

2022.



Philanthropy with a gender perspective

A manual for its implementation in
Latin America and the Caribbean



A production of



About Us

ELLAS—Mujeres y Filantropía (Women and Philanthropy) is a regional organisation that works to empower the progress of women's rights in Latin America and the Caribbean through the development of community-based gender philanthropy.

Learn more about us: <https://www.ellasfilantropia.org/>

The Manual

This Manual was created within the framework of the regional project “Women, gender and philanthropy in Latin America and the Caribbean” developed by ELLAS—Mujeres y Filantropía, together with WINGS (Worldwide Initiative for Grantmakers Support), Comunalía (Mexico) and Global Fund for Community Foundations (GFCF). It relies on the financial support of the Open Society Foundations.

The project's long-term goal “is to integrate the gender dimension in Latin American philanthropy to invest more and better resources in women's rights in their communities.”

The results and conclusions contained in this Manual do not necessarily reflect positions or politics of our partners or supporters. For more information, please contact: ellasfilantropia@gmail.com

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We want to recognise the many voices of those who, more or less directly, shaped this Manual throughout the years of its development. This work has enabled us to go particularly deeper in the conversation with feminist leaders from every corner of Latin America and the Caribbean, they are the ones making women's rights progress in the region and achieving higher levels of equity, peace and freedom for everybody. It is an honour for us to share their stories. Thank you for confiding in us!

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Due to the socio-political situation in the region towards social organisations, movements and environmental and human rights defenders, we decided to avoid mentioning the names of the people who participated in this project, in order to preserve their own safety. Despite their anonymity, we thank you all.

A handwritten signature in black ink, appearing to read 'Florencia Roitstein', with a long horizontal stroke extending to the right.

Florencia Roitstein

A handwritten signature in black ink, appearing to read 'Andrés Thompson', with a long horizontal stroke extending to the right.

Andrés Thompson



Dedication

This manual is dedicated especially to:

- **María**, receptionist of an Ecuadorian foundation, who with her daily gestures conveys the real meaning of caring;
- **Manuela**, secretary to the president of a philanthropic fund in Honduras, for daily experiencing the sexist comments of her boss;
- **Estela**, director of human resources in a big Mexican foundation, who is gradually understanding that in order to recruit people, she has to look beyond men and their resume;
- **Joaquín**, director of the administration department at the Corporate Foundations Council in Bolivia, so that he can understand why women use more toilet paper and spend more time in the bathroom;
- **Alfredo**, program manager in a Brazilian family foundation, for understanding that the gender “problem” it’s not only a matter of women;
- **José, Carlos, Manuel, Jorge, Luis** and **Matías**, board members of one of the major foundations in Peru, so that they can start asking themselves why they are all men;
- **Isabel**, official translator of a big social company in Venezuela, who has to put up with aggressive words uttered when she dresses elegantly in conferences;
- **Víctor**, in charge of organising the series of annual conferences at a philanthropic promotion centre in Colombia, who still doesn’t understand the importance of gender equity when choosing the list of panellists and speakers;
- **Julissa**, programme assistant in a Guatemalan foundation, who has been warning for some time that offering food to the indigenous female leaders when they search for support for their projects is disrespectful;

- **Costanza**, social responsibility manager of an Argentinian bank, who believes that the subservient role given to women in society is a problem concerning just Africa;
- **Brian**, executive director of a Uruguayan foundation for taking the lead in talking with his peers about how crucial it is to invest more resources in women's rights organisations;
- **Olivia**, successful businesswoman in Paraguay and daughter of a tycoon, who believes that the absence of women in the leading positions of her company is due "to unworthiness;"
- **Magdalena**, president and founder of a Caribbean women's fund, who thinks that asking companies which are part of the social fabric for financial support is a lost battle;
- **Alberto**, responsible for the communication of a Latin American social investment fund, who sneers at gay and lesbian journalists when they ask him "uncomfortable" questions in interviews;
- **Armando**, owner of a famous shop known for its social programmes in El Salvador, who no longer uses the expression, "Money belongs to men but it's spent by women;"
- **Esther**, companies and foundations advisor in Chile, who has been clamouring for tools to integrate the gender dimension in her work;
- **All the organisations** working restlessly to move forward the rights of women and LGBTIQ+; and
- **All female and male employees**, of all philanthropic organisations in Latin America and the Caribbean who aspire to improve their work for social justice, human rights and democracy.

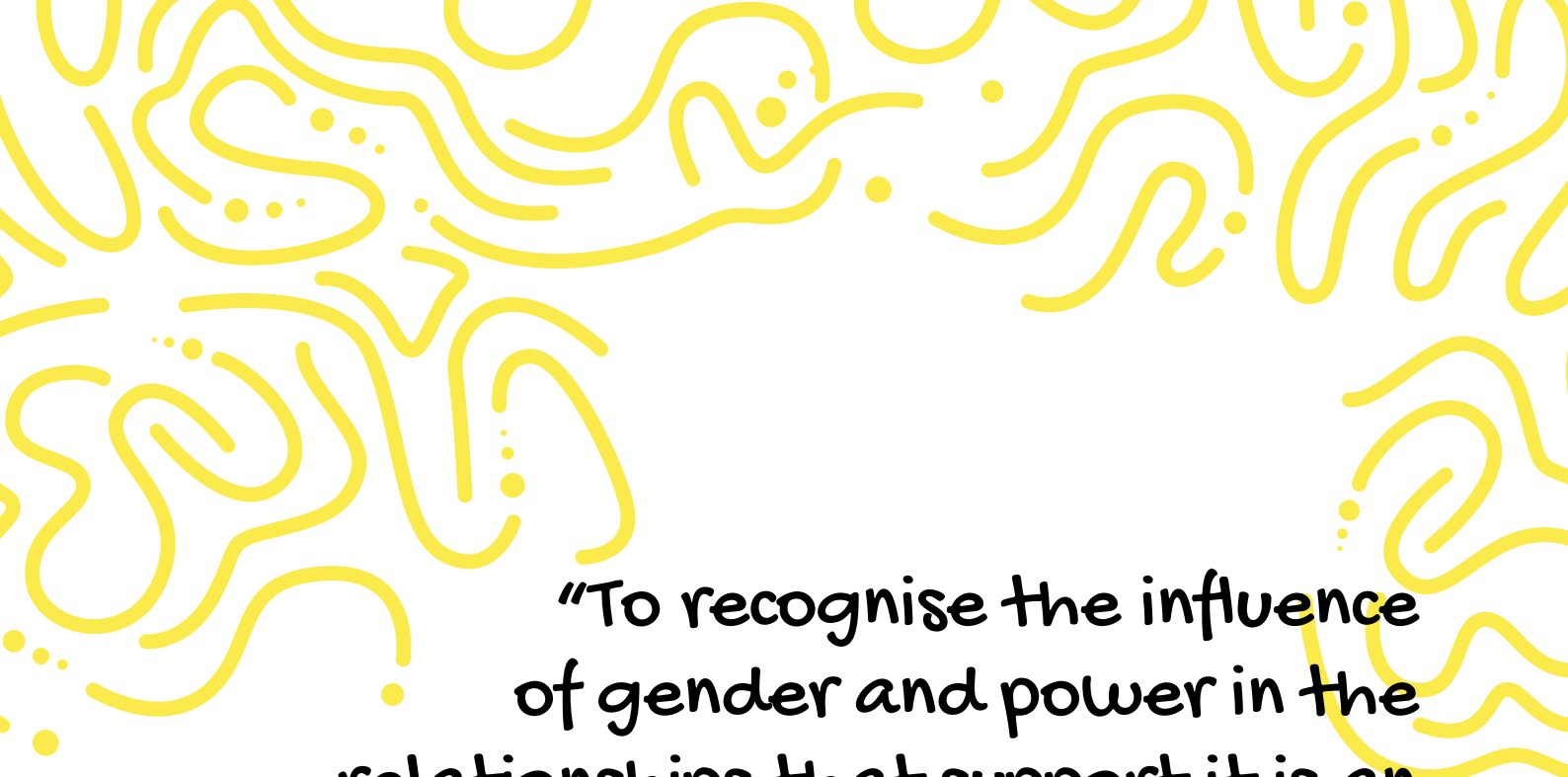
The background of the slide is a white canvas with intricate, abstract yellow line art. The lines are thick and fluid, creating a complex, organic pattern that resembles a stylized map or a network of connections. The pattern is denser on the right side and fades towards the left.

**"Gender mainstreaming
should be part of the basic
core competencies of 21st
century philanthropy."**

Florencia Roitstein • *Director, Ellas*

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"To recognise the influence of gender and power in the relationships that support it is an essential aspect in the work of all institutions interested in bringing a positive social change. In the absence of this focus, it is impossible to identify what we are achieving in the territory and what is the real commitment of the institutions to communities and fairer societies."

Director of a Women's Fund

01.


**Introduction:
Why this manual?**

This manual will make it possible for institutions and individual donors to deeply reflect on their own policies, programs and supports and, in that process, to perform internal and external changes that they consider necessary; so that their contribution to social justice and democracy will be more effective, sustainable, committed and bolder for all men and women in Latin America and the Caribbean¹.

Women, as well as gender and sexual diversity, became present in the streets, in districts, in communities and institutions of Latin America and the Caribbean since the beginning of the 21st century. Their importance is such that both in the business world and in some branches of government of several countries, gender policies started to have prominence either for repairing obvious situations of social injustice or opening new power spaces such as management, administration and public secretariats.

Paradoxically, in the world of institutional and personal philanthropy aspiring to play a cutting-edge role in the transformation and social change, it seems that the “gender” issue did not knock at its doors in a noticeable way. With some honourable exceptions, the Organisations and Individual Donors (OID) of the region, mostly entrepreneurial, have not yet included the gender dimension in their policies and programs, and neither in their institutional structure. Government bodies, mainly composed by men, are a vivid proof of that.

Latin American philanthropy is an ecosystem. In other words, a set of actors intervening for the purpose of generating a change and/or a positive social contribution. Some of them lead those social changes on the territory (activists, organisers, networks and movements); others support their work (philanthropic donors, governments, thinkers, academic institutions, volunteers, among others); others broadcast it (media, social network, influencers), even if there are also those who hinder it. What everybody does affects the progress of the set of the ecosystem.



**LATIN AMERICAN
PHILANTHROPY IS
AN ECOSYSTEM,
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A SET OF ACTORS
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OF GENERATING A
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POSITIVE SOCIAL
CONTRIBUTION.**

¹ Although we would have preferred not to “create” a new contraction or acronym, this Manual is aimed at both institutions (private and public) and people who use their own funds for donations or investments in public goods; from foundations, companies, investment funds, to government bodies in their different levels, as well as individual philanthropists, hence the definition of Organisations and Individual Donors (OID) to simplify reading and writing.

We know that nowadays, the worldwide support received by organisations that work for women's rights are very limited, although they are the forefront of many initiatives facing racism, sexism, climate change, armed conflict, or they are in charge of care against COVID-19 and many other situations of social and political injustice. While 28% of Official Development Assistance (ODA) is dedicated to gender equality, only 7% arrives to civil society organisations.² On the international private philanthropy side, only 6% of the funds for human rights arrives in Latin America and the Caribbean countries, although it is not possible to clearly distinguish which percentage of those funds include gender perspective.³

If we specifically focus on Latin American and Caribbean private and institutional philanthropy, the data are unknown due to the resistance to openly inform on them. However, a recent research conducted by Ellas (2022)⁴ shows a situation of general neglect of gender issues and women's human rights.

We need therefore to ask ourselves: why regional philanthropy turns its back on women's rights and gender inequality? One of the main reasons that emerge from this research is, on one side, the lack of structural knowledge on the topic, and the shortage of specific tools to integrate it. It is imperative to reverse this situation. It is necessary to activate more and better resources. This Manual has been created for this reason.


We hope it will be useful to you.

Florencia Roitstein
Andrés Thompson

2 Organisation for Economic Co-operation and Development (2018). Aid for Civil Society Organisations: Statistics based on DAC Members' reporting to the Creditor Reporting System database (CRS), 2015-2016. Source <https://www.oecd.org/dac/financing-sustainable-development/development-finance-topics/Aid-for-Civil-Society-Organisations-2015-2016.pdf>

3 Human Rights Funders Network and Foundation Center (2019). Advancing Human Rights: The State of Global Foundation Grantmaking, retrieved at <http://humanrightsfunding.org/populations/women/>

4 Research coordinated by Ellas-Women and Philanthropy on "Women, Gender and Philanthropy in Latin America and the Caribbean," May 2022, still in production..



"The gender lens in philanthropy can help to transform the realities of Latin American communities into fairer societies for all men and women."

Andres Thompson · Senior Advisor, Ellas

02.

Philanthropy and women in Latin America and the Caribbean:

Where do we come
from, where do we
stand, and where
are we headed?

Where do we come from?


Women's organisations and movements have had a key role in Latin American development and they have influenced every area of the economic, social, cultural and political activity in the country, even before the colonial era. Charity, welfare, civil rights, mutual aid and social assistance have been, in a variety of communities, some of the distinctive features of action among urban middle class. Indigenous and black communities also had their various forms of action.



“IF WE LOOK AT THE EVOLUTION OF FEMINIST AND WOMEN’S MOVEMENTS IN LATIN AMERICAN AND CARIBBEAN COUNTRIES, WE NOTICE HOW THEY ALWAYS MOBILISED RESOURCES TO SUSTAIN THEIR STRUGGLES.”

The COVID-19 pandemic has proven it once more: urban women, rural, black, indigenous, feminist, LGBTQI+, young, elderly ones, of every profession and occupation, have coordinated in their own groups and communities to take care of all women and men most in need, to provide food, to take care of sick people and to protect children and their families.


If we look at the evolution of feminist and women's movements in Latin American and the Caribbean country, we notice how they always mobilised resources to sustain their struggles. With different focuses, manners of fight and narratives, the various waves of activism joined as layers to create the current puzzle of NGOs, foundations, communities, informal groups, individual activists, celebrities and women's funds fighting to advance women's human rights. The new feminist wave, clearly leaded by youngsters (20-30 years old) is proving once more that there is an increasingly massive mobilisation of individuals and community resources to sustain it.



“We women are the ones who make the changes on the field, women are the peacemakers, the mediators, women are the hope for an inclusive future. Those of us who work in the movement, do it with the joy that comes from having organised together to change the world for everyone.”

Member of a youth collective in Mexico

Where do we stand?

 **“WE BELIEVE THAT IT IS NECESSARY TO GIVE VISIBILITY TO THE GRASSROOTS COMPLEXITIES AND CHALLENGES THAT WOMEN AND FEMINIST ORGANISATIONS ARE FACING, AND TO FIND THE REASONS WHY THE ‘DONORS’ REMAIN MOSTLY ABSENT IN THE PROCESS OF SUPPORTING THE PROGRESS OF WOMEN’S RIGHTS..”**

Thousands of women in every corner of Latin America are mobilising, claiming their rights, and are determined to transform their life conditions: they create shelters to host women who are victims of domestic violence; they set libraries to bring reading closer to girls and boys who don’t have access to school; they offer their savings to create community banks; they invest their time in searching girls kidnapped for human trafficking; and they protest massively in the streets to claim the right to life, sexual and reproductive wealth and abortion. While they do all this, they also question power relations.

It is bleak to see how when women create different ways of “community philanthropy,” over and over again they have to self-generate resources through their own contributions and volunteering, which leads to work overload, instability and decrease of chances of sustainability. Meanwhile, local philanthropy, women with buying power and the philanthropic ecosystem in general, remain stationary.

In a recent article we wondered, “How can we change this scenario and encourage foundations and enterprises to invest more and better assets, not only for ‘feminine’ and ‘addressed-to-women’ philanthropy, but mainly with a gender perspective and toward women’s rights and feminist organisations?”⁵

We answered, “We believe that it is necessary to give visibility to the grass roots complexities and challenges that women and feminist organisations are facing, and find the reasons why the ‘donors’ remain mostly absent in the process of supporting the progress of women’s rights.”

This is why we developed the research “Women, gender and philanthropy in Latin America and the Caribbean”⁶ that enabled us to find clues to reflection, which we share in this Manual.

⁵ See <https://comunalia.org.mx/incorporacion-de-la-perspectiva-de-genero-en-la-filantropia-de-america-latina-y-el-caribe/>

⁶ See <https://www.ellasfilantropia.org/single-post/comenz%C3%B3-el-proyecto-de-investigaci%C3%B3n-mujeres-g%C3%A9nero-y-filantrop%C3%ADa-en-am%C3%A9rica-latina-y-el-caribe>

Among the preliminary conclusions, the great absence of individuals and corporate philanthropy stands out. The international funding arrives in dribs and drabs and is addressed to big organisations like women's funds. However, hundreds of thousands of local activists, community organisations, collectives and informal groups remain off the radar. Paradoxically it is here, at the base of the pyramid, where tragedy happens.

The seven researchers, who covered basically all the countries in the region, reached other significant conclusions, which we highlight here:

/ Regarding the donors

01.	The overwhelming majority did not yet integrate gender perspective in its work and there are not suitable incentives to reflect upon and to advance on the topic. It is crucial to create spaces and tools to its incorporation. ⁷
02.	They do not articulate with women's organisations and so they have not exchanged insights nor built the necessary trust. This results in strict rules for the submission of proposals, administrative and political controls, bureaucratic audits, etc. To modify this connection generating greater confidence levels is a crucial challenge easy to overcome in order to improve the functioning of the ecosystem.
03.	They have "general education" as a priority and "education on women's rights" is not integrated.
04.	The financial support of corporate and private philanthropy is extremely low, even more so toward women's rights.

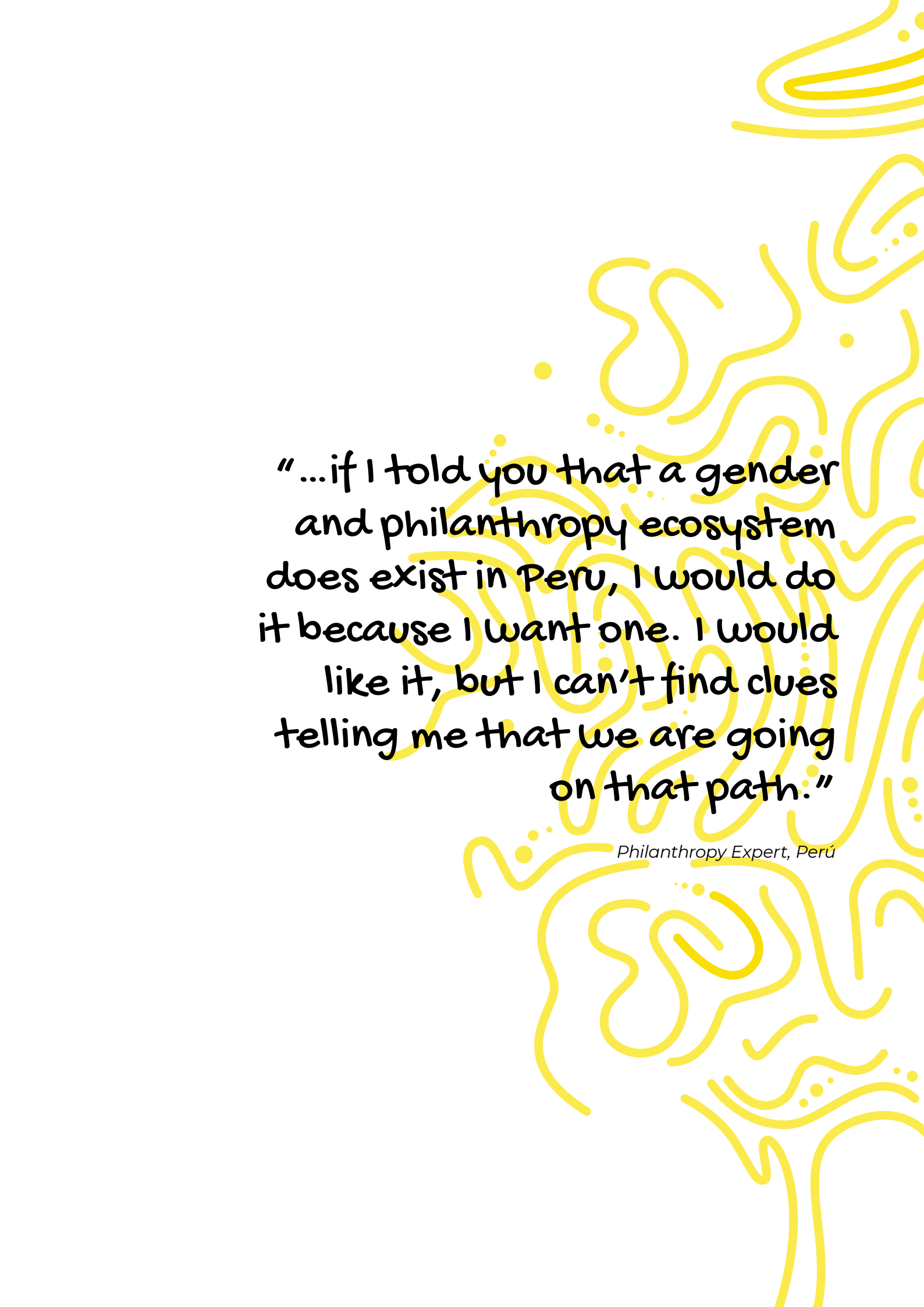
⁷ The lack of understanding on the meaning of a gender lens in philanthropy is clearly articulated by a Peruvian expert who says "there is not emphasis on the gender issue since nowadays there are more central, severe and critical issues to take care of [...] I would invest on social impact processes around the issues of hunger, water, climate change and social inclusion of young people in general, before focusing on gender matters" (interview, April 2022).

/ Regarding women's organisations

- | | |
|-----|--|
| 01. | There are great strides of feminist and women's movements in terms of cultural change and social and public agenda, but there are still many obstacles for the full exercise of women's rights. |
| 02. | The increase of non-registered organisations in the last five years that receive little public and private support. |
| 03. | The strong presence of new generations (new activists) with new practices and narratives, although with self-exploitation and work overload. |
| 04. | The main source of support to historical and recognised organisations of women and feminists is international, but it almost does not get to the movement, which is basically self-funded. |
| 05. | Concerning the mobilisation of resources, there is a significant lack of training in local and international fundraising, and an inability to respond to the challenge grants of some international donors. |

/ Regarding the socio-political context

- | | |
|-----|--|
| 01. | The increase of safety risks for rights defenders due to contexts of violence stands out. |
| 02. | A strong presence of conservative and anti-rights discourses prevails. |



"...if I told you that a gender and philanthropy ecosystem does exist in Peru, I would do it because I want one. I would like it, but I can't find clues telling me that we are going on that path."

Philanthropy Expert, Perú

Where are we headed?

Other relevant results emerged from the aforementioned research, thinking about the future:



A SIGNIFICANT NUMBER OF DONOR ORGANISATIONS SHOWED AN **INCREASING INTEREST** ON THE ISSUE.



A CONSIDERABLE NUMBER DEMONSTRATED **A LACK OF KNOWLEDGE AND BASIC SKILLS** TO FACE THE INTEGRATION PROCESS.



THERE IS A DIVERSE RANGE OF (ISOLATED) PRACTICES THAT DONORS' ORGANISATIONS CONSIDER AS AN EXAMPLE OF THEIR **COMMITMENT IN MAKING "WOMEN'S LIFE QUALITY" PROGRESS.**

/ Increasing interest


Half of the interviewees belonging to donors' organisations in the region, show interest in including gender perspective. Some of them say they had internal informal meetings to imagine some possible scenarios. The colleagues of other organisations appear as key partners when it comes to sharing risks and related opportunities.

/ Insights and basic skills

The great majority of the interviewees don't have the necessary insights, nor professionals with skills, to face the process of integration of the gender perspective in the organisation. They also use "feminine" and "feminist" philanthropy as synonyms, they do not discern among women's rights, gender perspective and women-led philanthropy, generating a conceptual misunderstanding which is an obvious hurdle when it comes to make a positive impact on women's situation in the territory.

/ Current practices

- The most quoted philanthropic practices among the interviewees as an example of gender perspective is the provision of support to projects and organisations with focus on girls and women. The most frequent subjects are health, education, economic empowerment and leadership
- A predominant trend is seen in support to organisations that work from a perspective of individual situations (single merit, access to opportunities, business) versus community and collective situations of social change (feminist collectives,


**AT THE TIME OF
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LATIN AMERICAN
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reproductive and sexual health programs, law compliance monitoring, femicides, territorial work).

- The practices seem to be more related to welfare and short-term practices than to “philanthropy for social justice.”
 - Practices of the OIDs included in the sample are essentially isolated and they are not related nor transversal to the rest of the program of the foundation.
 - The creation of partnerships with other actors of the ecosystem is minimal and is more associated to meetings than to strategic practices in the territory.
-
- At the time of this publication, it was impossible to identify any Latin American or Caribbean foundation that was fully applying a gender lens.

The following practices appear at least in some of the foundations:

- support to women-led organisations
- donation of products like working equipment (cell phones, computers, etc.)
- provision of meeting space
- donation of spaces on mass media to women's organisations.
- inclusion of integrated questions in the grant application forms and in the presentation of reports; for example, a question on the demographic disaggregation (including the gender) of the applying organisation: executive board, staff and participants.


Gender perspective should be part of the tools of every OID that strive to be successful in supporting organisations and initiatives working to achieve a social change. This Manual is an instrument to start along that path.

"To be honest, I don't understand the difference among women's philanthropy, feminist philanthropy, women's human rights, and feminine philanthropy; or is it all the same with different names?"

Executive Director of a Foundation

03.

**What is gender
perspective?**

The background of the entire page is decorated with yellow abstract line art. These lines are thick and fluid, creating a pattern of swirling, organic shapes that resemble stylized waves or perhaps a topographical map. The lines vary in density, with some areas being more crowded than others, and they extend across the entire width and height of the image.

"It is imperative to transform the Latin American philanthropic ecosystem, both in its practices and in its perspectives, in order to serve social justice more effectively integrating a gender approach and supporting women's human rights."

Leader of a group of rural women in Paraguay

Where to start?

What does it mean for an OI to apply a “gender lens” in its work? Why it is important to understand its implications even if you do not specifically support girls and women? Simply, it is to make an impact on the causes that create inequalities.

What is gender perspective?

Gender perspective is a concept tool that allows identifying a situation and people’s behaviour in the socio-cultural context where they happen. It tries to prove that differences between men and women exist not only for their biological identity but also for cultural disparities assigned to human beings. In that sense, the life of women and men can be modified, as it is not “naturally nor genetically” determined. The gender focus enables us to review and challenge the stereotypes with which we have been educated and it gives us the opportunity to develop new scenarios of socialisation and connection among human beings. It reminds us that those social disparities can vary from one society to another and from one time to another.

Trousers

Nowadays, women wearing trousers is a “normal” custom that was completely rejected years ago.⁸

The gender norms—for example how we think that a man and a woman should behave, dress, speak or look—are so rooted, naturalised in our society that often we do not realise that they are products of our culture. That is why assumptions seep in at all levels, including private, organisational and social ones, and they impact on the decisions that we make individually and in organisations.

Often, the concept of “gender” is misunderstood. Some people equate the gender with women and believe that gender issues refer exclusively to topics and problems related to women. The fact is that usually we work especially on women because it is on them that gender inequalities are expressed with more severity. However, gender hierarchically arrange relationships among people, and in that sense, it is not only a matter of women and girls, but also of men and boys, and of those who identify themselves in a different way. If we don’t integrate gender perspective, in other words if we don’t understand the

⁸ Only in 1993 the US Senate allowed women to wear trousers on its premises, and until 1970 the French National Assembly forbade female politicians to enter with trousers.

depth and complexity of behaviours and relationships between men and women, we run the significant risk of creating programs that won't have the impact that we want.

Integrating gender perspective is not an extra task, it is the awareness that to achieve a sustainable and lasting impact with our work, this has to be adjusted to the complexity of people's realities.

Gender inequities and their intersections: Other dimensions of identity —like age, ethnicity, race, sex orientation, citizenship conditions, seropositive situation, and religion—interact with gender to build the balance of power and to create experiences and possibilities for people development. In this sense, the concept of intersectionality⁹ allows us to identify the range of causes of inequalities, in order to develop initiatives that consider this complexity.

Intersectionality: gypsy, outcast and poor women

Facts: In Latin America gypsy women¹⁰ are guarded and followed by security officers in the supermarkets. In many cases security staff have the order to specifically keep an eye on gypsy women, who have to go through public checks and body searches (opening of the purse, etc.) that are offensive and humiliating.

Problem: The guards portray a stereotype of gender, ethnicity and race on gypsy women: "they are gypsy women so they steal."

Arguments: In these cases, there are several gender stereotypes on gypsy women: thieves, unreliable and marginal.

Questions that we can pose: If it had been a gypsy man, would have he faced the same discrimination? If it hadn't been a gypsy woman, would have she faced the same discrimination? Is there a differential treatment that is not objectively nor reasonably justified? What are the reasons for unequal treatment?

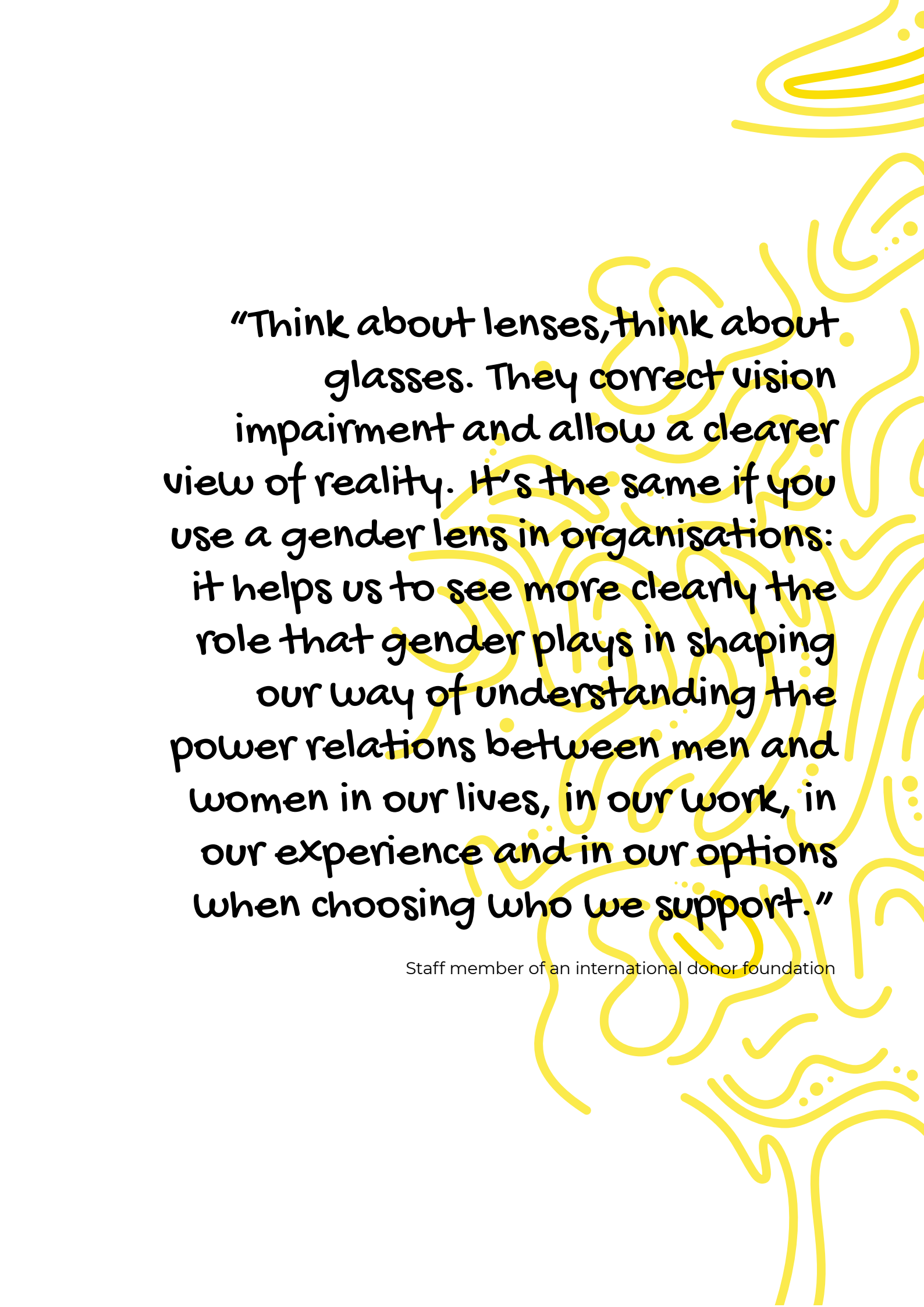
⁹ Kimberlé Williams Crenshaw, (1989) US scholar and teacher specialising in critical race theory.

¹⁰ Currently in Latin America there are about a million and a half gypsies, and more than eight hundred thousand of them live in Brazil.

Gender and intersectionality analysis in our policies and programs:

Gender analysis is deeply related to the quality check of an intervention during its planning and execution, no matter if it is for women's empowerment or gender equality.



The background of the image features a vibrant yellow abstract line art design. It consists of numerous thick, flowing, and somewhat chaotic lines that swirl and loop across the white background, creating a sense of movement and energy. The lines vary in thickness and direction, some forming larger, more defined shapes while others are more delicate and scattered.

“Think about lenses, think about glasses. They correct vision impairment and allow a clearer view of reality. It’s the same if you use a gender lens in organisations: it helps us to see more clearly the role that gender plays in shaping our way of understanding the power relations between men and women in our lives, in our work, in our experience and in our options when choosing who we support.”

Staff member of an international donor foundation

Gender analysis requires sex-disaggregated data.

If these data are not available, it is possible to generate them through quantitative and qualitative methods. Numerical data helps to compare, while qualitative data allows us to identify the most complex causes and effects of gender inequality. A monitoring and evaluation system of results that collect the appropriate quantitative and qualitative data is key to achieve screening and assessment focused on gender.

Examples of sex-disaggregated data in Latin America and the Caribbean:

- Women in Latin America earn a 27% less than men.
- Women have more chances to live below the threshold. 118 million of women live in poverty. For every 100 men, there are 124 women living in extreme poverty (UN, 2021).
- 14 of the 25 countries with more femicides in the world are in Latin America and the Caribbean.
- The latest figures of the Gender Equality Observatory of the Economic Commission for Latin America and the Caribbean report at least 4,640 femicide cases for 18 countries of Latin America and the Caribbean, only in 2019.
- Half of all women in Latin America have experienced at least one incident of physical or sexual violence since they turned 16 years old.
- As girls approach adolescence, they experience a strong decrease of mental health and self-confidence, as well as many types of violence and negative stereotypes.

There are five key benefits of incorporating gender perspective:

01. Supports social justice and improves life conditions of the community altogether.

02. Allows us to get to the root of the problems since it is a systemic way of thinking, and not a traditional task. If we use a gender lens to analyse problem and to design a solution, working with the participation of the targeted affected groups, we will get to the root of the problems faster and will find a wider variety of opportunities to help achieve more fair and sustainable results for everybody.

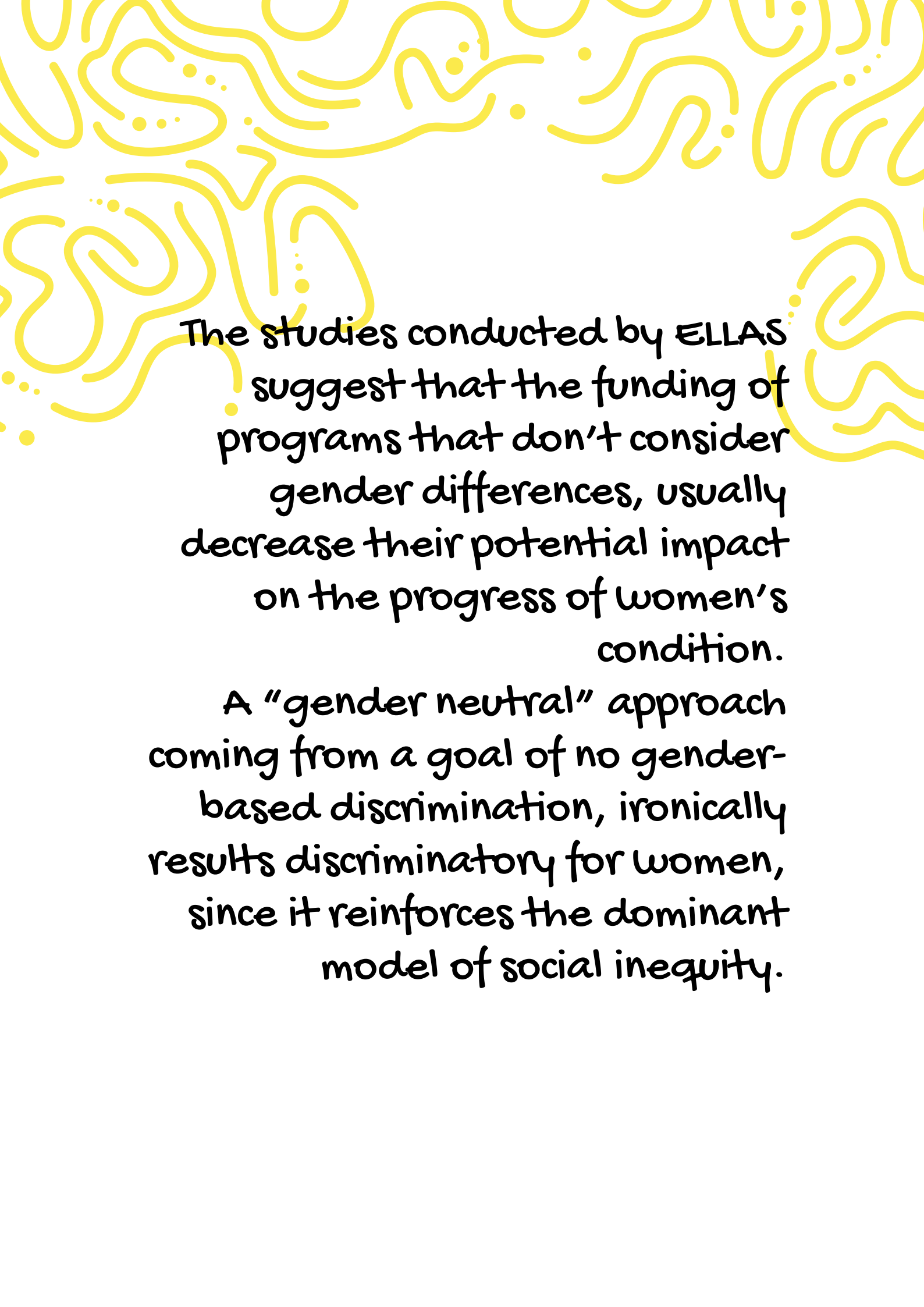
03. Ensures that projects and programs don't unintentionally reinforce stereotypes, behaviours or practices that lead to discrimination against women, girls, and people's sexual diversity (referring to all possibilities that people have to assume, express and live the sexuality, as for the sexual identity and orientation).

04. Allows us to highlight the diverse role of women on issues such as environment, democracy, civil society, human rights, safety and science.

05. Helps developing policies to unlearn masculinities that naturalise practices of violence and sexism. It is necessary to review the resistance that is always there, and to agree that manhood implies certain privileges which don't come from individual credits or natural difference with women and diversities, but from a structure of power social relations.

The "integration of the gender perspective" is an advance compared to concepts such as "women in development" (WID, as in Women in Development) that considers: a) women are passive recipients of development; b) maternity is their most important part; c) the raising and socialisation of the children, as the care of the family members, it is the most effective role in the development. This approach favoured the roles theory compared with the gender-based division of work and power relations, as an explanatory framework of the disadvantage and the discriminatory situation of women¹¹

¹¹ Alejandra Faúndez Meléndez, Conceptual Frameworks Series 2, What do we mean by gender focus? INEFOP, Chile, 2007. <http://www.inefop.org.uy/docs/Enfoque%20de%20Genero.pdf>

The background of the image features a vibrant yellow abstract pattern on a white background. This pattern consists of numerous overlapping, flowing, and wavy lines, some of which are dotted, creating a dynamic and organic feel. The lines vary in thickness and curvature, filling the entire frame around the text.

The studies conducted by ELLAS suggest that the funding of programs that don't consider gender differences, usually decrease their potential impact on the progress of women's condition.

A "gender neutral" approach coming from a goal of no gender-based discrimination, ironically results discriminatory for women, since it reinforces the dominant model of social inequity.

Furthermore, it differs from women's "empowering" perspective, since it considers this approach the result of individual credit and opportunities, not the one of a collective gaze to gender imbalances that the same social system generates in terms of access to power, to development and to life quality.

Eventually, it is often argued that many programs are "gender neutral," when actually this stance has obvious implications towards hidden or non-obvious discriminations.

Let's look at two cases that have been generally dealt with in a "gender neutral" approach.

CASE: natural disasters

In natural disasters, which are more and more common due to climate change, rigid gender norms create a negative impact that is significantly greater on girls and women than on men. This is because there are socially-built roles where men usually spread warnings and information to other men in public spaces, while women, due to public policies and social standards, tend to be in private spaces, taking care of the house, the kids and the family without basic information on prevention; then they are who responsibilities to create a community response the day after fall on. For this reason, women have 14 times more chance of dying during natural disasters than men.¹²



¹² <https://africanarguments.org/2017/03/how-africa-feminism-changed-the-world>

Let's look at the second example. **Until only 15 years ago, women were diagnosed according to symptoms that science had discovered in men's bodies.** What is the impact? A higher rate of women dying from heart attacks.

CASE: symptoms of heart attack

Indiana is 55 years old. For some weeks she felt tired. When she walks, she is out of breath, gets dizzy, her stomach hurts and she breaks out in a cold sweat. She checks with her family doctor, who suggests rest and improving her diet. Some weeks later, as symptoms persist, Indiana decides to consult a specialist. The doctor runs tests and prescribes medications. Indiana is relieved and she waits for improvement. One night she is home alone, can't sleep and has a panic attack. She calls for an ambulance. Only one hour later, Indiana is taken in for emergency heart surgery. The doctor tells her it is a miracle that she is alive. Her veins are 85% occluded and she suffered silent heart attacks in the past months.

Regarding heart attacks, women show a larger variety of symptoms than men. The most common are unusual fatigue, shortness of breath, cold sweat and epigastric pain. Days before the infarct they can suffer from insomnia, anxiety or weakness. The prediction of myocardial infarction is worst in women and a higher percentage dies before arriving at the hospital (52% vs. 42% in men), as they usually delay consulting a doctor and get diagnosed later because they show atypical symptoms compared to men.

It starts with you

Gender equality thermometer

This questionnaire is created to provoke a preliminary reflection. Please answer the following questions as honestly as possible, and at the end calculate your results adding the points of the answers to every question. For example, if in question A you chose answer number 2, you add two points, and so on in every question. At the end of the test, add all your points to calculate your score.

You can practice this alone and later with a group. It can be an excellent exchange and reflection trigger.

A. **When you read in the media that a new femicide occurred in your country, which thought comes up** (mark the response that you identify with):

1. What was this girl doing at 2am on a street?
2. Well, that's us, countries with a strong macho culture of the "objectified woman."
3. It's a tragedy we are not trying to stop.
4. Everybody can do something to end this. I'm going to find organisations in my community that work on femicide prevention, let's see what we can do together!

B. **When you read that women earn 70% of what men earn in the same position, you think** (mark the response that you identify with):

1. It's normal, they have less experience and credits.
2. Women don't have the same educational chances and we have to give that to them.
3. I have to check the wage structure in the organisation where I work and immediately make the appropriate changes.
4. Besides making the internal changes, my organisation is just a drop in the ocean. I'm going to submit the issue to other companies and try to bring them together.

C. **You are walking on the street and there is a demonstration of young women complaining in front of a public office. You think** (mark the response that you identify with):

1. Why don't they got to work or study instead?
2. You smile, it moves you, and you keep walking. .
3. You join the demonstration, and that's it.
4. You join them, take pictures and highlight the demonstration in your social networks, escalating the claim.

D. **When you see images of how most of the countries' governments are composed (by an overwhelming majority of men), you think** (mark the response that you identify with):

1. That women are not prepared for such responsibilities.
2. That we have to be patient, they will get there because they deserve that.
3. That it is urgent to set and fulfil the gender quota in the public sector.
4. To summon your team to immediately make the necessary changes to achieve gender equality in your organisation.

E. **When you look at the poverty rates in your country and you read that 75% are women, you think** (mark the response that you identify with):

1. That it's impossible, those are not the rates for Latin America.
2. That the "glass ceiling" does not exist.
3. That public policies centred on development don't take women into account.
4. That it's an unbearable outrage.

Calculating your score

Add the points for your responses to every question to get your score. Your total tells you your situation today.

- If you got **5 – 9 points**, this manual is for you; it is urgent that you work on it from end to end.
 - If you got **10 – 14 points**, this manual is also for you; read it and see which changes you could make for your organisation to be more in touch with the reality of the region where you work.
 - If you got **15 – 20 points**, congratulations; you and your organisation are adjusted to today's scenarios, you are ready to lead the change process in the organisations of your ecosystem. Bravo!
-

04.

**How can I include
gender perspective
in the organisation?**


To include a gender perspective, the efforts have to be directed towards two focuses—inside and outside of the organisation. It is advisable to start inwards to deeply understand the challenges, and in that process, while achieving clear and steady progress, integrate the gender perspective into external relationships.

Inward: it means checking the organisation policies (wage structure, membership of the board, governance system, human resources policies, etc.) and internal practices such as: creation of work teams, call for proposals, subsidies definition, and so on.

Outward: it means reviewing the program's development, definition of callings, evaluation indicators, communications and provision of grants, etc.

In this chapter we will see **how to facilitate the inclusion of gender perspective in the organisation's structure without getting lost trying.**

Look for the entry door



**INTEGRATING
GENDER ANALYSIS
IN EVERY LEVEL OF
THE ORGANISATION
IS A LONG AND
DYNAMIC PROCESS:
THERE WILL BE
EXCITING AND QUIET
MOMENTS; DON'T
GET FRUSTRATED,
CULTURAL
TRANSFORMATIONS
ARE LIKE THIS.**

Whether you are a member of the patronage, executive council, general manager, top manager, member of the staff, OID advisor, secretary, assistant, program officer, there will be always some possible points of entry that can affect the way of leading a process of gender perspective integration.

There is a variety of resources at your disposal in this process and you can choose the most convenient: from sticking purple lines on the desk with the only intention of drawing the attention of your colleagues and triggering a discussion, to organising more complex initiatives like a movie forum, screening short films and/or sharing books or articles via e-mail, or spreading the wage bill differentiating between men and women and/or the organisation structure to identify how men and women are distributed in the positions. You know the culture of your organisation well and you can determine which tools can work better to find the best entry door.

After opening the entry door, move on to informal discussions with your colleagues in the organisation

Discussions are usually a key step for awareness and propagation. You can start at different levels of the organisation, creating chat groups only with men, only with women, at lunch time or at coffee time, for your colleagues to explain and share in a relaxed way their ideas, their thoughts and above all their hopes on the role of the organisation towards women's rights and gender perspective.

Here are some easy questions that can facilitate the group's informal discussions:

- Do you think that social, economic, political or cultural phenomena can affect people in a different way depending on the gender?
- If so, what can be done to consider those differences?

These questions do not imply a sophisticated level of knowledge on gender, but they help the members of an organisation to extend the field of consideration using everyone's experience in real life.

After opening the door and encouraging informal meetings, start an in-depth debate with the members of the organisation

Some specific questions that you can raise in those meetings include:

- Is our organisation supporting and responding to today's evolving realities, or is it still stuck in the past?
- Are we leading transformative processes in the community? Which ones?
- Do the membership of the executive and advisory board, the management team and staff have gender equality?

**IT IS IMPORTANT
TO SET ASIDE
THOUGHTS
RELATED TO
PERSONAL CLOSE
EXPERIENCES, TO
HELP BASE THE
DISCUSSIONS ON
REALITY WITHOUT
REINFORCING
PRECONCEPTIONS.**



**QUESTIONS IS AN
EFFECTIVE WAY TO
SOW THE SEEDS
OF CHANGE IN THE
ORGANISATION.**

- Is there generational and sexual diversity in the organisation staff?
- Are gender perspective and women's rights part of the organisation culture?
- Do we have care policies and co-responsibility policies between career and personal life?
- Is there a debate in the government and leadership team on how to integrate the claims of women's movements in the management?
- Are the executive board and the staff training to approach discrimination, equity and linguistic prejudices in relation to gender, race, age, disability and sexual orientation?
- Is there an application of policies and practices to properly approach sexual harassment, domestic violence, non-discrimination and protection of those who express their complaints?
- Which are the realistic milestones in terms of gender diversity that could be established in short and middle term in our organisation?
- Are we open to listen and welcome to women's organisations and/or feminist movement in the internal debates?

Identify formal and informal male and female organisation leaders and ask them to join the process

Including formal and informal male and female leaders (board of directors, executive sectors, advisory councils, influencers) is particularly important in changing processes.

Here are some suggestions:

- **Invite experts**, such as female leaders of base organisations to share their experiences on the territory, and/or local female researchers and scholars who work on gender; arrange a more formal meeting to generate a different kind of exchange and effects.
- **Appeal to the existing knowledge**, visiting the increasing library of audio-visual resources realised by women's organisations and funds, NGOs and independent film-makers that give life to gender-related issues¹³, so useful when it comes to putting this issue on words and images realised by others.
- **Tell a convincing story**, since personal experiences and “unintentional” mistakes of the companies are a great means to create awareness among co-workers and members of the executive board.

Personal story: the banking system discriminates against us

“Are you married, madam?” Asks the bank executive, like someone asking the time. One second after answering No, the employee starts an argument that, besides annoying me, it leaves me astonished. In 2016, I am in a bank in Mexico City asking for a mortgage loan. The executive explains—straightforwardly—that my civil status is crucial, because being married could change the way that the bank sees me. More or less, the institution would consider me as more reliable and could loan me more money to buy an apartment if I am married to a man.


¹³ For example, take a look at the material of the Latin American School of Feminist and Community Philanthropy: <https://www.ellasfilantropia.org/escueladefilantropia>

“Unintentional” mistakes of the company

United States TV presenter Ellen DeGeneres destroys the company BIC for creating pens just for women.

<https://www.youtube.com/watch?v=eCyw3prlWhc>


**EXTERNAL
INFLUENCES
ARE USUALLY
SUCCESSFUL AS
A KICKSTART— AS
WELL AS PEER
PRESSURE—AS
A SUPPORT IN
THE PROCESS OF
CHANGE.**


**INTEGRATING
YOUR OWN
PRINCIPLES INTO
YOUR WEBSITE
AND THE E-MAIL
SIGNATURES OF
EVERY MEMBER OF
THE ORGANISATION
IS AN EXCELLENT
WAY OF CREATING
A NEW IDENTITY.**

If it is difficult to build interest from within, try to build it from the outside

If internal entry doors are closed, it is possible to call on female and male leaders to meetings outside the organisation; it can be a national or international conference that include gender topics, or also a gathering of colleagues who already started an integration process. In fact, peer pressure usually works very positively, the feeling of “not being left behind” is a generator of moving forward!

Formalise the work

To support the burning flame and to build the foundations of a corporate look with purple lens, plan reviewing in a participatory way the views, the mission and the values and/or principles of the organisation. This process, full of insights and new meetings and internal deals, offers the possibility to define a new public commitment and a new era for the organisation, establishing common standards of coexistence and work for the members of the team.

Remember:

- To invite external experts to facilitate and enrich the process.
- To set a focus on human rights.
- To integrate challenges explicated by the communities that you work with.
- To invite women’s organisations.

**YOU CAN MAKE
YOUR OWN
DIRECTORIAL
COMMITMENT AND
EXPAND IT TO YOUR
PARTNERS.**

Identify and clearly communicate the new commitments to gender equality

It is important to communicate and to bring more members of the ecosystem in that process. Do not underestimate calling things by their name and let stakeholders know this stance.

Example: Women's Empowerment Principles

The United Nations is an example of an organisation that created a set of principles: WEP (Women's Empowerment Principles), inviting every member of the ecosystem to sign them. In this way, not only it claims her/his own institutional commitment, but also serves as a model and leader for other organizations.

**A SUCCESSFUL
STRATEGY IS TO
DISTINGUISH
CHAMPIONS
RESPONSIBLE
FOR IDENTIFYING
OPPORTUNITIES
AND THE
OBSTACLES THAT
OCCUR IN THE
ORGANISATION AS
THE INTEGRATION
PROCESS GOES ON.**

WOMEN'S EMPOWERMENT PRINCIPLES EMPOWERMENT PRINCIPLES WOMEN'S EQUALITY MEANS BUSINESS

- 1** Establish high-level corporate leadership for gender equality.
- 2** Treat all women and men fairly at work – respect and support human rights and nondiscrimination.
- 3** Ensure the health, safety and well-being of all women and men workers.
- 4** Promote education, training and professional development for women.
- 5** Implement enterprise development, supply chain and marketing practices that empower women.
- 6** Promote equality through community initiatives and advocacy.
- 7** Measure and publicly report on progress to achieve gender equality.

United Nations Global Compact **UN WOMEN**
United Nations Entity for Gender Equality and the Empowerment of Women



**TO INVEST IN
THAT DIVERSITY,
INCLUDING NEW
GENERATIONS,
IS AN EFFECTIVE
WAY TO
GUARANTEE THAT
A WIDE RANGE
OF PERSPECTIVES
AND EXPERIENCES
ENLIGHTEN THE
WORK OF THE
FOUNDATION, AT
THE SAME TIME AS
THEY SHOW THE
REAL COMMITMENT
TO THE CHANGE.
IF YOU FIND
RESISTANCE, WE
PROVIDE YOU SOME
ARGUMENTS.**

Give people time

Modifying the culture of an organisation requires a balance between promoting changes and giving people the space to adjust to new ways of working. It also requires to define goals and recognitions, to acknowledge challenges and concerns that the different working areas share.

Take care of diversity

A key element is to pay attention to gender diversity and other kinds of diversity among the board of directors, the top management, the staff, the consultant and advisory people in the organisation.

Specific actions to integrate gender perspective in your organization:

- An explicit statement on gender equality in the organisation
- Create governance bodies in a fair way including external actors of the diversity of the philanthropic ecosystem
- Ensure the representation of the staff's diversity
- Train and sensitise the staff about gender-related topics
- Create a specific budget for initiatives based on gender equality
- Develop a project evaluation proposal based on the contribution to gender equality
- Propose to the members of the staff an evaluation based on the fulfilment of goals related to gender integration in the organisation.
- Count on internal and external communications with gender perspective
- Include gender perspective in internal and external networks

- Develop procedures to approach gender-based violence situations in the organisation (anonymous support line for reporting, ethical code, etc.).
- Maintain a human resources and recruitment policy with focus on gender equality
- Make sure to have a policy of access to resources with a gender perspective
- Have partnerships with civil organisations leaders in social diversity.



When introducing a gender lens in any organisation, many questions and misunderstandings may arise. For this reason, we share some feedback that you can turn into opportunities for discussion.

Hasn't gender equality already been achieved in the region?

It is true that great steps have been made having admitted the importance of gender equality, having formalised public programs, ministries (secretariats) and laws that support. But women, girls and transgender people still have often to face the violence that threatens life, discrimination and poverty, even in countries with laws that protect women's rights. They rarely benefit the same access of their male peers to public education, spaces, means of communication, participation in social media, and to political and economic decisions.

We don't discriminate: we just don't want to privilege one group instead of the other.

Are you sure that the needs that you see are the ones of all the community members or you are listening only to the most powerful ones?

A solid gender analysis and an intention to commit to the women and girls of the community makes less possible to marginalise or exclude women and girls, intentionally or not.

What about men and boys?

The beauty of the gender analysis is that raises questions related to all genders, including men and boys!

Balancing the equation means working with women to face the historical disadvantages and discrimination that they meet, as well as working with men on matters of privilege and power, in order to guarantee a fairer and equal society.

We work on funds-related issues, not on social affairs like gender.

The so-called central themes, like trade, energy, science, conflict, weapons, are also a gender issue. Who sets the agenda, who establishes the priorities, who takes the benefits? Who assumes the social and economic costs?

We have women in the top management, so we don't need gender experts, do we?

Being a woman gives you the experience of being a woman, but it doesn't turn you into an expert able to analyse the gender dimensions of problems, contexts and power relations.

Gender is just a passing trend...

When women will no longer be murdered, discriminated or impoverished just because they are women, then we will be able to close the gender issue.

05.

**How can I
include gender
perspective in
organisational
planning?**

In this chapter we will see how to integrate gender perspective in the organisation's program, and we recommend 15 steps to do it.

01. Some questions to start thinking

- Do program managers and the persons in charge of subsidies consider gender equality when developing a program or reviewing a subsidy or a donation?
- Do they consider women's and girls' needs and interests when undertaking and financing the activities of the program, from promotion and disclosure to content, schedules, explanation of training materials and study plans?
- Which one of your funded programs in the last two years better illustrates the gender perspective in your organisation?
- Thinking about these projects, how has the gender perspective been translated in their design, implementation and results?
- Did these projects consider the ways that racial, ethnic and cultural dynamics affect interests and needs of specific groups of women and girls?
- In hindsight, can you think about some examples in which a greater gender awareness could have led to sounder results of a project?

02. Integrate gender perspective in projects funding

Applying a gender perspective to the work as funders allows to operate intentionally for a bigger impact in the achievement of gender equality. This is possible doing: a) a review of existing programs and/or b) creating explicit invitations to projects.

The situation in the box shows how a gender approach can be applied in an education project.

CASE: School

How exactly can OIDs address norms and assumptions which are the fundamental causes of gender violence, discrimination and oppression in so many places of the world? The first step is to be sure about the purpose that a strategy which intends to change norms and assumptions compared with the roles of men and women in the society really imply.

An example: A funder decides to pay for the renovation of the secondary school building in order to help launching an educational program in a region where the assistance to young students is low. The renovation turns the unattractive building of a government school into a colourful and well-constructed facility, with a playground and well-lit classrooms full of pictures, maps and books. As a result, the general attendance of students increases. However, the data show that far fewer girls than boys attend. A school attendance analysis with gender perspective reveals some reasons:

- a. The majority of girls in the region run domestic chores in the morning, and that makes the schedule 8am to 1pm not suitable for them.
- b. The absence of a separate toilet for girls in the school (with access to sanitary supplies) makes it difficult for them when they have their period, and makes them stay home for some days a month.
- c. The lack of safe transportation to the school and back makes the families consider not sending them there.

Although the gender bias related to the renovation is obvious, what cannot be unclear is how the situation has to be addressed. The difference between the willing and transforming approaches is that the first one accepts and works gender inequalities, while the second one tries to consider and change the norms and assumptions underlying those.

In this way, the willing approach will change the school schedule from morning to afternoon to avoid that girls remain home to help in the domestic chores. While this would help them attending school, it wouldn't challenge the norm in which the girls, but not the boys, have the duty of the housekeeping. The transformative solution lies in changing norms and assumptions that humiliate and discriminate girls and women in the first place.

As donors, it is not our place to step in and try to change the cultural beliefs of another person or community. But if that is the case, which role the donors could play in freeing women and girls (and men and boys) from oppressive gender norms and assumptions? Surely donors have to gently step on the cultural and usually sensitive field of evolving social norms, financing and reinforcing the base agents of change who work from their own cultural and religious context in order to transform gender norms and assumptions. More and more philanthropists and NGOs are trying to find cultural suitable and transforming ways to approach social assumptions and norms that are undermining the humanitarian progress and women's rights.

Examples of projects to support with a gender perspective:

- Sustain projects that have women and girls as the main focus and that are led by base women's organisations;
- Approach the underlying causes of discrimination and inequality promoting women and girls empowerment and leading, reinforcing their organisations and movements;
- Support projects to meet women's safety needs and to improve their role in democracy and peace-building;
- Develop initiatives to deal with barriers to inclusion that aim to support specific groups like immigrant women in the labour market through formation and languages courses;
- Help female former child soldiers to reintegrate in the society, since girls' specific needs are neglected by reintegration schemes on a large scale;
- Raise public awareness on the problems affecting women, in order to influence public policies and social action, sponsoring radio programs, campaigns and "soap operas" or other social dramas, drawing the audience's attention to matters such as human trafficking.

03. Assess with a gender perspective


When evaluating grant applications that intentionally target women and girls, there are some questions that can be made in order to guarantee that the investment brings more benefits. Here an example using the Likert scale:

Question	Always	Often	Neutral	Seldom	Never
<i>Does the proposed project or program meet women's and girls' real needs in its main aspects?</i>					
<i>Does it consider intersectionality and the possible different needs, interests and circumstances of all people's gender identities?</i>					

Other questions

- *Are there chances for them to give their opinion and to benefit from a real and effective participation in the project or program?*
- *Were needs and interests of women and girls safeguarded in a practical and effective way, including infant care, other features and responsibilities of caring, the language and cultural sensitivity?*
- *What are the expected results for women and/or girls? Are they real and lasting in the medium and long term, compared to the results that could be positive but short-lived?*
- *What are the consequences for the people involved?*
- *Is there a satisfactory gender representation in the management and governance group of the project? Do they work in decent, safe and caring conditions?*
- *Will the results be reported, beyond the project, in order to reinforce the advocacy and development of policies in other places?*
- *Will the project results be reported to other people who work in the philanthropic area?*
- *Is there a proactive provision to the transformation process of the philanthropy ecosystem?*

04. Localise the support

 **REMEMBER: THE CRITERIA THAT YOU USE FOR THE CREATION OF THE EVALUATION GRID WILL DEPEND ON WHAT YOU AIM TO ASSESS, AND EVERY CRITERION MUST HAVE ITS CORRESPONDING QUESTIONS.**

It is convenient to focus on base organisations that have the goal of taking women's rights forward. Every social movement has "bell-ringers" who wake up people as a problem arises. Even in the most patriarchal societies there are women's base organisations that lead their own movement. Many of them are informal entities run by enthusiast and brave women who risk their own lives advocating for the equality and safety of girls and women of their community.

Women's organisations are heterogeneous and perform different duties in their communities, countries and regions. Some examples of the activities in which they are focused and that OIDs could support or be a partner with:

- Mobilise resources to make women's voice be heard.
- Encourage feminist and self-directed movements of young women, older women, indigenous women, women with disabilities, women with HIV, rural women, working women, business women, women in science, women in research and others.
- Reinforce activism and leadership among women of all ages.
- Support new generations of young feminists.
- Support Women's Funds.
- Raise awareness on women's needs, interests and rights, as well as on key issues of gender equality, including the discussion on masculinities.
- Integrate in the political and public agenda matters such as gender violence.
- Advocate for a legislation, politics and governance that consider gender issues and meet the specific needs of women and girls.
- Monitor the application of the appropriate laws, policies, programs and international deals.
- Call on government institutions about accountability of their commitments, acting as a "watchdog."

- Build partnerships with parliamentary women and local councilwomen.
- Provide expert counselling and informative sessions for the parliament, the government ministries, and the service sector.
- Participate in the setting of national and international networks and the promotion, for example, of the application of the international women's rights norms and of the Beijing Platform for Action.
- Promote the fulfilment of the Sustainable Development Goal n.5 referring to gender equality.

05. Support organisations' basic expenses

Some foundations support organisations and women's movements as a basic assistance, sometimes together with the direct costs of a specific project. This support is usually based on a commitment of trust and understanding of women's organisations, as well as on the respect to their autonomy and their right to decide about their own work.

This kind of support is a priceless asset for women's organisations, which usually depend on external limited help, short-term and basically related to "projects." Basic support allows these groups a long-term planning, developing their organisational skills, meeting their basic needs, using strategic opportunities, tackling the crisis and allocating resources according with their own plans and priorities. Basic support is, above all, the clear proof of commitment of the donor with the mission and the vision of the organisation and their members.

OIDs can help face this challenge in many ways, including:

- Providing multi-year and operational grants, and
- Financing the convening of gender equity groups to provide safe and productive spaces for them to share, create strategies and plan in a cooperative way.

06. Address opportunities to strengthen institutions

Many women's organisations in Latin America and the Caribbean face a high operating capacity and a low administrative capacity.

OIDs can help solve this problem in many ways: financing the capacities development, of course, but also through collaboration and monitoring; providing a safe place for talking, planning and designing strategies altogether; connecting the organisations with opportunities of training and networking. This last opportunity is especially important, considering the current high level of informality in new women's organisations, basically led by young people¹⁴

07. Work with “bridges”

A valuable focus adopted by many OIDs that can't directly commit with small or medium-size organisations of women is to work through intermediaries. Working with intermediaries—and especially with women's funds—facilitates a fast and efficient inflow of resources to the bases.

Women's funds are strategic partners for an OID trying to increase their investments in gender. It is important to remind that women's funds both new and existing, have the political, professional and technical ability to manage every kind of resources and to make them reach small or informal organisations. Unfortunately many of them lack enough funds to complete the multiple tasks that they perform.

CASE: Bolivia

A grass roots organisation providing legal advice to women and girls who experienced sexual violence in Bolivia needs immediate financial support to proceed a lawsuit against a girl child molester priest of the community. Justice has too long times for the grassroots organisations budget. After months making economic requests in vain, they rely on Fondo de Mujeres del Sur (South Women's Fund) to explore opportunities for a timely support in order to solve this case. The Fund immediately responds and transfers not only the funds for the legal fees for stamps and taxes, but it also shares spaces in local media to highlight the case and make the voices of abused women be heard.

For the donors, the partnership with local women's funds is an effective and efficient way of assisting the work of women's grass roots organisations.

¹⁴ In a questionnaire realised by ELLAS in march 2022 among 218 organisations in all Latin America, the 27% was not legally registered. The same questionnaire revealed that among the organisations challenges to access more resources, the two main were the organisation's lack of visibility and lack of technical skills for raising funds.

08. Finance efforts to achieve social and cultural change together with, and as a part of, the legal and political change

Social change is complex: it has many dimensions and it is necessary to make progress in all of them. Strong and independent feminist movements are the driving force of a political change for women's rights, given their ability to coordinate needs, impinge on public opinion and claim for an institutional change to reflect those needs.

Political and legal change are necessary, but alone they are not enough to affect people's lives. Social norms must evolve with them so that laws and policies get implemented and can make a significant difference in women's and girls' quality of life.

Financing the work on cultural change, from artistic activism to strategic communications, is crucial to change hearts and minds, to set up and protect the achievements of policies and to transform oppressive practices.

CASE: Mexico

In 2022 the initiative “Empresas Mexicanas X la Equidad” (Mexican Enterprises for Equality), EM-X, was launched, promoted by the International Finance Corporation (IFC) and the Japanese government, in which seventeen enterprises will seek to contribute articulately to the cultural and social change in the companies. The enterprises have pledged to address the wage gap, increase women's representation in leading positions, implement actions for working parents, encouraging prevention and responding to harassment, stalking and gender violence, as well as diversifying the supply chain. This kind of initiative is a powerful engagement with the gender perspective mainstreaming in private and local sectors, with the support of international cooperation.

09. Support the creation of inter-thematic and inter-regional movements

With the rise of authoritarian governments and anti-rights movements in the region, we are facing the threat to human rights on all fronts. Women's, feminist and LGBTQI+ groups need spaces that unite problems and borders to build relationships, share information and develop leadership, research, advocacy and collective action strategies.

Providing funds for meetings, especially when they are directed or co-designed with activists, is an effective strategy to generate collaborations and to deepen partnerships. OIDs can support this kind of discussions between peers and learning opportunities establishing connections between national and regional programs and pledging with partners on what they need most.

At the same time, donors can facilitate the analysis and the coordination among issues inside their portfolios. For example, when considering strategies to approach the climate change, there are many successful opportunities to learn from climate justice movements rooted in the feminist context that integrate gender, racial, economic and immigration justice and that promote infrastructure and community property assets.

10. Beyond subsidisation, join female activists developing leadership skills

Organisations, especially the ones directed by affected communities with limited resources, require more funds in order to be sustainable.

As donors, we can work to ensure that the supported groups have what they need to improve, survive, flourish and build power. Monitoring or walking together with the groups include the provision of moral and emotional support, political solidarity in moments of crisis and fight, practical advice, assistance in legal and fiscal needs, resources to support learning, development and sustainability.

CASE: Latin America and the Caribbean

“Women, philanthropy and gender in Latin America and the Caribbean” Course, Ellas-Women and Philanthropy.

Open Society Foundation supports the creation of learning networks among leading women of feminist movements in Latin America and the Caribbean. In the three years in which OSF supported ELLAS regional exchange spaces have been created and more than 500 youths participated, reinforcing their organisations with new skills, acquiring new insights on associated areas of intervention, integrating new ways of mobilisation of local resources and consolidating their strategic partnerships with other young female activists who lead initiatives in the region.

11. Support work at the intersection of feminist activism, digital rights and internet freedom

The Internet is a critical area where rights are being questioned. Feminist and social justice activism cannot succeed without an open Internet and a safe access to digital tools.

Technology gives to grass root organisers a revolutionary benefit: activists are equipped to build communities, develop effective messages, amplify their voices and get to their audience. However, those same methods and skills that open to new opportunities of social change also expose them to surveillance, offence and damage. The digital/internet field has the ability of objectify oppression in ways that are not always immediately visible or obvious. Marginalised groups are particularly vulnerable because Internet governance policies do not give priority to their needs.

It is essential to provide equipment to women's organisations with a massive access to internet and to skills, tools, networks and technologies they need in order to take advantage of the organisation's digital power while they protect their safety and well-being. There are huge opportunities for the OIDs to be innovative and to facilitate the exponential progress of their causes if it is possible to transcend some limitations and barriers that they face.

CASE: Brazil


A discussion created by the Heinrich Boll Foundation with a group of women and some partner organisations brings some interesting elements to the topic. The establishment of internet as a territory of political mobilisation and an intersection among environment and gender agendas. The participants believe that feminism still did not include the Internet as well as the conservative right-wing did, as to communication strategies, spread of narratives and interest agendas. In this sense, there would be still a lot to explore about the use of digital networks as an instrument of political influence, cultural change and social implantation. On the other side, there is still much to discuss and to develop about caution, safety and protection in the digital world.

CASE: Argentina

The Garbarino enterprise, in association with ELLAS, created a program to provide women's organisations all over the country with massive access to internet and with the skills, tools, networks and technologies that they need in order to harness the digital power.

Computers were donated to all of the 97 mapped organisations and they were offered training courses at the universities of their respective provinces.





"Most of the corporate investments nowadays are focused on the economic empowerment of women, without considering or investing in other aspects of empowering such as rights.

Those investments tend to focus on self-construction rather than how to deal with the systematic obstacles to gender identity."

Senior official of an international organisation

12. Do the follow-up and the assessment

When supervising and evaluating social inclusion and the mainstreaming of gender perspective it is crucial, besides maintaining active listening, to use quantitative and qualitative markers and to be able to disaggregate and analyse the collected data based on gender, age, ethnic, sex and other aspects of social identity, so that the benchmarks and markers will reflect the change occurring over time.

Both quantitative and qualitative markers are important. The first ones can register, for example, the increase of the number of women and men who get HIV tested, or the number of violence cases against girls and boys reported to the police that led to arrest and conviction of the perpetrator. The second ones can detect changes of behaviour: for example, attitudes toward education or violence against women, or the increase of self-esteem and women' and girls' power of expression. Qualitative markers can also offer a better nuanced picture of how events change and evolve over time, and catch the setbacks that are a necessary part of social change.

13. Bring gender perspective into the baseline and the reference terms of assessments

To follow up the change, it is crucial to establish a clear starting point. You will never be able to understand your progress nor the impact of your work if do not have a clear picture of your baseline situation.

Key markers for “assessing the assessments”

- Percentage of initiatives reviews whose analysis include gender equality and woman's empowerment
- Percentage of reviews with a satisfactory or full integration in method, approaches, tool and techniques of analysis of data responsive to gender
- Percentage of reviews that adequately or completely integrate results, conclusions and recommendations that reflect a gender analysis
- Number of evaluations conducted every two years in order to review the performance in gender mainstreaming.

REMEMBER:

CREATING A

**BASELINE IS A KEY
STEP, AND ONLY A
FEW DO IT!**

14. Support women's funds and social movements in the region

The way we people enjoy freedoms and rights, largely exist thanks to social justice movements. Led by people with experience in injustice, these movements have gathered individuals for a long time in order to make a collective and systemic change in their societies.

From changing the laws banning abortion in many countries, to overthrowing the laws of Pinochet's dictatorship in Chile, or advocating the re-appearance of the Argentinian "desaparecidos" still alive. Women's movements also showed, again and again, the impact that people can have when organising together for their own freedom, and to them we own the progress of women's rights. The existing women's funds in the region have proven to be effective to understand their problems and reaching groups and organisations that cannot be qualified for funding by major institutions. Supporting funds opens more possibilities for the resources to get to more community-based groups.

WOMEN'S FUNDS

Over 30 years, eight Women's Funds were created in Latin America to support the fight for gender justice. Most of them started their work providing crucial funding to grass roots organisations led by women.

- **Apthapi-Jopueti feminist Fund** is located in La Paz, Bolivia. Its goal is to promote and reinforce the efforts of many women and their organisations through the distributions of resources to initiatives that aim to report and transform situations of oppression, exclusion, and discrimination.
<https://fondodemujeresbolivia.org.bo/web/>
- **ELAS+ Social Investment Fund** is located in Rio de Janeiro, Brazil. They have been investing especially in leadership and women's rights creating impact and social change since the year 2000. They supported more than 300 women's and girls' groups and donated more than six millions of US dollars. Besides providing financial support to groups, the organisation offers training units and seminars to the group members and checks the activities with the aim of maximising results.
<http://www.fundosocialelas.org/>

- **Fondo Alquimia (Alchemy Fund)** is a feminist foundation that works for women's and girls' human rights. Its strategy consists in reinforcing women's movements in Chile through funds giving, promoting political alliances, supporting the work of grassroot organisations that are committed to this cause.
<https://www.fondoalquimia.org/>
- **Fondo Centroamericano de Mujeres** (Central American Women's Fund), founded in 2003 and registered as Nicaraguan foundation in 2006 (currently in Costa Rica), mobilises resources for women's organisations, particularly of young women who work to protect and promote the human rights of Central American women.
<https://fondocentroamericano.org/>
- **Fondo de Mujeres del Sur (South Women's Fund)** was established in 2007 in Cordoba, Argentina, and is currently working in three countries: Argentina, Paraguay and Uruguay. Since its foundation in 2007, FMS mobilised more than 2.1 million dollars in the region, delivering over 390 grants to 80 women's organisations.
<https://www.mujeresdelsur.org/>
- **Fondo Lunaria (Lunaria's Fund)** works nationwide in Colombia. In the past three years, Fondo Lunaria focused on working with young women as a strategy to transform cultural realities against women.
<https://fondolunaria.org/>
- **Semillas (Seeds)** founded in Mexico City in 1990, was the first women's fund in the whole South and it still is the one of this kind in Mexico. In the past 25 years, Semillas directly supported more than 600,000 women through more than 745 projects led by women held in all the states of Mexico..
<https://semillas.org.mx/>
- **Fondo de Acción Urgente-América Latina y el Caribe (Urgent Action Fund-Latin America and the Caribbean)** was established in August 2009. Working from Bogotá, Colombia, it involves all Latin American and Spanish-speaking Caribbean.
<https://fondoaccionurgente.org.co/en/>

15. Lead to transform the ecosystem

Once the OIDs successfully integrates gender perspective in the organisation culture and in its initiatives and programs, they have the opportunity of taking one more step and becoming legitimate players of the transformation of the local, national, regional and global philanthropy ecosystem.

There are many successful cases in the business world that can be an example. Unilever, Patagonia, Ikea, Natura, are cases of companies that achieved the inclusion of sustainability not only in their business and culture but also in their value chain. In this process they facilitated the development of virtuous circles with their groups of interest and they became ambassadors of a new way of being and doing business in their home countries and in every region of the world where they operate.

Some OIDs work worldwide and their authority in fields related to women's rights like social and environmental justice or democracies reinforcing, is a reference for others which are newer or have less resource concentration.

In Latin America and the Caribbean there are not yet private nor corporate donors that can be a reference for their good practices or for their contribution to women's rights and integration of the gender perspective.


How can you bring leadership into gender-focused philanthropy?

- **Raising your voice.** Create and participate in public spaces where you show the commitment, the view and the programs of the foundation.
- **Strongly investing with a gender perspective.** Make public the amount invested, the organisations allied, the strategy and their action models.
- **Creating a “flagship” program that works as an example case.** Identify a program among the existing options of the organisation in order to illustrate with specific examples easy to convey.
- **Inviting other partner organisations to create an alliance for women's rights.** Lead the call for the creation of a partnership and a geographic network that facilitates the general inclusion of gender perspective in the different areas of the social fabric.
- **Joining and visibly supporting Women's Funds.**

- **Orchestrating a local, regional and national campaign**, with the purpose of raising awareness about the social benefits of making women's rights progress and gender perspective integration step forward.
- **Creating a logo** to represent the collective effort and work as an example and as a general commitment.
- **Orchestrating a commitment letter for women's rights..**

Financing women's rights organisations that take care of the structural causes of economic inequality is a wise investment...

These organisations work as an important democratic tool, giving visibility to the experiences of the most marginalised women.

A decorative pattern of yellow, hand-drawn, wavy lines and dots, resembling stylized waves or organic shapes, located at the top of the page.

“Overcoming gender inequality is not the result of a set of isolated actions and projects, but of a whole focus which joins multiples sectors and actors involved.”

Academic specialist in gender

If this Handbook has helped you raise awareness in your organization and change its practices, we sincerely welcome it.

If you want to continue in this long process, you can contact us at ellasfilantropía@gmail.com

We keep working.

Cordially,

The word "ellas." is written in a black, cursive, handwritten style. The letters are fluid and connected, with a small dot at the end. The signature is positioned to the right of the main text block.

06.

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/ Bibliography
and useful links
/ Glossary

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Glossary

Access and control of resources

This concept consists of three parts: resources, access and control. The first refers to means and resources, including financial ones (family income) or means of production (land, equipment, tools, work, provision), political ones (leadership skills, information, organisation) and time. Access and control have slightly different meanings. Access refers to the ability of using and profiting from specific resources (material, financial, human, social, political, etc.) while control implies to be able to make decisions about using that resource.

Action (Positive/Affirmative Action)

They are specific measures that public authorities and private institutions can take in favour of a particular segment of population that, for reasons related to culture or to its own social system, remains relegated. Affirmative action, in the precise case of women, serves to address obvious situations of de facto inequality compared to men, with the aim to make the constitutional right to equality effective.

Assistentialism

It is an action or a set of actions with the purpose of providing support and help to subjects or groups in an unprotected or vulnerable condition, in a temporary or permanent way. It has its origin in the religious charity.

Autonomy

It refers to people's ability of taking free and educated decisions about their lives that allow them to act according to their own aspirations and desires in a favourable historical context. Women's autonomy is usually conceived in three dimensions:

1. Physical autonomy – the freedom of making decisions about their sexuality, the reproduction and the right to live a violence-free life;
2. Economic autonomy – the right to work and earn their own incomes, access to credits and distribution of the paid and unpaid work between man and women;
3. Autonomy in the decision-making – participation of women in all branches of government.

Community philanthropy

A locally encouraged way of development, which brings into play abilities and voices of the community members in order to improve the quality of life through the execution of actions and programs that respond to the real needs in the territory.

Corporate philanthropy

Social action of the company developed and implemented on a business-based approach, associating the philanthropic activity to competitive economic benefits.

Corporate Social Responsibility (CSR)

The commitment of business to assist in a sustainable economic growth, working with employees, their families, local community and the society altogether in order to improve life quality in a way that is good for both business and society in general.

Cross-dresser

Identity shift according to the social role. In everyday life one feels the belonging to the gender that corresponds to the physical appearance. When cross-dressing (changing the outfit) one can feel and behave as one of the opposite sex.

Discrimination against women

Discrimination against women refers to “distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil field or any other” (UN Convention on the Elimination of All Forms of Discrimination against Women, article 1).

Division of labour (by sex or gender)

Refers to the way that every society divides the work between men and women, boys and girls, according to socially established gender roles, or others that are considered suitable and valuable for each gender. In the division of labour there are several kinds of roles:

- a. Productive roles: activities done by man and women with the aim of producing goods and services whether for sale, trade, or to satisfy the family's living needs.
- b. Reproductive roles: necessary activities to ensure the reproduction of workforce in society. These include the house work like cleaning, cooking, having children or taking care of the family. These tasks are usually held by women.
- c. Community management role: activities done mainly by women community-wide, as an extension of their reproductive role, in order to ensure the supply and maintenance of limited resources for collective consumption, such as water, healthcare or education. It is a voluntary unpaid work led during the free time.

- d. Community policy role: activities mainly led by men community-wide, often in the context of national policies. This leading role formally recognised can be paid directly or carry an increase of power and status.

Triple role: refers to the fact that women tend to have larger and fragmented working hours than men since they usually cover different roles: reproductive, productive and community work.

Donors

A large set of actors who provide financial resources to the social change and/or to issues that affect the financing ecosystem. The main ones include:

- Foundations (public and private ones)
- International organisations for development
- Women's funds
- Local and national governments
- Private sector (including corporate foundations)
- Individual donors
- Religious organisations
- Investment banks

Double day work

Unpaid housework is known for being related to the maintenance of well-being and family care, done mainly at home and mostly by women, who many times are considered non-productive. For many women, the requirement of carrying two tasks daily and simultaneously causes the "double presence," this means that during her work day a woman is, beside working, thinking and worrying about the organisation of the domestic-familiar context

Empowerment

A concept coined in the Fourth World Conference on Women (Beijing, 1995) referring the process through which women access the resources and the development of their personal skills to get control of their own lives and communities in terms of economy, society and politics; with which develop the ability and expertise to make strategic decisions. Empowerment implies awareness, self-esteem development, expansion of options, more access and control of resources, and actions that transform structures and institutions that reinforce and perpetuate discrimination and gender inequality.

The concept is more related to an individual perspective, i.e., to the improvement of the standards of the woman as a person, and not as a part of a collective and of a system of patriarchal oppression. Empowerment assumes that conveying and generating access to public goods, women's situation will change. But this ignores

the social responsibility of the problem and burdens women with a new responsibility.

Equity

An ethical regulatory principle associated to the idea of justice. It is about covering needs and interests of those who are different, especially those who are at disadvantage. The concepts of equity and equality convey different messages; the first is an ethical regulatory principle directed at aspects waiting to be solved in a specific segment of the population, while the second is a human right that belongs to everybody and is not bound to specific needs.

Feminisation of poverty

Propensity for the increasing of incidence and prevalence of poverty among women. Within poverty, a range of events can affect men and women in a different way, and the result is that there are more poor women than poor men; women suffer from a more severe poverty than men, and feminine poverty registers a more marked trend for increasing, mostly because there are more and more women-headed homes. This set of events is called “feminisation of poverty.”

Feminism

Set of theories and movements that aim to delete all forms of discrimination and inequality concerning gender. In this sense, it refers to women's liberation movements that generated thought and action, theory and practice. It has three properties.

1. It advocates a change among social relations that lead to women's—and also men's— liberation through the elimination of hierarchies and disparities between genders.
2. It is a system of ideas that, starting from studying and analysing women's condition in every context -family, education, politics, work, etc.- aims to transform relationships based on imbalance and sexual oppression through a mobilising action.
3. Feminist theory refers to the systematic screening of women's condition, their role in society and the paths to achieve their emancipation.

Feminist funding ecosystem

AWID (Association for Women's Rights in Development) proposed the concept. Starting from the conviction that a feminist analysis of these new funding frameworks would reinforce its power and potential, making them even more useful and relevant for the feminist social change. The word “feminist” is used because it goes beyond the work for equality and women's rights. The feminist change implies dismantling patriarchal assumptions, systems and institutions that oppress women, girls, trans people, intersex and non-binary people all over the world. This include the economic dominating system that makes profit from the exploitation of people and nature.

Achieving equality inside these systems is not enough, it is necessary to change (actually transform) them per se.

Feminist philanthropy

Feminist philanthropy is a political action. It seeks to challenge and transform the ideas of power, privilege and resources. Its focus on supporting activists and communities says that those communities have cleverness, power and means to contribute to the transformation, and that funds play a supplementary role. Feminist philanthropy propose a horizontal model of social relations, inspired by solidarity and based on the trust between funders and activists

Financing ecosystem for social change

A financing ecosystem include those who lead the social change (activists, organisers, networks and movements) and those who support their work (philanthropic donors, governments, activists who take care of auto-generating resources, academics, among others). This community of actors work in a larger structural context of environmental, political and social realities that assess the allocations of resources and decide who has power on them and access to them, and who has not.

Gender analysis

Gender analysis is an analytical and systematic tool used to identify, understand and explain the different roles, needs and opportunities of men and women, and the relations between them regarding a specific topic or issue.

Gender equity

It is the access under the same conditions, possibilities and opportunities to the resources and the power for men, women, boys and girls, trans and gender nonconforming people.

Gender gap

It is a way to represent the difference between men and women concerning rights, resources and opportunities. This concept can be applied to different fields such as work, politics or education. For example, for women is more difficult to access to better-paid positions. They take less public jobs and sometimes they do not have access to education just because they are women.

Gender identity

It refers to the person's natural and individual gender experience, that may correspond or not with one's own physiology or gender when born. This include the personal feeling of the body, that can imply, when is decided, the changing of the appearance or physical function with surgical, medical or other means, as well as other gender expressions including clothing, way of speaking and gestures.

Gender-inclusive language

It implies expressing in every communication situation (oral or written, formal or informal) without discriminating a gender, social type or especially gender identity, and without perpetuating gender stereotypes..

Gender inequality

Distance and/or social asymmetry between men and women. Women have been historically relegated to the private sphere while men were to the public one. This situation resulted in women having a limited access to experience, wealth, decision-making positions, paid work compared to men, and being treated in a discriminatory manner

Gender stereotypes

Gender stereotypes are simplistic assumptions about gender qualities, differences and roles of women and men. Stereotyped traits about men describe them as competitive, greedy, independent, belligerent, and interested in private goods. Parallel stereotypes about women represent them as cooperative, welcoming, caring, expressive, and group oriented, interested in public goods. The messages that reinforce gender stereotypes and the idea that women are inferior, come from a variety of “packages”—from songs and advertisements to traditional sayings.

Glass Ceiling

This term is a metaphor that have been used to describe the invisible barriers as results of a complex framework of structures in organisations led by men, that prevent women from achieving decision-making roles

Grass roots women's organizations

Small or big, formal or informal organisations of women that respond to issues associated with women through collective community initiatives, spreading their knowledge, resources, networks and local alliances

Heteronormative

Heteronormativity is a term used to describe or identify a social norm related to the standardised heterosexual behaviour, when is considered the only valid social form of behaviour, and who does not follow this social and cultural standing will be at disadvantage compared to the rest of the society. This concept is the foundation of discriminatory and judgemental arguments against LGBTTTIQ+ community, especially regarding families and public expression.

Homophobia

Behaviour defined as hate, reject, aversion, prejudice and discrimination towards people who have different sexual preferences from heterosexuality; it is mainly associated to the rejection toward homosexuals.

Intersectional focus

It means approaching the several aspects of inequality and privilege—including the ones based on race, class, gender, religion, migration status, sexual orientation, disability, indigenous heritage—as an interaction in people's lives instead of categorising and treating each one of them like independent from the others.

Intersexual

Intersex people “show factors that make their genetic, gonadal, morphological and hormonal makeup differs from what tends to be culturally and strictly understood as male and female sex” (Mexico Supreme Court, 2104).

LGBTTTIQ+

Acronym that gathers, and at the same time differentiates, lesbian, gays, bisexuals, cross-dressers, transgenders, transsexuals, intersexuals, queers and asexuals..

Philanthropy

Philanthropy is the place where everyone can contribute to social progress starting from the transfer of their own funds or from the mobilisation of other's funds towards the society

Queer

Queer is an argument against certain normativity, what a proper lesbian or gay identity is (The Desire for Philosophy, Judith Butler, 2006).

Sex-disaggregated data

Data to which gender cross-classification is applied, so that they show separated information for men and women, boys and girls. Sex-disaggregated data reflect roles, real situations, and general conditions of men, women, girls and boys in every aspect of society. For example literacy rate, educational level, property of business, employment, wage gap, employees, housing and land property, loans and credits, dues, etc. When data are not sex-disaggregated it is more difficult to identify real and potential disparities. They are necessary for an effective gender analysis and for the development of transformational actions and programs.

Sexism

Set of assumptions, manners, attitudes and social practices that justify or promote discriminatory behaviours against women. These rely on two basic assumptions:

- a. Roles and stereotypes polarisation that define the masculine and the feminine.
- b. Stigmatisation and devaluation of what is specifically feminine, based on physical and psychological violence (sexism ultimate expression), deception, falsehood and the encouragement of stereotypes that depreciate someone.

Sexual and reproductive health and rights (OHCHR)

As a whole, sexual and reproductive health and rights can be seen as the right of each person to make free and educated decisions regarding one's own sexuality and reproduction. This definition also includes the right of access to the necessary services to support these options optimising health (Office of the United Nations High Commissioner for Human Rights or OHCHR).

Sexual diversity

Discrimination against women refers to “distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil field or any other” (UN Convention on the Elimination of All Forms of Discrimination against Women, article 1).

Sexual orientation

The ability of each person of feeling a deep emotional, affective, sexual attraction for someone of a different sex/gender, or of the same sex/gender, or more than one sex/gender, and establishing intimate or sexual relationships with them. There are basically three prevailing sexual orientations: toward the same sex/gender (homosexuality, lesbianism), toward the opposite sex/gender (heterosexuality) or towards both sexes/genders (bisexuality). The term asexuality refers to the lack of sexual attraction or desire of sexual contact.

Social Justice

It is based on equality of opportunities and on human rights, beyond the traditional concept of legal justice. It is based on equity and it is essential for everyone to develop one's own highest potential and for a peaceful society.

Socially responsible investment

Type of investments where the investor take individual decisions based on sustainability, environmental, social or corporate governance-related criteria, beside the merely financial ones. The social investor expects measurable, repeatable, extensible and scalable impacts in return.

Sustainable development goals

They were undertaken by all Member States of the UN in 2015 as a universal call to end poverty, to protect the planet and to ensure peace and prosperity for all people by 2030. The 17 SDG are integrated, since they acknowledge that an action in one area will affect the results of others, and that development has to balance the environmental, economic and social sustainability.

The SDG 5 refers to Gender Equality and says: “Ending all forms of discrimination against women and girls is not only a fundamental human right, but a necessary foundation for a sustainable development. It has been demonstrated over and over that empowering women and girls has a multiplier effect and helps to promote economic growth and development on a global scale.”

Transgender

A person who socially lives as a member of the gender not biologically assigned, who does not need a surgical reallocation to feel and behave according to one's own identity.

Transsexual

A person with a sexual identity opposed to the biological gender, who wishes to modify it to achieve the sexual appearance that one identifies with.

Volunteers

They are the ones who spend their time, by choice, on solidarity action without being paid for it. The majority of women's organisations in the area have volunteers who provide a variety of resources to the organisation's work: time, experiences, social capital, space, etc.

Women's human rights

We talk about women's human rights to make a special indication that comes from the historical disadvantage admitted in women's legal and ontological status. During the 18th century, when these rights took shape with the creation of the modern state, women were considered beings with a different “nature” compared to men's. With this argument, the creation of a double setting on the definition of men's and women's human rights was justified, opening a gap that remains to this day.

ellas.

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