SOCIO-ENVIRONMENTAL INTERVENTIONS, PRACTICES OF CARE AND CONSTRUCTION OF CITIZENSHIP FROM A GENDER AND HUMAN RIGHTS PERSPECTIVE[1]

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— *Abstract*—

The article points out the need to think about socio-environmental interventions, care practices and citizenship from a gender and Human Rights perspective, framing the problems described in contexts of socio-urban segregation.

Likewise, it establishes some guidelines to be taken into account for the elaboration of socio-environmental interventions from a critical perspective, proposing some challenges for the design, elaboration and implementation of public policies "from and with" people, groups and communities. Therefore, it proposes community legal empowerment as the central axis of social interventions to achieve "use, know and transform the law" and in this way build citizenship. Finally, it mentions some conditions in which interventions can function as eminently political tools for the inclusion.

Keywords

Socio-environmental interventions; citizenship; care practices; Human rights; Gender perspective; community legal empowerment.

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The concepts of care practices, citizenship and socio-environmental interventions are defined and the inter-relationships that are established between them based on the care economy are clarified, framing gender issues in contexts of socio-urban segregation[1], where the environmental impacts generate situations of *injustice and environmental suffering.* Likewise, the need to think about socio-environmental interventions from a gender and human rights perspective is pointed out and some guidelines are established to be taken into account in the preparation of these from a critical perspective, proposing some challenges for the design, preparation and implementation of public policies "from and with" people, groups and communities. One of them is to incorporate *community legal empowerment* as the central axis of social interventions to achieve "*use, know and transform the law*" and in this way build citizenship.

The questions that are explained guide this article: What does it imply to think about socio-environmental interventions, care practices and citizenship from a gender and Human Rights perspective? What are the guidelines for social interventions from a critical perspective? How to incorporate the current challenges that object the elaboration of public policies "from and with" the community? Why does *community legal empowerment* become the central axis of social interventions?

The use of the concept of socio-environmental interventions[2] is proposed, to characterize a specific type of social intervention that is elaborated, managed and implemented situated and contextualized in spaces of socio-spatial segregation. In effect, we can understand it as a type of social intervention that takes as its object the complexity[3] of the environmental field[4]. The

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1   AN: The concept of **socio-urban** or **socio-spatial segregation** will be used: to allude to a complex process characterized by a differential production of habitat, unequal access to goods and services; subjective perception of this inequality by communities, groups or people; State interventions that accentuate the disparate exercise of rights; preeminence of the logic of the market over legal logics that generate situations of environmental injustice that impacts in an unequal way in the communities.

2   AN: this concept is retaken and deepened in the following sections of the article.

3   AN: Complexity in terms of Morín (2001), meaning, taking the environment as a complex object implies assuming that it is a system, in which a linear logic of determination (cause of effect) does not rule but circularity, recurrence, feedback, fuzziness of spatial-temporal limits, disorder and uncertainty (Morin, 2001). Affirm that -the environment is a complex object- leads to propose a methodology for these objects. Thus, Almeida Filho (2008) argues the need for transdisciplinarity for the approach of complex objects, this would allow an integrating response of different knowledge, and would involve the joint construction of a problem. Therefore, she proposes transdisciplinarity as a methodological structure of complexity, so complex objects must be constructed from the polysemy of disciplinary discursive entanglements (Leff, 2002).

4   AN: Field in the sense of Pierre Bourdieu's Field Theory, that is, in terms of unequal power relations.

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interventions seek to generate a change from an initial situation and influence the interactions that people make with the environment promoting other ways of relating to natural resources, through the construction of meanings and the amplification of the community action repertoire. In this way it is questioned and problematized economic rationality to propose the passage to an environmental rationality. This promotes sustainability; the commitment to care for the environment; equity; the shared but differentiated responsibility between State and society; intergenerational solidarity; environmental justice and, therefore, the extension of citizenship. The central axis is the empowerment of rights, and in this sense, they are an eminently political instrument, necessarily linked to the framework of Human Rights.

II. CARE ECONOMY APPROACH

The term Care economy works as the conceptual category that allows the debate about social inequalities between men and women, care being a determinant of inequality, which occurs within the feminist theory that seeks the account of the relationships between the distribution and social organization of care and the sexual division of labor (Enríquez, 2015).

It should be noted that care -the practices of care[5]- is a central theme of the feminist agenda. However, in most Latin American countries, it cannot be translated into public policies, so it is women who appear replacing the deficit in public care policies[7].

According to Rodríguez Enríquez (2005) there would be an intimate relationship between the ways that a society organizes the care and functioning of the economic system. Thus, the care economy places the focus on the centrality of care in the development of the countries and the gender issues involved become relevant; being necessary, from a critical perspective, to reveal the social and economic value that care generates, as it refers to

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5   AN: For the purposes of this article when the concept of care is used, it is done in the sense established by Menéndez (2003), where care does not involve only actions or activities of an instrumental nature -although it may include them-, but they are social practices, where the activities that are developed are intertwined with meanings and, therefore, care practices cannot be independent of the people who perform them, nor of the social context in which they arise; there is a continuous process of transactions between social practices, subjects and meanings.

6   AN: An advance in public policies of care can be pointed out in the National Care Plan that Uruguay is carrying out (Law 19.353, System of care, Uruguay, National Plan of Care). Available at http://www.sistemadecuidados.gub.uy/55685/care

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those social and economic practices that together with the use of goods and services serve for the daily social reproduction of women and men's lives.

Care contributes in the production of economic value, however this value is not taken into account by the economy. To the point that an inactive population is considered to be that which does not produce economic goods or services, this population includes those who carry out care activities for third parties (children, adults, dependents), and all those unpaid activities carried out at home as medical, physiological and social care (Aguirre, 2009).[7]

In effect, there is no way to reward these practices; it seems to derive from a *familiar*[8] *and / or maternalistic* position of care, in which women appear as one of the main resources for health and social reproduction. Around the existence of these a series of rights-duties of care has been organized, and the role they must assume in such practices has been naturalized, defining as the own femininity. Thus Folbre (2001) critically points out that *"women have a legacy: responsibility in the provision of care"* and this type of discourse is usually internalized, naturalized circulating as power discourses.

It should be noted that the dynamics of social reproduction and inequalities and differential impacts that occur for women have been silenced, particularly in those contexts of socio-urban and legal segregation where environmental problems impact even more unequally than in other contexts.

Therefore, it is necessary to consider in the design of public policies, and in socio-environmental interventions, the differential impacts on environmental issues that call for taking into account the interrelationships established between the *intersectionality* of gender, environment and territory.

Different authors agree that the effects of environmental damage affect more people in poverty, due to less access to resources and less possibility of using

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7   AN: It is common to find in the survey, censuses and relief forms that are carried out from the State, categories such as: "works/does not work". Must be formulated in terms of "paid work/unpaid work" to not naturalize and make invisible gender inequalities, being necessary for the State to include in its relief documents a non-sexist and inclusive language. The difference, he points out, is not only symbolic.

8   Interventions must question the "family ideal" that the official discourses sustain, in which historical conditions are perpetuated, social control and social reproduction are exercised. Martín Baró criticizes the symbolism of family (monogamous, catholic, white, western), this ideal is not consistent with the Central American reality (where situations of polyarchy, polygamy, matriarch families, consensual unions are verified), however the ideal is sustained because it is functional to the capitalist mode of production.

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political mechanisms or institutional resources (information, participation) and access to justice (Downey, 2005; Martuzzi, Mitis & Forastiere, 2010). Within this group, women and *minority* groups are aggravated.

In fact, the territory was configured under the patriarchal, androcentric model, functional to the needs of capitalism, in which productive activities were privileged over reproductive ones, which led to the disparate exercise of the right to the city for women and to make invisible the differentiated demands by gender (Fenster, 2006).

The communities in poverty live in territories where injustices or inequities in social, economic, political, cultural, ethnic, gender and environmental matters are observed.

This is how communities and natural resources are exposed to different chemical, physical and biological agents; soil, air and water contamination; presence of macro and micro dumps; with insufficient urban infrastructure; inaccessibility to basic sanitation (safe water and sewers).[9]

The degradation of the environment, "natural" or constructed, is geographically distributed unevenly in regions that can compose the same jurisdiction,

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9   AN: A paradigmatic case in environmental matters in Argentina is the ruling: "Mendoza". In July 2004 a group of people living in Villa Inflamable, Avellaneda, Province of Buenos Aires filed a lawsuit against the National State, the Province of Buenos Aires, the City of Buenos Aires and 44 companies, demanding the cessation of environmental contamination, the recomposition of the environmental damage, the creation of a fund to finance the sanitation of the watershed and the economic compensation for damages suffered by the contamination. Following this, in July 2008 the Supreme Court of Justice of the Nation (CSJN) dictates a fault: **"M. 1596 XL Mendoza, Silvia Beatriz and others C/National State and others S/ damages (derived from environmental pollution Río Matanza-Riachuelo)" (CSJN, Ruling 331: 1622)** which has been indicated as transcendental in environmental matters, by which determines the responsibility of the National State, the Province of Buenos Aires and the City of Buenos Aires and is condemned to clean up the stream, setting three simultaneous objectives: 1) improvement of the quality of life; 2) the recomposition of the environment, and 3) the prevention of damage with sufficient and reasonable degree of prediction. Likewise, the preparation of a Comprehensive Sanitation Plan (PISA) is ordered and establishes as authority in charge of the execution the Authority of Matanza Riachuelo Watershed (created by Law 26.168). However, almost ten years after the rulling, the quality of life of the population has not changed. The population of Villa Inflamable grew in the vicinity of the largest petrochemical center in the country; the neighborhood is settled on landfill and on areas of open-air-lagoons and swamps, being in the area of urban solid waste disposal (SWD). The proximity to the petrochemical center of the population means that it is exposed to pollution and risks due to industrial technological accidents (JICA, 2001), in addition to deficiencies in the control of pollutants and risk management. Numerous studies were carried out in which health effects of its inhabitants were verified (JICA, 2001, EISAR, 2013), however, access to the necessary health care has not been guaranteed, nor sources of exposure have been eliminated. It should be borne in mind that in Villa Inflamable most of the inhabitants lack basic infrastructure (water, sewage) and access to other essential services, and that there have not yet been urbanization processes or socio-urban integration.

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with the presence of contaminated lands without remediation, housing implanted on landfills; absence or scarce regulation of land use; insufficient control mechanisms; insufficiency, scarce regulatory measures to influence the reduction of exposures to pollutants without the implementation of processes of adaptation or industrial reconversion; unhealthy ways of life and work in companies, polluting factories; precarious jobs without explicit health coverage and without social security protection that aggravate the situation individually and collectively.

In this sense, the health / disease / care processes are affected in these territories, impacting unequally on the most vulnerable populations and communities, where risks and effects on health are significantly increased. According to Kozulj (2009) households that do not have basic services such as water, are subject to additional costs and negative effects on health (gastro-intestinal diseases, loss of healthy years, school absenteeism) and opportunity costs (water transportation time affects women more in these territories).[10]

Carrasco Rey (2004) states that factors such as illiteracy, overcrowding, lack of health posts, lack of drinking water and health services and diseases (such as TBC), are distributed more frequently in marginal settlements. These regions are generally outside the urban design, without urban and social integration, where their standards are not met and therefore also the conditions involved in urban planning (safe structural conditions, adequate sanitation services, efficient transport, access to education, justice, health, etc.).

In fact, different activities carried out by women in territories without basic infrastructure, considerably increase gender inequality. Thus for Kozulj (2009), the lack in these territories of access to modern sources of energy implies that they resort to the use of firewood for cooking and heating; women in general are those who deal with these activities, with the cost of opportunities also differential (which restricts their participation in the labor market and school attendance).

This scenario -of lack of protection- is presented and repeated in the different regions of Latin America and in the interior of each national,

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10   AN: Thus, for example in Villa Inflamable access to water is not guaranteed. However, through actions organized in general by the women of the neighborhood, they managed to get the State to provide water in drums (which to date is not enough in quantity, nor safe in quality). These drums are then distributed through 12 water stations also run by women in the neighborhood. Carrying water from the stand to the home is a feminized activity. Currently, as a result of community activism, work has started on the extension of the drinking water network.

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provincial and municipal jurisdiction, the imbalances and inequities in environmental terms, and urban and social integration, in which there is citizenship with full enjoyment of their rights and pre-citizens or proto-citizens in relation to the same rights.

That is why it is proposed that the basis of social interventions take into account aspects related to the care economy, gender perspective and rights, as they allow us to identify critical nodes that would otherwise seem isolated or not integrated into the same matrix: the inequality and inequity that arises from the capitalist mode of production.

In these territories it is verified what Merlinsky (2013) describes as situations of environmental injustice, that is to say: *"forms of inequality that is usually invisible, in which disproportionate concentrations of environmental hazards are concentrated in the territories of greater social relegation and citizens with less political and economic power"*.

In this way, as the environmental issues are expressed, they are presented in the urban landscape, they make an impact; they are formulated unequally on the rights and health of women and girls, as well as in minority groups, they enjoy and access differently to natural, cultural and environmental resources. Thus, women in situations of poverty, experience multiple situations of vulnerability (environmental, social, economic, health), and are exposed to multiple situations of discrimination[11] (gender, class, ethnicity, nationality, religious affiliation). Following along the same line, the CEDAW Committee considers that the discrimination of women on grounds of sex and gender is linked in an indivisible manner to other factors that affect women, such as race, ethnic origin, religion or beliefs, health, status, age, class, caste, sexual orientation and gender identity (CEDAW, 2010, Aristegui & Vázquez, 2013). In coincidence, ECLAC (2016) considers that racial and ethnic inequalities intersect and interrelate with gender inequalities, establishing gaps that increase the vulnerability of a social group. Likewise, Breilh (1996) considers that inequities towards women are posed in terms not only of gender, but also of social and ethnic origins and have their genesis in the accumulation and distribution of power, operating as structural determinants of social inequality.

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11   AN: These multiple dimensions and discriminations that are added to those of gender are called: intersectionality of gender, to designate with it a field of study in which the variables in analysis cannot be independent since multiple identities converge in the same person that influence in the access and exercise of rights.

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That is why it is necessary to incorporate the gender perspective, in particular the *gender intersectionality* in the analysis of Human Rights, environment and territory, since it implies, on the one hand, being able to deepen the dynamics generated by inequalities or exclusions; and on the other, to understand social inequalities as emerging from these interrelationships. In this way, it is necessary not only to analyze the consequences, but also to investigate the processes that generate exclusions and restrictions on citizenship. In this sense, Castel (2010) calls to recover the logic from which the "in" produce the "out", reconstructing the continuum of positions that link the excluded with those included in the citizenship.

Buckingham (2010) considers that gender analysis must be incorporated into any debate on Human Rights, which is essential, as it is the dimension that would allow a thorough examination of the inequalities that exist.

As already mentioned, it is in relation to women in poverty that the effects of environmental deterioration are predominantly verified (Imnujeres, 2008) and, paradoxically, to those who are assigned higher expectations in the fight against climate change, without being guaranteed the material conditions of survival or development, or linked with the agency capacity of these (Echegoyemberry, 2017).

It is important to point out that despite the relevance of the gender dimension, there is still little production of knowledge and indicators that account for gender relations linked to the environment (quality, quantity, uniformity). Thus, it is considered that knowledge about management processes, environmental changes and knowledge about the situation of women and men in terms of sustainability and the weight that gender relations have in these processes is insufficient, added to the lack of statistical information that shows the differentiated impact, and the gender asymmetries in the access and use of natural resources and the differentiated impacts by sex of the environmental problems (Inmujeres, 2008). Likewise, it is considered that the articulation of gender and the environment has been of little importance in the formulation of public plans and programs, and this linkage still remains lateral in development policies (Nieves Rico, 1998).

As previously expressed, it is women who are in a situation of poverty who see their autonomy limited, and their citizenship restricted: with less or scarce participation in decision-making and management spaces, unequal access to a formal job, if they reach access is done with precarious con-

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tracting modalities, without social security protection, without access to land ownership, to the enjoyment of products and less access to formal education[12].

Gender inequality is considered one of the most important factors that increase the social vulnerability of women in the face of climate change. Indeed, according to the United Nations (2007), women are more affected by climate change (UNDP, 2007).

It can be mentioned that in Latin America there is a phenomenon of increasing femininity in poor households, where women have lower incomes and it is women (heads of households) who account for the majority of non-contributory State transfers (ECLAC, 2016a, 2016b).

Women's lack of access to paid work excludes them as subjects of rights and deprives them of access to social protection, in this sense the loss of the worker status, or never reaching it, deprives people of work, but also of one of the main ways of realization, and of the material and symbolic conditions to develop themselves (Castel, 2010).

ECLAC (2016a) found that the difference in women's labor participation makes it possible to explain that the percentage of women without their own income triples in relation to men. The gap between labor incomes by sex is also significant in a large part of the countries of the region, and ethnic inequalities increase disadvantages (ECLAC, 2014a).

In different studies it was found that the unpaid work done by women in the domestic sphere limits their autonomy, as well as, they see their rights reduced in terms of less enjoyment of free time, recreation and leisure.

In this sense, it was corroborated that women perform a minimum of 60% of the total unpaid work load (ECLAC, 2016). This is how women appear, replacing the deficit of public gender policies and, in particular, care policies. Pautassi (2007) considers that the autonomy of women and the citizenship of those they care for are affected by the lack of public debate about norms, services and resources that society is willing to ensure to guarantee care. The way of production is maintained and reproduced, at the expense of not remunerating the activity carried out

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12   AN: Being the situation for trans people even worse.

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by the family and in particular the woman (Salvador, 2007). It generates an economic value that is not recognized or remunerated and prevents, in turn, the search and maintenance of a remunerated job (Enríquez, 2015).

Different studies show how women are living in poverty, which among other aspects are limited accessibility to the health system due to the existence of different barriers: symbolic, administrative, economic, geographical (Comes, Solitario, Garbus, 2006). This situation of denial of rights is expressed in the daily routine of health services, as a situation of "*pilgrimage*". Indeed according to Fleury (2003, 2013) this concept "*reveals not only the suffering of patients in search of access, but the humiliation in front of the denial of the right and the public irresponsibility of the different health operators that refer the problem to the search for an individual solution, outside the collective contract of citizenship*" (2003: 17).

It should be noted that inequalities and gender discrimination are expressed in the health of women and girls. Tajer (2009a) found that gender plays a fundamental role in diseases, for example in relation to ischemic heart disease, found that there is inequity in care for women, these are the worst attended and have higher mortality at all ages in relation to this pathology. There is also an impact on the mental health of women, due to an increase in depression due to the psychic impact of living a subordinate social role (Tajer, 2009b, 2004). However, these factors are not usually related to the social structure that produces them, but they are experienced as individual -intrapsychic- problems of each of the women. It is possible to point out the need to situate the gender and environment problems in the social structure, and in particular, within the capitalist method of production.

Inequities are not only expressed in the ways of getting sick, but also in the ways of dying. In effect, the response capacity of women in the face of a natural disaster is limited by situations such as lack of information, access to technologies, and responsibility in the care of others. The social situation prior to the disaster, in the case of women, considerably increases the risks and impacts on their health. Therefore, it has been found that women are more vulnerable to the most extreme natural events. Thus, women and children are 14 times more likely to perish in a natural disaster (Inmujeres, 2008). But this vulnerability does not happen by its own nature, it is not internal, but rather it comes from previous processes that few investigations have dealt with. To our knowledge, adverse conditions for the health and life of women and girls already exists the occurrence of the adverse event. Therefore, Natenzón (1995) raises the need to analyze the social structure

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prior to the occurrence of the "natural disaster", since it is this that will demarcate the consequences and scope of the disaster and mediate the possibilities of responses.

Similarly Wilches Chaux (1989) considers that communities with greater social integration are less vulnerable and can respond better to the consequences of a disaster. This way, natural disaster appears as a social phenomenon associated with social vulnerability, within which gender (intersectionality) is inscribed.

Within the political consequences we are faced with a clear reduction and restriction of citizenship of women, who are affected by the full exercise of individual, social, economic, political, and cultural rights on equal terms with men. These are the institutions, such as the family in particular, and through the establishment of gender relations, which contribute to the exploitation of women and the social reproduction of the labor force. Women bear a triple burden: wage labor, domestic work and care of children and people with disabilities or dependents (Iriart, Waitzkin, Breilh and Merhy, 2002).

For Bourdieu (2011) the social order tends to ratify male domination, relying on the gender division of labor, and assigning activities, places and opportunities based on gender. This is how the gender difference between men and women appears as a justification for social difference and the masculine appears as the measure of everything.

In this way, care is a social practice that has been assigned early to women, and then it has been objectified, internalized, and naturalized as a female activity, resulting in a pattern of expectation of what is expected. We can emphasize that gender, as a social and historical construct, becomes a pattern of expectations, establishes what is expected (or not), shapes the social and symbolic order of people (Bourdieu, 2011) and, in turn, operates as a factor of risk and inequities (Cardaci, 2006).

The lack of gender public policies affects the exercise of rights in parity of conditions with men, and differentially impact on women, as already noted above, constitute: *"low intensity citizenships", "limited citizenships", "citizenship for defects"*.

The aforementioned illustrates how in the same society can be raised within it situations of people who enjoy all the credentials of citizenship and people who are denied or enabled the enjoyment of citizenship only passively, or Citizenship is translated into an aspect: as electoral citizenship (only to elect representatives), or it is constituted differentially (women, indigenous

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peoples, trans people, minority ethnic groups, migrants). Situations in which people can be segregated, excluded from the rights of citizenship and public spaces of decision and power, with fewer opportunities in access and control of resources (material and symbolic) for the full exercise of citizenship (Ranciere, nineteen ninety five).

The aforementioned illustrates how in the same society can be raised within it situations of people who enjoy all the credentials of citizenship and people who are denied or enabled the enjoyment of citizenship only passively, or citizenship is translated into an aspect: as electoral citizenship (only to elect representatives), or it is constituted differentially (women, indigenous peoples, trans people, minority ethnic groups, migrants). Situations in which people can be segregated, excluded from the rights of citizenship and public spaces of decision and power, with fewer opportunities in access and control of resources (material and symbolic) for the full exercise of citizenship (Ranciere, 1995).

Balibar (2013) considers that in practice there are a series of graduations in active citizenship that form *diminished citizenships* or *second class citizenships, excluded*; these are not only excluded from the status of citizenship, but also excluded from capacity and power. It should be noted that in the dynamics of inclusion and exclusion the subjects enter the scene, and with it the relations between the subjects and the relations of force that are exerted both by the institutions and power apparatuses and by the individual and collective subjects. For this author, it is also those who "imagine" or "know" citizens who produce "non-citizens", because in this process they affirm the identity "we". For this reason, according to this author the inclusion of non-citizens will be possible through processes to democratize institutions on the one hand, but also through the work of the citizenry with itself (Balibar, 2013: 211).

It should be noted that there are different definitions and conceptions about citizenship; who, what rights it includes, what role the state has in front of them and how they come to be recognized and implemented. Citizenship gives a legal status to people, it is integrated with a set of rights but also with a set of responsibilities, citizenship is a legal construction, as well as social, political and ideological, to be reached. In this sense, it can be mentioned that citizenship is not natural, but must be constituted, configured and constructed. For this reason, social-environmental[13] interventions become

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13   AN: It is important to demystify the value of social interventions. So not all socio-environmental intervention is intrinsically "good", nor are they neutral. They can impact communities in a negative, stigmatizing, or iatrogenic way. It will be sought that these are technically correct, politically fair and ethically valid.

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relevant given that they have the potential to constitute citizenship, or deny it through practices that reduce rights.

In this sense, each conception of citizenship emerged in a specific historical context and must be read as emerging from complex economic and social processes (Heather, 1990).

III.- SOCIO-ENVIRONMENTAL INTERVENTIONS FROM A HUMAN RIGHTS PERSPECTIVE

We consider it relevant to point out that those who formulate interventions have to know the paradigms in which the legal system is based, the ideological ceiling of the national constitution, the values that it promotes (or not), the idea of well-being, the notion of interdependence of human rights, of environmental justice and citizenship that the State maintains or should sustain. It should ask about the ways in which the State organizes social participation; what hierarchy environmental education has; legal education, how access to information is regulated; what guarantees or national or supranational mechanisms are accessible for the protection of rights; to whom it includes and excludes; who are the guarantors; who has responsibility or mandate for the restitution of rights that may be violated; who will be allies; what role do civil society organizations, universities, academics have; what are the public policies that in other contexts have served to solve a similar problem; what role the communities have assumed in resolving a conflict, among other questions that must work as prior to the design of a participatory intervention (Unsain, Echegoyemberry, 2017).

Thus, socio-environmental interventions, as they are proposed as strategies for citizenship, cannot be alien to the conceptual framework of Human Rights that conditions and enables them. In this way, interventions cannot be a splintered activity of the State, of the responsible agencies.

Following Abramovich (2004), the rights approach does not take as a starting point the existence of people with needs that must be assisted, "*but subjects with the right to require certain actions, benefits and behaviors (…) Rights establish correlative obligations and these require mechanisms of enforceability and responsibility"*. Therefore, in this perspective, actions towards the granting of power through the recognition of rights are addressed. Thus, to understand from the rights approach implies that *"the establishment of mechanisms of guardianship, guarantee and responsibility "*(Abramovich, 2004:

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11). In this approach, rights not only have an individual, but a collective dimension. Urging and forcing states to prioritize actions, strategies directed towards groups most vulnerable.

It can be mentioned that some programs in which the human rights approach is characterized by applying both transversal and specific principles, namely: 1) gender perspective; 2) empowerment; 3) recognition of the normative framework of national and international human rights; 4) responsibility; 5) respect for difference to diversity; 6) equality and non-discrimination; 7) inter-governability; 8) intersectorality; 9) participation and inclusion; 10) coordination and articulation; 11) territoriality; 12) effectiveness; 13) sustainability; 14) enforceability and justice; 15) progressive realization, indicators and reference points; 16) maximum use of available resources, and 17) transparency and accountability (Human Rights Program of the Distrito federal de México).

The human rights approach urges and guides us in the elaboration of public policies based on thinking about strategies that contemplate social (or cultural) equality, positive discrimination, participation and empowerment (IPPDH, 2014: 3). The human rights approach raises "the centrality of the principle of equality and non-discrimination as a horizon of state interventions".

It should be noted that the international human rights framework provides socio-environmental interventions with an essential orientation to reverse situations of injustice, since as Gándara Carballido (2013: 13) correctly points out, human rights appear as the result of popular struggles, that can minimize the asymmetries that make abuses possible, not as state concessions, but because of the participation of those who recognize in their lives unworthy situations that must be reversed. Currently, Herrera Flores refers to the need to "reinvent human rights" from a reappropriation of the concept in a framework of critical thinking (...) in the sense of showing them as results of social, economic, political and cultural processes (...) serving as a matrix for new social practices that rebel against the unjust social order (Herrera Flores, 1989, in Gándara Carballido, 2013: 12).

Hence the importance of socio-environmental interventions approach a perspective from the integrality and interdependence of human rights (civil, political, economic, social and cultural rights), taking into account gender mainstreaming, and using *community legal empowerment* (as a way of being "with and in" the communities). The interventions cannot be isolated, decontextualized, welfare-oriented, individual, but must be thought within a broader social and collective process, arising in the territories themselves

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where rights are being denied and in which institutionalized channels are not found of social participation.

In this way, the focus on environmental rights and justice prevents taking the environment and rights as a commodity, whether consumer, private, available, alienable and negotiable by the subjects (state or civil society). In this approach, *common goods* and citizenship are the central axes from which we must work from public policies, education and environmental communication (Echegoyemberry, Unsain, 2017).

We believe that socio-environmental interventions should be based on an ethic that seeks the enforceability of rights, the recognition and legitimization of communities as key actors in their struggle for a dignified life and the contribution to the suppression of the determinants that condition its possibilities of present and future development.

Thus, socio-environmental interventions are presented as a strategic tool for the redistribution of power and, consequently, the constitution of citizenship not only present but future.

IV. CRITICAL VISION: FROM AN ECONOMIC RATIONALITY TO AN ENVIRONMENTAL RATIONALITY

In this section we briefly present the postulates of a critical view from which we try to reflect on some gears in which the dominant economic and cultural model is based. This approach requires socio-environmental interventions, a passage from an economic rationality to an environmental one, because *"it generates a reorganization of production based on the productive potential of nature, the power of modern science and technology, and processes of significance that define cultural identities and existential meanings of peoples in diverse forms of relationship between human beings and nature"* (Leff, 1998: 35).

Socio-environmental interventions have the duty to question and criticize economic rationality, the dominant idea of progress and growth from the logic of the market.

In the same way it is summoned to adopt a systemic view, in which one can account for the interactions of the parties and the emergence of senses without subjugation of one sense over another and propitiating different ways of walking the path towards a sustainable development.

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Thus, socio-environmental interventions must be rethought at every step so as to not get caught up in the logic of the market and to offer the environment as an object of consumption at the service of man, contrary to the Rights approach.

Faced with the need to move towards a new way of relating to nature and limit its unsustainable exploitation by the global market, in which women and girls suffer the differential impacts, various management methodologies associated with the intervention of stakeholders involved, among which is the one developed by Ostron (1995, 2011) who proposed increasing the participation of citizens in the self-management and governance of common-use goods in order to achieve greater democratic control that guarantees equity in access and use of them.

In this context, the ethical, aesthetic and political commitment to encourage new concepts of well-being and development that promote sustainable lifestyles and modes of production consistent with environmental rationality will be assumed.

Under this premise, it is possible to highlight the notion of *good living*[14], a concept that has constitutional status in some countries of the region and that combines three central elements: harmonious development with oneself (identity), with society (equity) and with the nature (sustainability) (Cubillo Guevara, Hidalgo Capitán, 2015; Acosta, 2010).

In this sense, each community can specify the meaning of their own well-being, and this is where the main contribution of social interventions falls as a central tool to guide these processes, framed in the principles of social equity and environmental sustainability.

In this way, it is expected that socio-environmental interventions contribute to recognition, knowledge and legitimacy for the constitution of environmental citizenship, in line with the rights approach. Environmental citizenship cannot be constituted except on the basis of recognition of the interdependence of civil, political, economic, social and cultural rights.

Next, some characteristics and guidelines to be followed for socio-environmental interventions are postulated, and the challenges and opportunities to be

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14   AN: "Good living" was incorporated with a constitutional hierarchy in Ecuador and in the Plurinational State of Bolivia.

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addressed for the constitution of citizenship and environmental justice from a human rights perspective are postulated.

V.-SOME BASIC GUIDELINES THAT GUIDE SOCIO-ENVIRONMENTAL INTERVENTIONS:

It is considered that the presented guidelines are transversal to all work instances (diagnosis, elaboration, implementation, evaluation, monitoring, and redesign).

The Social-Environmental Interventions (ISA) are presented not only in an instrumental sense, but as strategic dimensions that intervene in the construction of meanings.

As mentioned above, the ISA take as their object of intervention the interrelation of the environmental field. As the environment is a complex object, it implies assuming that it is a system in which a linear logic of determination (of cause effect) does not govern but circularity, recurrence, feedback, the blurring of space-time limits, disorder and uncertainty (Morín, 2001). This condition demands social-environmental interventions to promote a dialogue of knowledge (Leff, 2002) that allows for the intersection between technical, political and community knowledge, generating a body of knowledge that does not belong to any particular actor.

The first statement -the environment is a complex object- leads to propose a methodology for these objects. Thus, Almeida Filho (2008) argues the need for transdisciplinarity to address complex objects, which would allow an integrating response of different knowledge and would involve the joint construction of a problem, enabling a construction of the object from the polysemy of the crossings disciplinary discourses.

Thus, in interventions aimed at the community in general, it will intervene from the diagnostic stage, inviting the actors involved in the participatory definition of the problem, which cannot be limited to expert knowledge, excluding the perspectives of those who live it daily. That is why the need to design processes that allow a genuine social participation in this stage is highlighted, contemplating the provision of adequate, timely information, access to it as well as the adaptation of these contents to different ethnic, cultural and social[15] contexts (Unsain , Echegoyemberry, 2017).

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15   AN: An example of a strategy of education and legal empowerment to facilitate access to justice in a vulnerable population is the "Promoter Training Program for the Access to Justice" carried out during 2017 at Villa Inflamable (as a pilot experience with possibilities to replicate it nationally), whose participants

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Involving the communities engaged in the design stage of an intervention on the commons will allow, in addition to addressing the problem from its different perspectives and edges, to approximate possible ways to resolve them and analyze the motives behind each assessment. These meetings will allow the aspirations of the group, their interests, positions, desires and ideas of well-being, security and will reveal conflicts and struggles.

A frequent error when this participatory diagnosis is lacking, is that it tends to homogenize the view towards a fictitious community (without distinguishing heterogeneity within a category, group, or community)[16].

Together with the rights approach, social-environmental interventions have to incorporate gender *interculturality* and *intersectionality*, which implies understanding the territory from the social practices and meanings that are deployed in it, giving an account of the differences and vulnerabilities that arise in terms of gender, ethnicity, nationality, migratory situation, age, among others.

This holistic view embodied in an intervention will enable extended actions of the communities consistent with what is proposed in the operational messages, while avoiding "compensatory actions" resulting from simplistic and partial[17] messages.

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were mostly women. The program was prepared by the interdisciplinary team of the Civil Association for Equality and Justice (ACIJ). The Program was certified by ACIJ, the Ministry of Justice and Human Rights of the Nation (Department of Access to Justice), of the Ministry of Social Development of the Nation, and the Extension Secretariat of the Legal and Social Sciences Faculty of the Universidad de La Plata. More information available at: http://calc.acij.org.ar/2017/10/03/formacion-para-promo-tores-de-acceso-a-la-justicia-y-empoderamiento-legal/

16   AN: An example of this can be the partial approaches that are carried out by the State in the subject of waste, especially focused on an urban neighborhood hygiene approach, without considering its complexity and without considering how a specific community is linked to the waste. In this way, it leaves aside that waste represents in many cases a means of subsistence for urban collectors or cartoneros (through their recovery and sale) and also irresponsibly delegates in them an essential public service that the State must ensure to preserve a healthy and sustainable environment. The State makes this delegation invisible, which leads to the naturalization of the precarious situation in which many of them find themselves. Thus, approaches based only on the perspective of the State are at least fragmented and increase the conflict in the territory. Taking into account the perspective of rights and obligations in the preparation of strategies, implementation and evaluation, would allow resolving the conflict in the face of the collision of interests.

17   The Communication and Health Campaign on the Prevention of Dengue undertaken by the National State can be shown as an example of an erratic approach. In which the participation of the community in the problematic was overestimated and the responsibility of the State was underestimated. On the one hand, the main action was to "discard" without considering that many of the communities conserve and accumulate water because they do not have access to safe water provided by the state. The state managed the campaign in individual terms, without carrying out structural actions that modify the main determinants in relation to dengue (extension of the water network, cleaning of

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In this same sense it is important that the intervention can make visible the shared but differentiated responsibility between the different actors in the mitigation of the environmental impacts, especially with the purpose of avoiding the apathy that can be caused by recharging each individual with the weight of the pending challenges.

From this perspective, it is also effective to highlight the power of aggregate actions to generate positive change; education and communication should tend to empower and strengthen communities, highlighting aspects such as community resilience, enhancing psychology aspects as well as legitimizing practices of self-care carried out by the community to solve its main problems, in real or imaginary terms.

Just like the aesthetic vision, both ethics and politics, are unavoidable axes in every approach that is carried out. And here, it is essential to promote the appreciation of beauty inherent in different ecosystems, as a necessary condition to promote care and conservation actions, whose first step will be the possibility of knowing and experiencing the value of our environment. This, without falling into a *folklorization* of the environment, or an essentialist or landscape view of the natural, that dismisses the cultural and historical mediations of a built landscape.

Another aspect to be undertaken from the interventions is linked to *community empowerment*, understanding it as the process by which individuals and groups acquire greater power over the conditions and determinants of their living conditions. This process, in its social aspect, "rather than improving information and inducing behaviors, should stimulate critical reflection and the capacity for intervention and co-management of social problems from individuals and groups" (Resende Carvalho, 2008), without disregard, in our opinion, the unavoidable responsibility that belongs to the State in the face of the main problems. The legal *community empowerment* allows expanding the communities' repertoire of action.

It should be noted that ISA must promote *legal empowerment*, since they allow the establishment of priorities based on the community; design strategies

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micro-dumps, eradication of macro-dumps close to the population, etc.). See analysis by Spinelli (2016) available at: http://www.revistaanfibia.com/ensayo/baja-mortalidad-alta-desigualdad/. Also educational programs for the prevention of dengue, elaborated per sector by the health sector (MSAL), that are not reflected in the school curricula, due to little or lack of interaction with the Ministry of National Education.

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for urban integration; define a welfare model and to influence consumption patterns and sustainable production; it serves to organize relations of inter-dependence in pursuit of self-management and self-government of the common goods; fundamentally to define constructively the good living (sumak kawsay) of the local communities (Viteri, 2000; Acosta, 2010; Cubillo Guevara & Hidalgo Capitán, 2015); to reaffirm a strong sustainability, and to delineate an environmental identity as a means to convey demands.

In this sense, social intervention is constituted as a tool for the construction of citizenship and control of public environmental management, it allows to reduce the cracks of citizenship between: consecrated rights and their implementation, allows the confrontation between the formal legal plane - of equality- and the inequality of living in territories characterized by socio-urban and legal segregation.

Another of the fundamental guidelines, which in turn constitutes a real challenge to undertake in territorial work, is to be able to think of the in-terventions "from and with" the communities, in a symmetrical, dialogical way, in the instances of design, elaboration, implementation, evaluation, monitoring, and the redesign of public policies; which will involve the adaptation of processes, content and formats to generate legitimate participation and discussion.

In this sense, social participation and *legal empowerment* create the conditions for triggering processes of inclusion and citizenship broadening, recognition and effectiveness of existing rights, thereby reducing the cracks in citizenship (Echegoyemberry, 2017).

Thus it is not enough for citizens to have rights but to participate and exercise their rights in public spaces and to influence local agendas.

Although the environmental problems have a global character, it is convenient to represent them according to their local manifestation, relieving and respecting the social dynamics present in the affected community, in all its diversity, in order to generate greater identification and relevance, without losing sight of the unequal distribution of resources and inequity in the internationalization or globalization of environmental costs, which have the greatest impact in the least industrialized countries, and inwardly in the most vulnerable communities.

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VI. CHALLENGES FOR THE SOCIAL-ENVIRONMENTAL INTERVENTIONS DESIGNED "FROM AND WITH" THE COMMUNITIES

Below are some conditions or challenges so that social interventions can function as eminently inclusion policy tools, the precondition is that they arise "from and with" the communities.

Indeed ISA can be considered a political tool when the change they propose to store:

1) Reversing or trying to reverse the serious deficits in public policies of care, gender, and environment, thus tends to the recognition and constitution of citizenship, universal, social and environmental. In this sense, no intervention can be separated from Human Rights.
2) Promote channels of legitimate social participation: in the determination of priorities (political, technical, community), in the decision, self-management, collaboration and effective control of public policies
3) They promote *"the right to have rights", "claim the right to differences"* and the right to demand rights and transform them when they are unfair, through *community legal empowerment.*

Take account of the heterogeneity and differences in terms of social class, ethnicity, age, sex, migratory situation, identity, expression, sexual orientation, among others that can place people, groups or social groups in a situation of particular vulnerability, recognizing the plurality of *identity* inscriptions from *the right to differences.*

4) Encourage a culture of care that does not fall on women as the main resources, report the profoundly unequal and asymmetric power relations.
5) Give an account of the suffering and environmental injustice, without losing focus on the psychological aspects of the communities and addressing the protective factors (fostering social organization, support networks, integration of the social fabric, intergenerational solidarity, significant links, community identity, study of people, communities and collectives, triggering processes of recognition and legitimacy of the other, encouraging a culture of care, an ethic of care and an aesthetic of care, encourage the emergence of community leadership
6) Promote another form of relationship with the environment, based on a new ecological paradigm (NEP) allowing the gradual passage of an anthropocentric vision to an eco-centric one.

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7) Address the complexity and uncertainty of environmental problems, without splitting from the territories, the contexts and the meanings that emerge in them. For this reason, ISA are situated contextually, therefore they need to be designed from strategic planning in order to situational identify alternative scenarios that ensure the political viability of technical interventions (Malthus, 1972, 1987)[18].

8) We are challenged to assume a critical and reflective view of our practices in individual and social terms, for this reason they require a permanent work of construction and deconstruction of the disciplines and professions; which necessarily implies assuming new ways of knowing and validating a new epistemology, a process that will involve a cross-linking of technical, academic and community knowledge.

9) They require taking inter-subjectivity into account, since it pre-supposes a relational approach in which the recognition of the other as a subject is fundamental, which also leads to a dialogical approach, taking the other as a subject of rights, and not as a passive object, depository of actions and strategies. The socio-environmental interventions are those that involve and question us as subjects, for that reason they are experiential: "they are those in which we are while we are doing"

VI. TO CONCLUDE:

Emphasis has been placed on the need to think about socio- environmental interventions, care practices and citizenship from a gender and Human Rights perspective.

Likewise, some guidelines were made explicit to take into account for the elaboration of social interventions from a critical perspective, proposing some challenges for the design, elaboration and implementation of public policies "from and with" the communities. Some conditions were also mentioned in which social interventions can function as eminently political tools for inclusion.

Also as noted, the deficit of public policies on care cannot and should not be corrected by women's activity, it was pointed out how this deficit

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18   AN: We find numerous authors who formulate criticisms of normative, authoritarian, centralist, static, technocratic and top-down planning can be consulted: (Niremberg, 2013).

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generates differential impacts that are expressed in environmental problems for women. Therefore, we must rethink the roles of care, deconstruct, denaturalize them, from an ethical dimension of care that includes women as a subject of law, contemplating: equity in the face of burden or dependency; the form of remuneration in the domestic sphere; the reassignment of responsibilities, the sharing and equitable retribution of care tasks and activities; incorporating fundamentally the responsibility of the State in the design and implementation of a care system.

It also highlights the need for public policies and socio-environmental interventions to address the differential impacts that arise from situations of environmental injustice, taking into account territorial and gender registration, as these condition the development prospects, the living and dying of people, groups and communities.

Inequalities, health, social, cultural and economic gaps make up cracks in citizenship, as they are constituted as restrictions, limitations and even denials of fundamental Human Rights. Reversing them requires a coherent political decision that is consistent with the values and principles of a state of law.

Therefore, it is proposed that the basis of social interventions take into account the aspects related to the care economy, the gender perspective and human rights, as they allow us to identify critical junctions that would otherwise seem isolated or not integrated in the same matrix: the inequality and inequity that arise from the same mode of capitalist production.

For all the above, socio-environmental interventions always challenge us to assume an ethical, aesthetic and political position, that is, to understand what is (good, beautiful, just) as part of the disciplinary field.

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