrality of the market and its logic of profit with the sustainability of life and the centrality of the person, thus, we believe and trust that it would radically change the model of society and development. Being able to contribute, for example, to eradicate violence against women - one of the most visible and bleeding parts of gender inequality.

To approach the subject conceptually, we talk about the economics of care when we want to emphasize the economic value of care work or care ethics when we are interested in the most ethical and relational perspective.

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10 Definida por la economista feminista Amaia Pérez Orozco y Paula Baeza Gómez como imposición a las mujeres de una ética que identifica la feminidad con el altruismo absoluto y el espíritu de sacrificio, imponiendo la idea de que las mujeres tienen, por naturaleza, una tendencia a darse a los demás, incluso olvidándose de sí mismas, de su deseo y necesidades. En “Sobre «dependencia» y otros cuentos. Reflexiones en torno a la ley de promoción de la autonomía personal y atención a las personas en situación de dependencia.”
5. Promote coeducation

Although access to education for women is something that has been achieved today in many parts of the world, it is still a real demand in some of the countries where we work. Thus, both the access to formal education and the permanence in it, adult literacy and life-long education as a human right, especially violated among women and girls, is one of our main work strategies; but not an education at any price or in any way.

Our reference in that sense is the aforementioned coeducation. We believe in and work for an education, formal, non-formal and informal, that starting from the need to live in relationship to establish respect, the collaboration and solidarity between men and women, suppose that all people are trained in a system of values, behaviors, norms and expectations that are not hierarchized according to sex and that implies educating by valuing their individual differences and personal qualities.

We are determined to talk about coeducation versus education for equality because, from there, we run the risk of nullifying diversities to favor "neutral" people as a result of a search for equal opportunities and the release of stereotypes.

6. Care about the correct use of the vocabulary

The practical, symbolic and political importance of using an inclusive language is, with all the resistances it produces and the discredit to which it has been subjected by some sectors of society, an evidence for those of us who work for gender equity. With the conviction of the political and symbolic value of the use of a non-sexist language, and the observation that we have to name the world we want, aware that what is not named does not exist, this is an area to work, negotiate and rethink every day. Because language is the expression of our thought and gives it form, the analysis and modification of this language is of upmost importance to change the thinking and symbolic representation of what we want to bring to the world. A non-sexist language is the expression of a non-sexist thought.

And it is not only about how we speak but also about being aware of the origin of the words we use and disseminate. Women have spoken, spoken and written, since ancient times: newspapers, letters, novels, poetry ... It has been and still is an exceptional means of personal expression, even though it has not always been easy. The little social recognition of this written or
spoken expression of women has not prevented, ever so loud, their voices being heard and their writings read, and, as Anna Julia Cooper said, "The strongest reason that this woman has for speaking is that the world needs to hear her voice."

In this line, reflecting on language invites us to consider the strategy of "Naming from oneself" or the ability to talk about what happens starting from one's own subjectivity; that is, analyzing reality from our own interrelation with it. This, which allows individuals to discover their personal needs, desires, their own, original and singular way of seeing and moving in this world and, once discovered, to be able to say it, to be able to communicate it. And this is born from the practice of starting from oneself\textsuperscript{11} - another proposal that questions the rationality of androcentrism and, applied to women, resitutes them in positions of value and recognition.

7. Work with women. Work (also) with men: Masculinities

Although in InteRed we promote interventions in which women and men participate, from the beginning we have prioritized women and girls as key groups in our work. We have done it, in addition to a legacy of the work of the Teresian Association, which drives us, by the need to promote socio-educational processes that compensate the historical difficulties of access and permanence of women and girls to education, processes that facilitate their individual and collective empowerment, their full participation in their societies, in short, their recognition. And understanding, as well, that women and girls are subjects of rights, an end in themselves, never a means for the development of their family or community environment.

Over time and, specifically in the work for gender equality, both from InteRed and in the relationship with local partners, we have seen the need to promote specific processes with men in this area. We have come to that conclusion both from the lessons of the Gender Theory in Development, which included men in the analysis of the problem, and also the practice of our interventions and the demands in relation to it that women made us.

Thus, working with men and women for gender equity, jointly or separately depending on the strategy to be applied each time, is one of our key proposals. It is also working with men from the approach of masculinities, that is, our concern is not so much that men may be involved in the work for

\textsuperscript{11} HERNÁNDEZ MORALES, Graciela y CERVIÑO SAAVEDRA, María Jesús: “Glosario”, Coeducación: dos sexos en un solo mundo, Madrid, Ministerio de Educación y Ciencia IFSTIC (actual ITE), 2009
women’s rights, although we also value that, but for them to question at a personal level the model of masculinity imposed by patriarchy. And with such questioning, they can make proposals and contribute to generate more equitable forms of relationship between the sexes. We have already learned that this will not only contribute to improve the lives of women but also, that of men. In the last analysis, it is to generate inclusive and better societies for all.

8. Present a vision hopeful, not victimized

If the same reality can be observed from many different angles, in InteRed’s work for equity we try to put the emphasis on the positive, with hope, visualizing historical advances, achievements and successes, showing in a more specific way that transformation and change is possible, because we understand that this perspective will produce hope and commitment for gender equity. It is not about avoiding or not attending to the negative, the injustice and the inequality, because they are clearly questions on which we must deepen, but we chose not to give it so much prominence that in the end it could have a paralyzing effect. Our experience tells us that a victimized vision of women is not transforming, neither just, nor worthy.

9. Participate in networking

Both our participation and the one of InteRed in gender and development networks and the promotion of the creation and maintenance of networks in our work is another of our main principles for working for gender equity. We believe in the value of networking, in the need for exchange, cooperation, to learn and to support us, in social mobilization as a joint strategy. The participation in meetings and training, the active presence in the gender groups of the coordinators and federations of NGOs, and in local, state and international movements and networks are proof of this.

Women’s networks have been and continue to be very strategic in the work for the defense of their rights. The sorority among women, the alliance and complicity from the diversity to share and change reality allows women to recognize themselves through the gaze and listening, the criticism and affection, of the creation, the experience of others women, in the words of Marcela Lagarde, Mexican feminist and anthropologist. At InteRed, we believe in the political strength of these relationships.
Both InteRed and the local organizations we work with know that we cannot ensure gender equity with a policy, a program or an awareness campaign in isolation. In order to have coherence between discourse and institutional practice, we must have a prior and parallel impact on the overall proposal of the organization. Thus, we should transform the elements of the institution itself that can reinforce and perpetuate gender inequality.

Integrating the gender perspective in the organization means deeply affecting its organizational culture, understood as the set of values, beliefs and attitudes that determine individual and collective behavior within an organization (...) a set of manifestations of power, of forms of relationship between people and the decision making, based on values that arise within them and that, over time, become habits and part of the identity or way of being of the institutions¹²: the norms of cooperation and relationship, the forms of conflict resolution, the channels to exert influence, the symbols, the rituals and environments, the informal mechanisms of communication and decision making, the flexibility, etc.

Doing an intra-organizational analysis of gender and having an internal gender equity policy makes it easier to put the emphasis on changing the basic focus of the intervention rather than on developing a series of parallel activities.

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