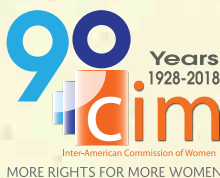


Inter-American Guidelines on Gender Equality for the Good of Humanity



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Inter-American Guidelines on Gender Equality for the Good of Humanity



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for more people



MORE RIGHTS FOR MORE WOMEN

The **Organization of American States** (OAS) brings together the nations of the Western hemisphere to promote democracy, strengthen human rights, foster peace, security and cooperation and advance common interests. The origins of the Organization date back to 1890 when nations of the region formed the Pan American Union to forge closer hemispheric relations. This union later evolved into the OAS and in 1948, 21 nations signed its governing charter. Since then, the OAS has expanded to include the nations of the English-speaking Caribbean and Canada, and today all of the independent nations of North, Central and South America and the Caribbean make up its 35 member states.

The **Inter-American Commission of Women** (CIM) is the main hemispheric policy forum for the promotion of women's rights and gender equality. Created in 1928 - in recognition of the importance of women's social inclusion to democratic strengthening and human development in the Americas - CIM was the first inter-governmental organization established to promote women's human rights and gender equality.

Inter-American Guidelines on Gender Equality for the Good of Humanity

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**Inter-American Guidelines on
Gender Equality for the Good
of Humanity: a document that
seeks to support, strengthen
and guide the struggle to
promote and defend the
commitments assumed by the
States of the Americas**

Preface

In March 2017, the Principal Delegates of the Inter-American Commission of Women (CIM) of the Organization of American States (OAS), for the most part Ministers of Women Ministers or their equivalents from the OAS Member States, requested a series of concrete guidelines to promote and defend gender equality as a good of humanity.

On a daily basis, many of the Delegates face anti-human rights and anti-gender equality actors and speeches, which among other objectives seek to eliminate the National Machineries for the Advancement of Women (NMAW) or turn them into Ministries of the Family. Given these threats, the need arose to develop arguments and evidence to highlight the benefits - social, cultural, economic, political, civic and environmental, among others - of equality between men and women.

This request by the CIM Delegates spurred the development of these Inter-American Guidelines on Gender Equality for the Good of Humanity, a document that seeks to support, strengthen and guide the struggle to promote and defend the commitments assumed by the States of the Americas through a multiplicity of binding legal agreements, such as the Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women (Belém do Pará Convention), and political agreements such as the 2030 Agenda and its Sustainable Development Goals (2015) or the Montevideo Strategy for the Implementation of the Regional Gender Agenda (2016).

Carmen Moreno

Executive Secretary

Inter-American Commission of Women, OAS



Knowing that women's rights are
human rights and therefore progressive,
it is essential to discourage those currents of
thought, de facto powers, positions and
expressions that from a skewed religious, political or
social perspective attempt to halt or roll back these conquests.

1 Why these Inter-American Guidelines on Gender Equality for the Good of Humanity?

«The Agenda for Gender Equality is now a central part of the good in the world»

Gender equality and the empowerment of all women and girls in the world is an objective of 193 countries, which approved it as the fifth Sustainable Development Goal (SDG) as part of the 2030 Agenda for Sustainable Development¹ in 2015. All the Member States of the General Assembly of the United Nations decided that this Goal should be taken into account and made effective when working on each of the SDGs – evidence of how much progress has been made on the rights of women in the last 40 years. Likewise, Latin America and the Caribbean have built the Montevideo Strategy,² which contributes to making gender equality a cross-cutting component of all the SDGs in the region. In fact, the proposal of both documents is framed by international and regional human rights instruments, such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women (Belem do Pará Convention).

The Agenda for Gender Equality is now a central part of the good in the world. It has a centrality and consensus both regionally and internationally. It has been demonstrated that the sexual division of labor and women's lack of empowerment and poor representation in political and social life has been to the detriment of the global community as a whole. Knowing that women's rights are human rights and therefore progressive, it is essential to discourage those currents of thought, de facto powers, positions and expressions that from a skewed religious, political or social perspective attempt to halt or roll back these conquests.

1. <http://www.un.org/sustainabledevelopment/development-agenda/>
2. <https://conferenciamujer.cepal.org/en/documents/montevideo-strategy-implementation-regional-gender-agenda-within-sustainable-development>

Every advancement in the guarantee of women's rights advocated by the feminist and broader women's movement, by the National Machineryes for the Advancement of Women (NMAW), and by inter-governmental institutions such as the CIM, and later ECLAC and UN Women, as well as other organizations of the inter-American and international systems and human rights treaty bodies, has been achieved by overcoming enormous obstacles and inadmissible discourses that justify discrimination, harmful practices, the sexual division of labor, the exclusion of women from public and political power, and even femicide.

The States of the region have gradually committed to ensuring compliance with the rights of women guaranteed by international conventions. The instruments have garnered broad regional and international support, and have even been incorporated into national legal systems. Accordingly, non-compliance with these instruments generates responsibility of the States. In this sense, it is necessary to clearly identify those arguments that reject or distort the analytical category of gender as an explanatory tool of social reality, especially through its axes of analysis: public-private and productive-reproductive. The gender category has and has had the capacity to contribute to the construction of proposals for women that have resulted in greater physical, economic and decision-making autonomy.



**The States of the region
have gradually committed
to ensuring compliance
with the rights of
women guaranteed by
international conventions.**

Beyond ideological positions, these arguments,³ which are manifested in different ways in all the countries of the region, constitute clear expressions against the comprehensiveness of human rights as indivisible, universal and inalienable.

This discourse takes different forms and has different messengers, whose relevance has been considered in the process of developing these guidelines. However, it must be said that it has been linked to mainly Christian and evangelical fundamentalist religious manifestations, and

3. See for example:

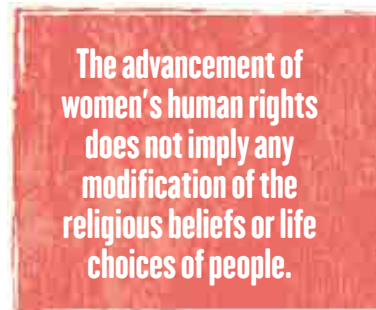
- "Reservations and interpretative statements on the Beijing Declaration and Platform for Action" (Beijing Declaration and Platform for Action, 1995, Chapter V, paragraphs 4 to 34, p. 154 to 175), available at: <http://www.un.org/womenwatch/daw/beijing/pdf/Beijing%20full%20report%20E.pdf>
- Reservations to resolution AG/RES. 2908 (XLVII-O/17) "Promtion and protection of human rights," in particular section xii "Human rights, sexual orientation, and gender identity and expression" in "Declarations and resolutions approved by the General Assembly" (AG/doc.5606/17 corr. 1), available at: <http://www.oas.org/en/council/AG/ResDec/Default.asp?q=&e=&evento=>

gained special strength in countries like Brazil, Colombia, Paraguay, Panama and Peru, among others. Even though in all the countries of the region there are moves to disqualify equality, in some countries the impact of this discourse is less, as for example in Argentina. This appears to be related to the political culture, and also to the weakness or strength of democratic State institutions.

Although they are attacks on the category “gender” as an explanation of discrimination against women and as a social construction of the feminine and masculine, it is not a scientific or legal debate but a political one. One of the modalities is the distortion of analyses and proposals for equality, which constitute a direct attack on the idea of universal, indivisible and inalienable human rights.

The advancement of women’s human rights does not imply any modification of the religious beliefs or life choices of people. Rather, debates on marriage equality, decriminalization of abortion ⁴ and other issues clearly resist either criminal or civil legal categories or typologies in many cases. The objections and fears raised are not even based on the conventions themselves.

Delegates to the CIM have expressed their concern in this regard and considered it necessary to have a strategy to help them respond in a timely and adequate way. It should be noted that the Committee of Experts of the Follow-up Mechanism to the Belém do Pará Convention (MESECVI) has expressed the



4. See for example:

- MESECVI (2012). Second Hemispheric Report on the Implementation of the Belém do Pará Convention. Recommendations 10 “. Legalize interruption of pregnancy on therapeutic grounds, that is to say, to save the life of the mother or avoid serious or permanent injury to her physical and mental health. Implement the services in hospitals and health centers and establish care protocols and guidelines to guarantee women’s access to such procedures” and 11 “Legalize the interruption of pregnancy caused by rape. Implement that service in hospitals and health centers and establish care protocols or guidelines to guarantee women’s access to such procedures” of the Committee of Experts of the Follow-Up Mechanism to the Belém do Pará Convention (MESECVI), <http://www.oas.org/en/mese cvi/docs/MESECVI-SegundoInformeHemisferico-EN.pdf>.
- MESECVI (2016). Hemispheric Report on Sexual Violence and Child Pregnancy in the States Party to the Belém do Pará Convention. Recommendation 1 “Eliminate unsafe abortion, ensuring normatively that all pregnancies in girls are considered high risk and allowing legal termination of pregnancy, a process that should be accompanied by the necessary measures to ensure the overall health of girls, as well as their sexual and reproductive health and their rights to life, personal integrity, intimacy, non-discrimination and to live free from violence” of the Committee of Experts of the Follow-Up Mechanism to the Belém do Pará Convention (MESECVI), <http://www.oas.org/es/mese cvi/docs/MESECVI-EmbarazoInfantil-EN.pdf>.
- IACHR (2017) “IACHR Urges All States to Adopt Comprehensive, Immediate Measures to Respect and Protect Women’s Sexual and Reproductive Rights” (No. 165/17), http://www.oas.org/en/iachr/media_center/PReleases/2017/165.asp.

same concern at its meetings, considering that in the end attacks on women's equal rights weaken democratic States and especially one of their fundamental components, the secularism of the modern State, which guarantees freedom of worship and the non-confessional nature of public institutions. In this context, at its last meeting (October 2016) the Committee agreed to «...take note of the dialogue held between the Committee and civil society and promote, in connection with the Third Multilateral Evaluation Round, the implementation of the Belém do Pará Convention with regard to the following issues: [...] prevention of violence against women; fundamentalisms and the secular State» (Agreement 10, document MESECVI/CEVI/doc.237/16.rev1).

This is the *raison d'être* of these *Inter-American Guidelines on Gender Equality for the Good of Humanity*.



2 Framework of the Guidelines

«The guidelines constitute a way to comply with mandatory human rights treaties»

These guidelines are framed in human rights instruments of both the Inter-American United Nations Systems for the Protection of Human Rights, including the the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979) and the Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women (Belém do Pará Convention, 1994). Specifically, they are based on articles 6 and 8 b) of the Belém do Pará Convention and article 5 a) of CEDAW:

Art. 5, paragraph a, CEDAW

“States Parties shall take all appropriate measures:

- a. To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;”

Art. 6, Belém do Pará Convention

“The right of every woman to be free from violence includes, among others:

- a. The right of women to be free from all forms of discrimination, and
- b. The right of women to be valued and educated free of stereotyped patterns of behavior and social and cultural practices based on concepts of inferiority or subordination.”

Art. 8, paragraph b , Belém do Pará Convention

“The States Parties agree to undertake progressively specific measures, including programs: [...] to modify social and cultural patterns of conduct of men and women, including the development of formal and informal educational programs appropriate to every level of the educational process, to counteract prejudices, customs and all other practices which are based on the idea of the inferiority or superiority of either of the sexes or on the stereotyped roles for men and women which legitimize or exacerbate violence against women.”

In other words, the guidelines do not initiate a process, but rather constitute a way to comply with mandatory human rights treaties for the countries of the region. In addition, they follow up on public policy commitments to which the CIM Member States have signed on, including the 2030 Agenda for Sustainable Development (2015, United Nations) and the Montevideo Strategy for the Implementation of the Regional Gender Agenda (2016, XIII Regional Conference on Women in Latin America and the Caribbean):

United Nations 2030 Agenda:

SDG 5: Achieve gender equality and empower all women and girls

SDG 17: Revitalize the global partnership for sustainable development

The SDGs mainstream the gender perspective and thus constitute a watershed in the history of agreements adopted at the international level. The Millennium Development Goals (MDGs, 2000-2015) were limited to a Goal on gender equality and the empowerment of women, and this from a rather narrow vision of the equal participation of women in education and politics, without addressing the structural barriers that limit that participation. The gender perspective did not even extend to the Goal on the elimination of maternal mortality, and it is striking that, in the Americas, this is the only Goal that was not reached.

In contrast, the Sustainable Development Goals incorporate a gender approach to almost all goals, in recognition that the end of poverty and hunger, health and well-being, quality education, protection and sustainability of the environment, decent work and economic growth, and peace and justice will not be achieved without the full and effective participation and leadership of women.

Montevideo Strategy (EM):

Eje 6: Communication: access to information and cultural change

Eje 9: Information systems: transforming data into information, information into knowledge and knowledge into political decisions

3 Development of the Guidelines

«Gender equality is a necessary foundation for a peaceful, prosperous and sustainable world»

To have a set of inter-American guidelines to strengthen the positioning of gender equality for the good of humanity; thereby effectively, but not necessarily directly, addressing the discourse against gender equality and women's rights.

The idea of gender equality as a good of humanity arises from the growing evidence base that societies with higher levels of equality between women and men have more inclusive, effective, transparent and accountable democratic systems, have stronger economies that are more resistant to economic and financial crises and have higher levels of redistribution and social justice. These realities, in turn, favor the full participation of women in the economy and in decision-making processes at the political level, as well as the participation and appropriation by men of a more active care-giver role within the family and society and co-responsibility for unremunerated domestic work.

As the Sustainable Development Goals emphasize, "Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large."⁵

In follow-up to the Work Plan 2017 of the CIM, adopted by the CIM Executive Committee 2016-2019, a working session was held in May 2017 between the staff of the Executive Secretariat of the CIM and Line Bareiro, from which a set of inputs emerged for the preparation of this document, including the steps that needed to be taken and the basic

5. See: <http://www.un.org/sustainabledevelopment/gender-equality/>

4 Development of the Guidelines

«The main **priority** of this exercise was to contact States, through the NMAWs and **request** specific information on the particular **context** of each country.»

information to be collected. The main priority of this exercise was to contact States, through the NMAWs and request specific information on the particular context of each country.

In this sense, a form was developed that allowed for a brief analysis in each country of the main discourses against gender equality, who emits them, what are their effects and what resources are available to respond effectively. The form was sent to all CIM Delegates in June 2017. In the context of the agreement of the Committee of Experts of the MESECVI, cited above, the form was also sent to them and finally, to ten selected regional networks of women's rights organizations.

The information compiled was processed and analyzed and the first draft of the document was prepared and discussed at a Meeting of Experts on August 21st 2017. This meeting brought together the staff of the Executive Secretariat of the CIM and the OAS with a group of experts from several countries in the region.

The first draft was finalized and sent to the CIM Delegates for consideration at the Second Regular Session of the CIM Executive Committee 2016-2019, held in Lima on September 8th 2017. The document was approved with suggestions for modification.

5 Discourses against Women's Equality

«One important reflection of this discourse that worries those working for gender equality is the reproduction of patriarchal cultural patterns»

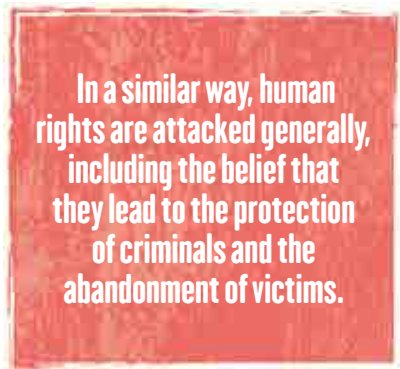
This section synthesizes the lessons learned from the mapping carried out by the CIM. In general terms, in Latin America and the Caribbean, the discourse against women's equality must be analyzed in terms of various discourses that move from the defense of the patriarchal social, political and economic order to the general disqualification of both gender as an analytical category and the rights conquered by women and their exercise, as well as the protection that can be offered by States.

A strong facet of this discourse, present in others we will point out, is one that openly defends the maintenance of the traditional roles of women and men in families, i.e. the sexual division of labor in the private sphere, and also in the public sphere. This discourse emphasizes the public sphere as a place where women shouldn't be, and advocates the continuation of their limited participation in decision-making. One important reflection of this discourse that worries those working for gender equality is the reproduction of patriarchal cultural patterns. Thus, in media and publicity, women's image continues to be used as an object, women who suffer violence are re-victimized and motherhood is socially exacerbated as good for women, and also as the role and the principal, if not the only, identity of women. In many cases this discourse is wrapped in pseudo-scientific attire. This type of speech underpins the obstetric violence that verbally punishes women who abort, unmarried mothers and even indigenous women accused of crimes.

In many cases this discourse is wrapped in pseudo-scientific attire.

Gender as an analytical category thus becomes identified with evil, linked to a wide variety of topics. The idea of a complex, confusing and

intangible “gender ideology,” is cited as being concealed in bills and peace agreements, destructive of society, created to put an end to the family and to promote debauchery, homosexuality and abortion. At the same time there are more traditional disqualifications of the term gender as a “women’s issue” or something that is added to meet requirements for some institutions. In a similar way, human rights are attacked generally, including the belief that they lead to the protection of criminals and the abandonment of victims.



In a similar way, human rights are attacked generally, including the belief that they lead to the protection of criminals and the abandonment of victims.

More concrete is the discourse against certain rights and against the three autonomies of women, as set out in the Montevideo Strategy: physical, economic and in decision-making. Thus the rights conquered by women, including affirmative actions, are presented as privileges, very visibly in family law where the payment of child support, school fees, or imprisonment for breach of duty to provide maintenance are discredited in different ways.

In terms of physical autonomy, it appears as the central nucleus of the attacks, especially with regard to sexual rights, reproductive rights and the right to a life free from violence. In many cases, the discourse is a religious one that stereotypes women and determines what is natural or decided by God and what is unnatural or a sin. This discourse promotes the fear and guilt of women. The arguments against reproductive rights range from a distortion of the consequences of contraceptive use to the defense of the absolute criminalization of voluntary termination of pregnancy. The disqualification of the right to a life free from violence leads to justifications for gender-based violence, turning victims into victimizers and covering up multiple forms of sexual abuse against girls, boys, adolescents and even rape of women, leaving the perpetrators in relative or total impunity.

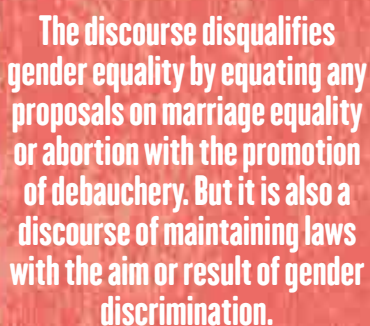
In the case of economic autonomy, it appears as a cause of social breakdown and that female employment results in the abandonment of their sons and daughters, with the consequent involvement of these sons and daughters in various types of criminality. In the case of autonomy in decision-making, there are strong disqualifications and obstacles to parity laws and in some cases quotas.

It has been possible to identify direct attacks on public officials who defend women’s rights and sexual and gender diversity, also encompassing

institutional disqualifications that seek to eliminate the National Machineries for the Advancement of Women (NMAWs) in favour of the creation of ministries of the family. Special attention has been given to public policies on primary and secondary education, in opposition to sex education, which violates the rights children and adolescents who cannot defend themselves against sexual abuse of relatives, teachers and priests.

The discourse disqualifies gender equality by equating any proposals on marriage equality or abortion with the promotion of debauchery. But it is also a discourse of maintaining laws with the aim or result of gender discrimination.

In the mapping, several churches, especially Catholic and non-traditional evangelicals, have been cited as the main emitters of the disqualifying discourse on gender equality; not only the hierarchy but also related lay organizations. This anti-rights discourse also appears in the press and through professionals. Among the organizations are those who claim to defend the family, with different denominations, but also others that in recent times have adopted the names of scientific or human rights advocacy groups. Finally, a complex appearance in social networks must be noted even through false profiles.



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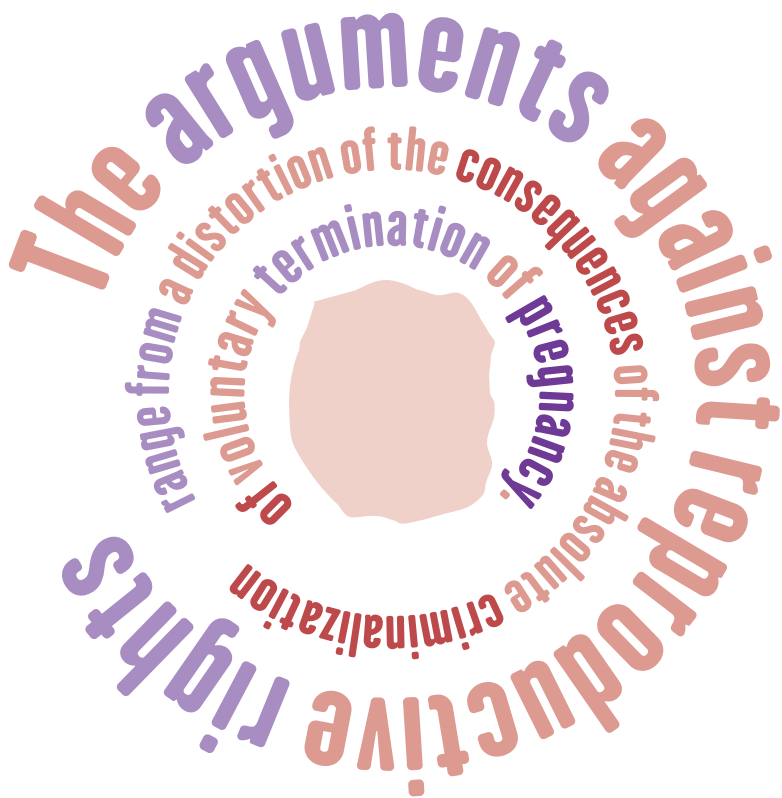
Its effects, both in society and in the State, are multiple because it leads to a deepening and legitimization of machismo and misogyny and reinforces discrimination and a culture of intolerance, which goes against democratic coexistence. It also influences decision making in the State and in social organizations, leading to confusion and polarization. In at least eight countries, laws have been passed that are contrary to previous advances, but there is also a failure to adopt laws that favor women's equality and non-discrimination. There are also obstacles to the application of laws, to their proper regulation or to their dissemination. Likewise, a deficit is identified in the approval and implementation of public policies, or the financing of policies once approved.

In general terms, those responsible for the NMAWs consider that they have the institutional capacity to respond to anti-rights discourses, and there is also a unanimous view that there are qualified human resources in each country that can provide adequate response to the attacks. These

include international and / or regional organizations, civil organizations integrated by public servants and mechanisms that form part of the institutional fabric for equality. In all cases, civil society organizations, academia, some media and non-NGO civil society women, such as independent feminists, are assigned particular importance.

there is also a unanimous view that there are qualified human resources in each country that can provide adequate response to the attacks.

Significant experience has been reported in institutional and communication campaigns, cellular applications, training and dissemination, publications and sports activities in favor of equality.



6 Key Concept

«The **post-truth** of **gender** ideology seeks to **foster** the fears and **insecurities** of certain sectors of **society**»

While it is possible to analyze a significant portion of these attacks as falsification, lies, distortion, global disqualification without foundation, etc. it would seem that the conceptual category most suited to encompass this discourse is that post-truth. This concept is new, although it alludes to phenomena that could have been present much earlier, for example in political propaganda.

In 2016, the Oxford English Dictionary designated "post-truth" as the word of the year - with the definition "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief" (see: <https://en.oxforddictionaries.com/word-of-the-year/word-of-the-year-2016>).

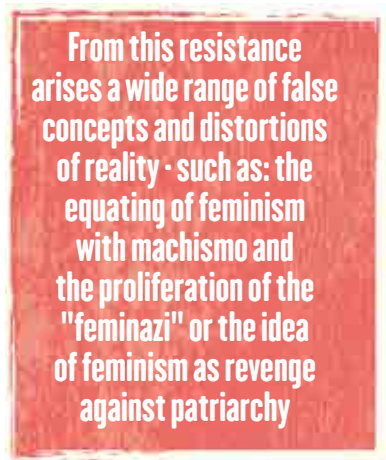
Even the Royal Spanish Academy (Real Academia Española, RAE), commonly opposed to gender terminology or language inclusive of the feminine, has already decided to incorporate the term in the dictionary, possibly because of other fields of political dispute and not in support of gender equality (see: <http://www.lanacion.com.ar/2046231-historia-del-termino-posverdad-desde-la-guerra-del-golfo-hasta-donald-trump>), although they have not yet published the definition in Spanish. In any case, the director of the RAE, Darío Villanueva said that "posverdad" [post-truth] means that "...assertions are no longer based on objective facts, but appeal to the emotions, beliefs or wishes of the public." This notion can help to understand and also adequately respond to discourses that disqualify gender equality for the good of humanity.

In the face of significant advances on gender equality and the structural changes, both that it has achieved and that it represents for the future in all

spheres of life, the post-truth of gender ideology ⁶ seeks to foster the fears and insecurities of certain sectors of society. It uses threats such as the "destruction of the family" or "sexual debauchery" to generate resistance and disqualify the idea of gender equality and those who promote it.⁷

The post-truth of the "gender ideology" has its origins in the Fourth World Conference on Women (Beijing, 1995), which is where the general acceptance of gender inequality began as a structural reality that required a specific and differential approach to the reality of women, as well as policies and programs dedicated to the elimination of inequality and the empowerment of women as political, economic and social actors. From the beginning, "... the acceptance of this way of analyzing reality met with serious resistance, on the part of Islamic countries and the Vatican. For the Catholic Church, this concept is not only erroneous, but dangerous because of its deconstructivist scope, as well as a direct attack on concepts that, as we will see, move the entire Vatican discourse: family, motherhood, marriage..."⁸

From this resistance arises a wide range of false concepts and distortions of reality - such as: the equating of feminism with machismo and the proliferation of the "feminazi" or the idea of feminism as revenge against patriarchy; the denial of the existence of "gender-based" violence



From this resistance arises a wide range of false concepts and distortions of reality - such as: the equating of feminism with machismo and the proliferation of the "feminazi" or the idea of feminism as revenge against patriarchy

and the exponential magnification of the number of false allegations of violence that are presented before different justice institutions (which in reality comprise about 0.01% of the complaints presented) or the so-called "Parental Alienation Syndrome" that seeks to impose joint custody in cases of separation and divorce to invalidate the existence of domestic violence and/or avoid the payment of alimony/child support.

6. See for example ""Gender ideology" as a post-truth slogan" ["La "ideología de género" como slogan de la posverdad"] at: <http://www.elmostrador.cl/noticias/opinion/2017/07/30/la-ideologia-de-genero-como-slogan-de-la-posverdad/> or "Gender And Post-Truth" at: https://www.huffingtonpost.com/entry/gender-and-post-truth_us_58306ae9e4b0eaa5f14d454a
7. See for example:
 - Bedoya, J. "Los obispos españoles arremeten contra "la ideología de género": La Conferencia Episcopal afirma que la ideología de género impone una "cultura de la muerte" [Spanish bishops lash out at "gender ideology": The Episcopal Conference affirms that gender ideology imposes a "culture of death"] https://elpais.com/sociedad/2012/07/04/actualidad/1341398401_186026.html (in Spanish)
 - "I Congreso Internacional de Ideología de Género" [I International Congress on Gender Ideology], <https://www.unav.edu/congreso/ideologiadegenero/comunicaciones%20aceptadas> .
8. Sileiro, S. "La "ideología de género". ¿Sólo una alusión despectiva?" ["Gender ideology": Only a derogatory allusion?], <http://www.mujiresenred.net/spip.php?article2068> (in Spanish)

7 Actors of the Guidelines

«The implementation of these guidelines will pursue to generate a "rapid response" capacity to specific attacks on gender equality for the good of humanity»

Within the framework of article 8, paragraph i, of the Belém do Pará Convention, "...to foster international cooperation for the exchange of ideas and experiences and the execution of programs aimed at protecting women who are subjected to violence," as well as Sustainable Development Goal #17 "Revitalizing the Global Alliance for Sustainable Development," the implementation of these guidelines will pursue a close coordination between actors from different sectors and levels, seeking above all to generate a "rapid response" capacity to specific attacks on gender equality for the good of humanity.

As a priority, though not exclusively, the guidelines will mobilize:

- The Inter-American Commission of Women: Delegates (Leaders of the NMAWs) and Executive Secretariat;
- The Follow-up Mechanism to the Belém do Pará Convention (MESECVI), in particular its Committee of Experts;
- Governments in the region - in particular and as a priority: Ministries of Education, Justice, Health, national communication bodies (Agency, Secretariat, Regulatory Commission, etc.);
- The feminist and broader women's movement in the region (national and regional level);
- International and regional organizations active in the region for gender equality (ECLAC, UN Women, UNFPA, UNICEF);
- Media / Journalists with a gender perspective;
- Parliamentarians with a gender perspective, inter-parliamentary networks and regional parliaments (PARLATINO, PARLACEN, etc.);
- Universities, especially those with gender/women's studies programs, centres and institutes;
- Private sector (in particular advertising and communication agencies).

8 Strategic Lines

«It is particularly **important** to expand the institutional and social fabric of mutual **strengthening** for the development and cultural advancement of **gender equality** for the good of humanity»

8.1 Articulate and form alliances

In a structurally unequal region in which social inequality and multiple forms of discrimination are naturalized, it is particularly important to expand the institutional and social fabric of mutual strengthening for the development and cultural advancement of gender equality for the good of humanity.

In that sense, within the framework of SDG 17, the aim is to bring to life a regional alliance to work jointly and regularly for gender equality, and to respond in multiple spaces to anti-equality and anti-women's rights discourses, including from a perspective of concertation and dialogue with the main emitters of these discourses. These partnerships and alliances begin with work in the CIM itself, both the Delegates and the Secretariat and Experts of the MESECVI.

Civil society working for gender equality, and especially the feminist and broader women's movement, NMAWs, public institutions, agencies of the inter-American system, United Nations and regional integration systems, as well as international cooperation are fundamental actors whose commitment to the guidelines is essential to the achievement of their objectives. Public policies and multiple forms of social work are essential means to the elimination of stereotypes and the strengthening of cultures of equality.

8. Knowing and producing

This axis proposes the need to encourage the production of knowledge and symbolic production from a gender perspective, necessary to promote equality and non-discrimination, as well as religious freedom and the strengthening of the secular state. Although a privileged field is the analysis of discourse, it is certainly essential to have good analysis of

scenarios and actors or mentalities, and legal analysis, as well as information processing. As pointed out in Axis 9 of the Montevideo Strategy, data and information must be transformed into knowledge and creative arguments for the critique of post-truth and the consideration of equality as a good of humanity.

This production should not be limited to the human sciences but should probably be expanded to include other fields of science, given that from the beginning, the gender category posed the question of how much culture and how much biology exists in the social construction of the masculine and feminine, which can contribute to understanding differences and changes, although in no way should this justify discrimination and inequality.

Symbolic production implies the encouragement of the arts for equality. Without a doubt, the visual arts, theater, film, music, literature and other symbolic expressions can contribute to the development of critical thinking and the promotion of equality and non-discrimination.

Both research and symbolic production must prioritize broad regional dissemination.

8.3 Informing, sharing and training

It is a question of finding languages that allow a better and wider dissemination of information, knowledge production, concepts, rights, possibilities, and protection mechanisms in support of gender equality as a good of humanity. Social media are fundamental in this work.

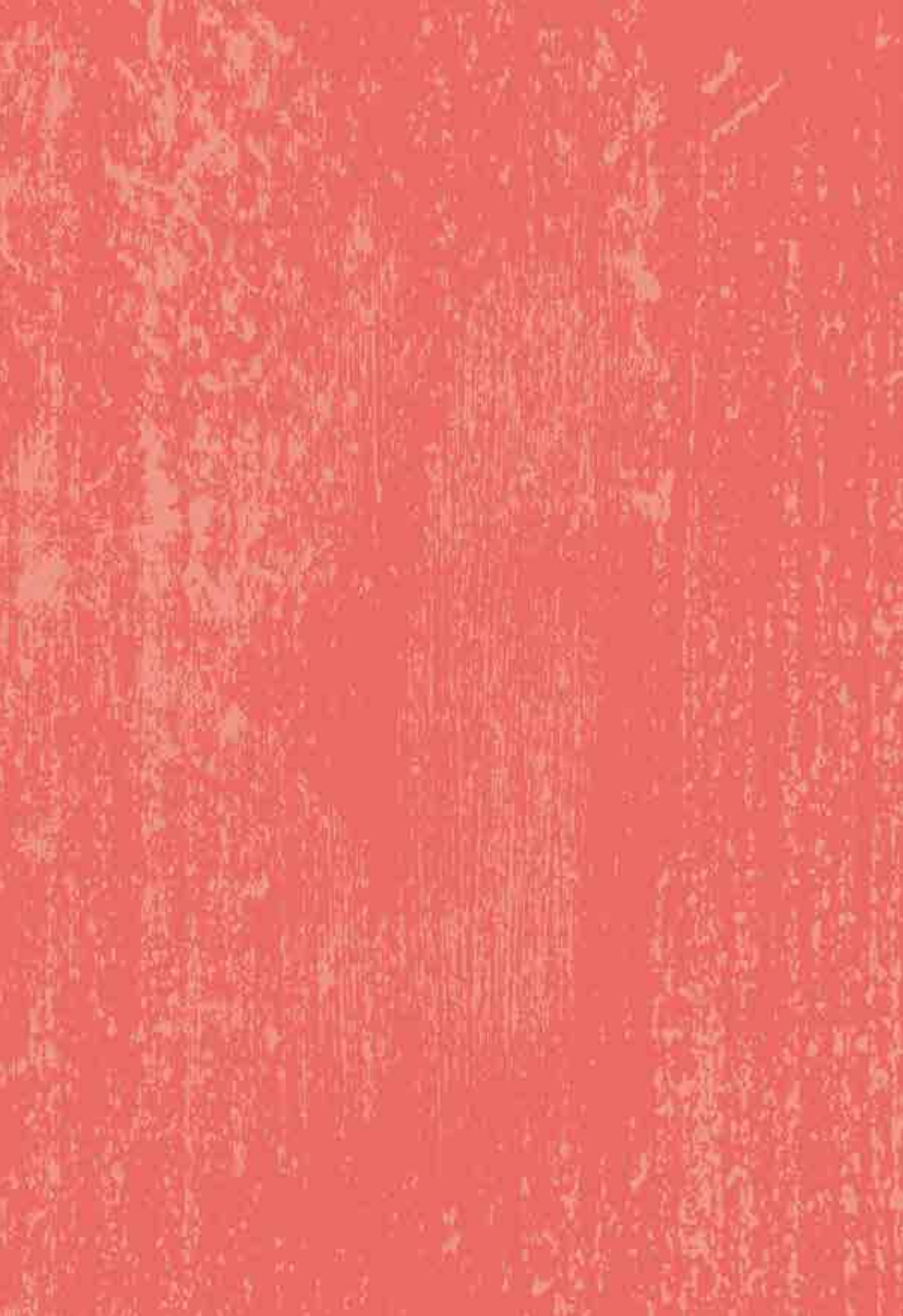
The information must be accessible, mainly through observatories. In that sense, the possibility of increasing existing lines or creating new observatories should be analyzed, for example, on post-truths and responses for equality and non-discrimination.

A field in which there is a great accumulation of capacities is precisely that of education and training. Much of the advancement of women's rights was made possible by their willingness to know more and make it possible in non-formal training. However, the importance of working at the different levels of formal education should not be ignored.

In summary, it is about developing local, national and regional proposals to strengthen the social perception of gender equality as a good of humanity.

Public policies and multiple forms of social work are essential means to the elimination of stereotypes and the strengthening of cultures of equality.





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