

YUXTAPOSICIÓN DE REALIDADES DE GÉNERO: ANÁLISIS DEL PANORAMA GLOBAL Y EL ÉXITO DEL CASO ISLANDÉS

JUXTAPOSITION OF GENDER REALITIES: AN ANALYSIS OF THE GLOBAL LANDSCAPE AGAINST THE ICELANDIC SUCCESS.

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Resumen.

La violencia contra las mujeres por razón de género en todas sus formas y manifestaciones constituye uno de los retos más importantes de las sociedades contemporáneas. En este sentido, con el propósito de consolidar marcos normativos y contextos sociales protectores de los derechos de las mujeres y las niñas, numerosos países han establecido una serie de leyes, políticas y acciones para impulsar y fortalecer la equidad de género en sus territorios. No obstante, estas pretensiones han demostrado ser sumamente difíciles de materializar en términos prácticos, pues, se lucha contra un sistema fundamentado en siglos de opresión, segregación y desvalorización de las mujeres, cuyos valores y formas de pensamiento continúan arraigados en la vida pública, privada y cotidiana en muchas partes del mundo. Una de las caras más representativas del problema, se desenvuelve en la superficie del espacio público, la participación política y el activismo social, plataformas esenciales para el empoderamiento femenino. Sin embargo, este espacio ha sido a través de los años arriesgado y agresivo para las mujeres. En este orden de ideas, el objetivo del presente artículo es describir la 'historia de éxito' del caso islandés en contraposición con la lucha global en curso por el empoderamiento político y social de las mujeres y la equidad de género, e introducir el concepto de 'transiciones móviles' como un enfoque viable para fomentar polinización cruzada de conocimiento desde distintos contextos sociales, espaciales y culturales en aras de impulsar la equidad de género.

Palabras clave.

Equidad de género, violencia contra las mujeres, perspectiva de género.

Abstract.

Gender-based violence against women is one of the biggest challenges in our contemporary societies. In this sense, with the aspirational goal of creating legal frameworks and social contexts that protect women and girls' rights, numerous countries

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around the world have established several laws, policies, and actions that seek to promote and improve gender equality in their territories. However, these aspirational attempts have proven extremely difficult to crystallize in practical terms. This, considering they fight against a system based on centuries of oppression, exclusion, and devaluation of women as a social group. One of the most representative axes of the problem unfolds in the context of political participation, activism, and public space, considered a fundamental crossroads for female empowerment. However, this space has historically been hazardous and aggressive for women. Within this context, the purpose of this article is to describe the relative 'success story' of the Icelandic case against the backdrop of an ongoing global struggle for female social and political empowerment and gender equity, while suggesting the concept of 'mobile transitions' as a potential approach to foster knowledge cross-pollination from different social, spatial, and cultural contexts, in favor of advancing gender equity.

Key words.

Gender equality, violence against women, gender mainstreaming.

Introduction.

In Latin America and the world, progress in the achievement and exercise of rights has been uneven between men and women. A look at universal history allows us to perceive the slow and tortuous path taken in favor of gender equality, the result of numerous battles across different landscapes, contributing to the gradual decrease of discrimination against women in several spheres, starting from the establishment of principles, laws, policies, and various actions to protect their rights.

Thus, we acknowledge the existence of a solid and extensive gendered normative constellation, directed towards strengthening the creation, application, and effectiveness of the principles of equality and non-discrimination between men and women. With the aspirational goal of creating rights and obligations that protect women and girls, we identify an arguably robust legal framework, policies, and actions circumscribed in our systems that seek to improve the quality of life of people and societies.

However, although valuable in themselves, these efforts have proven particularly hard to materialize in factual terms, especially taking into consideration the enduring battle against a system supported by centuries of segregation, discrimination, and domination of women. Regrettably, value systems and thinking pathways detrimental to female empowerment continue embedded in public, private, and everyday life in many parts of the world.

One of the most representative axes of the problem unfolds in the context of political participation, activism, and public space, considered a fundamental crossroads for female empowerment. However, this space has historically been hazardous and aggressive for women, —exacerbated in most countries of the 'global south'— since their experiences get hindered by behaviors and patriarchal practices expressed through multiple forms of gender discrimination and violence.

Within this context, we will describe the backdrop of an ongoing global struggle for female empowerment and gender equity against the relative 'success story' of the Icelandic case, introducing the concept of mobile transitions as a potential approach to transfer best practice from different social, spatial, and cultural contexts.

I. A Global Landscape Biased by Gender.

What is the size and thickness of the glass ceiling?³ With this question begins a Communiqué of the United Nations Development Programme⁴, whose objective is to report the conclusions of the Gender Social Norms Index (GSNI).⁵ This document reveals an alarming global reality: 90% of the world's population expresses some bias against women.

In the words of Elisabet Tasa-Vinyals and others, the term bias refers to the existence of systematic error - as opposed to random error - that leads to wrong results.⁶ When this systematic error occurs motivated by stereotypes and patterns related to what, in cultural terms, it means to be a man or a woman, we speak of gender biases.

For Rita Mukherjee, gender biases can be defined as the male or female differentiation between people based on their gender or functions associated with it, and that they

³ Glass ceiling is defined by the Merriam-Webster Dictionary as “an intangible barrier within a hierarchy that prevents women or minorities from obtaining upper-level positions”. <https://www.merriam-webster.com/dictionary/glass%20ceiling> As stated by Lee, Martin, Padavic, Reskin and Ridgeway, these gender barriers “span a constellation of variables that materialize into conscious and sub-conscious discriminatory practices”. Jackson, Jerlando F.L. & O’Callaghan, Elizabeth M., “What do we know about glass ceiling effects? A taxonomy and critical review to inform higher education research”, *Research in Higher Education*, num.5, 2009, pp.460-482, https://www.researchgate.net/publication/225152688_What_Do_We_Know_About_Glass_Ceiling_Effects_A_Taxonomy_and_Critical_Review_to_Inform_Higher_Education_Research

⁴ United Nations Human Development Report Office, “Almost 90% of men/women globally are biased against women”, New York, 05 March 2020, <http://hdr.undp.org/en/content/almost-90-menwomen-globally-are-biased-against-women>

⁵ United Nations Development Programme. “Tackling social norms. A game changer for gender inequalities”, *2020 Human Development Perspectives*, New York, UNDP, 2020, http://hdr.undp.org/sites/default/files/hd_perspectives_gsni.pdf

⁶ Tasa-Vinyals, Elisabet et al., “Sesgo de género en medicina: concepto y estado de la cuestión”, *Revista Iberoamericana de Psicología*, Barcelona, núm. 113, 2015, pp. 14-25, <https://dialnet.unirioja.es/servlet/articulo?codigo=5207966>

receive treatment only related to said social function, or that there is between them an unfair distribution of social charges or benefits in the same sense.⁷

Gender biases, whether conscious or not, are reflected indistinctly in all social spheres, from the most private spaces of the family nucleus to the most public arenas of the city and the public realm. In other words, violence against women is everywhere, a fact that is exacerbated in countries with strong patriarchal cultures since the behaviors representative of the phenomenon tend to be tolerated, normalized, and go unnoticed. According to the aforementioned index, approximately half of the men and women in the world consider that men are better political leaders than women. In addition, more than 40 percent believe that men are better business executives and that they have a greater right to occupy a job when work is scarce. Also, 28 percent of people believe that a husband is justified in beating his wife.⁸

These highlights express how preoccupying the problem is, since, despite the accumulation of instruments, norms, policies, and actions put into practice in various countries—aimed at promoting gender equality in the different areas of life in society—, discrimination against women remains attached to common currents of thought, particularly in the conquest of spaces of power or decision-making.

In addition, in various latitudes, the movements and ideologies that fight against this scheme of injustices and atrocities still encounter resistance, which has hampered the process of claiming women's rights at all levels. For example, there are countries—30 with representative data—, where female genital mutilation is still performed. 650 million women and girls alive today were married before their 18th birthday, 72% of the total victims of trafficking worldwide are women and girls, and 4 out of 5 are sexually exploited, and approximately 15 million adolescent women have experienced forced sex in their lifetime across the globe.⁹

Similarly, in 19 countries and territories the law explicitly obliges women to obey their husbands; at 17 women are not allowed to travel alone or to be absent from home; in 37 married women cannot apply for a passport under the same conditions as married men, and the rate of extreme poverty among separated or divorced women is double that of men in the same situation. Moreover, in 37 countries, women and men do not have the

⁷ Mukherjee, Rita, "Gender Bias", *International Journal of Humanities & Social Science Studies*, India, Vol. 1, issue 6, May 2015, <http://oaji.net/articles/2015/1115-1438667826.pdf>

⁸ United Nations Human Development Report Office, "Almost 90% of Men/Women Globally Are Biased Against Women", *op. cit.*

⁹ ONU Mujeres, "Violencia contra las mujeres. Hechos que todo el mundo debe conocer", <https://interactive.unwomen.org/multimedia/infographic/violenceagainstwomen/es/index.html#home>

same rights to inherit property from their spouses. 12 countries and territories had clauses in their legislation in 2018 that exempted violators from prosecution when they were married or married to the victim. And, despite quantification challenges, it is estimated that the number of deaths from unsafe abortions represents between 8% and 11% of all maternal deaths worldwide.¹⁰

By harming more than half of the world's population, these incidents corrode the pretense of Human Rights universality and reveal fragility within our democracies, and thus they violate their principles and fragment their ideals. Furthermore, it becomes challenging to glorify the Human Rights system or champion it as democratic, in the broadest conception of the term, in countries where women are constantly threatened, harassed, abused, and killed for the simple fact of being women in search of free development of their personalities.

The global landscape for women is, in many ways, unfortunate and attention to gender issues must be a priority for governments, suggested in coordination with private and social actors. The inherent setbacks and obstacles are not only embedded in the customs and traditions of the people but also their laws and policies. It not only harms the empowerment of women but, in general, the development of countries.

In addition to the above, crises and emergencies tend to exacerbate these phenomena. Namely, during the current COVID-19 pandemic, violence against women and girls has increased in different ways.¹¹ The same has happened in analogous scenarios across different timescales, such as the Ebola¹² and Zika¹³ outbreaks. These are only but a few instances of the exponential economic, health, and violence risks that affect women for the simple fact of being a woman in periods of chaos and uncertainty.

¹⁰ Banco Mundial, 2019, citado por, ONU Mujeres, “El progreso de las mujeres en el mundo 2019-2020. Familias en un mundo cambiante”, [ficha informativa mundial, https://www.unwomen.org//media/headquarters/attachments/sections/library/publications/2019/poww-2019-fact-sheet-global-es.pdf?la=es&vs=4545](https://www.unwomen.org//media/headquarters/attachments/sections/library/publications/2019/poww-2019-fact-sheet-global-es.pdf?la=es&vs=4545)

¹¹ UN Women, “COVID-19 and ending violence against women and girls”, *EVAW COVID-19 Brief*, United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), New York, 2020, <https://www.unwomen.org/en/digital-library/publications/2020/04/issue-brief-covid-19-and-ending-violence-against-women-and-girls#view>

¹² UN. High-Level Panel on the Global Response to Health Crises, “Protecting Humanity from Future Health Crises: Report of the High-Level Panel on the Global Response to Health Crises”, *Global health and foreign policy*, United Nations Digital Library System, 09 February 2016, <https://digitallibrary.un.org/record/822489#record-files-collapse-header>

¹³ Amnesty International, “The state as a catalyst for violence against women. Violence against women and torture or other ill-treatment in the context of sexual and reproductive health in America and the Caribbean”, *Amnesty International Publications*, London, Index: AMR 01/3388/2016, 2016, pp. 5 - 6, <https://www.amnesty.org/es/documents/amr01/3388/2016/en/>

As we can see, the glass ceiling reaches enormous dimensions, since the preservation of *machismo* ideologies and patriarchal traditions in contemporary societies makes it extremely difficult to guarantee the equitable exercise of rights and freedoms between men and women, especially on a more tangible level.

II. Road to Equality, the Icelandic Case.

The events related in previous lines show the enormous persistent gender fissure in different points of the global map. These and many other stories, known and yet to be known, reveal a grim reality: the contemporary world renders itself sinister outside the limits of privilege, especially for historically discriminated groups, whose circumstances are even more violent.

However, there are nations in the Scandinavian sub-region —namely Finland, Norway, and Iceland—, where inequalities between women and men have decreased significantly. Despite the inherent challenges in comparing such different socio-cultural contexts, these 'success stories' illustrate the possibility of transferring best practices towards building better environments for women and girls in the rest of the world. Therefore, in this section, we will broadly describe the socio-normative framework of a Scandinavian Island territory referred to by the World Economic Forum's Global Gender Gap Report as the country with the greatest gender equality indicators in the world for eleven years consecutive; Iceland.

In Iceland, from a relatively early onset, women began to gain important spaces and strength within the community. Likewise, important steps were taken in the normative and political arena through the recognition of certain rights and the emergence of institutions aimed at redefining the role of women in society.

To exemplify the above, we highlight the following: in 1850 women obtained the same rights to inherit as men - until then, daughters only had the right to a third of the inheritance-; In 1869, the first women's association was founded - and many more emerged in the following decades; in 1882 widowed and unmarried women obtained a limited right to vote, and in 1886 the right to education was recognized for girls.¹⁴

In addition, the right to vote for women has been recognized at the national level since 1915¹⁵, when the territory was still part of the Kingdom of Denmark. This event marked the beginning of a cultural process of strong female political participation in the country. After

¹⁴ Centre for Gender Equality Iceland, *Gender Equality in Iceland*, Iceland, Jafnréttisstofa, 2017, <https://www.stjornarradid.is/media/utanrikisraduneyti-media/media/mannrettindi/Gender-Equality-in-Iceland.pdf>

¹⁵ Rubio Marín, Ruth, "The achievement of female suffrage in Europe: on women's citizenship", *International Journal of Constitutional Law*, volume 12, issue 1, January 2014, pp. 4-34, <https://academic.oup.com/icon/article/12/1/4/628588>

the consolidation of the nation as an independent state, this process would gather force and eventually cascade towards democratically electing the first woman Head of State in the world, who would also break a temporary record, by spending sixteen years in office.

In the words of Riane Eisler, in her infancy as a democracy, the Icelandic nation elected a divorced single mother as Head of State, which captured the world's attention.¹⁶ Following Inga Minelgaite, in 1980, Vigdís Finnbogadóttir became the world's first woman to be appointed president through a national election. This was a symbolic victory for the women of the world in the pursuit of equality and Human Rights acknowledgment.¹⁷

Undoubtedly, a determining factor of this democratic growth took place some years before in the streets of the most important counties and cities of the country. October 24, 1975 is an emblematic feminist date, (also known as 'the Long Friday') as women decided, in protest, to take a 'Day Off'. For those who participated in the movement, it consisted of giving up their usual family, academic work, and labor for 24 hours.

On that day, approximately 90% of the women participated by not attending work and refraining from doing housework. Furthermore, at least 25,000 women gathered to carry out a massive demonstration in the center of Reykjavík, along with many other women gathered in different cities of the Icelandic Republic.¹⁸

From this event of activist representation, Icelandic women set an important precedent by immobilizing the country with the demand for better living conditions on equal terms with men. It not only demonstrated the effective power and strength product of the social organization and alliances between women to the rest of the world but also highlighted the importance of their participation in all dimensions of social and public spheres.

In the words of Vigdís Finnbogadóttir, what happened that day established the first step towards the emancipation of women in Iceland. It completely paralyzed the country and

¹⁶ Eisler, Riane, "The power of women: a conversation with the honorable Vigdís Finnbogadóttir", *Interdisciplinary Journal of Partnership Studies*, volume 7, issue 1, Minnesota, University of Minnesota Libraries Publishing, Spring 2020, pp. 1-8, <https://pubs.lib.umn.edu/index.php/ijps/article/view/3284/2406>

¹⁷ Minelgaite, Inga, "«President Vigdís»: The end and the beginning of women's agenda in Iceland", *Women Leaders in Chaotic Environments. Examinations of Leadership using Complexity Theory*, Şefika Şule Erçetin (editor), Switzerland, Springer, 2016, https://www.researchgate.net/publication/297161852_President_Vigdís_The_End_and_the_Beginning_of_Women's_Agenda_in_Iceland

¹⁸ Unknown, "The 1975 Women's Strike: When 90% of Icelandic women went on strike to protest gender inequality", *Iceland Magazine*, Iceland, 24 October 2018, <https://icelandmag.is/article/1975-womens-strike-when-90-icelandic-women-went-strike-protest-gender-inequality>

opened the eyes of many men.¹⁹ According to Annadís Rudolfsdóttir, in essence, this movement fought hard to create the necessary structures in society so that women could participate in politics and the job market.²⁰

In addition to leaving a notable social footprint worldwide and channeling the electoral process in which Vigdís Finnbogadóttir would be victorious, the mobilization of women also impacted the transformation of the regulatory framework in the years to come.

In 1976, for example, a comprehensive law on equal rights and conditions between women and men was enacted and a Special Council for Gender Equality was created to enforce the legislation. Furthermore, this standard has been revised and amended on multiple occasions -1985, 1991, 2000, 2008, and 2015-.²¹

The law covers a wide range of issues related to gender, intending to equalize opportunities and the situation of women in all social spheres, through strategies such as a) gender mainstreaming in all social spheres; b) education and awareness about gender equality; c) equitable influence in decision-making and the formulation of public policies; d) Gender-specific statistics; e) research with a gender perspective; f) the elimination of all forms of employment discrimination; g) the fight against violence and harassment based on gender; h) the conciliation between family and work life of men and women; and, i) changing traditional gender images and combating negative stereotypes regarding gender roles.²²

This pace of substantial change continued in other spheres, such as politics. In 1982, a list of women participated in the municipal elections in Reykjavik and Akureyri, increasing women's representation of the total number of councilors in the country to 13%. Later, in 1983, a group seeking greater female political representation founded a Women's Alliance under the name *Kvennalistinn*.²³ It could be argued that collectively and progressively these events paved the way to significantly increase the percentages of women in positions of representation, power, and decision-making -in 2016, the percentage of women in parliament reached a historic 48%-.

¹⁹ BBC News "El día en que Islandia se convirtió en el país más feminista del mundo", *BBC News*, 01 November 2015, https://www.bbc.com/mundo/noticias/2015/11/151024_islandia_mujeres_huelga_lb

²⁰ Martins, Alejandra, "El secreto de Islandia, el mejor país del mundo para ser mujer", *BBC News* 05 November 2013, https://www.bbc.com/mundo/noticias/2013/11/131105_islandia_mujeres_am

²¹ Government of Iceland, Prime Minister's Office, *Iceland's report on Beijing +25. Twenty-fifth anniversary of the Fourth World Conference on Women and adoption of the Beijing Declaration and Platform for Action (1995)*, UNECE, Iceland, 2019, pp. 6-9, https://unece.org/fileadmin/DAM/RCM_Website/Iceland.pdf

²² *Ibidem*, pp. 9 y 10.

²³ *Gender Equality Iceland, op. cit.*, p.5.

Furthermore, progress toward gender equality has remained constant in the Icelandic Nation. More recently, advances in terms of gender mainstreaming and female empowerment continue to gather traction in different social spaces of the Nordic country.

In 2003, a group of men from the Icelandic Feminist Association organized a campaign focused on involving men in the fight against the rape of women and other brutal forms of gender-based violence. The same year, male parents were granted the right to non-transferable three-month paternity leave, aimed at promoting gender-neutral childcare participation. Additionally, in 2009, the purchase of sexual services was prohibited, and a year later a total ban on strip clubs was established.²⁴ Of particular note is that Icelandic law focuses prosecution and punishment on the customer, as opposed to the worker.²⁵ In 2010, quotas of 40% of women were imposed on decision-making bodies or government boards, in both public and private organizations. In 2015, discrimination was prohibited concerning all types of products and services and, a year later, the penalties for domestic violence and harassment - particularly when the victims are under 18 years of age - were effectively increased.²⁶

Similarly, we consider it relevant to mention the strategies implemented in the field of education. Iceland stands out for having a cutting-edge educational system with a gender mainstreaming focus. This model is known as *Hjalli*, a teaching method for kindergartens and primary schools, based on the idea of orienting training towards human qualities, developing in children all possibilities regardless of gender.

This scheme seeks to reinforce each gender in specific areas and challenges the traditional assumption of teaching based on the average needs of students at this school stage, instead of specifically serving boys and girls as they are according to their sex.

The *Hjalli* model promotes a system where they work in small groups divided by sex for most of the academic day. This methodology serves to free girls and boys from traditional gender roles and stereotyped attitudes, as it encourages the practice of behaviors traditionally associated with the opposite sex. In addition, the methodology guarantees children the same attention and equal opportunities in the classroom and focuses on empowerment through compensatory work, to form independent and self-sufficient

²⁴ *Ibidem*, pp.6 y 7.

²⁵ González Carrillo, Adriana (coord.), *La ley de igualdad de género en Islandia para erradicar la brecha salarial entre mujeres y hombres*, México, Centro de Estudios Internacionales Gilberto Bosques del Senado de la República, Monitor Legislativo Internacional, 2018, p.4. https://centrogilbertobosques.senado.gob.mx/docs/ML_LeyGenero_Islandia_010218.pdf

²⁶ *Gender Equality Iceland, Op. cit*, pp.6 y 7.

people, but, at the same time, positive, tolerant, and compassionate towards themselves and their environment.²⁷

According to the *Hjalli* theory, by maintaining a separation by sex, boys and girls are free to develop their personalities and discover their interests without the pressures and limitations of conventional roles and stereotypes. Toys in schools are gender-neutral, and uniforms are identical for boys and girls.²⁸ However, although socially valued and showcasing promise of positive impact on constructing gender awareness in young populations, the system is only developed currently within private schools.

In addition to the above, one of the most important legislative changes today, not only in Iceland but worldwide, was made in 2017, when Parliament -*Alþingi*- reformed the regulations to establish mandatory wage parity. Said provision concerns institutions and companies with more than 25 people employed full time per year, and imposes the obligation of these to demonstrate, through obtaining a certification, the existence of an equal payment system for women and men for the same work done.²⁹

The above listed reform came into force in January 2018 and became effective at the beginning of 2020. It establishes a daily fine as a penalty for companies or organizations lacking said certification. These legal and policy frameworks reaffirm Iceland's reputation as a leading country in the journey towards eliminating the wage gap between men and women.

III. Conclusions. Gender Mainstreaming and Mobile Transitions, a Future.

As we can see from the Icelandic case, gender equality is not something built overnight, and it is a long-term process that involves a wide range of actions. Thus, we suggest the 'Mobile Transitions' concept, defined by Affolderbach and Schulz³⁰ as a lens to approach potential migration of policies illustrated in the Icelandic case study. Drawing from geography literature, the authors define 'policy mobility', 'urban assemblages', and 'sustainability transitions' to establish compatibilities and intersections between them. They argue that contrasting and delimiting these similarities and akin characteristics is beneficial for identifying synergic dynamics between the two approaches, thus creating

²⁷ Pála Ólafsdóttir, Margrét, "Healthy and powerful gender self-image" *Hjallastefnan*, 2018, <https://www.hjallimodel.com/>

²⁸ Smith, Saphora, "Iceland's answer to gender equality: Compensate for differences between boys, girls", *NBC NEWS*, World, 04 October 2018, <https://www.nbcnews.com/news/world/iceland-s-answer-gender-equality-compensate-differences-between-boys-girls-n912606>

²⁹ Wagner, Ines, *Certified equality. The Icelandic equal pay standard*, Norway, Institute for Social Research, 2018, p.9, https://www.researchgate.net/publication/329371051_Certified_Equality_The_Icelandic_Equal_Pay_Standard

³⁰ Affolderbach Julia & Schulz Christian, "Mobile transitions", *Urban Studies*, Edinburgh, Scotland, volume 53, issue 9, July 2016, pp. 1942-1957, <https://www.jstor.org/stable/26151167>

a new conceptualization that proposes relationally and spatially aware knowledge transfer. They highlight the existing limitations within transitions since they focus exclusively on socio-technical knowledge transfer, while governance pointed only towards policy. They understand Geels' Multi-Level Perspective³¹ as a valuable foundation to comprehend the dynamics and actors involved in regime and landscape disruption. However, they draw attention to its rigidity and its disregard for spatial influence and complexities exchange. While recent research has addressed some of the criticisms³², we argue that the hierarchies require more connectivity and intersection to accurately represent the organic and relational nature of actors involved in such transitions.

By taking two seemingly juxtaposed approaches that explore knowledge creation and transfer from the perspectives of technological innovation and policy, the 'Mobile Transitions' concept does an elegant job at finding common ground to create a *Frankensteinian* hybrid that could be useful to disentangle the complex process of de-contextualizing and re-contextualizing policy in different spatial contexts. The authors hint at the challenge of spatial definition and advocate for adaptability if needed. However, the metabolic nature that assemblages proudly embrace—with its ever-mutating nature and temporality lens—, paints a daunting picture for gender studies researchers and policymakers. If knowledge is only transferable once the historical, social, contextual, temporal, political, cultural, *ad infinitum* dimensions are assessed through all stages (including monitoring and evaluation), how will governments ever dare to promote knowledge cross-pollination across different spatial contexts?

Thus, future research efforts could focus on simplifying and distilling the most helpful strategies to identify 'characteristics of transferability' and 'compatibility potential' within global forms and their potential pathways across socio-cultural-spatial contexts. From what we identified previously, we attempt to outline aspects not circumscribed to the specificities of the Icelandic socio-cultural-spatial context regarding gender mainstreaming and policy that have transition and implementation potential within Latin American countries.

Firstly, we suggest the constant redesign and regular amendment of laws through the gender perspective lens. Secondly, to create and strengthen women's leadership while

³¹ Geels, Frank W., "Technological transitions as evolutionary reconfiguration processes: A multi-level perspective and a case-study", *Research Policy*, volume 3, issues 8-9, December 2002, pp. 1257-1274.

³² Geels, Frank W., "Socio-technical transitions to sustainability: A review of criticisms and elaborations of the Multi-Level Perspective", *Current Opinion in Environmental Sustainability*, volume 39, pp. 187-201. <https://www.sciencedirect.com.libproxy.ucl.ac.uk/science/article/pii/S1877343519300375>

meeting the demands derived from social movements and feminist activism, along with promoting powerful female political figures. Lastly, we strongly suggest investing in education as an engine of social change while actively including men in the gender-transformative journey. Most importantly, it is paramount to promote research and statistical analysis with a gender perspective and fight to eradicate the degradation and objectification of women in all environments. Implementation success would rely heavily on incremental use of strategies and policies that are complementary and mutually inclusive. We envision that a balanced and adaptable usage of these approaches has strong potential to successfully transfer best practice and encourage radical change on different scales and dimensions, with the goal of strengthening efforts to deconstruct and redefine traditional gender roles and stereotypes that hinder women and girl's access to equality.

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