

# SUSTAINABLE DEVELOPMENT GOALS SEEN FROM A FEMINIST APPROACH



## Foundation and International instruments

We put on our violet glasses to achieve the SDG to make them a tangible reality in the lives of all women and girls and to promote the sustainable development of societies. We develop our work from a conceptual framework based on Human Rights with a gender perspective and intersectional feminism.

There is still a gap between formal and substantive rights almost everywhere in the world and **the formal recognition of equality between men and women is not enough to achieve the full realisation of Human Rights for women.**

Since the last decades of the twentieth century, **the feminist movement and feminist critical theory, has demonstrated, denounced, conceptualised and politicised that:**

- The Universal Declaration of Human Rights originates from a founding myth: **the equality of all people.**
- It was built using as its parameter a male subject, white, heterosexual, owner, independent and autonomous, who was above limitations of class, race and gender and who exercised his rights in the public sphere. Leaving out, therefore, both the **specific realities and needs of women and other groups.** From the feminist perspective, this **androcentric and ethnocentric** view of Human Rights was criticised.
- That *harmful practices* are not based on culture, customs and religions but on the goal of controlling female sexuality and the **subordination** of women to men is emphasised.
- The redefinition of the Public-Private relationship.
- Feminism demonstrates and denounces the **patriarchal system.**
- ★ The classification of *women* as a universal category, to which Human Rights instruments are applied, leaves out the realities and experiences of individual women, which are located in the interweaving of multiple discrimination resulting from their multiple identities:

gender, but also class, age, racial ethnic origin, sexual orientation, functional diversity...



Thanks to these feminist concepts, built from the practices and experiences of women themselves we have been able to develop and continue to expand the **instruments available for the protection and promotion of Human Rights for women.**

But still:

- The majority of women and girls throughout the world continue to face discrimination
- **Violence against women** and girls occurs in all countries, cultures and social classes.
- The recognition and exercise of **sexual and reproductive rights** is denied to millions of women and girls around the world, preventing them from exercising control over their own bodies and their sexuality.
- Women around the world continue to face discrimination in the public sphere, political participation, media, etc.
- There is a huge degree of impunity in relation to the Human Rights of girls and women.

**The legal approach to Human Rights, expressed in Conventions and other Human Rights instruments for women is essential but not sufficient to bring about change in the culture that underpins unequal gender relations. Therefore, using feminism as a starting point, we are working to alter the patriarchal paradigm and to achieve social transformation, imbuing International Human Rights Instruments with content from political feminism and the Sustainable Development Goals.**

★ Intersectional Feminism



## International Instruments

### Convention on the Elimination of All Forms of Discrimination against Women. CEDAW. 1979

- Is a legally binding instrument.
- Recognises the role of culture and traditions in maintaining discrimination against women and obliges States to eliminate stereotypes regarding the roles of men and women. Defines the concept of discrimination in all areas, private and public sphere.
- Empowers States to adopt temporary affirmative action measures and contains the concept of due diligence.

### United Nations Declaration on the Elimination of Violence against Women. 1993

- Recognises, for the first time, explicitly, that women's rights are effectively Human Rights.
- For the first time in an international Human Rights instrument it is recognised *that violence against women constitutes a violation of Human Rights and fundamental freedoms* and a firm condemnation is made of all forms of physical, sexual and psychological violence.

### International Conference on Population and Development held in Cairo. 1994

- First international instrument to explicitly include *sexual and reproductive health and reproductive rights* among the Human Rights to be protected.
- Recognises the concepts of sexual and reproductive health as being key elements for the development of countries and for the empowerment of women.

### Fourth World Conference on Women. Beijing. 1995

- Extends the range of women's rights to issues that could be recognised as an initial formulation of sexual rights: *Human Rights of women include their right to have control over matters related to their sexuality, including sexual health and reproductive, and freely decide on these issues without being subject to coercion, discrimination and violence.*

- Integrates the notion of *due diligence*, which requires States to prevent, investigate, punish and redress acts of violence.

### Inter-American Convention to prevent, punish and eradicate violence against women. Convention of Belem do Para. 1994

- First regional treaty on violence against women.
- Recognises violence against women as a manifestation of the historically unequal power relations between women and men.
- Takes into account especially the situation of vulnerability to violence that women may suffer due to, among other reasons, their race or ethnicity, being migrants, refugees or displaced persons.
- Recognition of violence perpetrated or condoned by the state or its agents, wherever it occurs.

### Montevideo Consensus. 2013

- The implementation of the Montevideo Consensus is key to the efforts of the States to achieve the new SDG.
- Provides follows up to the Programme of Action of Cairo after 2014.
- Respect for sexual orientation, gender identity and allusion to the LGBT population is explicit. It also highlights the importance given to sexual and reproductive health as well as the value of secularism as an essential component for the full realisation of the exercise of Human Rights.
- Alludes specifically to the prevention of unsafe abortions.

### Protocol to the African Charter on Human and Peoples' Rights regarding the Rights of Women in Africa. 2003

- A legally binding instrument for the rights of African women, it extends and strengthens the rights enshrined in other Human Rights instruments.
- The Protocol gives women a wide range of economic and social welfare rights.
- It includes areas such as HIV and AIDS, trafficking, widow inheritance and property seizure. The Protocol establishes the reproductive right of women to medical abortion when pregnancy results from rape or incest, or when continuing pregnancy endangers the mental and physical health of the woman or her life. It stipulates that Party States must take steps to legally prohibit all forms of female genital mutilation (FGM) and prevent exploitation and abuse of women in advertising and pornography.

## Regional Instruments

### Istanbul Convention. 2011

- First binding instrument on violence against women in Europe. Violence against women is considered a Human Rights violation and a form of discrimination against women.

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ODS

# SDG3

## ENSURE HEALTHY LIVES AND PROMOTE WELL-BEING FOR ALL AT ALL AGES



Sustainable Development Goals seen from a feminist approach

Health means a way of life that is autonomous, supportive and joyful. Health must be understood from a global perspective associated with welfare and quality of human life, not just the absence of disease, and where sexuality is part of our life cycle, something that belongs to us and includes the desires, welfare and pleasure of each person.

Human Rights are inalienable to all people and constitute the basic framework for wellbeing, quality of life and therefore health. **Sexual and reproductive rights**, as Human Rights, are essential for development. Societies cannot be fair and equitable without the recognition and full exercise of women's sexual and reproductive rights. The violation of sexual and reproductive rights constitute a violation of Human Rights.

Adopting a sexual and reproductive rights approach means that these rights not only guarantee access to sexual and reproductive healthcare, but also ensure the **empowerment of women, without discrimination, to make their own decisions in regards to their sexuality, including reproduction**, which requires education and honest, timely, scientific and unprejudiced information (**Comprehensive Education based on scientific evidence**)

These three formulations, recognised in various international Human Rights instruments, taken from a feminist approach, involve the recognition and full exercise of sexual and reproductive rights for women.

### How does the patriarchal system determine women's health?

Understanding that, in the **patriarchal system**, women hold positions of **subordination, submission and oppression** in relation to men and men occupy a position of power and domination over women. Women are constructed by a patriarchal system which restricts their choices about their own health and starts with the denial of **control over their sexuality and their own body**. It is essential to understand how the processes of socialization\* that make us women affect our health when it comes to preventing disease or looking after ourselves. HIV/AIDS, for example, affects men and women unequally to the extent that gender differences determine the following: **access to information, social health resources, risk perception and prevention against infection options**.

\*  
*Destroying  
the paradigm  
of romantic  
love*

### Has androcentric medicine rendered women invisible?

Androcentric medicine has rendered women invisible, their bodies, their cycles and diseases that they may suffer and has not developed adequate prevention strategies nor appropriate care for women.

Androcentric medicine is based on scientific evidence conditioned by gender stereotypes: what is biological or social is diagnosed as psychological and women are not included in an equal measure to men in medical investigation. Right now, for example, 70% of cardiovas-



cular disease studies include only men; there is a bias in the selection of patients that makes women invisible and affects teaching and therefore medical science itself because it leads to etiologic reductionism.

Androcentric medicine tends to homogenise people. It ignores the various forms of discrimination resulting from multiple identities: gender, but also class, age, race and ethnic group, sexual orientation and functional diversity that every woman experiences and which influences and determines their health.

In addition, the knowledge and practices of indigenous peoples have also been made invisible in the practice of clinical medicine, imposing medicine which is ethnocentric. At the same time, medicine which is technology-centred and highly medicalised with a gender bias is promoted.

## Is violence against women a public health matter?

There is also a strong relationship between **violence against women** and women's health. Women living with some form or manifestation of gender violence are more exposed to unwanted pregnancies, infection by HIV and other sexually transmitted infections. However, it is necessary to mention that **all women experience some kind of gender violence to a greater or lesser degree and that this determines the lack of power we have over our health.**

Gender violence is one of the **biggest causes of mortality in women aged 15-49** in the world and is recognised by the WHO itself as a public health problem.

Understanding the recognition of sexual and reproductive rights from the premise that women have the **right to control and enjoy their own sexuality and their own body**. Women should be in charge of their sexuality. The informed access to legal and free abortion is a fundamental human right and is necessary for **women's body sovereignty** and **self-determination**.

To exercise their sexual and reproductive rights, the patriarchy should be abolished and the **heterosexist gaze** of health services must be deconstructed so that everyone can enjoy equitable health services that respond to the complexity of the human condition. Furthermore we must identify and work against **institutional violence** which is produced through health structures and institutions.

**To achieve Goal 3 the recognition and full exercise of women's sexual and reproductive rights is essential. When women do not have control over their bodies and their sexuality is denied their human rights are violated, meaning they cannot enjoy a healthy life and wellbeing as advocated in the SDG3.**

### Legislation in Catalonia

- Statute of Autonomy of Catalonia, June 2006.
- Law 17/2015, of 21 July, regarding *effective equality of women and men*.
- Law 11/2014, of October 10, to guarantee the rights of lesbian, gay, transgender and intersex people and to eradicate homophobia, biphobia and transphobia.
- Law on the rights and opportunities in childhood and adolescence, May 2010.
- Public Health Law, October 2009.
- Law 5/2008, in April 2008 on the right of women to eradicate gender violence.
- Systematic Vaccinations Decree, November 2008.
- Decree Care Program Sexual and Reproductive Health (PASSIR), May 2004.
- National Agreement to address the HIV epidemic in Catalonia and against the related stigma, March 6, 2014.
- Declaration of the Catalan Parliament in favour of sexual and reproductive rights in the 2015 development framework.

- Instruction 03/2013, of 5 April, access to public health care coverage (*CatSalut*) for foreign citizens registered in Catalonia that are not insured or beneficiaries of the National Health System.

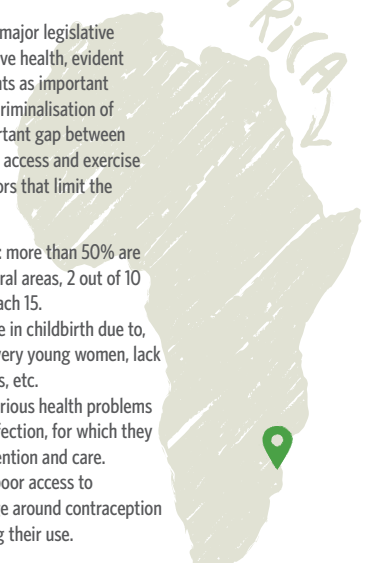
### Legislation in Mozambique

- Constitution of Mozambique, 2004.
- Law of the Family, 2004.
- Law on Domestic Violence committed against women, 2009.
- Decriminalisation of abortion, article 168 of the Penal Code.
- Decriminalisation of homosexuality, July 2015.
- National Gender Policy 2006.
- Policy on Sexual and Reproductive Rights, 2007.
- National Strategic Plans to combat HIV.
- National Youth Policy, 1996 (Revised 2006).
- National Policy on adolescent Reproductive Health.
- Strategy on Family Planning and Contraception.

In **Mozambique** there have been major legislative advances in sexual and reproductive health, evident in various laws that recognise rights as important as the right to abortion or the decriminalisation of homosexuality. However, an important gap between the recognition of rights and their access and exercise persists. There are still many factors that limit the exercise of women's rights:

- The age of marriage for women: more than 50% are married before age 18, and in rural areas, 2 out of 10 girls are married before they reach 15.
- The high maternal mortality rate in childbirth due to, whether they are teenagers or very young women, lack of access to health professionals, etc.
- Consequently there are more serious health problems such as obstetric fistula, HIV infection, for which they lack specific resources for prevention and care.
- Very high fertility rates due to poor access to contraception, lack of knowledge around contraception and difficulties in understanding their use.

AFRICA



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# SDG 4

## ENSURE INCLUSIVE AND EQUITABLE QUALITY EDUCATION AND PROMOTE LIFELONG LEARNING OPPORTUNITIES FOR ALL

Sustainable Development Goals seen from a feminist approach

If we want to work from the right to education for all, we must ensure the inclusion of all young people and girls in the education system, implement a model of coeducation and facilitate processes so that all women have basic literacy capabilities.

Coeducation has its origins in **feminist pedagogy** and involves the equivalence principle replacing that of equality. Thus, it is not about educating girls as if they were children, or teaching women to be like men but giving children a world view that counts women as citizens. Values, attitudes, curricula and practices have a comprehensive gender approach, eliminating androcentric visions and replacing them with intercultural panorama that include, among other aspects, the views of women, who represent half of the population.

Implementing a model of coeducation is advocated from feminism and a Human Rights framework with a gender approach. **To coeducate** means educating from the perspective of gender equality so that students can develop freely, based on ideas of **real equality** without any conditions or limitations imposed by the **patriarchy**. That is to say, girls and boys are educated together from the diversities and pluralities.

To ensure the transformation to a coeducational system, it is necessary to eliminate prejudices and customs based on the idea of the inferiority or superiority of the sexes or on **stereotypical roles** for men and women, on which the patriarchal system is based.

### What limits the girls and women's access to education?

Currently, worldwide, the educational model limits the **autonomy of women**. Education exclusion rates for girls, adolescents and young people are still very high. There is a high level of school abandonment due to **early unwanted pregnancies, forced marriages** and exclusive dedication to the roles assigned to women by the patriarchal system: **caretakers of the home and family**. The so-called domestic child labour is one of the factors that has historically separated girls from schools. In addition, schools, especially in rural areas, are far from the place of residence and the path to school becomes a space which makes girls vulnerable.

In the best of cases, discrimination is manifested in the stereotypical choice of studies and job opportunities and professional income.

### Where are the women in the educational materials?

The school is a **place where sexism and the androcentric view of the patriarchal system are transmitted**. The textbooks, school curricula and **language** used is mostly **sexist**. Gender bias in educational and teaching materials limits the fields of study and excludes women in science. The contributions of women to history, science and culture are not visible in educational materials.

In schools **gender violence** is also apparent and this prevents children, especially girls, from exercising their right to a safe, inclusive and quality education. Gender violence in schools is rooted in the **unequal relations**



between men and women, sexist social norms and discriminatory practices.

Vulnerability to suffer episodes of gender violence potentially increases when other situations of inequality or discrimination intersect.

## How do you work from the practice of coeducation?

- The incorporation of non-sexist educational models based on coeducation.
- The review of the pedagogical and didactic proposals that have an androcentric vision.
- The creation and dissemination of new teaching materials that address the contributions of women to social life and culture throughout history in various sectors. The creation of benchmarks of women in educational materials is necessary.
- The design of specific programmes to facilitate access for girls, adolescents and women to new technologies and professions traditionally considered male-dominated.

- Teacher training on equality, Human Rights for women and coeducation.
- Replace androcentric and sexist language with equal and neutral language.
- Introduce **education on sexual health rights** into the compulsory curricula.
  - Deconstruct the **paradigm of romantic love** for girls and adolescents in order to restore power over their bodies and their lives.
  - Contemplate processes of empowerment so that girls and women can gain **agency and power**.

**Coeducation means working from the recognition that girls and boys are socialised differently, causing the superiority of male over female, men over women. The objective of coeducation is to transform society so that all people can live with relations of equity and equality.**

### Legislation in Catalonia

- Statute of Autonomy, June 2006.
- Law 17/2015 of 21 July on the effective Equality of women and men.
- Law 11/2014 to guarantee the rights of lesbian, gay, bisexual, transgender and intersex to eradicate homophobia, biphobia and transphobia.
- Law 12/2009, of 10 July, on education.
- Law 10/2015, of 19 June, on training and professional qualifications.
- National Pact for Education, 2006.

### Legislation in Morocco

- Constitution of Morocco, 2011. Equality between men and women is enshrined and mechanisms to promote the rights of women are provided.
- Government Equality Plan (PGE), 2013.
- National Charter of Education and Training, 2000.
- The Emergency Plan, 2009-2012.
- Decree No. 1-00-202 of enactment of the law 06-00 on private school education.

**Morocco ratified CEDAW in 1993 and in 2008 abolished all reservations.**

**Ratification of the Optional Protocol to the CEDAW is pending.**

Exclusion from the literacy process remains a social problem in **Morocco**. In 2012, 47.6% of women and 25.3% of men had not gone through this process. Among the rural population, this problem is more serious, affecting up to 64.5% of women. There is a high rate of school abandonment for girls, especially in secondary school and rural areas. The taking on of housework, the long distances to unsafe schools and high school costs, mean that families, faced with the roles assigned to women, do not prioritise the education of their daughters.

Discrimination is also visible in terms of educational and vocational guidance.

School content, meanwhile, is characterised by the persistence of gender stereotypes especially in certain disciplines.

Also, Moroccan education is generalised and not adapted to the cultural diversities of the country, nor to the differences between rural, urban world and nomadism.

Much of the faculty lacks specialised training to provide them with the necessary tools to educate from a viewpoint of coeducation.

The UN has expressed concern over the *privatisation* of education in Morocco.



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## ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS



### Sustainable Development Goals seen from a feminist approach

Women are discriminated against in all spheres of life (public and private), just because they are women. However, the fact that this discrimination is now being discussed and equal treatment is being promoted does not necessarily imply that inequalities will be addressed, nor does it eliminate them. Inequality is not an individual problem, it is a structural one that requires collective action, and social reaction for social transformation.

From a political feminist's standpoint, violence against women is the most serious and devastating expression of male culture. Feminism covers a broad set of definitions relating to gender violence. These cover **physical, sexual, psychological, economic** and **institutional violence**, and all areas: with partners, in the family, in the workplace, socially, and within the community. Feminism focuses on the paradigm of women's oppression, rather than simply recognising women as victims. Oppression as a concept denounces the structural situation that affects all women, rather than reducing the problem of male violence to an individual case.

### Why is violence against women a social problem?

Violence against women is a phenomenon that affects all women, it is a social, collective and political problem, which also affects men and institutions.

From feminism and a Human Rights framework with a focus on gender, *harmful practices* such as **early forced marriage and female genital mutilation are considered types of violence against women at the community level**. Catalan law and the Istanbul Convention recognise this. They consist of human right violations based on women being female and on the social role assigned to them as such. Underlying this is the control of women's sexuality and the **subordination of women** to men. **They do not have their foundation in culture, nor in traditions or religions**. They are based on power inequalities between men and women, and the subordinate position women occupy relative to men. It is from this diagnosis that sexist violence should be addressed.

### To empower or self-empowerment?

The objective of the 5th SDG, *to empower women and girls*, stems out of an instrumental use of the concept itself. The empowerment★ of women is a process of **self-empowerment**, which is not granted by anyone other than women who empower themselves. Empowerment is related to **agency**, the **power to make decisions**.

★  
Self-power  
Power for  
Power to

In order to achieve **women's economic empowerment**, feminists **question the dominant male-centred economic argument that puts the market first, then life (a life that is worth living)**. A feminist economy calls for the logic of life over the logic of capital, encompassing **welfare policies** which go beyond the conciliation and recognition of these at a legal level. Questioning the unequal power relations between genders involves questioning male privilege and the naturalisation of women's inequality. It requires visualising and breaking the profound relationship between **women's economic problems** and **body politics**.



★  
Political  
empower-  
ment

To enable women to participate in politics★ it is necessary to overcome certain structural barriers: Sexist stereotypes lead to a persistent **sexual division between paid and reproductive work**, as well as the socialization of sexist values by both men and women. Discriminatory legislation and institutional structures and mechanisms should be eliminated and Discriminatory social practices in both public and private spheres.

Apart from overcoming the barriers described above, it is necessary to **support women's organizations** fighting for the recognition and guarantee of women's rights.

## Can SDG5 be reached without acknowledging women's sexual rights?

Women's **sexual rights** are Human Rights. **Women's citizenship** is built from their sexual autonomy. Women's Human Rights include their right to **have control over their body and to decide freely and responsibly on matters related to their sexuality** including sexual and reproductive health, without coercion, discrimination or violence.

Sexual and reproductive rights are protected in various international agreements, including the **CEDAW**, which is legally binding for governments. It is claimed that

instruments such as the **Programme of Action at the International Conference on Population and Development in Cairo** (1994), and the **Declaration and Platform for Action, Beijing** (1995), should also be in favour of the recognition, guarantee and exercise of sexual and reproductive rights.

Feminism understands that the unequal power relations between genders that determine patriarchy have their origin and foundation precisely in **controlling women's sexuality**. A woman's body has always been controlled by men, by religions and by states. These are violated and expropriated bodies to which pleasure is denied, maternity is imposed, and upon which violence is exercised. This leads to an infringement of women's Human Rights and denies them full citizenship.

**Women's empowerment and gender equality cannot be achieved without the recognition and full exercise of their sexual autonomy.**

### Legislation in Catalonia

- Statute of Autonomy of Catalonia, June 2006.
- Law 17/2015, 21 July, *Effective equality of women and men*.
- Law 11/2014, October 10, to guarantee the rights of lesbian, gay, transgender and intersex people, and to eradicate homophobia, biphobia and transphobia.
- Law on the rights and opportunities for childhood and adolescence, May 2010.
- Law 5/2008, 24 April, the right of women to eradicate gender violence, April 2008.

### Legislation in El Salvador

- A special comprehensive law for a life free of violence for women, January 2011.
- Equality Act, equality and elimination of discrimination against women, March 2011.
- Sexual and reproductive health policy.
- National Policy for women.

**El Salvador has not ratified the Optional Protocol of the CEDAW.**

**El Salvador** has one of the most restrictive abortion laws in the world. Abortion is not allowed in cases of rape, severe fetal malformation, or if the mother is in danger of losing her life. A monitoring device is set up in hospitals, configured by the police personnel and prosecutors.

Several women have been prosecuted, convicted and imprisoned for having an abortion. In addition, 17 Salvadoran women have received sentences of over 30 years in prison.

The 17 women prosecuted were young, poor, and had no access to health care. This refers to women who suffered a precipitated delivery. They were far from a health centre and had a non-hospital birth.

The campaign *A flower for the 17* by the Citizens Association for the Decriminalisation of Therapeutic, Ethical and Eugenic Abortions, has become an emblem in the struggle for the decriminalization of therapeutic, ethical and eugenic abortions in El Salvador and elsewhere in the world.



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# SDG 10

## REDUCE INEQUALITY WITHIN AND AMONG COUNTRIES



Sustainable Development Goals seen from a feminist approach

At a global level, women earn 24% less in comparison with men. We have more chances, in comparison with men, to occupy vulnerable workplaces. In fact, in the developing countries, up to 75% of women's jobs correspond to the non-formal or unprotected sector. Throughout the world, 83% of domestic work is in the hands of women and the majority of them do not have a legal right to receive a minimum wage.

Discrimination for reasons of gender often converge with other types of discrimination that affect age, disability, ethnicity, economical status, etc., multiplying the burden of inequality repeatedly\*.

### Is capitalism compatible with life?

In order to contribute to reduce inequality in and among the countries, the diverse feminisms carry out different proposals from **the feminist economics**. From an intersectional perspective and from a Human Rights approach, we are particularly interested in those feminist economics proposals which contribute to the radical transformation of the **hetero-patriarchal capitalist system**. Proposals that question the fundamentalism of the market on the economy and which place life at the center of the economic analysis.\*\*

The hetero-patriarchal capitalist system is based on inequality, and this inequality is needed for the system to subsist. *Capitalism is incompatible with (human and natural) life and it uses lives as means to obtain an economic benefit* (Teresa Blandón). In order to reduce inequalities, it is key that we question the model of economic growth, the processes of fierce accumulation and exacerbated consumerism, transforming a socioeconomic system that has been articulated on a basis of domination and exploitation of women and natural resources.

Capitalism maintains a series of **invisible economic spheres, for example, households**: *an invisible economic sphere that has been feminized, devalued and privatized, from which collective action is braked* (Amaia Pérez Orozco). Capitalism is maintained on a basis of devalued and hidden reproductive and care work. Capitalist family structures are hold on the ideal of romantic love, one of the central pillars of heteropatriarchy and capitalism. Another invisible and devalued economic sphere is subsistence agriculture, which is carried out mainly by women in all parts of the world.

### How are women's bodies expropriated and exploited?

In the hetero-patriarchal capitalist system, women's bodies are placed at the service of others, that is, family, state and transnational corporations. **Women's bodies at the service of the accumulation process**. The capitalist system has expropriated women's bodies through the sexual division of work. Care work is a hidden and unpaid work which does not "generate income" nor citizenship rights. This expropriation increases with neoliberalism, since neoliberal policies of austerity and privatization of public services, in which states

\*\* A life worth living

\* <http://www.unwomen.org/es/news/in-focus/women-and-the-sdgs/sdg-10-reduced-inequalities>



cede their sovereignty to the market, make a bloody impact on **women's bodies**. And we see it in the **feminization of migration in Latin America** since the signing of the Free Trade Agreements, which had as a consequence the migration of a large number of women as a **survival strategy**. Migrated women who take care of northern families, most of the time with very low wages, without any social protection, without recognition of rights and with many difficulties to regroup their families due to immigration laws.

## Can we reduce inequalities without achieving gender justice?

As denounced in the **European Parliament Resolution, of 26 May 2016, on poverty and gender perspective (2015/2228(INI))**.\*

- Policies of austerity applied by the member States, together with the economic crisis of recent years, have widened inequalities and have affected women in particular, aggravating poverty among them and increasingly excluding them from the labor market.
- In the European Union the number of women in situations of poverty is steady superior than of men, currently about 64,6 million women versus 57,5 million men.

- The salary gap between men and women stands at 16,3%, and the atypical and precarious forms of employment contracts also affect women more than men.

At the State level:

- The Spanish State is the second country in the EU with the highest rate of female unemployment, and it duplicates two and a half times the European rate. Spanish female unemployment rate stands at 25,4%, versus the European rate, which stands at 10,3%.\*\*

- Among the total of women above 16 years old (19.744.325) only 8.105.700 have a paid job, 2.496.700 are unemployed and almost the other half (9.141.925) are considered inactive women.\*\*

- Part-time women employment stands at 22%, approximately, 1 out of 4 women has a part-time contract.\*\*\*

**It is necessary to put life at the center of economic analysis in order to reduce inequality in and among the countries.**

\* [http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P8-TA-2016-0235+0+DOC+XML+V0//ES&language=ES#ref\\_1\\_10](http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P8-TA-2016-0235+0+DOC+XML+V0//ES&language=ES#ref_1_10)

\*\* Informe UGT 8 de marzo de 2016: <https://es.scribd.com/document/302667179/Informe-8-Marzo-2016-Ugt>

\*\*\* Informe Dones 8 de març CCOO. Secretaria de la Dona.

### Catalonia Legislation

- Statute of Autonomy of Catalonia, June 2006.
- Law 17/2015, of July 21 'effective equality between women and men'.
- Law 5/2008, of April 24 on women's right to eradicate male violence, April 2008.

### El Salvador Legislation

- Equality act, equality and elimination of discrimination against women, 2011.
- Special comprehensive law for a life free of violence for women.

**El Salvador** has not ratified the C189 - Domestic Workers Convention, 201 (No. 189)

In **El Salvador**, women's participation labor market is 47.8%, versus 80.7% of male participation.

In the paid labor force, women earn on average 15.5% less than men. The main reason for women's inactivity in the labor market is care work. More than 90% of women participate in domestic work, not always remunerated, according to the survey about the use of the time available for the country, conducted by MINEC, DIGESTYC and UNFPA in 2010.



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# SDG16

## PEACE, JUSTICE AND SOLID INSTITUTIONS

Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.

Sustainable Development Goals seen from a feminist approach

In order to achieve pacific and inclusive societies it is necessary to work from the concept of continuum of violence against women, which goes from gender-based violence during wars, to daily male violence suffered by all women, both having their origins and basis on the patriarchal system. In times of crisis, conflicts and wars, these violences can increase, but we cannot lose sight of the fact that most violence occurs during “peacetime”.

- One in three women in the European Union will have suffered psychological and/or sexual violence before turning 15.\*
- More than nine million European women have been raped and 33% have suffered physical or sexual violence.\*
- 75% of women in the European Union have suffered sexual abuse at the workplace.\*
- One in 10 women in the European Union have suffered sexual abuse through the new technologies.\*
- Only in the Spanish state, 112 women were murdered by men in 2015. \*\*

### What is peace for feminisms?

Feminisms have extended the traditional concept of peace into that of **positive peace**. The concept of positive peace refers to the broad notion of an absence of armed conflict or war. The concept of positive peace includes the **eradication of all male violence** suffered by women merely because they are women. It has its origins on discrimination and a situation of inequality, within the framework of a power relations system of men above women. These violences occur both in times of “peace” and “war”. **During the Fourth World Conference on Women, Beijing (1995), feminist and women’s movements signaled that peace, positive peace, is closely bound up with equality between men and women.**

As women, we all suffer to a greater or lesser extent some kind of violence: economic, political, social and institutional (violence). Since this violence is naturalized and invisibilized, **impunity** is a key factor.

The **continuum of violence** reports and makes visible that domestic space is one of the spaces where women suffer most assaults and threats, and it has to be a core element for addressing violence if we want to promote pacific and inclusive societies. However, as women gain power and space, new scenarios for violence appear (femicide, violence in the virtual world...).

\* Violence against women: an EU-wide survey. Results at a glance.

European Union Agency for Fundamental Rights (2014). <http://fra.europa.eu/en/publication/2014/violence-against-women-eu-wide-survey-results-glance>

\*\* Database [www.femicidio.net](http://www.femicidio.net)



## How are patriarchy, neoliberalism and violence against women related?

If we want to promote pacific and inclusive societies for sustainable development, it is necessary to identify the interrelationship between violence, patriarchy and neoliberalism. Violence against women is one of the historical mechanisms of social control, discrimination and breakdown of social fabric in order to maintain the political and economic interest of the groups holding power. We talk about **"expressive violence"** (Rita Laura Segato) highlighting the exemplary role of violence against women to the control of societies. A few examples of the relationship between patriarchy, neoliberalism and violence against women are:

- **Extractive and mining industry projects in the Mesoamerican region.** These projects entail the militarization of territories, boosting violence in societies and specially against women.
- **The maquila model** in Mexico, where **"exemplifying violence"** against women is carried out. This violence guarantees control of the entire society.
- **Coltan mining in the Democratic Republic of Congo** where **sexual violence** against women is one of the main reasons of forced displacement, thus facilitating

the access of mobile technology multinational companies to mining resources at a much lower economic cost.

## How do we, women, resist?

In Latin America we find diverse examples of struggles in defense of territory and the collective sphere\* that deal with transnational companies, which are supported by local and national governments. These are local struggles that face increasingly bloody situations of violence, and they have pointed out two relevant aspects: **the importance of territory as a space of resistance and the massive presence of women leading these fights.** Women who link the defense of territory to the defense of women's bodies.

**Male violences are a violation of women's Human Rights, therefore a serious obstacle if we want to achieve pacific and inclusive societies for sustainable development.**

*My body, my territory*

### Catalonya Legislation

- Statute of Autonomy of Catalonia, June 2006.
- Law 17/2015, of July 21, 'Effective equality between women and men'.
- Law 11/2014, of October 10, to guarantee the rights of lesbians, gays, transgender and intersexual people, and to eradicate homophobia, biphobia and transphobia.
- Law 5/2008, April 24 on women's right to eradicate male violence, April 2008.

### Honduras Legislation

- Law of Equality of Opportunities for Women, July 6, 2015.
- Law of Penalization of Femicide. Decree 23 -2013.
- Law against Domestic Violence. Decree 132-97.

In **Honduras**, from 2009, the year of the coup d'état, femicide increased in 62%. The murders of Berta Cáceres, indigenous leader, environmentalist and feminist and that of her partner Lesbia Yaneth Urquía, exemplify the violence that feminist activists have to face in the fight for Human Rights and the defense of the territory against transnational megaprojects. Berta Cáceres and Lesbia Yaneth Urquía leaded, along with their partners from the Civil Council of Popular and Indigenous Organizations of Honduras (Copin), the fight against Agua Zarca Hydroelectric Project.



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# SDG 17

## STRENGTHEN THE MEANS OF IMPLEMENTATION AND REVITALIZE THE GLOBAL PARTNERSHIP FOR SUSTAINABLE DEVELOPMENT



Sustainable Development Goals seen from a feminist approach

Gender equality is essential for all the SDG, but women end up being the least benefited from the means of implementation, whatever form they may take. Very few countries today prepare gender sensitive budgets that allocate funds to services and programs for women, and these exercises have revealed gaps regarding the funding of women's needs, reaching into 90%.

### Why feminist organizations are key players in achieving gender justice and SDG?

**Feminist and women's movement organizations** have always played a key role in the struggle for recognition and full exercise of women's rights. Thanks to them and their **collective action** we have made progress as women throughout history. Hence, they are the voices that need to be heard if we want to achieve women's rights and **gender justice**. Their visions, strategies, analysis, approaches and practices must determine the funding agendas, as well as be present in decision-making spaces about development funding. It is essential that they gain access to a funding that allows them to continue their **transforming practices**.

### How is the 2030 Agenda for Sustainable Development financed?

One of the key instruments for implementing the 2030 Agenda for Sustainable Development and the achievement of SDG is the Addis Ababa Action Agenda (AAAA), approved by the governments in the Third Conference on Financing for Development that took place in July 2015. **Feminist and women's movements** carried out a critical review on the content of this agenda. Firstly because it offers an instrumental vision about the economic participation of women, considering that *gender equality, women's empowering, their full participation under conditions of equality and their leading role in the economy are fundamental to achieve sustainable development, then productivity and economic growth will improve significantly. Women's rights are a matter of Human Rights and justice* rather than an instrument or means to achieve economic growth or increase productivity.

In addition, the Addis Ababa Action Agenda (AAAA) emphasizes the idea that economic growth is the main source of national resources. As it has been repeatedly denounced by feminisms, economic growth, **in a neoliberal and patriarchal system, is based on the exploitation of the labour force and the unpaid work of women**, and it is directly related to serious violations of Human Rights, especially women's rights. The agenda does not incorporate either an analysis of the structural and systemic causes that produce and reproduce inequality, poverty and gender inequality. It does not interrelate neoliberalism, fundamentalism, militarism, racism and the patriarchy. Neither does it an explicit

acknowledgment of the impact that neoliberal policies and structural adjustment programs have on women's lives, as **The Beijing Platform for Action** does.

## Who is the guarantor for Human Rights?

From a **feminist and Human Rights point of view**, the Addis Ababa Action Agenda (AAAA) lends a dangerous importance to the private sector as a **key actor development funding and women's empowerment**, considerably lowering the responsibility of the states as the principal guarantors of Human Rights

For instance, we can read in the final document: **we encourage the private sector to contribute to [...] a full and productive employment of women [...], equal pay for equal work** but it does not incorporate an agreement that guarantees that transnational corporations do not use gender pay gap to increase their profitability. Moreover, there are no accountability mechanisms linked to the fulfillment of **Human Rights and gender equality**.

Also, feminisms are worried about the vision on the Official Development Assistance contained in the Addis Ababa Agenda, because **the compromise and obligation from rich countries to finance women's rights and gender equality disappears**. In the final document, the Agenda only includes that **it is urgent for the countries to monitor and report on the budget allocations for gender equality and the empowerment of women**.

## Is women's agenda fragmented once again?

The focus of the agenda on the approach of **multi-stakeholder partnerships** can have serious consequences in regards to the realization of women's rights, because there is a risk that women's agenda will be fragmented. A lot of stakeholders interested in working with "women and girls" do not recognize the **Beijing Platform for Action, the Cairo Plan of Action nor CEDAW** as the instruments that guarantee an advance in women's rights. These are stakeholders that do not work from a Human Rights approach with a gender perspective nor from an intersectional feminism. As a consequence, **women's agenda is fragmented**, thus targeting the little available funding to non transforming vertical actions. For exam-

ple, there is funding for programs that work for women's sexual and reproductive health without recognizing their **physical and sexual autonomy**.

Programs to eradicate violence against women or actions for economic empowerment are financed without working the **sexual violence** or **sexual and reproductive rights**.

Other times, there are proposals of programs for the political participation of women that do not develop the concept of women's citizenship, necessarily related to the right to decide on one's own body. All of these actions work from the effects and not from the reasons that provoke inequality and discrimination. **By fragmenting the agenda, opportunities for transformation are lost**.

**Notwithstanding the above, only 5% of external assistance funds had gender equality as a main objective in the period 2012-2013.\* As shown by the studies by AWID organization, most feminist and women's movement organizations do not have access to funding. The proportional average annual income from a sample of 740 women's organizations in 2010 was barely USD 20.000. According to the last global survey, women's organizations rely mainly on the support to one-off projects and do not have long-term flexible funds. Likewise, 48% of respondents of AWID's survey never received structural support and a 52% never received multi-year support. \*\***

\* OECD DAC (2015), *From commitment to action: Financing gender equality and women's rights in the implementation of the Sustainable Development Goals*.

\*\* AWID year 2013: *Watering the Leaves, Starving the Roots*.

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