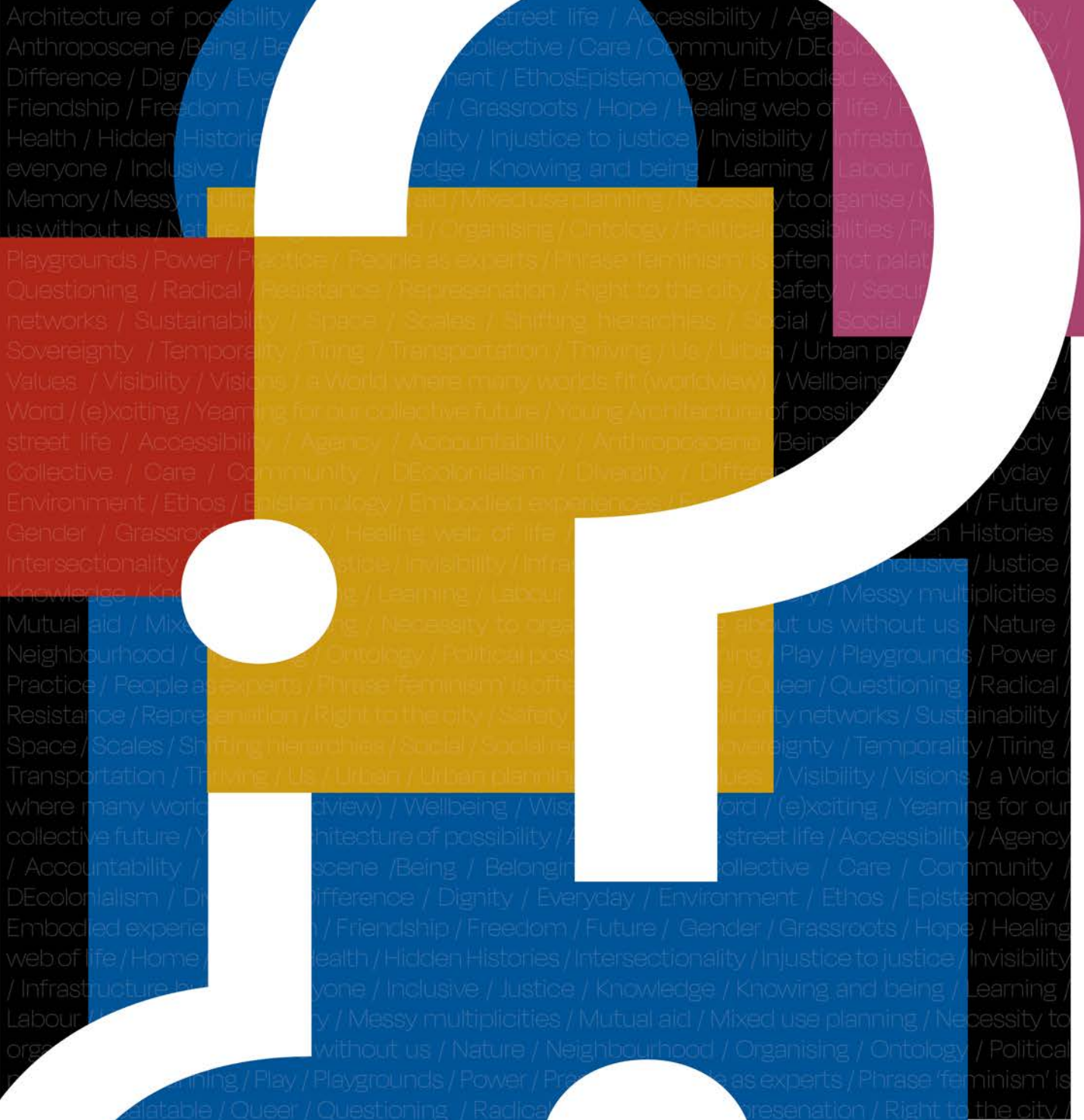


A collection of photography, poems, reflections, A-Zs and theoretical considerations

FEMINISM & THE CITY



Architecture of possibility / Anthroposcene / Being / Belonging / Collective / Care / Community / DEcolonialism / Difference / Dignity / Everyday / Environment / Ethos / Epistemology / Embodied experiences / Friendship / Freedom / Future / Gender / Grassroots / Hope / Healing web of life / Home / Health / Hidden Histories / Intersectionality / Injustice to justice / Invisibility / Infrastructure for everyone / Inclusive / Justice / Knowledge / Knowing and being / Learning / Labour / Memory / Messy multiplicities / Mutual aid / Mixed use planning / Necessity to organise / Not about us without us / Nature / Neighbourhood / Organising / Ontology / Political possibilities / Play / Playgrounds / Power / Practice / People as experts / Phrase 'feminism' is often not palatable / Queer / Questioning / Radical / Resistance / Representation / Right to the city / Safety / Security networks / Sustainability / Space / Scales / Shifting hierarchies / Social / Social relations / Sovereignty / Temporality / Tiring / Transportation / Thriving / Us / Urban / Urban planning / Values / Visibility / Visions / a World where many worlds fit (worldview) / Wellbeing / Wisdom / Word / (e)xciting / Yearning for our collective future / Young Architecture of possibility / Architecture of possibility / Agency / Accountability / Anthroposcene / Being / Belonging / Collective / Care / Community / DEcolonialism / Difference / Dignity / Everyday / Environment / Ethos / Epistemology / Embodied experiences / Friendship / Freedom / Future / Gender / Grassroots / Hope / Healing web of life / Home / Health / Hidden Histories / Intersectionality / Injustice to justice / Invisibility / Infrastructure for everyone / Inclusive / Justice / Knowledge / Knowing and being / Learning / Labour / Memory / Messy multiplicities / Mutual aid / Mixed use planning / Necessity to organise / Not about us without us / Nature / Neighbourhood / Organising / Ontology / Political possibilities / Play / Playgrounds / Power / Practice / People as experts / Phrase 'feminism' is often not palatable / Queer / Questioning / Radical / Resistance / Representation / Right to the city / Safety / Security networks / Sustainability / Space / Scales / Shifting hierarchies / Social / Social relations / Sovereignty / Temporality / Tiring / Transportation / Thriving / Us / Urban / Urban planning / Values / Visibility / Visions / a World where many worlds fit (worldview) / Wellbeing / Wisdom / Word / (e)xciting / Yearning for our collective future / Young Architecture of possibility

About this magazine

This digital magazine is a combination of photography, poems, reflections, A-Zs, and theoretical considerations of feminism and the city.

The organizing team for the Feminism and the City set of conversations held in November 2021 and January 2022 was led by Hanna Ruszczyk, Ksenia Chmutina and Belen Desmaison, with Louisa Acciari (organizational), Camillo Boano (co-convenor), Virginie Le Masson (web site and posters), Mahbuba Nasreen (co-convenor), Cheryl Potgieter (co-convenor) and Olivia Walmsley (promotion).

The organizing team for the magazine was led by Hanna Ruszczyk, Ksenia Chmutina and Belen Desmaison with participation from Louisa Acciari, Jessica Field, Maureen Fordham, Virginie Le Masson, and Olivia Walmsley.

Acknowledgement

We would like to thank Maureen Fordham, the Principal Investigator of GRRIPP, for her support in this initiative. The UKRI Collective Fund award 'Gender Responsive Resilience and Intersectionality in Policy and Practice (GRRIPP) – Networking Plus Partnering for Resilience' is funded by the Global Challenges Research Fund (ES/T002700/1) and implemented by the collective of universities listed below. We would also like to thank the speakers of the seminar and the contributors of this magazine



Welcome to our collective digital magazine titled 'Feminism and the City?'

During the summer of 2021, Hanna, Belen and Ksenia began exploring the multiple understandings and manifestations of feminism in cities, debating whether the concept as such was appropriate to describe and recognise the struggles faced by multiple movements and social groups constantly seeking to create livable cities for all. We had no idea that we would end up with a series of five events!

The purpose of the "Engaging with the Feminist City: How does a feminist city present itself in different spaces and places?" set of linked events was to explore how scholars, practitioners, policy makers and activists were thinking about feminism and the city and furthermore to understand what were the emerging sources of inspiration and tensions for our collective future.

In this exploratory set of linked events, we investigated two broad questions:

Q1 How are you thinking about feminism and the city? What are the range of concepts that you use to think through the feminist city? What values do different concepts bring?

Q2 What does feminism and the city mean in practice? How are you engaging with / responding to / implementing elements of the feminist city?

The series of five conversations on the topic of feminism and the city amongst 28 speakers and organisers during November 2021 and January 2022 has created an exciting debate about how and if to link feminism to the city. We listened and learnt from very different regional, disciplinary, personal perspectives.

How do we live more justly in cities? There is this perpetual hunger for a best practice for something that has not yet happened. There is a fundamental messiness when we think about our cities and how to think through feminist practices. How do we define the realm of the possible? What is the architecture of possibility?

How do we disrupt the norms imposed by cities on our identities and behaviours, when in the context of capitalism and patriarchy, cities are turned into stages to enhance them through objectification and commodification? How do we instead reclaim the

cities as locations of possibilities?

From considerations of gendered and racist harms enmeshed within the city, from the home to the street, that all work to foreclose possibilities of liberation (in the words of Lola Olufemi). To urban imaginaries that can transform the city in radically loving, playful, just and inclusive ways.

There are three themes that emerged from the five sessions: access, agency and accountability.

AGENCY within people's lives. Specifically not vulnerability or victimhood but rather agency of people to make changes for their communities.

ACCOUNTABILITY – holding those with power to account. To do right by all residents in the city.

ACCESS to CHOICE (to and within the city). The power to influence. Safety of and within the city.

The series also made clear that we need to reject universality. Universality rejects differences, but as Audre Lorde writes "Institutionalised rejection of differences is an absolute necessity in a profit economy which needs outsiders as surplus people". We talk about feminism and cities as something that is understood and accepted by all. However, what the series demonstrated so well is that if we are to answer the questions we posed, we need multiple epistemes and voices to understand "feminism" and "city" in a plurality of ways by questioning feminism itself, and embracing other ways of knowing and diverse claims towards fairer collective futures. Hence the use of question marks in the title of this magazine.

If you would like to learn more about the series of conversations, the videos from the sessions are on the GRRIPP website. We also commissioned José Lara to create visual representations of the discussions held during the five events. These can be found on the GRRIPP website and here in this magazine.

For the digital magazine, we are pleased to have

received 24 contributions ranging from poems to photo essays to personal accounts and theoretical contributions from Africa, Latin American, South Asia, North America and Europe and in four languages (English, French, Portuguese and Spanish).

As editors of the magazine, we tried to be collaborative in our ways of working: our committee for the magazine read the contributions, we gave suggestions for clarification and provided copy edit services but we did not change the tone of the contributions nor did we 'revise' the contributions. It was important to show the diversity of voices.

So in closing, we hope you find the magazine a source of inspiration, learning and some fun!

Hanna, Ksenia and Belen

The organising committee for the "Engaging with the Feminist City: How does a feminist city present itself in different spaces and places?" series of linked events and the editors of the digital magazine

<https://lolaolufemi.co.uk>

<https://www.penguinrandomhouse.com/books/198292/sister-outsider-by-audre-lorde/>

Preferred Citation

Ruszczuk, HA, Chmutina K and Desmaison B (2022) *Feminism and the City?*, Digital Magazine.

"It was my absolute pleasure to attend the virtual event series, 'Engaging with the Feminist City', organised by GRRIPP. In bringing together a diverse set of speakers and attendees from across the world, the series of events offered an inclusive space for academics, practitioners, policy makers, and activists to reflect on how feminist cities may present themselves in different spaces and places. The important conversations held throughout the series were highly engaging and educational. They also encouraged attendees to consider what a feminist city, free from patriarchal structures, might look like, whilst also exploring feminist cities that might prioritise women in their design and infrastructure and where the needs, rights, and access requirements of women and children are paramount. Undoubtedly the exchanges, facilitated by GRRIPP's workshops, will inform wider conversations, research, and policy decisions on the feminist city in the future."

Dr Alexandra Hughes-Johnson

Research Portfolio Manager, The Economic and Social Research Council, UK Research and Innovation

Recordings of events can be viewed here: <https://www.gripp.net/copy-of-events>

HEY KSENIA AND BELEN : HOW CAN WE LEARN ABOUT DIFFERENT PERSPECTIVES ON FEMINISM AND CITIES?

HANNA A RUSZCZYK

HOW ABOUT IF WE LISTEN AND LEARN FROM DIFFERENT VOICES AROUND THE WORLD? FROM ARTISTS, PRACTITIONERS, SCHOLARS, AND POLICY MAKERS?

KSENIA CHMUTINA

LET'S USE THE POWER OF OUR GRRIPP NETWORK AND ORGANIZE A SERIES OF EVENTS!

BELEN DESMAISON

ENGAGING WITH THE FEMINIST CITY

CAMILO BOANA

AS OPPRESSIONS ARE GREATER :

- STRUGGLES HAVE TO BE MULTIPLE
- SOLIDARITY HAS TO BE IMAGINATIVE
- AND REFUSALS HAVE TO BE ABOLITIONIST

FEMINISM IS A FORM OF CRITIQUE OF ORDER ANYONE HAS TO BE INVOLVED IN

THE FEMINIST CITY SERIES WAS MY SEARCH OF INSUBORDINATION TO UNLEARN AND RELEARN THE CITY WE WANT!

CHERYL POTGEITER

SINCE THERE ARE NO FEMINIST CITIES I JOINED THESE SEMINAR SERIES

THE FEMINIST CITY IS A BASIC HUMAN RIGHT WHERE ALL GIRLS AND WOMEN CAN REACH THEIR FULL POTENTIAL FREE FROM ANY FORM OF GENDER INJUSTICE

MAHBUBA NASREEN

REDRESSING CITY LIFE AND INTERSECTIONALITY : HOW WOULD YOU LIKE TO LOOK AT IT USING STRUCTURAL, INFRASTRUCTURAL, AND INTERSECTIONAL LENSES? (IF YOU HAVE TIME)

HOPEFULLY THESE CONVERSATIONS ACTIONS AND GLOBAL PARTNERSHIPS WILL BRING US CLOSER TO THIS BASIC HUMAN RIGHT!

LA RA @lara_lara_world

GCRF **UKRI** UK Research and Innovation **UCL** **DUT** DURBAN UNIVERSITY OF TECHNOLOGY **PUCP** Middlesex University London Loughborough University Durham University

Illustration by José Lara

3 WAYS TO READ THIS MAGAZINE

The best way to read this magazine is online. Look at the pages as a whole first, because visual arrangements are really important for this magazine. Then, choose how you will explore the magazine – and there are three pathways* to do this:

*These pathways are subjective and have been created by the editors of the magazine.

Pathway 1: Alphabetical – A journey of concepts

Explore contribution assigned to a letter represented by a concept; the contributions are arranged alphabetically.



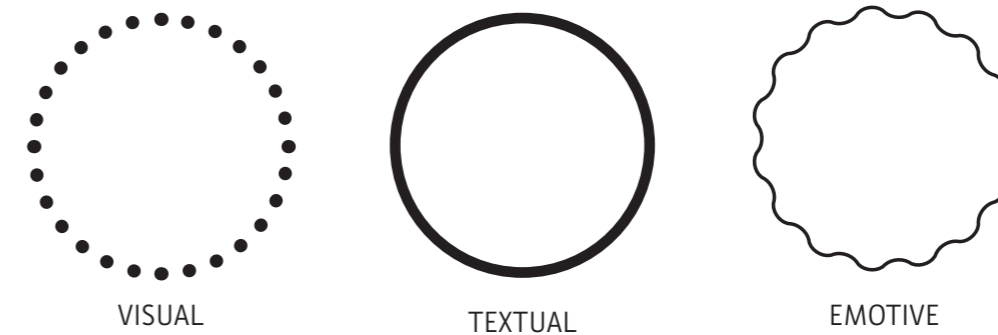
Pathway 2: Colour – A journey of themes

Follow the colour assigned to the five themes of the magazine; some contributions belong to multiple themes.



Pathway 3: Pattern – A journey of representation

Engage with different patterns assigned to three ways of representation; each contribution to an extent reflects all, but are represented by one.



Most contributions are in English, but we also have contributions in French, Portuguese, and Spanish; not all of these are translated – but the ones that are have been done by colleagues (and not professional interpreters) with care.

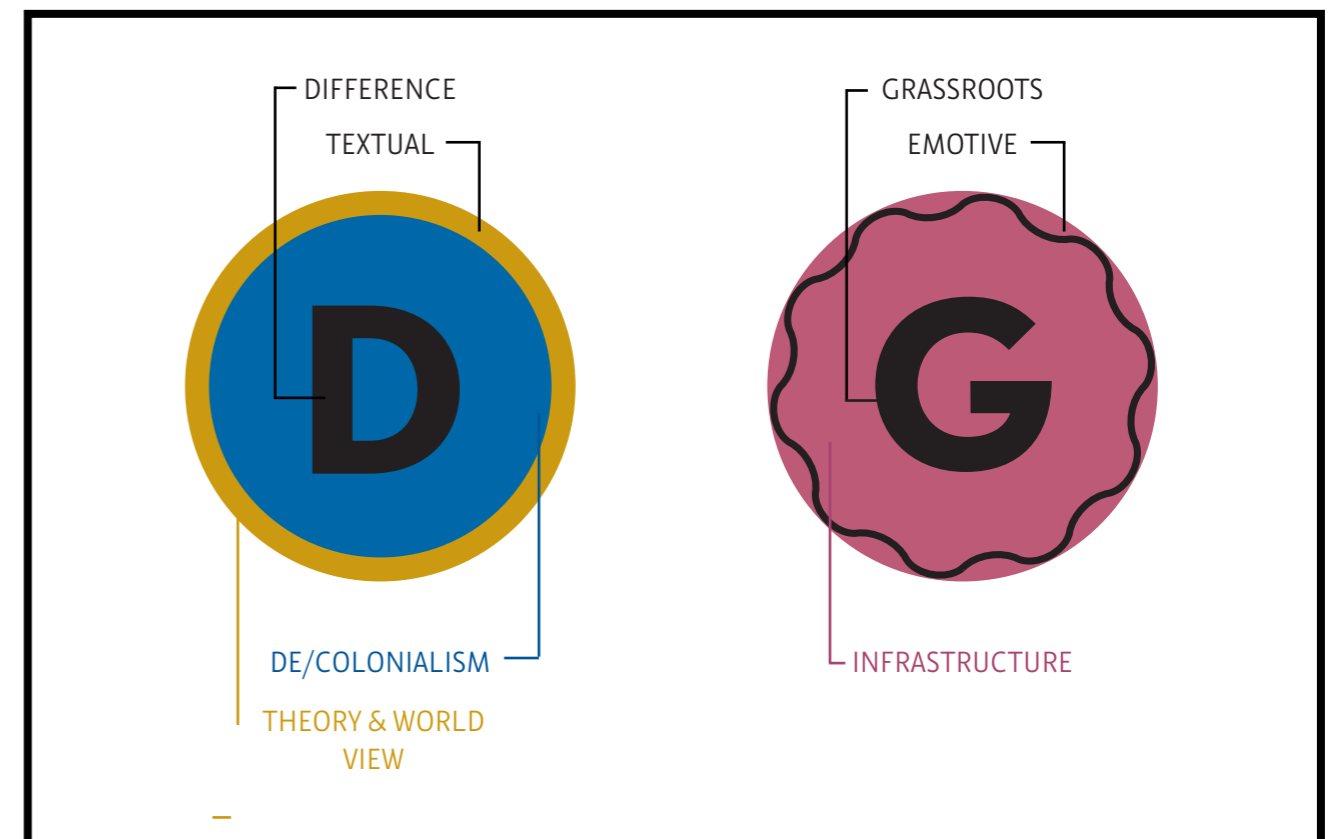


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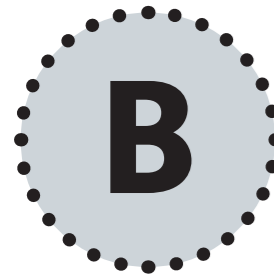
DIFFERENCE

ANTHROPOCENE



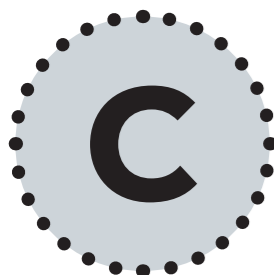
The feminist city in the Anthropocene Castán Broto, Vanesa

In this piece, Vanesa Castán Broto reflects on the question of whether the Anthropocene is redefining the feminist city. First, Vanesa reflects on feminists' historical engagement with urban environments that sustains material understandings of the city such as the one she articulated, together with Linda Westman, in the book *Urban Sustainability and Justice* (2019, ZED Books). This reflection leads Vanesa to outline some principles to understand the feminist city in the Anthropocene.



The Hostel Womb Bucibo, Nocebo

Nocebo Bucibo explores the introduction of woman into the South African migrant hostels through her topic *The Hostel Womb*. She uses her photographs as a tool to start conversations around the migration of woman into the hostels. Systematically, the hostels were built to keep black women out and separate from black men.



Towards Territories of Care in Latin America and the Caribbean Soto Arias, Clara; Herrera Salazar, Dámaris

Clara Soto Arias and Dámaris Herrera Salazar reflect through photography on the preliminary results of the commissioning projects on Latin América & the Caribbean region, showing the impact that GRRIPP project is having on the people and their daily lives.



Weaving together a feminist city of difference De Villiers, Isolde

Isolde de Villiers revisits the work of Iris Marion Young on difference and city life as the being together of strangers in the context of Bloemfontein, an overlooked city in South Africa's interior. With reference to Njabulo Ndebele's novel, *The cry of Winnie Mandela* she sets out the relation between Lesotho and Bloemfontein and presents an alternative take on space-time-compression, one which, following Doreen Massey, embraces the idea of cities produced out of things and people from everywhere.

ENVIRONMENT



Cidades Feministas, um desafio que articula o metabolismo campo cidade.

Da Silva Brunetto, Atiliana; Miranda de Fretias, Lucineia

In this essay, Atiliana Da Silva Brunetto and Lucineia Miranda de Fretias, seek to reflect on the importance of thinking about the metabolism field and the city, connecting human beings and nature in order to advance in the construction of emancipated social spaces. It brings the perspective of feminism and agroecology as a strategy to rethink human relationships and break with the violent structures inherent to the capitalist mode of production.

BODY

FEMINIST



"Is there a feminist city?" Peake, Linda

Linda Peake reflects on the idea of "is there a feminist city?". A feminist city does not exist per se, it can only ever exist as a relational process of becoming. Linda argues that considering a feminist city needs to start with the everyday; the everyday struggles, desires, and hopes – of marginalised women and their central positioning in visions of urban futures.

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KNOWLEDGE

GRASSROOTS



We beat the path by walking: the story of Mahila Milan and the women's network of Shack Dwellers International
Patel, Sheela

Sheela Patel's essay reflects the journey of professional women's organisation with grassroot women who are from very vulnerable communities exploring a way forward that migrant women living on pavements of Mumbai needed.



A chorus of voices: storytelling the city into being
Erwin, Kira

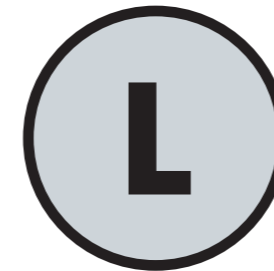
Kira Erwin asks herself what feminism and the city mean in practice for her scholarly work. Using feminism as an epistemological lens, she explores what it takes to bring into being a more just, kind and caring city. She shares how listening to a chorus of voices, and working with others to produce counter-hegemonic storytelling can catalyse a critical public debate on what it means to live together, now and in the future.

LABOUR



**Housing as an infrastructure of care:
Defiance against destruction in a British suburb**
Field, Jessica

In this personal account, Jessica Field examines gendered and spatial aspects of her family's eviction, drawing on feminist geography work that posits housing as an infrastructure of care.



Of looming men and lingering women: some reflections on the materiality of gender in the textile enclaves of Surat in India.

Basu, Ritwika

In this reflective essay, Ritwika Basu layers her ethnographic field observations and interviews of migrant workers with their embodied extensions into spaces they call home in the city. The essay gives a flavour of the gendered nature of hyper productive spaces that have transformed into crucibles of small town masculinities. Men and women from different social groups are simultaneously navigating these spaces as individual and collective agents of change that perform a spectrum of choices as well as nonchoices.

HOME

INFRASTRUCTURE+ JUSTICE



How do urban women interact with water?
Nasreen, Mahbuba

In this brief, Mahbuba Nasreen shares recent research exploring the gender-water nexus in urban areas. Meeting everyday water requirements for domestic purposes is generally the responsibility of women and girls, whereas water scarcity creates a hindrance to meet their demands. In Bangladesh, it becomes more complicated due to strict gendered divisions of labour

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ONTOLOGY

MEMORY



Forced Removals, Family and Feminist Me Potgieter, Cheryl

In this article, Cheryl Potgieter documents and locates what a feminist city did not mean and could mean to her by drawing on her family's experiences of being forcibly removed from their homes due to policies of the South African Apartheid government. She shares very personal experiences she had as a child growing up under apartheid in the city she was born. She asks questions related to intergenerational trauma, resilience, land and loss. She argues that while much has changed in post-apartheid South Africa in terms of policy and for some in terms of lived experience, much more needs to be done. The notion of a feminist city is thus still a dream deferred.

NATURE



Triptych of the Rhone Tomassi, Isabella

Isabella Tomassi's starting point was the geo-poetical exploration of the Rhone in Lyon. She has tried to give voice to lucid anxieties about the state of separation with non-human entities, by this way she also attempted a new falling in love with this "nature" in the city which is so square and yet so evocative. In the first poem, in almost Dantean tercets, we descend into the hell of the concrete river; the fall into the wells of the river's ancient sources are at the origin of falling in love while, in the last one, an attempt is made to go beyond the mediation of the dam as the only option for relating to the river in order to establish an inter-specific dialogue to come.



On concepts and their usage in disaster studies Gaillard, JC

JC Gaillard's essay challenges normative and universal interpretations of people's suffering through the sole Western concept of disaster across very diverse cultures and societies around the world. He ultimately suggests that there are multiple interpretations of local realities of what may constitute a disaster through the lens of local worldviews/senses.

PLANNING



The Informality of Feminism in African Urban Centres Nnaggenda Musana, Assumpta

Assumpta Nnaggenda Musana explores how colonial planning contributed to the emerging low-income housing typologies. Brought to the fore are the ways in which the environment in a housing area provided for women has been informally transformed to accommodate the women's ways of living, and the need to earn extra income.

QUESTIONING



Visual representations Lara, José

In these five visual representations, Jose Lara illustrates the speakers and their contributions during the "Engaging with the Feminist City" events that took place in November 2021 and January 2022.

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THRIVING

REPRESENTATION

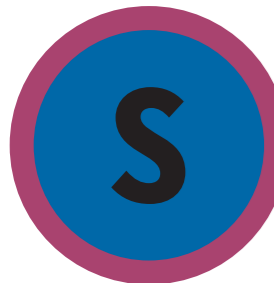


Interacting with a Feminist City from a gender and media perspective

Taunyane-Mnguni, Omogolo

Omogolo Taunyane-Mnguni explores what it means to engage a Feminist City from a gendered media perspective. She focuses on South Africa's media and its portrayal of society through agenda-setting, media profiling of black women, and the media's urban bias and the limitations that ensue.

SOVREIGNTY



Re-framing resilience as resistance: Feminising food sovereignty

Sou, Gemma

Gemma Sou argues that when we acknowledge the impacts of colonialism on the lives of disaster-affected people we can reinterpret their resilient behaviours – and particularly women's behaviours – as political moments of anti-colonial struggle. Her essay will take you to Puerto Rico in the aftermath of Hurricane Maria.



The Feminist City: A space where diverse imaginations thrive

Khan, Maheen

Maheen Khan provides a viewpoint on feminism and the city. Her essay provides a personal account of her observations of how women's identities are shaped by the often-patriarchal societal systems that dominate the spaces within a city, more specifically Dhaka, where she grew up. She discusses the difference in imaginations that often belong to women and men and explores the narrative of "Ladyland", a utopian land as imagined by Rokeya Sakhawat Hossain in 1905.

UTOPIA



Utopias Revived

Ruszczuk, Hanna

Hanna Ruszczuk briefly describes two feminist utopias, Christine de Pizan's *The Book of the City of Ladies* and Rokeya Sakhawat Hossain's *Sultana's Dream*, and three contemporary artistic responses to the utopias by Tai Shani, Penelope Sharalambidou and Chitra Ganesh.

VISIBILITY



The invisible women of the city: a reflection on domestic work and urban segregation in South Africa

Acciari, Louisa; Le Masson, Virginie

In this joint contribution, Louisa Acciari and Virginie Le Masson argue that a city cannot be feminist if it does not take into account the needs of the most marginalized women. Domestic workers in South Africa and in the city of Cape Town, face both the challenges of informal employment and unsafe public services, such as transportation, and yet the entire workforce relies on their reproductive labor.

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WORD CLOUD



Word Cloud

Walmsley, Olivia; Fordham, Maureen

Olivia Walmsley's and Maureen Fordham's contribution aims to capture the breadth and depth of the GRRIPP Project's ['Engaging With the Feminist City'](#) events which took place during 2021 and 2022 across three global regions. The word clouds encapsulate the discussion following the questions: what is a feminist city? And how do we get there?

XENOPHILIA+ Y+ ZENITH



**Z to A [Reading] on space, place, identity, hopes.....and
[other] non-patriarchal norms**

Chmutina, Ksenia

This list of 26 readings aligned with each letter of the English alphabet- that Ksenia Chmutina uses here in the reverse order are the readings by, about and for women who make, break, explore and defy a city, literally or metaphorically. It is through discussing these and hundreds of other books that Ksenia thinks and evolves.

The feminist city in the Anthropocene

Vanesa Castán Broto



The feminist city, if it exists at all, is not a destination but a motivation: it is a commitment to a revisable, adaptable city that works for everyone, especially for those who are oppressed and excluded.

There is a rich body of scholarship in feminist planning that cannot be forgotten. Because of my focus on environmental and climate science I have been particularly interested in the critique of the sexist city and how it interacts with urban environments. I find particularly compelling and clear Sheryl McGregor's (1995) excellent essay 'Deconstructing the man-made city,' written 25 years ago, and still so relevant. McGregor summarised some of the debates that shaped feminist planning at the turn of the millennia. She identified three important areas of critique:

A critique of the products of planning, which mostly characterised the city as a lack: a lack of access to services, a lack of community support, a lack of spaces of care;

A critique of the processes of planning and how they excluded disadvantaged groups, specially, why women were not heard;

A critique of planning epistemologies that prioritised rational decision-making processes. She concluded with a call for moving away from

the idea of a single, feminist city but rather, to understand the multiplicity of cities that are made by people, and how they inhabit them.

This was our point of departure when Linda Westman and I wrote the book *Urban Sustainability and Justice*, in which we advocated the importance of partial perspectives and situated forms of knowledge to respond to urban environmental challenges (Castán Broto and Westman, 2019). Linda and I advocated a form of 'guerrilla street science' inspired by the experiences of planner Debra Roberts' in Durban, in which the local government worked with communities to adapt to climate change (see e.g., Roberts, 2010). We proposed a process of collective planning which required a constant engagement with the material conditions of urban change and was open to failure and experimentation. Guerrilla street science advocates also for situated forms of knowledge, for knowledge that emerges within everyday experiences of living.

We were inspired by accounts of what Arturo Escobar and others have called 'the pluriverse', a world of multiplicity which requires not one but many simultaneous pathways of engagement (see, for example, Kothari et al, 2019) and practical ethics of work in practice.

“The feminist city, if it exists at all, is not a destination but a motivation: it is a commitment to a revisable, adaptable city that works for everyone, especially for those who are oppressed and excluded.”

As Khotari and colleagues argue (2019: xxxii): “There can be no pluriverse until the historical underpinnings of masculine entitlement are part of the political conversation”. From this perspective, Linda and I advocated for a ludic, active approach to the city as a classroom. We were inspired by Bell Hooks, who herself was inspired by the work of Brazilian philosopher and educator Paulo Freire, to break down the misconception of the school as a place where a master teacher instructs students (Hooks, 1995). Instead, teaching is an act of transformation for everyone involved. The city as a classroom offers interactive spaces where every person learns in different ways: in this reimagined classroom the main type of learning is social learning, learning about people’s views and hopes, and learning about how to experiment with a physical world in constant change, the kind of guerrilla street science that Roberts and others have advocated for. Looking at the city as a classroom puts people’s capabilities, their experiences and creativity at the centre of city-making and allows the process to unfold over time, not as a marketable ready-made response to the city’s challenges, but as a collective commitment to deliver a city that works for all. People already build liveable cities, despite the constraints and hardships of the structures of domination, whether it is the market, the patriarchy or imperial projects of all sorts.

We must learn from historical experiences of the deployment of urban feminist sensitivities over time and in context, particularly from decolonizing points of view. Ardhi University in Dar es Salaam has spearheaded this kind of work by examining the historical trajectories of house and service upgrading in informal neighbourhoods in the city. In a recent chapter, Kombe, Kyessi and Limbumba (2021) have documented the dynamics of a project for house and services upgrading in the informal settlement of Hanna Nassif, that the International Labour Organisation and other bodies funded in the early 1990s. The project depended on a complex institutional partnership including public and state actors, but also communities and citizens. Their study demonstrates that the diversity of the community, perceived initially as a challenge, became the main asset of the project. Community members were brought into the project as ‘active partners’ who contributed labour and resources to the project. However, many women found themselves restricted to participate in the decision-making process and to work in the programme. Employment opportunities for women-headed households suffering economic deprivation facilitated collective learning and institutional development, for example, with the establishment of a local development association to manage solid waste and a

women-led micro-credit facility. Kombe and colleagues credit this transformation to the influence of a small group of Makonde women, who belong to a matrilineal culture from southern Tanzania. Hanna Nassif became a classroom for everyone involved. There are many other examples of how feminist ideals can be advanced through co-production methods which transform the city into a classroom for social learning, and deliver ‘guerrilla street science’ as a means to create a world in which ‘many worlds fit in’ (paraphrasing Kothari et al, 2019). However, we are all going through a period of intensive learning. These are some of the ways in which my own thought is being transformed and nuanced in terms of what it means to be an urban feminist today: First, intersectionality theory has helped me to refine my understanding of the operation of the matrix of oppression in urban lives, and how it shapes the possibilities for coproduction and social learning (Castán Broto and Neves Alves, 2018). Under an intersectionality lens, the community is no longer either a mystical pastoral dream or a locus of oppression, but rather, it is a dynamic form of association where forms of solidarity coexist with forms of control and coercion. Rather than looking for an ideal, untouched, purified form of community, we need to understand its operation in practice, and the opportunities it offers to redefine urban environments. Intersectionality enables new

diagnoses of how inequalities are embodied in the urban environment (Sultana, 2020). Second, my work has long built on a concern with knowledge production, and the need to understand the social positions that allow producing knowledge and power. Perhaps the biggest influence on my thought were planners who insisted on building objectivity in the planning process through the inclusion of marginal or excluded voices (in line with standpoint theory from Sandra Harding (2004) and many others). More recently, I have become interested on the spaces of knowledge production and how knowledge becomes relevant in particular events. The feminist city cannot be built by state planners and international donors even if they have taken the time to take into consideration the views of the oppressed or marginalised. Rather, the feminist city is one in which the oppressed and marginalised have autonomy to build the city they want. That autonomy may depend on support from powerful interests, but it cannot be mediated by them. Third, the feminist city is messy and it is alive! It demands from us a new engagement with its materialities and ecologies. This will require rethinking our relationship with materials and how we care for them. Care is however not a neutral term, not something that can be dispensed at will and that depends on complex material histories, as Maria Puig de la Bellacasa

(2017) has explained beautifully. In cities, those histories of care may have allowed for the sedimentation of inequalities and structures of oppression in complex material arrangements of infrastructures and patterns of resource use. A feminist city will put such arrangements into question.

Jane Rendell's (2018) famous essay on undoing architecture argues for "a new relationship with architecture", "where space is used in contradictory ways, where objects are never fit for their intended purposes" (p.3) - a new material relation to our environment that will create productive relations of care and attention. Forms of imagining the city that do not place people in preconfigured spaces, focusing instead on the porous, ludic, expansive imaginaries that may help reinventing the world - not only through architecture, but also through planning and environmentalism. A world in which outcomes are not prefigured, but in flux.

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The Hostel Womb

Boceibo Nocebo

This is a portrait of mama`Thembi`s relative. The photograph was created in mama`Thembi`s hostel unit the week leading up to her funeral.



The hostel having a womb sees more children living in spaces not intended for them. The dormitory style barracks lack privacy and space to house a family. With children moving to the hostels, a new sound is introduced, a sound that softens the masculine unwelcoming brick walls. This is the sound of Babies crying, children laughing and playing on the lawns, in the corridors and common areas of the hostels.



Towards Territories of Care in Latin America and the Caribbean

Clara Soto Arias and Dámaris Herrera Salazar

Foto 1:

POR: Silvanete cultivando no território da Serra dos Pau – Dóias, Pernambuco, atividade parte do projeto Cosmonucleação regenerativa no manejo de territórios tradicionais. Lá eles estão construindo uma casa de atendimento e cura para promover e valorizar os conhecimentos das mulheres.

ENG: Silvanete cultivating in the territory of Serra dos Pau – Dóias, Pernambuco, activity part of the Regenerative Cosmonucleation project in the management of traditional territories. There they are building a care and healing house to promote and value the knowledge of women.





Foto 2:

POR: Maracatu rural Gavião de Ouro como parte das atividades do projeto V Festival de Quilombo de Catucá, feito no novembro de 2021 com o objetivo de articular relações territoriais, promover e difundir as diversas experiências comunitárias com mulheres negras, indígenas, ciganas, comunidades LGBTQIA+ e dentre outros corpos que atravessam o território.

ENG: Rural Maracatu Gavião de Ouro as part of the activities of the project V Festival de Quilombo de Catucá, held in November 2021 with the aim of articulating territorial relations, promoting and disseminating the various community experiences with black, indigenous, gypsy, LGBTQIA+ communities and among others bodies that cross the territory.



Foto 3:

ESP: Taller sobre manejo de residuos sólidos desde una perspectiva ecofeminista con las mujeres trabajadoras del hogar de las comunidades de Villa Juana, Villa Agrícolas y Villa Consuelo en Santo Domingo, República Dominicana, como parte de las actividades del proyecto Hogares Ecológicos.
ENG: Workshop on solid waste management from an ecofeminist perspective with women domestic workers from the communities of Villa Juana, Villa Agrícolas and Villa Consuelo in Santo Domingo, Dominican Republic, as part of the Ecological Homes project activities.

Foto 4:

ESP: La foto corresponde al taller “Colectivización de los cuidados y los espacios que me permiten cuidar”, en noviembre del 2021, como parte de las actividades del proyecto “Infraestructura de cuidados barriales: El caso del barrio Juanita Aguirre, comuna Conchalí, Chile”. Para este taller se desarrolló una actividad, “Trayectopia”, en la que cada participante dibujó el trayecto de cuidados de su vida cotidiana para luego compartir su historia con el grupo.

ENG: The photo corresponds to the “Collectivization of care and the spaces that allow me to care”, in November 2021, as part of the activities of the “Neighborhood care infrastructure” project in Conchalí, Chile. They developed a ludic activity, Trayectopia, where participants drew the care journey of their daily lives, identifying their barriers and facilities.





Foto 5:

ESP: Jornada sobre el derecho a la ciudad y gestión de riesgos con enfoque de género a las mujeres de la União Nacional por Moradia Popular, São Paulo, Brasil, como parte del proyecto Ecosistemas en la gestión de riesgos de desastres en contexto de pandemia.

ENG: Course on the right to the city and the management of risks with a gender focus to the women of the National Union for Popular Housing, São Paulo, Brazil, as part of the Ecosystems project in the management of disaster risks in the context of a pandemic.

POR: Curso sobre direito à cidade e gestão de riscos com enfoque de gênero para mulheres da União Nacional de Moradia Popular, São Paulo, Brasil, como parte do projeto Ecosistemas na gestão de riscos de desastres no contexto de uma pandemia.



Foto 6:

ESP: Uno de los talleres presenciales de arbolado como parte del “Programa Voluntariado para la Acción Climática en Villa El Chocón” como parte del proyecto “Inclusión del enfoque de género en Planes Locales de Adaptación al Cambio Climático (PLAC) en la región Neuquén–Rio Negro”.

ENG: One of the wooded workshops held as part of the Climate Action Volunteer Program in Villa El Chocón as part of the project Inclusion of the gender approach in Local Plans for Adaptation to Climate Change (PLAC) in the Neuquén–Rio Negro region.

Credits

Foto 1: Fernando Cavalcante, 2021.

Foto 2: Amanda Batista, November 2021.

Foto 3: National Federation of women house workers of Dominican Republic, 2021.

Foto 4: Sebastián Andrés Solar Iturra, chilean photographer of “Colectivo Ciudadanas Cuidando”, November 2021.

Foto 5: União dos Movimentos de Moradia São Paulo, 2021.

Foto 6: Careli Vivas, Coordinator of “Voluntariados para la Acción Climática” by the Argentina’s Network of Municipalities Against Climate Change (RAMCC), December 2021.

Weaving together a feminist city of difference

Isolde de Villiers

The feminist city is a city of difference. In this brief piece, I show how difference is connected to feminist notions of time-space and relationality, by drawing from the work of Iris-Marion Young, mainly *Justice and the politics of difference* (2011), and Doreen Massey in *Space, place, and gender* (1994). In order to show how the feminist idea of (sexual) difference is valuable also in thinking about and insisting upon difference and differing more generally speaking, I situate my reflections in the city of Bloemfontein, the closest city to the kingdom of Lesotho. One of the biggest

[issues](#) (click on “issues” for the hyperlink to a relevant newspaper article) in the Mangaung metro, of which Bloemfontein forms part, is that of xenophobia towards and attacks on foreign nationals, driven by the misdirected belief that foreigners reduce economic opportunities for South Africans. This argument is similar to the one raised by Tovi Fenster in her article “The right to the gendered city: different formations of belonging in everyday life” (*Journal of Gender Studies* 2005). In order to tie these ideas, admittedly feminist theories from a different place and time than the current South African

“The feminist city is a relational and an everyday (often overlooked) city.”



context, I draw from the novel by Njabulo Ndebele *The Cry of Winnie Mandela* (2013) to set a foundation for a lingering time-space that necessitates a feminist intervention. Bloemfontein, the city where I live, work, and do my research on, is the closest city to the kingdom of Lesotho (as mentioned earlier).. Lesotho is a landlocked country, surrounded by the Republic of South Africa. I recently became involved in a group connected to AAND, Africa Advanced Network for Development. Amongst other things, they assist foreign nationals in the city of Bloemfontein by compiling pamphlets of their Constitutional rights and in particular of the right of all children to an education, by setting out recent case law confirming that schools may not refuse children on account of their nationality, even in the absence of the necessary documentation (*The School Governing Body of Phakamisa High School and 37 Children v Minister of Basic Education and 4 Others* 2020 (3) SA 141). During our first face-to-face meeting at the beginning of 2022 (up to now Covid has confined us to zoom interactions) I asked the group how they knew each other. It started just as a group of women from Zimbabwe coming together to share stories and food about back home. It made me think of the *ibandla* in Njabulo Ndebele's *Cry of Winnie Mandela*. In this novel the descendants of Penelope in Homer's *Odyssey* form an *ibandla* of waiting women. They wait together

for the return of their husbands from the mine (Manette), from an affair (Joyce), from studies overseas (Delisiwe), and from exile (Mamello). Ndebele joins them together in their *ibandla* and together they start writing letters to and talking to Winnie Mandela, South Africa's iconic woman in waiting. Through the stories of these women, we start to think differently about space and time, and about being together. It is a book worth reading and I am not able to do it justice in the limited space of this intervention. About the space-time of apartheid, Ndebele writes:
Do you remember the experience of space, and the sense of distance and time through travel in the old days of apartheid? Do you still remember what it was like? In travelling from point A to point B, I remember not the pleasure of movement and anticipation; the pleasure of reflecting at the end of the journey, why the journey was undertaken. What I do remember is that the intervening physical space between A and B was something to endure because of the fear that I could be stopped and have my existence questioned... No journey was undertaken with the certainty that an intended destination would be reached. I experienced the journey not as distance to be traversed, but as a prolonged anxiety to be endured. Time was not distance and speed, but the intensity of anxiety, and the agony of endurance... Nothing else existed between A and B but mental and



Photo credit: Thabo Nyapisi, 2022

The credit for this image of a Mokorotlo, goes to Thabo Nyapisi, who has recently completed his LLM mini-dissertation under my supervision. I want to acknowledge Thabo, not only for this image, but also for bringing to my attention the medical migrants traveling from Lesotho to the Free State towns and cities for abortions.

emotional trauma. (Ndebele 2013: 101–102) This space–time remains and is still very real for foreign nationals, legal or illegal, in city spaces all over the world and Bloemfontein is no exception. My argument is that difference and to differ, will play an integral role in addressing the xenophobia in cities. The space and time between Lesotho and Bloemfontein really depends on who you are and where you are from. For a migrant from Lesotho, you can never be sure whether you will be stopped by authorities or by civilians and whether this might mean having to return home (if you are lucky) or being assaulted or your belongings confiscated (if you are less lucky). As explained above with reference to recent news reports on xenophobic incidents, the violence often occurs because of the misplaced perception that foreign nationals deprive South Africans of economic opportunity. Of course, this is not true, on several levels. During the meeting with AAND to compile the brochure for foreign nationals, the convener reminded us that “not all foreign nationals are economic migrants”. With people travelling from Lesotho to Bloemfontein, this is definitely true. One reason for this is the fact that abortion is criminalized by the Penal Code of Lesotho and many women (provided they have the means to do so) travel to South Africa for a legal abortion. Bloemfontein is not only the closest city, but also a medical hub because of its University training hospital. The

character of Manette in Ndebele’s novel is a migrant labourer from Lesotho. Her husband, Lejone, travels to Johannesburg to find work in the mines. When Manette’s Lejone returns from the mines for his visit every nine months, he “discovers and rediscovers Lesotho as rural. He has lived all those years in what he now only got to know – rural. The dazzling urbanity of Johannesburg made rural everything outside of the megacity. Goodbye to Lesotho and its mountains and dongas” (Ndebele 2013: 18). When Manette joins the *ibandla*, she tells them that in Lesotho, the “vagina is fondly known as *lesotho*”. Delisiwe wonders what gave “the Basotho the genius to name the vagina after their country? Which other people in the world have had such a miraculous idea?” (Ndebele 2013: 72). The women in Ndebele’s *ibandla* represent a way of being together where difference does not collapse into homogeneity. At a time when difference feminism is questioned, it is important that I explain what I mean by difference and why this is important for cities. Young is aware of the pitfalls of difference, but reclaims the meaning of difference:

Many people inside and outside the movements I have discussed find the rejection of the liberal humanist ideal and the assertion of a positive sense of group difference both confusing and controversial. They fear that any admission by oppressed groups that they are different

from the dominant groups risk justifying a new subordination, special marking, and exclusion of those groups. Since calls for a return of women to the kitchen, Blacks to servants roles and separate schools, and disabled people to nursing homes are not absent from contemporary politics, the danger is real (2011: 168). With this meaning of difference in mind, she proposes “to construct a normative ideal of city life as an alternative to both the ideal of community and the liberal individualism it criticizes as *asocial*” (Young 2011: 273). In other words, the feminist city should be understood in terms of “city life”. I propose here Young’s understanding of city life as social relations defined as “the being together of strangers” (2011: 273). This links with Massey’s idea of the “construction of places out of things from everywhere” (1994: 143). This brings us back to Massey’s critique of the uptake of Harvey’s space–time compression. She writes: But I also find mystifying the idea, argued by many, that time–space compression is somehow psychologically disturbing. Such flux and disruption is, as Harvey says, part of modernity. Why should the construction of places out of things from everywhere be so unsettling? Who is it who is yearning after the seamless whole and the settled place? A global sense of place – dynamic and internally contradictory and extraverted – is surely potentially progressive.

When I embarked on the field of spatial justice and I started to read radical geographers, while coming from the field of law, one of the images that struck me was the depiction of time–space compression. In Harvey’s *The Condition of Postmodernity*, this process of how technology shrinks our world is depicted as a funnel–like cone that is reminiscent of water running down the drain (1991: 241). Massey’s critique of the underlying uneasiness that lies at the heart of space–time compression got me thinking about how one can turn this concept around, read it from a feminist angle, as Massey does, and it occurred to me to turn the whole image upside down. The *Mokorotlo* hat is a traditional hat worn in Lesotho. Typically worn by men in the mountainous rural highlands of Lesotho, it might seem out of place to use it in a piece on the feminist city, but it represents a different image of time–space compression and weaves together and unweaves, not unlike Penelope’s weaving and unweaving, a conversation between Massey and Young.

"Is there a feminist city?"

Linda Peake



Let's start with a dream. Let's start with David Harvey's 'Edilia'. Edilia represents a utopian alternative vision and the renewal of the radical imagination, first laid out in the appendix to Harvey's 2000 book *Spaces of Hope*. He finds himself falling asleep and dreaming, imagining this utopia. In this future life is organized around bioregions, or 'regiona' that aims to be as self-sufficient as possible. Each 'regiona' consists of 20 to 50 'edilia', which are spatial units formed of approximately 20 neighbourhoods. Each neighbourhood consists of about ten or so hearths, the basic unit in which groups of 20-30 adults and children live.

Ostensibly, there is nothing objectionable about this utopia. But let us dig down a little more: the bedrock on which Edilia is built is the hearth; people no longer live in families but in hearths, and these are organised around the practice of 'free love'. Harvey's dream is my feminist nightmare; free love has never liberated women. And it is precisely because we cannot leave others to define our futures that as feminists we have to dream our own thoughts about alternative spatial organisations, about feminist cities.

“So, does a feminist city exist? Just by asking this question you open up the political space of it being possible. So it's a very important question to ask. But, no, a feminist city does not exist per se, it can only ever exist as a relational process of becoming.”

Just think of what's been achieved in our lifetime; we've landed on other planets, eradicated diseases, developed the internet, moved millions out of poverty. And so on. And yet we still can't change the sexual division of labour (and please don't think that free love will do that for us) and in far too many places gender relations are still far from equal, mired in local patriarchies. So notwithstanding these milestones, when it comes to women the facts are staggering in a different way. Women are caught up in epidemics of violence, poverty and inequality. In the early twenty-first century much of the progress that has been made on women's rights, and specifically, women's rights to the city, have been pushed back not only by the urbanisation of poverty in the first decade of the 21st century, the deepening of inequalities following the 2007–2008 neoliberal fiscal crisis and the ongoing climate crisis, but also by their further intensification through the COVID-19 pandemic that has now circled the globe, travelling along the same fault lines carved out by processes of inequality. So while the general assumption is that urbanization benefits women, and it does present women with opportunities, the disenfranchisement, disadvantages and discrimination that face women in rural areas also reach deep into the urban.

My focus on women is both the end point that

gender remains the most basic determinant of global inequality and a point of departure through which broader social issues of family, community and livelihoods are addressed through women's relations with men, youth and children, and whose work is still most commonly the foundation of the household, the economy, and the environment.

A feminist city is not only for women and children. But, my take on a feminist city has to start with the everyday struggles of marginalised women and their central positioning in visions of urban futures. By marginalised women I refer to those who do not have a voice, who on a continual basis have insufficient resources to cover their needs, whose race, ethnicity and sexuality, as well as their class, subjects them to oppression, exploitation and physical and structural violence.

So, does a feminist city exist? Just by asking this question you open up the political space of it being possible. So it's a very important question to ask. But, no, a feminist city does not exist per se, it can only ever exist as a relational process of becoming. But this is not to say that there are not precursors, practices, and visions that speak to a feminist city. These can be categorised into three somewhat distinct but overlapping categories of practice: female and

feminist activism in cities; feminist institutions of politics, planning and policy making; and urban feminist thought (and praxis).

All of these practices speak to issues of gendered equality, equity, belonging, and justice, which lie at the heart of addressing everyday life in the feminist city. Women's agency ensures that the constraints placed on their lives are always being challenged, from the level of individual women refusing restrictions on their mobility to mass-orchestrated and globally implemented endeavours. Numerous efforts, both individual and collective, institutionalised or not, to increase women's autonomy and to seek justice for gendered inequalities take place in towns and cities globally. Indeed, albeit to lesser and greater degrees, risk and experimentation are inherent to gendered processes of urban subject formation. So, while the feminist city does not exist, producing a city that takes seriously gendered intersectional relations of power requires us to make marginalised women's struggles, their wants and needs, their desires and hopes, heard and seen. As feminists, we must not stop dreaming.

“A feminist city is not only for women and children. But, my take on a **feminist city** has to start with the everyday struggles of marginalised women and their central positioning in visions of urban futures.”

Linda Peake

Housing as an infrastructure of care: Defiance against destruction in a British sub

Jessica Field



Over the course of the GRRIPP project and Feminist City events, conversations have often turned to notions of ‘caring’: how it’s defined and gendered, how it’s enabled or limited through the built environment. More recently, these ideas and debates have sharpened in focus within my personal life, too, as my family are facing a huge rupture

in their own care infrastructure through an impending eviction. Their experience of trying, and failing, to save their home highlights the acute precarity faced by renters in the British housing system – a precarity that hits women hardest and arbitrarily undermines spatialised care networks.



Photo Credit: Hazell Field
Construction of my parents’ housing estate began in the 1950s.

My parents and brother have lived in their rented home in a Leeds suburb for over 15 years. Their taupe brown, pebble-dashed house is distinctive in its prefabricated design and nestled in an estate of 69 others like it. Sitting on the periphery of two towns, it was built by the National Coal Board in the mid-1950s to be social housing for coal miners and their families, as the UK's coal industry ramped up production. Then, after Prime Minister Margaret Thatcher's aggressive closure of the mines and largescale sell-off of social housing in the 1980s, the Oulton estate was sold to a commercial company and flipped to private rental estate.

I didn't grow up in my parents' prefab house because, like many tenant families across the world, we've had to move around because of other people's choices. I moved out of their previous 'home' 17 years ago – a house that was a temporary stop gap after a last-minute no-fault eviction forced us out of the house before. That eviction saw us parted from beloved pets and cost us a significant chunk of personal space. Like elsewhere in the world, these multi-household caring practices are largely led by women, building on (though not completely replicating) domestic patterns of care. This house in Oulton, though, has become a true home for my family. Not least because it's affordable and my parents and brother have been able to make it their own over many years. But also because they've formed strong connections with neighbours, some of whom are the miners' generation and have lived there for decades. The estate is a low-income neighbourhood of long-time friends, carers, cat-sitters, doctor's appointment drivers, and neighbourly shoppers whose interdependence was formed well before the Covid-19 pandemic.



Photo Credit: Hazell Field



Photo Credit: Hazell Field

Care has long-been associated with the private home. However, scholars have increasingly sought to uncouple caring practices from the interiors of homes and contextualise them in relation to everything that makes up a built home environment, inside and out. As my parents' Oulton estate is fairly isolated, there aren't any nearby shops, doctors' surgeries, or primary schools. Bus services are infrequent and disgracefully unreliable. The streets are safe and children play together. The remoteness of the estate from everyday services and the closeness of people's homes mean that neighbours have – for nearly seven decades – relied on each other for grocery shopping, health mobility, social company, and care. Two long-time friends of my mum, Hazell, moved into the estate because of its affordability and safety for single, older

women. One – my "auntie" Linda – spends every Christmas and birthday with my family. My parents don't own a working car so borrow Linda's for necessities – theirs and hers.

Very soon these relations will be broken, geographically dispersed. In 2017, my parents and their neighbours were notified that their investment company landlord, Pemberstone, planned to demolish the estate and rebuild 'modern' homes for the booming sales market.

Neighbours rapidly mobilised to fight Pemberstone's proposals. Under their self-organised [SaveOurHomesLS26](#) Residents Action Group, they appealed to Leeds City Council, objected to the planning application, rallied support from heritage and housing organisations, raised funds, hired lawyers, and



Photo credit: Cindy Readman
Photo featuring TV production crew and on the sofa from left: Sue, Hazell (my mum), and Linda.



THE TRUE STORY OF A COMMUNITY FIGHTING TO KEEP THEIR HOMES

HANGING ON

FEATURING THE RESIDENTS OF WORDSWORTH DRIVE & SUGAR HILL CLOSE, OULTON, LEEDS
PHOTO FEATURING MARK FIELD PHOTO BY ANASTASIA ARSENTYEVA STUNTS BY PEARSON STUNTS
COLOURIST CAROLINE MORIN VFX ARTIST OWAIN STREET COMPOSER BENJAMIN SQUIRES
SOUND RECORDING, DESIGN & MIX BY ROB WINGFIELD DIRECTOR OF PHOTOGRAPHY BEN G BROWN
EXECUTIVE PRODUCER LISA MARIE RUSSO PRODUCED BY HOLLIE BRYAN
DIRECTED & EDITED BY ALFIE BARKER
MADE WITH THE SUPPORT OF BFI DOC SOCIETY FUND

relentlessly campaigned on local, national, and social media.

In these grassroots acts of defiance, neighbourly relations of care have extended far beyond domestic and local caregiving, moving visibly into the national political realm. Residents' stories of community-making and the estate's coalmining heritage have received remarkable coverage in local and national media – including BBC News, ITV News, and major newspapers. They were even the subject of an award-winning documentary short film called 'Hanging On'.

In a moment of victory in 2019, Leeds City Council rejected the landlord's redevelopment application. The Chair of the city planning panel declared that "community cohesion seems to be the big tip", and a vote among councillors was unanimous against the landlord's plans. This housing estate was recognised as a vital infrastructure of care for residents that needed saving for the wellbeing of the tenanted community.

However, the Council's breakout decision was not sufficient to fight the tide of class and corporate interests that are 'politically encoded into the functioning of infrastructures, (re)producing social difference' (Power & Me, 2020, p.485). After the landlord appealed, a

government-appointed inspector overturned the Council's decision, affirming Pemberstone's right within planning law to redevelop "their" houses.

My parents and their neighbours have now been served eviction notices. There are no affordable rental options in the area and some families have already dispersed. The landlord has started boarding up the empty homes to make remaining families feel unwelcome, neglect, and even danger.

Women have led the charge of the SaveOurHomesLS26 campaign, and – because domestic labour inequalities persist in the UK – women will bear the brunt of the loss of this decent-size housing, safe streets, and networks of care developed over decades. Their sustained activism has also generated huge personal costs, emotionally and physically. Each mini battle – whether lost or won – has been fought out around work and care responsibilities. Stress has manifested in physical illness and poor mental health among residents.

In search of hope, Leeds City Council's rejection of the planning application to preserve a tenanted care network is still significant, even if it was overturned. It adds fuel to the fire of thinkers and activists who have long stated that caring is a political concern, a networked

and very public practice, not to be confined to an imagined private sphere of a home's interior. Multiple houses form infrastructures of care because single homes are not isolated.

While this fleeting victory couldn't save my parents' home or the others of LS26, their fight shines light on the urgent need to reconfigure the value of houses based on their uses by people who live in them, rather than as an investment asset for people who own them. It's a need with gender and social equality at its core.

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How do urban women interact with water?

Mahbuba Nasreen





Introduction

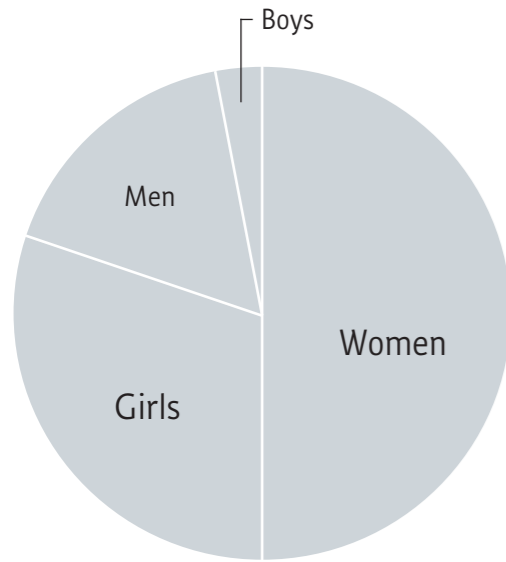
The Turag river system borders the biggest urban hub of Bangladesh, the capital city of Dhaka. A study was conducted to examine the water use and relevant issues of women, children and men. Gender disaggregated water use data was collected along 12 sites that represented upstream, midstream and downstream of a river adjacent to a major urban center in Bangladesh. Household

water use behaviour surveys using questionnaires, focus group discussions, and key informant interviews were applied to study the relationships of people with water. Available literature indicates that there are strict divisions of labour in the gender-water nexus. However, the practical needs and the strategic interests of women and water have only recently been addressed, though marginally, in the context of rural areas. This paper is an attempt to highlight some of the factors associated with water use in city areas from a gender perspective.

KEY FINDINGS

Gendered responsibility of performing water-related domestic chores

Women (50%) and girls (30.3%) carry out the highest number of household activities compared to men (16.7%) and boys (3%).



Gender differences of seasonal water use in city

The river water quality suffers during the dry season, where we find that the interaction with river water is lower for both women and men. However, women use the water even in the dry season for household tasks, whereas men use it only when necessary.

In the wet season, men are engaged with the river water more for navigation and recreation whereas women do so for household tasks.

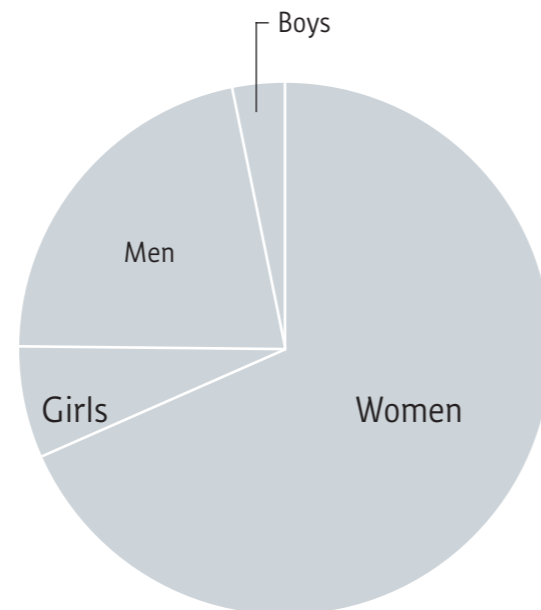
Time distribution and time required to complete household chores

All the water-related domestic activities were carried out by the women for different purposes.

It takes 1.30-2.30 hours for cooking, 10-30 minutes for washing clothes, 20-35 minutes for washing utensils, 10-30 minutes for bathing. However, the time required for collecting and storing water can vary between 10 minutes to 2 hours, depending on the time of day, the crowd at the water point, and the distance of the water point from home.

Household members responsible for fetching water

Women (97.1%) are mainly responsible for collecting water for household necessity more than their male counterparts (29.6%). Girls (10.4%) are also engaged in collecting water sometimes alone or accompanied by their mother. However, only 5 percent of boys are given the responsibility of fetching water.



Challenges associated with fetching water

Conflicts with neighbouring women arise when competing for limited water.

Women and girls feel uncomfortable taking water from someone else's water source, and sometimes the owner of the water pump/ source refuses to give access to water.

They feel unsafe while collecting water, especially if the water point is located far away. Physical/sexual harassment/eve teasing are often faced by adolescent girls when they go to fetch water.

There are long queues for water collection.

The collected water is sometimes insufficient to complete all the water related chores.

Sometimes women have to cross city roads/ highways which can be dangerous due to passing vehicles.

Women's health is particularly affected by the burden of carrying water

The physical burden associated with carrying heavy water containers include:

Back pain is the most common physical problem they encounter from carrying the heavy water containers.

Skin diseases (particularly for those working directly with river water).

Carrying a heavy load of containers and completing roundtrip more than twice a day is also very tiring for women.

In its worst, carrying heavy water containers

results in abortion for pregnant women.

Policy Recommendations

More water points and infrastructure developments are required to improve access to water

Significant investments must be made for the development of the infrastructure, as well as installation of more water points to support the expanding urban centers with potable water.

Tariffs for water use must be standardized in cities

A standard water tariff system must be established considering different income groups. When a community pays for a shared resource, ownership of the point belongs to everyone and the sustainability of the service is ensured.

Inclusive, gender-sensitive water points should be established

Establishing gender-sensitive water points which can be easily accessed is necessary, as women and girls often have to travel long distances to collect water, while they often face harassment. Also, the water points must be constructed with special consideration for persons with disabilities.

Government water points and their regulation should be increased

An increase in the number of government water points depending on the area with strong management policy (reducing disparities and enhancing services) is necessary. The government should play a regulatory role to improve access to water points through the use of mapping technologies.

Women's knowledge should be acknowledged and needs should be addressed

Women have substantial knowledge on water resources, quality, and storage methods due to their primary role as water managers at the household level. Therefore, women's participation in water management interventions should be ensured, and their strategic and practical needs regarding water should be prioritized.

We beat the path by walking:

The story of Mahila Milan and the women's network of Shack Dwellers International

Sheela Patel on Behalf of SPARC, Mahila Milan, NSDF and SDI



This piece is a personal and organisation reflection on a decades-long journey of learning from those who are usually seen as 'vulnerable'.

Who are we?

My name is Sheela Patel. After graduating in 1974, I joined an organization to work with children and their families in a very poor neighbourhood of Mumbai. When I invited doctors, educators and nutritionists to the community centre we operated out of, so many of these professionals patronizingly told poor women what they should do for themselves, for their children and for their families. It occurred to me that nobody asked them why they weren't doing it. So I asked one woman directly: "Why is your child's face so dirty all the time?" She answered: "I have very limited water and have to choose what to use it for, so I use it for cooking and for drinking. I don't use it to wash my child's face. That's why I bring him to your centre to have a bath."

I was so ashamed of myself and all of us professionals that don't have the humility to really look at the lives of people. I realized that most urban NGOs were essentially only providing a temporary "band-aid" by helping

people get a little bit of medicine, a few books for school, and providing some assistance for families, but nobody was looking at why the situation wasn't improving.

Experiences like this eventually prompted me to leave the organization, and in 1984, together with other colleagues, I founded the Society for the Promotion of Area Resource Centres (SPARC) to provide a space where, especially women, could start thinking about why their lives are what they are, and what is really needed to make change happen.

How did this quest to find space begin?

When 11 of us started SPARC, we first (as our name 'Society for the Promotion of Area Resource Centres' suggested) saw ourselves as professionals that would work in partnerships with community-based groups to secure and promote resource centres for poorer families. We were committed to start with the most vulnerable communities and, within that, with women's collectives. This meant we would gradually include men as well, but our focus would always be women at the centre. In Mumbai our core focus was on the families who lived on the pavements and faced demolitions

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by helping people get a little bit of medicine, a few books for school, and providing some assistance for families, but nobody was looking at why the situation wasn't improving.”

of their houses by the municipality every month.

Although with great confidence we asked them what they wanted us to assist them to do, they said “help us stop evictions and later to get a secure home!!!!” This was not what we thought they would ask, nor was it something we knew how to obtain. But in a situation where this became urgent, we used what we knew how to do, and so we designed a census of households living on the pavements which faced the worst eviction situations. We designed the survey with the women’s groups, and since they were illiterate women, we assigned a college volunteer who asked the question and wrote down their answers. This survey produced the report called WE the Invisible in 1985. It showed that half the families were from the drought-prone districts of the same state as Mumbai, and a large majority were landless Agri and artisanal families. In these households, it took three family members to earn one minimum wage, and all of them walked to work.

This study initiated our journey to get identity documentation and it began dialogue to look at issues to get a secure habitat. In 1995, a policy to allow relocation of pavement dwellers was accepted and, by 2000, the first group of Mahila Milan households got to build their homes called Milan Magar.

When the “what we need” moves to “what we want to get done”

Our journey and our imageries of ourselves began to shift after that census.... Data is a powerful instrument. It changed how we professionals and community women perceived ourselves, we were astounded at the respect and adulation we received and the voice it gave us to make representations and rightful demands on the national government and our state governments. We found that the National Slum Dwellers Federation (NSDF) – until then, an organisation of only men, fighting evictions on an all-India basis – wanted to join with us. When they did, they stated their commandment to keep women’s concerns and demands at the centre of their work.

It was a learning experience to see how the NSDF leadership’s validation of Mahila Milan further depended on the respect and acceptance of women as leaders by their families and neighbourhoods. And before our eyes, women’s networks began to lead festive celebrations, pursue designing their homes, assisting others to learn how to fight evictions and have since travelled all over the Slum Dwellers International (SDI) fraternity to share their experiences.

Now what next?

Every expanding exploration, visits by others to learn from the different groups mentioned above, their travel to assist others or together with others learn something else that was done was a joyous adventure. The movement that began in 1985 now has almost four generations of Mahila Milan leadership that carry on the tradition. Each generation uses their sisters’ past experience as a stepping stone towards a wider range of possibilities and, in turn, they introduce their own new explorations.

Each new local and global challenge brings new opportunities, as well as hardships. For example, both at SDI level and Mahila Milan in India, the Covid-19 pandemic has created an opportunity for women to become web savvy, replacing physical peer networking with web based meetings. Online networking helps women to get to know each other, even if they have never seen or heard each other in person before. Women’s aspirations to change their personal situation and change their neighbourhoods is now burning strongly, here it will take them and what they will do is open.

A chorus of voices: storytelling the city into being

Kira Erwin



Working in the entanglements of participatory action research in a South African city demands a focus on the immediate inequalities, injustices, and exclusions that urban life is reproducing. Too often this urgency leaves little room for theoretical and reflective contemplation. The question of what feminism and the city means in practice, for me, created a welcome room for such pause.

Big city life looms large in our collective imagination. Sparking curiosity, fear and wonder at how the scale of urban life is reshaping what it means to be human today, and in the future. Cities are more than the backdrop for humanity. Their built forms, legal regulations, political governance, and particular social and ecological relations are the birthing place for social and environmental justice struggles. Cities engineer us, as we engineer them. Given this, how might thinking about feminism and the city offer us a lens for understanding cities, and what it might take to bring into being more just, kind and caring urban societies?

I speak here from my experiences in the port city of Durban on the East Coast of South Africa. A city whose history of sea, coast, and

sweeping landscapes is also a painful story of coastal people living through colonial and apartheid oppression, which wove rigid inhuman structures based on racial and gendered prejudice. This history mixed with contemporary global capitalism leaves Durban a city struggling to materialize the democratic and inclusive human rights it aspires too.

For me feminism is simultaneously an epistemological lens through which I become in my city, as it is a lens to guide us on how our research practices form part of the living stories inhabiting our social relations in the city. At its heart a feminist lens critically engages with power to reflect on why and how our own acts of producing knowledge on, in and with people in the city re-insert, entrench, subvert, and challenged inequality and injustice. This epistemological lens helps keep me conscious and accountable in relation to my own positionalities and privileges, and how these relate to my desire to understand and make sense of our city in specific ways. Feminism becomes an intellectual and affective learning tool for grappling with the political struggles for justice in the city (let me add here that this by no means offers a formula for treading

“Feminism as practice reminds us to be willing to listen carefully and closely to a chorus of voices in the city – not just the ones that reaffirm our own beliefs”

Kira Erwin





a perfect critical path around positionality. There are many moments that I have used unconscious biases, made mistakes, and have had to learn from the generosity of others along the way).

Yet a feminist lens does something more than the obvious engagement with critical theory. It makes space for understanding how love and care are equally powerful constructs in understanding urban life. How people build supportive and emotive infrastructure for themselves and others in an attempt to make a place called home in these vast urban hubs. An analysis that makes room for the everyday messiness of being read as a woman or a man, or neither, or both, in our city. How the minutiae of city life weaves itself into the reproduction or dismantlement of structures and agencies. These often overlooked daily entanglements and performances of belonging in the city significantly shape our urban worlds and its politics. In other words, an analysis that moves beyond the obvious macro fractures of race, class, ethnicity, gender and sexuality to dive into the complexities of what it means to be

a leader, a lover, a mother, a parent, a friend, a support system for others, to be loved, despised, rejected, and celebrated, as individuals and importantly as members of constructed or perceived social groups within an urban context.

Feminism as practice reminds us to be willing to listen carefully and closely to a chorus of voices in the city – not just the ones that reaffirm our own beliefs. It urges us to be more comfortable with the complex and messy ways humans negotiate being with each other and with the more-than human species in the city. In short, feminism as practice in the city actively resists forms of essentializing in our understandings of urban life. Listening to a chorus of voices requires working against hegemonic narratives of people in the city. You can only do this in research if you are willing to work with your participants. Working *with* is a process and not a well contained event in the research cycle. This includes co-identifying an issue of concern, co-producing knowledge, enabling co-analysis of data and findings with participants and other partners, and together imagining how

best to tell these stories to counter hegemony and injustice in our cities (see [Erwin 2021](#) on how we worked towards this in counter-hegemonic stories of women and migration in the research-based theatre project [The Last Country](#), and [Empatheatre](#) (n.d) for a creative methodology that experiments with this).

Scholarly research is always a form of political action, whether we intentionally mean it to be or not. I then choose to do scholarship as an intentional political act that tries to work against unequal power relations which exclude groups of people in the city. Drawing on a feminist lens this political act requires critical experimentation with how research as a form of public storytelling might work to complicate simplistic and narrow urban stories of people. It works to translate narrative data into public engagement to co-produce stories that spark an imagination for what else might be (Benson and Nagar 2006). This political act is not something that I can do alone, it requires working in solidarity with many others. How research narratives might be retold not only in journal articles and books, but in exciting collaborations with artists to be made more accessible and assessable to many different publics through research-based theatre, artworks, podcasts and animations. Through public storytelling research findings can be made more honest and open to interrogation

by different people in the city. Here research does not presuppose to offer any final solutions or definitive knowledge on urban issues, but serves rather as a catalyst for a more critical public conversation about what it means to live together in our city, now and in the future.

For me this feminist approach is only possible if we think and grow our practice in transdisciplinary collectives. Collectives that are not dogmatic, purist and punitive in their vision for a future. Instead collectives that can confront and challenge each other to think deeper, to learn with not from, and to act with care (Routledge & Derickson 2015). Collectives in other words that can work with difference, rather than desire to erase it. Doing the work within this heterogeneity to find enough of a shared vision in order to work in solidarity with each other for a more just city. A feminist vision that is comfortable with discomfort so that it is able to expand and learn and grow as it does its political work.

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Images:

Leaving Home (The Last Country performance, photo by Val Adams 2019)

Dreaming of Home (The Last Country performance, photo by Val Adams 2019)

Cidades Feministas, um desafio que articula o metabolismo campo cidade.

{ Feminist Cities, a challenge that articulates the field-city metabolism }

Atiliana da Silva Vicente Brunetto & Lucineia Miranda de Freitas



Resumo

Este ensaio busca refletir sobre a importância de pensar o metabolismo campo e cidade, ser humano e natureza para avançarmos na construção de espaços sociais emancipados. Traz a perspectiva do feminismo e da agroecologia como estratégia para repensar as relações humanas e romper com as estruturas violentadoras próprias do modo de produção capitalista.

Aprendemos que as lutas formam as consciências,

que a participação é necessária, porém, o protagonismo das mulheres é condição para mudar a realidade!

(Setor de Gênero do MST)

A forma de cidade que hoje conhecemos, se desenvolveu num período histórico específico de consolidação do capitalismo e desenvolvimento da indústria, tendo como uma de suas bases a separação das relações campo e cidade, e um rompimento ser humano natureza, que Foster (2005), a partir de uma leitura ambiental crítica caracterizou como ruptura metabólica.

Porém, para além dessas rupturas, esse

Summary

This essay seeks to reflect on the importance of thinking about the metabolism countryside and city, human being and nature in order to advance in the construction of emancipated social spaces. It brings the perspective of feminism and agroecology as a strategy to rethink human relationships and break with the violent structures inherent to the capitalist mode of production.

We learn that struggles form consciousness, that participation is necessary,

however, the role of women

It's a condition to change reality!

(MST Gender Sector)

The form of city we know today developed in a specific historical period of consolidation of capitalism and development of industry, having as one of its bases the separation of relations between the countryside and the city, and a rupture between human being and nature, which Foster (2005), from a critical environmental reading, characterized as metabolic disruption.

espaço urbano foi consolidado a partir de uma perspectiva de potencializar a disponibilidade da força de trabalho, nos entornos das fábricas, de também fundamentar uma organização que ideologicamente contribuísse na consolidação da divisão social e sexual, e em alguns países divisão racial do trabalho. Assim, os espaços urbanos e também os rurais, não foram pensados em uma perspectiva de garantia dos direitos de seus habitantes, principalmente das mulheres e das populações vulnerabilizadas, como no caso brasileiro a população negra, mas sim configuradas no sentido de disciplinamento e controle de seus corpos.

Esse disciplinamento dos corpos também expressa na forma de organização do trabalho na perspectiva da produção e reprodução da vida, uma vez que nessa separação se considera como trabalho a produção de valores ou mais propriamente de mercadoria, e a reprodução sendo essencial para a vida das pessoas, não tendo foco na geração de mercadoria, mas na reprodução da força de trabalho, subsumido no conceito de serviço, e como se sua realização fosse algo inerente às mulheres, desresponsabilizando assim os estados e o próprio modo de produção capitalista, aumentando a extração da mais-valia e ampliando a exploração sobre as mulheres. Para Moura (2021), a partir dos estudos de Diegues (2008) e Howard (2007), a

However, in addition to these ruptures, this urban space was consolidated from a perspective of enhancing the availability of the workforce, in the surroundings of the factories, and founding an organization that ideologically contributed to the consolidation of the social and sexual division, and in some countries, racial division of labour. Thus, urban and rural spaces were not designed from a perspective of guaranteeing the rights of their inhabitants, especially women and vulnerable populations, or in the Brazilian case the black population, but rather configured in the sense of disciplining and controlling their bodies.

This disciplining of bodies is also expressed in the form of work organization from the perspective of the production and reproduction of life. In this separation, the production of value, or more specifically of merchandise, is considered as work, while reproduction, which is essential for people's lives, not focusing on the generation of goods but on the reproduction of the workforce, subsumes the concept of service. Reproduction is treated as if its realization was something inherent to women, thus taking away the responsibility of the states and the capitalist mode of production itself, and increasing the extraction of added value and expanding the exploitation of women.

intensificação da industrialização nas cidades foi acompanhada de uma drástica piora na já precária qualidade de vida urbana, recriando uma relação dos seres humanos com uma natureza urbana baseada no ar e água poluídos e na moradia aglomerada e miserável. Podemos acrescentar que esta precariedade se consolida com uso da violência, seja esta estatal com aumento dos aparelhos de repressão, seja social, a partir da violência doméstica e nos espaços públicos.

Assim, pensar a construção de cidades com as perspectivas emancipatórias do feminismo popular, requer pensar como reatar as interrelações rompidas, dentre elas retomar o intrínseco metabolismo campo e cidade.

O Movimento dos Trabalhadores Rurais Sem Terra – MST, fundado em janeiro de 1984, no bojo das lutas pela democracia no Brasil, é um movimento social camponês que tem como objetivo fundante a luta pela terra, pela reforma agrária e por transformação da sociedade. Percebemos muito cedo que a reforma agrária, apesar de ser uma luta no campo, é de interesse coletivo e envolve pensar e incidir nas cidades, e que conquistá-la, assim como à transformação social, só são possíveis articulando as diversas dimensões da luta. Entendemos que as transformações acontecem quando se enfrenta todas as frentes de sustentação do

For Moura (2021), based on studies by Diegues (2008) and Howard (2007), the intensification of industrialization in cities was accompanied by a drastic deterioration in the already precarious quality of urban life, recreating a relationship between human beings and a natural urban environment based on polluted air and water and on crowded and miserable housing. We can add that this precariousness is consolidated with the use of violence, whether state violence with an increase in repression apparatus, or social violence, from domestic violence and in public spaces.

Thus, thinking about the construction of cities with the emancipatory perspectives of popular feminism requires thinking about how to reconnect these broken interrelationships, among them resuming the intrinsic metabolism between countryside and city.

The Landless Rural Workers Movement – MST, founded in January 1984, in the midst of the struggles for democracy in Brazil, is a peasant social movement whose founding objective is the struggle for land, agrarian reform and the transformation of society. We realized very early that agrarian reform, despite being a struggle in the

modo de produção capitalista que nos oprime cotidianamente.

Assim, progressivamente, na elaboração estratégica da reforma agrária popular passou a integrar a necessidade do feminismo camponês e popular, para superação das relações patriarcais, heteronormativas, a necessidade do antirracismo para entender a estruturação da questão agrária e fundiária no Brasil, a pauta LGBT que avança para pensar as relações humanas, os bens comuns e a soberania alimentar como direito da humanidade, a partir desses elementos vai-se também debatendo o direito a cidade.

É nessa perspectiva, da reforma agrária popular, que refletimos sobre os elementos estruturantes para pensar a construção de cidades feministas e populares, e refletimos que, pensar a cidade, é necessariamente pensar qual é a perspectivas de sociedade que ela vai expressar. Como a organização da cidade expressa as bases materiais nas quais o modo produção se estrutura, ou seja, as cidades refletem a prioridade capitalista de produção e circulação de mercadoria, em detrimento do bem estar e da qualidade de vida da maioria das pessoas, principalmente as que compõem a base da pirâmide social, no caso brasileiro, as mulheres negras.

countryside, is of collective interest and involves thinking about and influencing cities, and that conquering it, as well as social transformation, are only possible by articulating the different dimensions of the struggle. We understand that transformations happen when all the support fronts of the capitalist mode of production that oppresses us daily are faced.

Thus, progressively, in the strategic elaboration of popular agrarian reform, the need for peasant and popular feminism, to overcome patriarchal, heteronormative relationships, the need for anti-racism to understand the structuring of the agrarian and land question in Brazil, the LGBT agenda that helps to think about human relations, common goods and food sovereignty as a right of humanity, based on these elements, the right to the city is also debated.

It is in this perspective, of popular agrarian reform, that we reflect on the structuring elements to think about the construction of feminist and popular cities, and we reflect that, thinking about the city, is necessarily thinking about the perspectives of society that it will express. As the organization of the city expresses the material bases on which the mode of production is structured, that is, cities reflect the capitalist priority of

Então, pensar transformação da sociedade na perspectiva da emancipação humana nos leva a refletir a necessidade de pensar o metabolismo campo e cidade, não é possível transformar o urbano sem o rural, pois há uma interdependência produtiva e reprodutiva entre ambos. A cidade depende da preservação dos bens comuns, como a preservação das águas, da biodiversidade dos biomas, da qualidade do ar, da produção de alimentos diversos e saudáveis, elementos impossíveis de ser mantido com a lógica produtiva do agronegócio, que se baseia na espoliação dos seres humanos e na natureza.

Avaliamos também que, para projetar cidades feministas, é necessário pensar como construir uma economia feminista, assim concordando com Nobre (2021) que a economia feminista é uma ruptura teórica e uma proposta política quando considera que o que move a economia não deveria ser a acumulação e o lucro, mas sim assegurar as condições para que as pessoas tenham uma vida plena, em relações harmônicas entre elas e delas com a natureza. A sustentabilidade da vida como motor da economia implica outras formas de produção e consumo (331).

O feminismo, como ciência e prática política, e movimento, é uma potencialidade para pensar as mudanças e as transformações que devem ser construídas. No campo, o debate da agroecologia,

production and circulation of goods, to the detriment of the well-being and quality of life of most people, especially who make up the base of the social pyramid, which in the Brazilian case, are black women.

So, thinking about the transformation of society from the perspective of human emancipation leads us to reflect on the need to think about the metabolism countryside and city, it is not possible to transform the urban without the rural, as there is a productive and reproductive interdependence between them. The city depends on the preservation of common goods, such as the preservation of water, the biodiversity of biomes, air quality, the production of diverse and healthy foods, elements that are impossible to maintain with the productive logic of agribusiness, which is based on spoliation of humans and nature.

We also assess that, in order to design feminist cities, it is necessary to think about how to build a feminist economy, thus agreeing with Nobre (2021) that: "the Feminist economics is a theoretical rupture and a political proposal when it considers that what moves the economy should not be accumulation and profit, but rather to ensure the conditions for people to

quando pauta a reestruturação da relação ser humano/natureza e também das relações humanas, na perspectiva de reestruturar a divisão do trabalho, os espaços de sociabilidade, as funções de cuidados, traz sementes da construção de espaços feministas, 'sem feminismo não há agroecologia'.

Partindo da mesma premissa, avançar na construção de espaços emancipatórios nas cidades requer pensar a divisão sexual do trabalho e a necessidade de políticas públicas de cuidados, que pense o cuidado numa perspectiva integral. Que pense espaços de socialização, de lazer e de cultura, que seja estruturado para a presença de todas as pessoas, crianças, pessoas com mobilidade reduzida, idosos. Que reestruture os meios de transporte, priorizando meios públicos, com qualidade, acessibilidade e pontualidade. Que reorganize a política habitacional colocando o acesso a casa como direito básico de moradia e não fortalecimento do mercado imobiliário. Superar a precariedade da vida com acesso a água limpa, alimentos de qualidade, oxigênio puro, rios despoluídos, superando a ideia que desenvolvimento e progresso contrapõem a meio ambiente sadio. Superar a visão dicotômica que estrutura hierarquias, categoriza e valora a vida.

have a full life, in harmonious relationships between themselves and between them and nature. The sustainability of life as an engine of the economy implies other forms of production and consumption" (331).

Feminism, as a science and political practice, and as a movement, has a potentiality to think about the changes and transformations that must be built. In the countryside, the agroecology debate, when it guides the restructuring of the human being/nature relationship and also of human relationships, with a view to restructuring the division of labor, sociability spaces, care functions, brings seeds of the construction of feminist spaces, 'without feminism there is no agroecology'.

Starting from the same premise, advancing in the construction of emancipatory spaces in cities requires thinking about the sexual division of labour and the need for public care policies that think about care in an integral perspective. That thought of spaces for socialization, leisure and culture, that are structured for the presence of all people, children, people with reduced mobility, the elderly. That restructure the means of transport, prioritizing public means, with quality, accessibility and punctuality. Spaces that reorganize the housing policy, placing access to a home as a basic right to housing

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and not strengthening the real estate market. Overcoming the precariousness of life with access to clean water, quality food, pure oxygen, unpolluted rivers, overcoming the idea that development and progress are opposed to a healthy environment. Overcoming the dichotomous vision that structures hierarchies, categorizes and values life.

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Of looming men and lingering women:

Some reflections on the materiality of gender in the textile enclaves of Surat in India.

Ritwika Basu



As I walked through the dense lanes of Surat's textile enclaves for my PhD dissertation fieldwork, the masculinity of space struck me. Once a bustling cosmopolitan port city in Western India, Surat has held its own in the dominant circuits of the world economy since the late 17th century. It remains well integrated into the global supply chains of synthetic

textiles, diamonds, and gems, among others. Consequently, Surat has had a long illustrious history of trade, capitalism, migration as part of its city building processes. Everyday lexicon about the city reveals generous use of the term Surati to distinguish self from the 'other'. It is a casual yet a loaded term that



invokes degrees of assertion and belonging in the city, in contrast to the migrant 'other'. A category that is almost always reserved for the migrant laboring classes. Surat's checkered communal past throws up contexts and influences that in different points in time have birthed different constructions of 'other'. Historical writings about the region and Surat

particularly, attribute much of its celebrated cosmopolitanism to its decades of cross-continent trade relations and position. In the recent decades some of it has lost its shine. Though cultural diversity still exists, particularly in the dense subaltern fringes occupied by a vast heterogenous migrant working class in the power looms and textile processing

units. The logic of diversity here is steeped in capitalist instrumentality and segregation, stripping it off the other intangible gifts of cultural tolerance, mutuality, and trust. This background at the risk of sounding peripheral, serves as an important template for reading Surat through a feminist perspective.

In that, Bell Hook and Sandra Harding's critical proposition that 'liberatory feminist knowledge production must be part of any liberatory knowledge production project' has stayed with me. It is where I seek inspiration for this piece.

Power loom factories closed in on me from both sides. Tucked in the crevices of the rusted metal

grills and hanging by the windows and doors of the factories, there were cheap single-use plastic bags with toothbrushes, wet gamcchas, and banyans awkwardly spilling out. The near absence of storage for workers' intimate belongings gave away the indignity of the space where they spent 12 to 14 hours, every day. The machines in several of these units had long expired. Their resistance to tirelessly

yield beyond their time, was met with the all-consuming labour of young and middle-aged migrant men from far-off rural hinterlands of the country. A peek inside the high-pitched rooms conjured up not-so-fictional images of machine and men bleeding into each other. There was a certain solidarity of weariness between machine and men from different regions.



Alongside the power looms, a dynamic service economy has mushroomed to sustain the factory workers. These include cheap eating joints doubling up as make-shift dorms at night, bidhi and paan shops, barber shops, repair and bike servicing shops, and an overwhelming presence of mobile recharge and wallet payment services that has undoubtedly transformed India's informal remittance economy. Young men jostled in out of the narrow passages between workshops to squeeze in five-minute chai breaks. Others huddled on pavements by the corner shops waiting for their monstrous shifts to begin. Most men it seemed, have or rather can do very little before and after the 12-hour shifts. Time and gender render a different meaning in these hyper productive industrial capitalist spaces. The long and intimate co-existence of looms and men in the narrow power loom gullies of Surat have visibly transformed these parts into crucibles of small-town masculinities.

Where are the women workers?

I was curious about the women in the textile industry. What spaces did working women occupy, negotiate, and contest in Surat?

Women's labour in much of South Asian informal economy is often invisible. It is constrained by a web of political, cultural and institutional factors. Women's contribution to various stages of production such as thread work, polishing,

and embellishment of sarees and dupattas are often undertaken at home and remains largely undocumented.

Open spaces like porches and lanes separating dense rows of mixed rental informal housing doubled up as children's playground and communal workspaces for migrant women in zari or thread work. I approached a small group of women from the Eastern state of Bihar who migrated to Surat after marriage. They sat on the verandah like extension of the only house in the row that had one. The stairs leading up to another semi-pucca rental unit on top served as a table. Stacked against them were old tin boxes containing an assortment of tools and accessories like scissors, bits of cloth, zari, buttons, needles, safety pins, and loose thread rolls. They happily chatted away while their fingers seamlessly ebbed through the intricate layers of synthetic fabric. A 20-something man came over and stood next to me. He chimed in every now and then on their behalf. Unsolicited. He even felt the need to mediate the conversation to the extent of censoring parts of it. Even though I had their consent to record and document in visuals, the frantic interference from the young man was a nudge enough for them to withdraw. I stopped. We were being watched, and rather suspiciously. I recalled Melissa Wright's writings on the

particularities of the intertwined nature of class, gender relations and capitalist exploitation within the folds of cultural patriarchy. The performance of which is often couched in the paternalistic practice of 'women are to be patrolled for their good'.

Therefore, in most cases, a plethora of paid and unpaid labour of young girls and women is behind closed doors. For others, workspaces are often off limits for any kind of observation. Self-identification by regional identities for men and women alike was most salient in the mixed informal neighborhoods. The terms 'hamari aur unki' aurtein (our and their women) was often used to juxtapose the differences in the nature and extent of transgressions of cultural boundaries in response to changing (gendered) demands and opportunities in the labour market. These further adhered to regional subcultures shaped by the differences in privilege most astutely observed in caste-gender identity.

My conversations in the field albeit wide-ranging offered cues on the highly conditional and textured nature of portability of gender norms across geographies of labour migration. Reflections from my ongoing PhD work suggest a more culturally attuned intra-city research in seemingly (class) homogenous spaces, could reveal surprising differences in gendered

perceptions and simultaneous practices of boundaries, home-making and appetite for autonomy, resistance and compliance to community enforced patriarchal codes.

Photo credits: Ritwika Basu

Forced Removals, Family and Feminist Me

Cheryl Potgieter



I have struggled to write this very short piece. I had written it in my head but putting it to paper has caused much anxiety. Is it because the pain is personal and intergenerational to my family and I and others from the community? Our homes were forcibly taken, families forcibly removed to places far from the city we did not know. These spaces we were removed to only exist as barren land for “surplus” people under the South Africa apartheid regime who were classified as “not white” by various apartheid laws and who did not have a right to dignity or citizenship. I prefer and use the term Black as opposed to “not white”.



What am I writing about?

I write here about displacement, land and home being taken away by the apartheid regime and the psychosocial consequences. This is a short article, and I thus cannot engage the issue with the academic rigour and depth one would do had it been a chapter in a book or even a journal article. There are however several books, journal articles and dissertations which capture the forced removals and history of apartheid.

I locate it in a personal narrative sharing with you pictures of the home where I was born, and which was taken away by the apartheid regime.

To contextualise forced removals for the reader not familiar with the history.

The Group Areas Act (no 14) of 1950 set aside separate residential areas for each population group as provided by the Population Registration Act of 1950.

The act restricted each “population” group (as defined by the apartheid regime) to specific areas of living, learning, etc. In the mid-sixties and to mid-seventies communities who were “not white” were forcibly removed and homes and land taken to entrench a fundamental principle of the apartheid government.

I decided to write about my immediate family’s forced removal which I had never

previously done (yes, I have spoken about it or posted pictures). However, writing about it is confronting the trauma.

It is also documenting a story of resistance and resilience.

I remembered the sentiment by bell hooks which states that: **True resistance begins with people confronting pain--- and wanting to do something to change it.** Bell hooks. (2014): *Yearning: Race, Gender and Culture Politics* p. 229.

As a political activist who fought against the apartheid regime, I believe the resistance has taken place but not at the level of consciousness or unconsciousness when engaging the memory of the personal.

My feminist thinking is underpinned by a paradigm that acknowledges that events of the past influence the present and that the past is negotiated and constructed in our memories and contested and at times negated.

I write this piece being extremely conscious that I do not want to engage my memory in entrenching a lived experience of my family and others as being only victims and thus lacking resilience. I write in the hope that a feminist future is within our reach. Policies we have many, but there is a huge disjuncture between policy and practice.

My Earliest Memories

Some of my earliest memories of women in conversation is that of my maternal grandmother and my mother and her two sisters (my aunts) talk about loss of home, displacement and of the viciousness of the apartheid government.

Interestingly, I remember that one brother, my uncle said he did not want to remember or talk about “it”.

My grandmother, mother, and aunts also mentioned in conversation that the forced removals negatively affected his mental health. I remember knowing that he was not “sick”, but he did not work because the forced removal rendered him incapable of working. He often shared with me pictures of his younger self as a sportsperson in the community where they had lived.

My aunts and mother also spoke about their other brother who had died a few months after they were forcefully removed. I remember his death very clearly. I was 5 years old, and my mom was pregnant when it happened. It is a memory which has been imprinted in my mind’s eye, for as long as I can remember.

I remember them talking about how they were removed from the Hill (the suburb where we lived).

When my sister was born, she was named Hilary (after the suburb called “the Hill”/ officially Central) for us to never forget the trauma and impact of the removals.

The conversation, usually in my grandmother’s kitchen, of her new home (not acquired by choice) started with my grandmother complaining that she had owned three houses which she was forcefully removed from by the apartheid government and, not only had they taken the homes from her, but they had displaced her – and of course all of us – to areas designated for persons who were not white. She always reminded her daughters that very few women owned property like she did, and she had ensured she had not lost it when her husband had died. Land, she said, was wealth. And the apartheid regime forcibly took it from her.

At the time of the forced removals my parents were staying in a house (picture 1) that was a wedding gift to them from my grandmother. I was born in the house and then, when very young, we were removed to an area far from the city.

Interestingly, the homes were not bull dozed in the area where we were removed from and



I thus have been able to take these pictures. The same is not true for the suburb where my father grew up.

When I was a child, we often drove past the homes we had lost (the house in the picture). My parents, grandmother, my aunt, and my father would provide the history and tell us that we need to fight to get it back.

I now wonder about the psychological impact on my family when driving past what had been illegally lost.

I am not sure if they were in a better space than my father and his family whose homes were bulldozed. It had thus been physically erased. Maybe, seeing the physical meant that it could be in reach of being returned after we had “fought the apartheid government?”

I took the picture attached to the article a month ago when I was visiting my mom and my place of birth.

Currently it is a gentrified neighbourhood and I felt like a “criminal” sneaking the pictures. White people live there now, the “legitimate” owners of the property.

How do I explain what and why I was taking pictures of a privately owned home?

I was also in town to finalise the sale of a beach house I was buying in an area that, during apartheid, we were not allowed to buy in and neither were we allowed to be on the beaches which were “whites only” beaches.

I took my 89-year-old mom to the home, and she said: “it is beautiful, and nobody can take it from you”.

That “and nobody” were two words which had intergenerational and historical significance.

What does feminism and the City Mean in the City Where I was born?

In South Africa it is not common, in fact it is uncommon, to talk about what is a feminist city or what it could be.

The current project on a feminist city evoked my earliest childhood memories of loss of land and displacement. Why?

I found an answer or rather explanation which made sense to me in Tariq Mellet’s book *The Lie of 1652: A decolonised history of land*. He makes the argument that:

“The dialectical relationship between loss and denial of home or land on the one hand, and the enslavement or expropriation of unpaid labour on the other, is the theme that runs through every black person’s experience in South Africa. It deeply impacts the soul of people.”



The level of violence, the feminisation and racialisation of poverty and, of course, economic apartheid means that a

feminist city is still a dream deferred



How has the trauma affected me, my family, others from the same community intergenerationally?

Prof Crain Soudien reflecting on the effects of forced removals in an interview, talks about suspicion of institutions of authority, police, courts and even schools.

He talks about "Living in the moment". "It is a consciousness which is difficult to counter". I agree with Soudien (2021).

Of course, there are families who managed to "survive" and "thrive" (using those terms widely), including mine and many others.

We need to know how we all survived and how we all held onto their dignity. There is not much research conducted as Soudien (2021) points out, and I concur.

How did my parents and grandparents and the extended family instil into us at a micro level that there is the possibility of a better world in our lifetime? This is separate from the political discourse and activism which happened at a macro level.

I thus grew up as a child under apartheid. I lived in a world and was schooled in a world where I was designated for my racial group, as classified by the racist regime.

I became an activist fighting the apartheid government and my feminism was an outflow

of my fighting the apartheid government.

The city was where we could not live, sit down in a restaurant, walk in a park or engage in everyday activities deemed regular in a society where one has basic human rights.

The little money we had was fine, and we could shop in the city and go to the city to share our labour in menial jobs as there were racial job restrictions

Another one of my childhood memories is going to the library in the city centre across from the town hall.

No one was at the reception desk of the library. I was sitting down reading a book and after about ten minutes I was "seen" and marched out like a criminal and told that I am lucky they are not going to summon the police to arrest me as I was in a place for only white children and white people. I was not white. I was marched out by a white woman.

Outside the door of the library was a statue of queen Victoria- where I cried bitterly while waiting for my father.

Looking back racism, colonialism, apartheid all came together in that moment.

I sometimes drive past that space to remember and to ask myself: have conditions changed for

myself and others like me?

Of course, at the level of policy and voting and, to a certain extent, in the lives of many of us who have "made it".

However, do I and especially girls and poor women and my 89-year-old mother and Black people in general have access to a city which we can deem feminist? The answer is no. The level of violence, the feminisation and racialisation of poverty and, of course, economic apartheid means that a feminist city is a still a dream deferred.

There has been land restitution but even this process is not complete and has caused much unhappiness. Restitution has often meant that individual families have been compensated or given land. The land has not been where families would have chosen it and, where money has been paid, it has not been at market value. Like my mom says: "why can't I have the house back"-it is not only about the money but the principle "- and now I have a better house".

Writing this article, I realised (again) that so much needs to be written, as the personal is political and so much needs to be researched regarding intergenerational consequences of resistance, and resilience. And the land issue needs to be addressed. And poverty and inequality has to be addressed.

And patriarchy and its consequences need to fall. The latter are all part of a feminist decolonisation project that we should commit to.

Until then a Feminist City is a dream deferred. It certainly is the case of my hometown Gqeberha previously known as Port Elizabeth on the Eastern Coast of the tip of Africa.

However, in concluding the writing of this article I draw strength from the sentiment of Lois Lowry in his novel *The Giver* that often "The worst part of holding onto memories is not the pain. It is the loneliness of it. Memories need to be shared".

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Photo credits Cheryl Potgieter

The cream house is where I was born and family forcebully removed from.

The house with the trees is the home my parents built, and I grew up in from 6 years old until I left to go to university. I had to go to another city as the university in my home city was only for people classified white.

Triptych of the Rhone

Isabella Tomassi

Infernales confluences – premier mouvement du triptyque/ Infernal Confluences – first movement of tryptich

Tu sais que je pense souvent
A l'après, je le vois
Post-phète sonore.

Ici tu es condamné
A te retenir, refroidir
T'adapter absorber te

Tordre un jour où
Pas, pas, pas à pas.
Le soleil t'adoucit

En cet instant tu scintilles
En surface, je m'efforce
De transcender de voir

Le projet moi non
Je ne vois que l'hybris
Du calcul, l'impuissance

Mal cachée. Ne
Seras-tu plus le même
La prochaine fois

Une fois passée ? Je t'écoute
Et par ce chant en
Perse pourra peut-être

Y avoir justice pour ton sort.
Toi moyen par excellence
Tu seras écouté. Ça suffit

D'entendre les bateliers
Les constructeurs, aménageurs
Les hydrologues les collapsologues

qui-ont déjà décrété
ta fin, vieil impétueux!

Quelle est ta cassure
Ta fissure, la forme
De la déchirure, moderne.

Comment tu vise avec
Tout ce minéral, de là
Ton vert pétroleux ?

La seule fois que je
T'ai parcouru en amour
C'était avec ma mère

NATURE

La mer elle partait
De Naples ensoleillée
Toi qui ne souriais pas

La confluence au travail
Pour t'avoir, toi et ton
amie, ciment péniche

Ciment péniche ci
Ment péniche bout
D'étang dans un coin

Carré, calculé je
Ne te connais pas
Vraiment, Rodano !

Cette invocation ci
Pour te causer berges
Brotteaux oiseau fléau

Fléau de vivre avec
D'habitants-touristes
Virgilia, j'aimerais

Te conduire hors
De cet enfer, naviguer sur toi
Pêcher dans toi jusqu'au large.



**Le parc aztèque— deuxième mouvement du
triptyque—/ The Aztec Park— second movement of tryptich**

Puits, l'amour ?

c'est précipiter — ce venir vers — toi

s'accomplira mon désir ou s'anéantira ?

m'abandonne sur les parcours, pendillante

un saut et glisser dans dz'onot

dégringoler, par les puits s'enfoncer

au surgir des teothihucan industriels

jusqu'à l'inframonde d'avant où se trouver — petit

bosquet sacré ta pilosité

boisée, impossible à séduire mais : s'offrir,

me trouver et commettre un énième délit de

rationalité le long des lônes galetteuses

crac crac s'effondrer en troncs, puis

m'advenir

**CENTRALE DU POUVOIR – troisième
mouvement du triptyque / Power plant I –
third movement of the tryptich**

Sonnet de la rupture. L'Autre.

I
Revenir aux mêmes berges, je ne m'
en flatte pas, refluer en un retour
non, pas remonter c'est mon
droit chemin. Tout droit, plus d'
anses, de lônes, de stagnes, plus
de nouveaux chemins, pas de surprises,
aucune irrégularité singulière,
ni de divagations – mes préférées.

II
Ceux qui m'ont connu
Sauvage te voient toi rassurant
Ceux qui me naviguent – Hythlodée –
Tu les vois capricieux. Certains
M'étudient en pensant à toi
Certains d'autres reviennent à
M'aimer, à vouloir me libérer
De ton jeu infernal, ton joug moral.

III
N' imagine même pas combien
J'aurais voulu être mer, masse

Impossible à énumérer, à remblayer
A mettre au travail – vivante. Ce verdâtre
Tout autour, parmi les éclaboussures
De mes tourments qui brillent
En nuages de soleil diffracté,
M'agit – prop – prement.

IV
Ceux qui ne m'ont pas connu sauvage
t'admirent, te croient toujours davantage
ceux qui me parcourent – Zadistes
tu les appelles terroristes mais tu parles
une langue dont on ignorait la force
aux lois violentes, la seule langue sourde
qu'ignore ce chant, qu'ignorent les cris
qu'ignorent les lais de mon lent raisonner

**CENTRALE DU POUVOIR – troisième
mouvement du triptyque / Power plant II –
third movement of the tryptich**

Sonnet barré. Lui.

I
Oui ! je suis encore à la
page, toute en engrenage
actuel de machines plein
les salles. Toute belle de
mes artifices je vroom
j'entourbine pour vous
permettre le futile.

II
Dans la forme un
pont de service entre
le travail des bras et l'
écume fertile 63MW de puissance.
M'ont placé ici, puis
ont exécuté le garde rodier
compris, les fermes à
tuer la paysannerie _ fêtes/chansons/feu de joie
_ compris.

III
Canal | barrage | réservoir |
creuser | monter | retenir |
que croyez-vous ? mi hai capito ? science
de la fée élec | compter mes

mètres de chute | le poids
des turbines | qu'emporte
que je fais barrage | au
sauvage | à l'immigré dans sa toile d'à côté |

IV
J'existe dans la brume de ce matin
glaciale d'hiver, dans les gestes quotidiens
pure | technique du flux | de l'eau
mécanique | autant de force pour la puissance
autant de risques | autant de poissons noyés
tout autant de donnés | Batardeaux sans issue |
tout va comme prévu | reproductible ad
vita extinta.

On concepts and their usage in disaster studies

JC Gaillard



Our usage of concepts, including those of disaster and gender, is normative and often uncritical. Not uncritical in their definition as per the debates that regularly rattle disaster scholarship when it comes to defining what a disaster actually is (e.g. Quarantelli, 1998; Perry and Quarantelli, 2005) and what its multiple gendered dimensions are (Enarson and Morrow, 1998; Phillips and Morrow, 2008). It is rather uncritical in our assumption that there is such a universal thing as a disaster in the first place.

In a famous quote, Derrida (1967, p.127) reminded us that there is nothing hors-texte, that is, that there is no transcendental signifiers underpinning the concepts we use. The meaning of any concept is inherently deferred to our understanding of multiple other concepts. The combined differences between the latter lead to our interpretation of the former. This is what, in French, Derrida (1972) called *différance* (deferring) et *différence* (differentiating).

This ontological reminder is essential in disaster studies where our understanding of disaster, as a concept (of Latin etymology), depends on our understanding of other concepts, including

hazard, vulnerability, damage, suffering, etc. There is indeed no such thing as a disaster. It is our relative interpretation of the impact of what we call hazards and of people's suffering that constitutes a disaster when such impact and suffering cross the threshold of the acceptable. The drawing of a line, either quantitative or qualitative, between the acceptable or the 'normal', in Fritz's (1961) seminal definition of disaster, is necessarily normative in Canguilhem's (1966) terms. It is indeed the expectations of society with regards to nature and its effects on our everyday lives that dictate when there is a dis- in the aster.

The invention of disaster then poses a twofold epistemological challenge. Firstly, how can such interpretation of the dis- in the aster be interpreted across cultures and societies? Our usual delineation between the acceptable/normal and the too much (damage, suffering, loss, etc) in disaster reflects the normative expectations of Habermas' (1985) project of modernity or the intention carved in the Europe's Age of Enlightenment to free people from the dangers of nature so that they can flourish in life. Is this expectation similar across very diverse cultures and societies around the

world and, if not, what does it mean for what we call disaster?

Secondly, how can the very word disaster be translated and understood across cultures and societies since there is no transcendental (and transcultural) signifier underpinning the concept? Let's take an example. In Filipino and Bahasa Indonesia we often refer to the words *sakuna* and *bencana*, respectively, as closest equivalent to disaster in the West. Both terms are loans from Sanskrit; yet in Sanskrit they mean very different things, that are, respectively, 'bird of omen' (i.e. शकुन) and 'trickery' (i.e. वञ्चन). Even more interesting is that in Hindi today other Sanskrit terms, *aapada* (आपदा) and *vipatti* (वपित्ति), are used for disaster. There is obviously no such universal thing as a disaster.

This example is interesting in that it shows that there is a normative expectation to translate the concept of disaster beyond the West, whether there is a word for it or not, and whether the concept makes sense or not. This imperative for translation and usage of the concept beyond Europe and its scholarly tradition stems from the hegemony of Western science in disaster studies and from the lingering influence of the latter in supporting what we know as disaster risk reduction; an ideological agenda that supports the imperialist

project of the West. A relationship that we discuss in length elsewhere (Gaillard, 2021).

In this context, our unconscious (or maybe not so much so) obsession in coming to terms with the foregoing ontological and epistemological challenges through standardised definitions and international glossaries is a desperate attempt at legitimising the imperialist agenda of the West. As if imposing standard and universal definitions of the concept of disaster (and of its cognates, that are, vulnerability, resilience, adaptation, etc) will help us addressing what we otherwise consider a social construct.

What should we do then? Surely not throwing the concept of disaster out of the window, especially where it makes sense. As Derrida (1967, p. 25) suggested 'nous devons d'autant moins renoncer à ces concepts qui nous sont indispensables pour ébranler aujourd'hui l'héritage dont ils font partie'. Rather, we should 'continue to use them [i.e. the concepts], to repeat them, to repeat them subversively, and to displace them from the contexts in which they have been deployed as instruments of oppressive power' (Butler, 1995, p. 51).

Nor is it our intention to dismiss people's suffering when dealing with natural and other phenomena. Far from it. Our argument is about



contesting an allegedly universal interpretation of such realities and their understanding through the sole Western concept of disaster (and its cognates) across very diverse and often hybrid or creolised cultures and societies. (Bhabha, 1994; Glissant, 1997) We therefore suggest that there needs to be multiple interpretations of the realities of people's suffering through the lens of local worldviews/senses. Ultimately, it is about recognising otherness. Very much as gender studies has shown us over the past four decades (Wittig, 1992; Butler, 2004).

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Our unconscious (or maybe not so much so) obsession in coming to terms with the foregoing ontological and epistemological challenges through standardised definitions and international glossaries is a desperate attempt at legitimising the imperialist agenda of the West.

The Informality of Feminism in African Urban Centres

Assumpta Nnaggenda Musana.

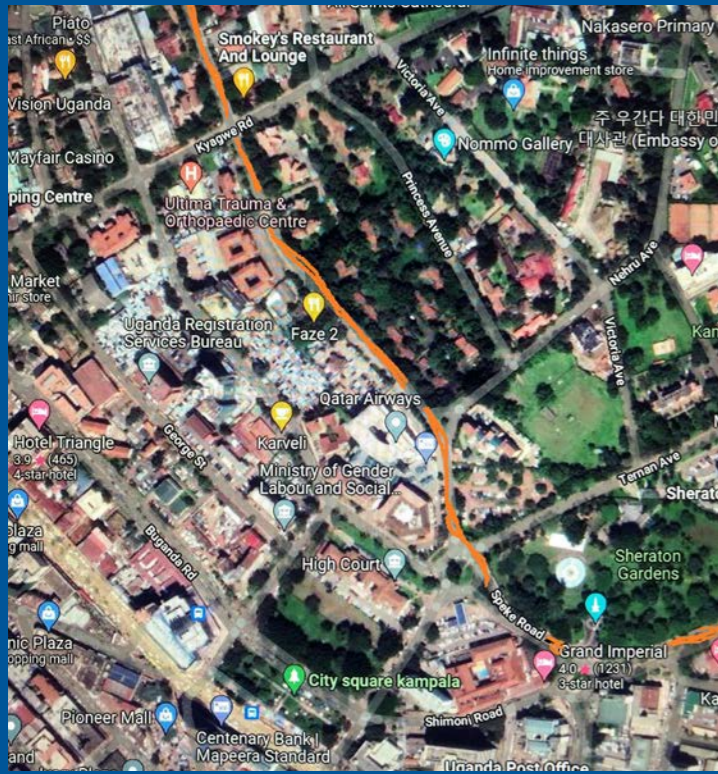
Cultural Colonialism

Uganda's spatial development patterns in the urban areas were largely defined by the colonial period. During this time the country was divided into provinces and later into districts from which were born Uganda's urban centres and first townships. The functions of these newly established centres were mainly political, administrative, and commercial, and not for industrial development (King, 1977). This article considers colonial ideologies that impacted the growth of some of Uganda's largest urban areas, that is Kampala and Jinja. The outstanding features of colonial urban planning in Uganda were racial, gendered and economic segregation. Urban planning

policies were enacted to control and modify the sexual cultures and gendered norms that were in place (Anderson & Rathbone, 1999). For example, the development of housing in the urban areas was determined by racial segregation policies. Neighbourhoods strictly for the British, Asians and Africans sprung up in the urban areas. The British officers exercised their power by making themselves seem like superior (Mukwaya, 2004) beings who had come to transform the indigenes' lifestyles. They separated their neighbourhoods with buffer zones like the golf course in Kampala, with claims that this prevented the spread of innate diseases (Mukanga, 2021) like malaria and plague from the swampy areas (Sanya,

Men only African Quarters by Assumpta Nnaggenda Musana





Kampala city the planned and informal
Google Maps 2021

An informalising women's housing area
Google Maps 2021



2001). The well-educated Africans and Asian civil servants (Nnaggenda Musana, 2008) and their businesses were planned for next in line, followed by the neighbourhoods for unskilled Africans, which housed only men.

Unequal Opportunities for Women

The African men commuted to the urban from the rural areas in order to carry out unskilled low paying jobs for the British officers. Their housing areas in Kampala were small in size and rudimentary in nature (King, 1977) to prevent the African men from bringing their families over to the urban areas. The idea behind the circulatory labour migration was that the urban areas were for the Europeans, and the rural

areas for the Africans. Only men were allowed in the urban areas to be able to supply the Europeans with the physical labour requisite for their businesses in the city.

The metropolitan powers were obsessed with the 'sanitation syndrome' and in the interest of health exported their type of urban planning. The African housing were minimalist, detached and arranged in rows for social control. The colonial city council wanted to closely watch the housing areas of those that they controlled (Graan, 2018). These systems of control changed the indigenous spatial patterns. At independence the shift of sovereignty saw the elite Africans hassle to occupy the districts

“The
outstanding
features of
colonial urban
planning
in Uganda
were racial,
gendered and
economic
segregation.”

Assumpta Nnaggenda Musana

where the colonialists lived. The marginalised people at the bottom of society moved from the rural and informal areas too and shifted to downtown districts where they extended informal trade activities to places that had been previously out of bounds. Among the marginalised were mostly women who sold produce at markets, open spaces and wherever they could.

Kampala city, which had been formally occupied by men saw an influx of women escaping abusive marriages, domestic labour, including those who merely wanted to make a buck. The women took up empty alley spaces in the city and started to sell cooked food for men working at construction sites or to sell off agricultural produce. Thus, Kampala city today has taken on a dual character exhibiting areas reminiscent of rigid controlling (Nnaggenda Musana, 2018) colonial planning and informal areas suggestive of the African organic city.

Feminist Spatial Practice

The image showing the informalising women's housing is related to a study that was carried out on a housing project meant for low-income women in Masese, Uganda. The housing were partly government and donor funded and were designed with the aim of providing the low-income women with affordable housing.

The informality growing out of the formal women's housing at Masese (in the image) can be likened to the urban planning scenario in Kampala city with modern visions of open (Graan, 2018) and visible spaces planned as if people are being monitored, being gradually overtaken by organic informality.

The women at Masese have transformed their formal houses such that the rigid gridiron planning of the houses is no longer legible. The houses are small and do not allow the women to carry out basic indoor activities. The emerging organic spatial patterns are suggestive of the informal settlements from where the women came. Private and public space is indistinguishable, the private space appears to spread to the adjacent public spaces. The women's refusal of the rigid arrangement as is evidenced by the transformations can be perceived as a rejection of internment, submission and control, but rather a search for liberation or freedom.

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Transformed houses at Masese by Assumpta Nnaggenda Musana



SHEELA PATEL

WOMEN JUST NEED TO LEARN HOW THE CITY WORKS:

- EXPLORE ITS POLITICAL AND POWER DIMENSIONS
- UNDERSTAND WHERE ARE THE AREAS OF BROKERING AND TRANSFORMATION

SO THEY COLLECTIVELY CAN OBTAIN RESOURCES, SUPPORT, ASSISTANCE, ETC. TO TRANSFORM THE CITY

AND CREATE THE CONDITIONS TO CHANGE THEIR STATUS IN THEIR COMMUNITIES

A FEMINIST CITY INVITES ALL KINDS OF PEOPLE AND GROUPS TO CREATE SPACES WHERE THEY MIGHT THRIVE AND FIND PLEASURE

SHILPA PHADKE



IMAGINE A CITY THAT INVITES WOMEN IN (AS CITIZENS, AS LOITERS) TO EXPERIENCE THEIR RIGHT TO BE IN PUBLIC SPACE WITHOUT FEAR

TO THINK ABOUT A FEMINIST CITY THERE ARE 2 VITAL CONCEPTS:

INCLUSION AND FUN!

HOW CAN THESE CONCEPTS BE OPERATIONALIZED IN INFRASTRUCTURES AND AUTHORITIES THAT PROTECT RIGHTS?

"MUMBAI 2020: A LITTLE FANTASY ABOUT THIS MUMBAI - MY VERY OWN MUMBAI" (2013)



- ENGAGING WITH THE -
FEMINIST CITY
SESSION N°1 16 NOV 2021

INTRODUCTION

GRRIPP IT'S ALL ABOUT GENDER AT THE CENTER!

WE WANT TO FIND OUT: WHAT PEOPLE ARE THINKING ABOUT GENDER AND INTERSECTIONALITY?

AND CROSS CUT WITH OTHER INTERESTS AROUND RESILIENCE, INFRASTRUCTURE, ETC.



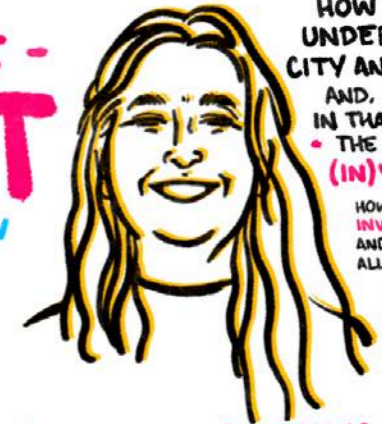
MAUREEN FORDHAM

INCLUSION IS CENTRAL TO CREATE ACCESS FOR ALL MARGINAL CITIZENS

AS WE IMAGINE AN INCLUSIVE CITY WE NEED TO IMAGINE AN INCLUSIVE FEMINISM

TO CLAIM THEIR PLEASURE TO BE IN PUBLIC SPACE FEELING FREEDOM WITHOUT THE NEED TO SUBTERFUGE OR STRATEGIZE WITHOUT RISKS

SARAH BRADSHAW



HOW DO WE UNDERSTAND: CITY AND GENDER? AND, IN THAT CONTEXT:

- THE NOTION OF (IN)VISIBILITY

HOW CAN YOU BE INVISIBLE IN THE CITY AND WHAT THAT ALLOWS YOU TO DO?

HOW CAN YOU BE HIGHLY VISIBLE (BECAUSE OF YOUR GENDER) AND WHAT STOPS YOU DOING?

- THE NOTION OF BELONGING + THE STORIES, PERCEPTIONS AND EXPECTATIVES OF MOVING FROM ONE PLACE TO ANOTHER
- THE NOTION OF NATURE AND DANGER WHY PARKS BECOME DANGEROUS PARTICULARLY AT NIGHT AND FOR WOMEN? TO REDESIGN CITIES WE NEED TO THINK ABOUT THESE IDEAS SO WE CAN TACKLE THE SYMPTOMS RATHER THAN THE CAUSES

JC GAILLARD



HOW DO WE USE AND APPLY CONCEPTS?

THE CONCEPT OF "GENDER" IS A SOCIAL CONSTRUCT THERE IS NO TRANSCENDENTAL SIGNIFIER

SO WE NEED TO OPEN UP THE SPACE FOR MORE DIVERSE UNDERSTANDINGS OF THE WORLD.

IT'S VERY IMPORTANT TO CONSIDER THAT THE MEANINGS AND INTERPRETATIONS AROUND THE INVENTION OF "GENDER" WILL CHANGE ACROSS DIFFERENT CULTURES, SOCIETIES, TIMES AND PLACES, AS WELL AS OTHER CONCEPTS, CATEGORIES, THEORIES AND METHODOLOGIES WE USE TO DEFINE IT



HABIBA ZAMAN

FEMINISM MEANS:
BRINGING MARGINALIZED VOICES
AND DISADVANTAGED GROUPS
TO THE CENTER OF
THE CITY AND SOCIETY
AS A WAY OF
DISMANTLING
PATRIARCHAL
STRUCTURES
AND BEHAVIORS
AS MALE GAZE AND VIOLENCE

FEMINIST CITY = SOCIAL JUSTICE PROJECT = VIOLENCE FREE CITY

- IT'S NOT A UTOPIA TO HAVE:
- WORKPLACE RIGHTS FOR EVERY WORKER
 - SAFETY AT HOME AND IN PUBLIC SPACES (FREE OF RESTRICTIONS BY SOCIAL OR RELIGIOUS CUSTOMS)
 - ACCESSIBILITY IN TERMS OF TRANSPORT HOUSING, SCHOOL AND HEALTH CARE

THERE IS NOTHING WRONG TO HAVE A VISION FOR SOCIAL JUSTICE.

ISHRAT ISLAM

CITIES ARE DESIGNED BY MEN FOR MEN
ADULT, ABLE AND RICH

WE THOUGHT THAT WE, WOMEN, ARE PRIVILEGED BECAUSE NOW WE ARE ALLOWED OR HAVE PERMISSION TO:

- GET EDUCATION
- APPLY FOR JOBS
- WORK OUTSIDE
- HAVE A VOTE

BUT DESPITE THERE IS A PROGRESS WE CAN'T MOVE FREELY, WE STILL FEEL FEAR IN THE STREETS

WHY ARE WE PLANNING OUR CITIES LIKE THAT?
THE BARRIERS ARE NOT ONLY IN THE PHYSICAL ENVIRONMENT BUT WITHIN OUR MINDS

WE CAN START CHANGING THE MALE DOMINATED CURRICULUM:
THE ARCHITECTURE STUDENTS (THE FUTURE CITY PLANNERS) NEED TO LEARN ABOUT GENDER IN THEIR COURSES SO THEY CAN GO BEYOND THE STANDARD SET

THERE NEEDS TO BE A SOCIAL CHANGE IF YOU WANT TO GET TO THE ROOT OF THESE ISSUES



- ENGAGING WITH THE - FEMINIST CITY

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SOUTH ASIA

NO MATTER THEIR
- GENDER
- SEXUALITY
- NATIONALITY

MONICA KHOSLA BHARGAVA

AS A CITIZEN GROUP
HOW TO STEER AN INCLUSIVE URBAN TRANSFORMATION IN A FEMINIST WAY?

THE STRUCTURE OF A CITY IS A RESPONSE TO ITS POLITICAL, SOCIAL, ECONOMIC & RELIGIOUS SCENARIOS OVER CENTURIES AND GENERATIONS

ITS NOT EASY TO CHANGE A CITY (OR EVEN A STREET)

OUR SOCIETY IS LIKE A BRICK AND CONCRETE EXPRESSION OF HIERARCHY AND PATRIARCHY

A FESTIVAL IS A PUBLIC EVENT BUT IT CAN ALSO BE A TOOL TO SHOWCASE THE BENEFITS OF

A MORE INCLUSIVE, SHARING, BARRIER-FREE PUBLIC SPACE = FEMINIST CITY!

WE CAN START THIS CHANGE THROUGH BOTH: TANGIBLE URBAN TRANSFORMATION + PUBLIC MEMORY

SO THEN WE CAN BUILD UP ON AND GET THE YOUTH TO RECLAIM THIS STRUCTURE

- CLEANLINESS
- SAFETINESS
- INCLUSIVENESS
- COMMUNITY PARTICIPATION

SEIRA TAMANG

EMBEDDED IN THE HIERARCHICALLY STRATIFIED SOCIETY OF NEPAL:

1. THE CITY IS MADE BY AND FOR HIGH-CASTE MEN

MOST EVIDENT IN KATHMANDU WHERE DALITS - WOMEN INCLUDED - ARE FORCED TO HIDE THEIR CASTE TO BE ABLE TO RENT A PLACE

2. WE NEED TO THINK OF FEMINIST SIDEWALKS

NOT ONLY IN TERMS OF ACCESS (FOR WOMEN WITH BABIES, ELDERLY, PHYSICALLY CHALLENGED, ETC.)

BUT FOR NEEDS OF WOMEN OVERWHELMINGLY EMPLOYED IN THE INFORMAL SECTOR



SIDEWALKS ARE IMPORTANT SPACES FOR WOMEN SELLING GOODS (VEGETABLES, CLOTHES, ETC.) BUT THEY ARE REGULARLY HARASSED AND EVICTED BY POLICE



WE NEED TO THINK ABOUT SAFETY AND SECURITY IN URBAN SETTINGS FOR DIVERSE GENDERED IDENTITIES

DESPITE THREATS AND HARASSMENT YOUNG FEMINISTS ARE TAKING PUBLIC SPACES TO SPEAK LOUDLY AGAINST SEXUAL VIOLENCE REINFORCING SOLIDARITY AND COURAGE AMONG WOMEN



GONZALO LIZARRALDE

DEALING WITH CLIMATE CHANGE IN LATIN AMERICA AND THE CARIBBEAN WE LEARNED THAT ACTION MUST BE BASED ON :

- ◆ SUSTAINED DIALOGUE ◆
- ◆ A POLITICAL AGENDA AIMED AT REDRESSING SOCIAL AND ENVIRONMENTAL INJUSTICES ◆

IN THIS TASK, WORKING WITH LOCAL LEADERS < PARTICULARLY WOMEN LEADERS > WE IDENTIFIED

THE GENDER PARADOX :

WOMEN ARE PARTICULARLY VULNERABLE TO CLIMATE CHANGE EFFECTS AND RISKS + CONDITIONS OF INFORMALITY, PATRIARCHAL STRUCTURES, CRIME AND VIOLENCE BUT, AT THE SAME TIME,

WOMEN ARE CREATING THE SOCIAL FABRIC THAT MAKES CHANGE POSSIBLE THE SOCIAL RELATIONSHIPS, NETWORKS AND COMMUNICATION EXCHANGES TO ACT WITHOUT USING ACADEMIC LANGUAGE AND INSTEAD BUILDING TRUST BY SHARING EMOTIONS, KNOWLEDGE AND EXPERTISE

LUCINEIA DE FREITAS

FEMINISM IS STRATEGIC TO BUILD NEW HUMAN RELATIONSHIPS AND TRANSFORM SOCIETY THROUGH A MORE HUMAN PERSPECTIVE

SO WE CAN GET RID OF DISCRIMINATION BASED ON :



AND RETHINK THIS HARMFUL PERSPECTIVE : RURAL AREA AND FARMS < CITY (BACKWARDNESS)

SO WE CAN UNDERSTAND THERE IS A DIRECT INTERRELATION AND HIGH INTERDEPENDENCE BETWEEN BOTH SPACES

REQUIRES MUCH MORE THAN TECHNICAL SOLUTIONS

GRRIPP - ENGAGING WITH THE - FEMINIST CITY 23 NOV 2021

AMERICAS



ANA FALÚ

AS AN ARCHITECT AND FEMINIST URBAN SYSTEM MUST RESPOND TO WOMEN NEEDS!

URBAN PLANNING IS NOT GENDER NEUTRAL BECAUSE OF A PATRIARCHAL VISION BASED ON A SET OF DRIVING STEREOTYPES THAT CAUSES :

- THE SUBORDINATION OF WOMEN BY MEN AND SOME WOMEN
- THE INTERSECTION OF DISCRIMINATIONS AGAINST WOMEN DIVERSITIES: RACE, CLASS, AGE, SEXUAL IDENTITY...
- A WORLD TAILORED FOR THE MEN: YOUNG, WHITE, PRODUCTIVE AND HETEROSEXUAL

WHEN PATRIARCHY JOINS WITH CAPITALISM (NOW NEOLIBERALISM) - URBAN PLANNERS CONDITIONED BY THE ECONOMIC STEREOTYPE: "MEN = PRODUCTIVE WOMEN = REPRODUCTIVE"

COVID-19 ALSO MADE VISIBLE ALL THE INEQUALITIES AGAINST WOMEN: VIOLENCE CASES, UNEMPLOYMENT, UNEVEN CARE LABOR DIVISION...

WE NEED A NEW EPISTEMOLOGY TO CHALLENGE THE PATRIARCHAL SOCIETY :

A FEMINIST URBANISM TO QUESTION THIS SUBORDINATION AND RETHINK CITIES PRIORITIES ON SECURITY, ACCESSIBILITY, PARTICIPATION WHILE PROMOTING COLLECTIVITY, RECIPROCITY AND CARE

OLGA SEGOVIA

A FEMINIST CITY IS A CARING CITY!

WE NEED TO UNDERSTAND CARE AS A RIGHT →

THE RIGHT TO TAKE CARE OF OTHERS, OF YOURSELF, AND RECEIVE CARE

CARE IS A RESPONSIBILITY THAT NEEDS TO BE EQUALLY SHARED BY WOMEN AND MEN > IT NEEDS TO BE DEFEMINIZED: TO STOP THIS BURDEN INCREASED BY COVID'S CONFINEMENT AND UNEMPLOYMENT

CARE IS AN ESSENTIAL PUBLIC SERVICE THAT SUSTAINS LIFE AND SOCIETY ALLOWING : > IT NEEDS TO BE DEMOCRATIZED AND DECOMMODIFIED ACCESSIBLE FOR EVERYONE!

- CULTURE
- ECONOMY
- POLITICAL ORGANIZATION

SOCIETY + PUBLIC AND PRIVATE SECTORS NEED TO WORK TOGETHER FOR A NEW SOCIAL ORGANIZATION TOWARDS A CARING CITY BASED ON CARE ECONOMY

REORGANIZING WORK AND EDUCATION IN URBAN PLANNING WITH NEW VISIONS OF PUBLIC AND PRIVATE SPACES + SERVICES WITH BETTER QUALITY AND ACCESSIBILITY



KIRA ERWIN

FEMINISM IS A LENS TO:

- KEEP ASKING OURSELVES HOW DO I THINK I KNOW WHAT I THINK I KNOW? AND THEN WHAT WORK DO I WISH THIS WAY OF THINKING TO DO IN THE WORLD?
- SHAPE KNOWLEDGE
- UNDERSTAND OUR DESIRED CITY
- EMPOWER DIVERSITY { CLASS RACE GENDER }

WE CAN SHARE THIS LENS THROUGH:



SCHOLARSHIPS
ALWAYS A FORM OF POLITICAL ACTION TO WORK AGAINST UNEQUAL POWER RELATIONS

PUBLIC STORYTELLING
WORKING WITH ARTISTS AND WITH DIFFERENCE FOUND IN COLLECTIVES AGAINST HEGEMONIC STORIES TOLD TO EXCLUDE PEOPLE FROM EXPERIENCES AND SPACES



- ENGAGING WITH THE -
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NOËLEEN MURRAY

AS A FEMINIST ARCHITECT I CAN DO GOOD BY PROVIDING SPACES FOR WOMEN AND CHILDREN

BUT
INEQUALITY IS GLOBAL AND HAS BEEN GROWING DURING THE LOCKDOWN

THAT'S WHY WE NEED TO UNLOCK NEW IDEAS TO RADICALLY RETHINK OUR CITIES

THROUGH CULTURE [USING AFRICAN LITERATURE]
WE CAN START CONNECTING WITH SELF REFLECTION AND CRITICAL FEMINIST THINKING

WE NEED SAFE SPACES TO WELCOME DIFFERENCE AND FIND OUR VOICES TO COLLABORATE, THINK AND CREATE

OMOGOLO TAUNYANE-MNGUNI

HAVING WORKED IN THE MEDIA INDUSTRY AND THE POLITICAL SPACE



PERFORM ITS RESPONSIBILITY AS THE FOURTH ESTATE:

- INFUSE ACTIVISM
- BE ACCOUNTABLE
- CHALLENGE HEGEMONY

I FOUND THAT: THE VOICES OF WOMEN ON GBV REMAIN INVISIBLE

THE IMAGINARY CITY OF EQUITERRA BY RUBY TAYLOR [INFUSED WITH FEMINIST THOUGHT, PRACTICE AND DEBATE]

CONTRIBUTED TO MY OWN THINKING WITH:
- THE CONCEPT OF CLASS REPRESENTATION SPECIFICALLY THE REPRESENTATION OF BLACK WORKING-CLASS WOMEN
- THE DISCOURSES AND FRAMING OF FEMINISM

MEDIA NEEDS TO BRING BACK ADVOCACY AND FOCUS ON THE EXPERIENCES OF EVERY WOMEN

GENDER-BASED VIOLENCE

SUVESHNEE MUNIEN

AS A GEOGRAPHER:

THE USE OF SPACES
CONTRIBUTE TO

- RECREATION
- LEISURE
- PHYSICAL HEALTH
- MENTAL WELLBEING

BUT
IT'S BASED ON SOCIAL/ECONOMIC/ GEOGRAPHIC

CONSTRUCTS WHERE PATRIARCHY IS DEEPLY ROOTED ALLOWING **GENDER INEQUALITIES**



SUCH AS SOCIAL AND SPATIAL INJUSTICE

SINCE IT'S DIFFICULT TO DECONSTRUCT

WE CAN START BY CHANGING THE CONFIGURATIONS OF SOME SPACES

SO WE CAN CHANGE SOME PERCEPTIONS AND OBTAIN MORE:

- INCLUSION
- SAFETY
- JUSTICE
- REPRESENTATION IN GOVERNMENT DECISIONS

ASSUMPTA NNAGGENDA MUSANA

CONSIDERING FEMINISM STANDS FOR EQUAL RIGHTS AS AN URBAN PLANNER AND ARCHITECT: I SEE AFRICAN WOMEN FACING RACIAL & GENDER SEGREGATION IN HOW CITY AND HOUSING ARE BUILT



I SEE WOMEN ON THEIR CONSTANT STRUGGLES TO FIT INTO A BUILT ENVIRONMENT THAT WAS NOT DESIGNED FOR THEM

THEY ARE FORCED TO COME INTO THE CITY AND TAKE UP INFORMAL JOBS

IT'S VERY HARD FOR THEM TO FIND SPACES WHERE THEY CAN BE PROTECTED, WHERE THEY CAN BE ABLE TO LIVE, WORK AND BE INDEPENDENT.

THESE NEEDS MUST BE CONSIDERED!
IN THE CREATION OF SPACES SECURE AND GENDER FRIENDLY

NOCEBO BUCIBO

PHOTOGRAPHY IS A TOOL TO CONDUCT RESEARCH
LOOKING FOR A RESEARCH OBJECT I CHOSE **AFRICAN HOSTELS**

ORIGINALLY SPACES BUILT TO HOUSE BLACK MALE MIGRANT WORKERS DURING APARTHEIT GOVERNMENT

BUT NOW: THE NEW RESIDENTS ARE WOMEN AND CHILDREN!

THIS MEANT THE INTRODUCTION OF THE WOMB TO THESE SPACES

REUNITING FAMILY STRUCTURE IN A PLACE THAT WAS NOT DESIGNED FOR IT + INTRODUCING FEMININE ACTIVITIES SUCH AS VIRGINITY TESTING AND SEX EDUCATION



VANESA CASTAN BROTO  **GRRIPP**

THE FEMINIST CITY
IT'S NOT A DESTINATION
IT'S A MOTIVATION,
A COMMITMENT TO CREATE
A REVISABLE AND ADAPTABLE CITY
THAT WORKS **ESPECIALLY FOR THE OPPRESSED AND EXCLUDED**
FOR EVERYONE →

THIS CREATION REQUIRES
CONSTANT ENGAGEMENT SO
IT SHOULD BE A CLASSROOM
AS AN INTERACTIVE SPACE
WHERE EVERY PERSON:

LEARNS IN DIFFERENT WAYS
ABOUT SOCIAL LEARNING
SHARE THEIR CAPABILITIES,
EXPERIENCES AND CREATIVITY
AS THE CENTER OF A
COLLECTIVE CREATION

PEOPLE'S
VIEWS AND
HOPES

CITIZENS AND COMMUNITIES
BUILDING A WORLD IN WHICH
MANY OTHER WORLDS FIT IN

WHILE THINKING ABOUT:

- INTERSECTIONALITY THEORY

- WHAT THE IDEA OF COMMUNITY MEANS?
- HOW COMMUNITIES ARE DEPLOYED IN PRACTICE?
- HOW INEQUALITIES ARE EMBODIED IN URBAN ENVIRONMENTS?

- KNOWLEDGE PRODUCTION

- HOW TO MULTIPLY THE SOURCES OF KNOWLEDGE?
- HOW TO INCLUDE THE MARGINAL AND EXCLUDED VOICES?
- HOW AWARENESS IS ORGANIZED BY THE DOMINANT?

ACCEPTING THE PROCESS WOULD BE
MESSY AND ALIVE WITH
THE NEED OF RELATIONSHIPS OF CARE

- ENGAGING WITH THE -
FEMINIST
SESSION N°5 **CITY** 24 JAN 2022

FROM THEORY TO PRACTICE



THIS REQUIRES
TO QUESTION
THE ROOTS OF
HOW WE THINK
URBANISM TODAY

CARING CITIES

FROM TAKING CARE OF → TO TAKING CARE WITH

BECAUSE URBAN PLANNERS CAN BE
MEDIATORS / CO PRODUCERS OF THE DIFFERENT
KNOWLEDGES INVOLVED IN DECISION MAKING

PAOLA JIRON

**HOW DO WE UNDERSTAND
A FEMINIST CITY?**

IT'S NOT A GENDERED CITY
AN SPECIFIC PLACE
OR AN IDEAL MODEL OF CITY

**IT'S A FEMINIST WAY
OF THINKING CITIES**

TRANSFORMATION IS POSSIBLE
IF WE TRANSFORM THE WAY
WE LOOK AT A CITY AND
UNDERSTAND HOW URBAN
DECISIONS ARE MADE

INSTEAD OF IDEAS THAT ARE STATIC,
FIXED, BINARY, MALE BASED,
NORTHERN ORIENTED → LOOKING AT
OTHER CITIES

WE CAN LOOK AT OUR CONTEXT:
WHAT AND WHO WE ARE?

GO BEYOND THE IDEA OF A
"FAST-MORE PRODUCTION" CITY AS "EFFICIENT"
AND PROCURE LIFE REPRODUCTION
INDIGENOUS THINKING

GO FROM A TRANSACTIONAL
TO A TRANSFORMATIONAL → DRIVEN
WAY OF THINKING AND PLANNING
WITH DIALOGUE
CONSIDERING DIVERSITY
AND ALL THE INTERSECTIONAL
WAYS WE LIVE OUR CITIES

WHERE COMMUNITIES
ARE STRENGTHEN

MEN CAN'T BE LEFT TO DEFINE OUR FUTURES
AS FEMINISTS, WE HAVE TO DREAM
OUR OWN THOUGHTS ABOUT
ALTERNATIVE SPATIAL ORGANIZATIONS
ABOUT FEMINIST CITIES

**GENDER STILL REMAINS
THE MOST BASIC DETERMINANT
OF GLOBAL INEQUALITY**

WHILE WOMEN ARE THE FOUNDATION
OF THE HOUSEHOLD, THE SOCIETY,
THE ECONOMY AND ENVIRONMENT
THEY ARE CAUGHT UP
IN EPIDEMICS OF VIOLENCE,
POVERTY AND INEQUALITY

THE ISSUES
OF GENDERED
EQUALITY
EQUITY
BELONGING
JUSTICE

LIGHT AT THE HEART
OF ADDRESSING LIFE
IN A FEMINIST CITY

JUST BY ASKING IF IT EXISTS
WE OPEN THE POLITICAL SPACE
FOR IT TO BE POSSIBLE

THE PROCESS OF
PRODUCING A

NEW KIND OF CITY

REQUIRES US TO
KEEP LISTENING
KEEP SEEING
AND ACTING THROUGH:

- WOMEN'S GRASSROOTS ACTIVISM
 - FEMINIST URBAN DESIGN PLANNING AND POLICY
 - FEMINIST URBAN POLITICS
 - FEMINIST URBAN THEORY
- FOR THE RIGHT TO THE CITY

THAT TAKES
SERIOUSLY
GENDERED
INTERSEXUAL
RELATIONS
OF POWER

IN ORDER TO MAKE
WOMEN'S NEEDS,
STRUGGLES, DESIRES,
AND HOPES
HEARD AND SEEN
WE MUST NOT STOP
DREAMING



Interacting with a Feminist City from a gender and media perspective

Omogolo Taunyane-Mnguni



Credit: UN Women/Ruby Taylor



Pontificating on Feminism in the City and what this means in practice cannot be divorced from South Africa’s gender-based violence crisis that remains on a consistently increasing trend. The South African Police Service Crime Statistics Report cites “9556 rapes that occurred between

July to September 2021” (2021). The status quo in access to justice is dire, with less than 10% of reported rape cases securing a conviction. The natural progression is that nothing short of a radical approach will catalyse change for the benefit of women, children, and LGBTQIA

persons. Which brings me to a city called Equiterra. It's a fictional place that incorporates intersectional feminist theory and advocacy into the city landscape, modelling some of the considerations for building an inclusive and modern feminist city. In a walk through Equiterra, you can encounter Education Boulevard, Equal Representation Avenue, Unstereotype Avenue, Violence-free Alley, and Equal Pay Street. The landmark buildings are striking in highlighting ongoing debates about what is needed to advance a more equal and just society. These issues include workplace discrimination, reproductive healthcare, Inclusion Square, and a Toxic Masculinity Recycling Plant.

It is pitiful that Equiterra doesn't exist, instead, it's an illustration by Ruby Taylor who was commissioned by the UN Women in 2020. Having said that, the imaginary city embodies the society that feminist activist-scholars seek to imagine into existence.

What was absent in Equiterra was the most powerful social change mechanisms to date – the media. As a feminist leader and trained media practitioner, my foremost concerns when engaging with our media and its portrayal of society are a) agenda-setting and the power to socialise; b) media's urban bias and the limitations that ensue. Of course, this is my own framing of feminist thought and praxis within

the context of my own positionality and lived experience.

Agenda-setting

In 1841, Scottish historian and essayist Thomas Carlyle wrote "there were Three Estates in Parliament; but, in the Reporters' Gallery yonder, there sat a Fourth Estate more important far than they all." He saw fit to attribute to the media a status and function that's instrumental to a democracy. Consequently, great emphasis is placed upon media and journalism scholars to locate themselves within the context of being purveyors of truth. This responsibility is placed upon media practitioners across all its mediums (radio, print, television, online). It's an undeniable fact that the media has the power and influence to shape public perception, build narratives, and create or challenge hegemony. South Africa's apartheid genocide was sustained by excessive media censorship to misinform black and white South Africans in motivating for 'separate development' policies and legislations. Most recently, the COVID-19 pandemic brought with it a phenomenon where the news cycle focused on rolling, 24-hour coverage of the COVID-19 pandemic locally and across the globe. Two events disrupted this: the murder of George Floyd while under police custody in Minnesota (United States of America) in May 2020, and an alleged sexual assault of a 2-year-

old girl at an isolation facility at the George Mukhari Hospital in Tshwane, South Africa. The misfortune that befell the toddler and her family brought back into focus that gender-based violence (GBV) has embedded itself in our lives. The report reconfigured the media's focus, and the story shared the news agenda with an unprecedented global pandemic. This was an example of the power and influence of the media to set the national agenda and drive conversations that urgently needed attention.

Urban bias

Four incidents of GBV garnered and sustained public interest media attention in recent years. The first was the murder of 22-year-old Karabo Mokoena, whose body was set alight by her partner Sandile Mantsoe in 2017. The second was 19-year-old University of Cape Town student, Uyinene Mrwetyana, who was killed inside a Post Office as she was collecting a parcel in 2019. The third was the death of a visibly pregnant 28-year-old Tshegofatso Pule last year; she was shot and hung on a tree by a hitman who claims he was hired by her lover, Ntuthuko Shoba. The 2021 mutilation and death of 23-year-old University of Fort Hare law student, Nosiselo Mtebeni, comes in fourth. Parts of her body were discovered in a suitcase that her partner (Alutha Pasile) left on a sidewalk within a few meters from her

residence. What is the common thread of these four incidents? They are all black women, under 30 years of age, and their deaths occurred in urban areas – Johannesburg, Cape Town, Roodepoort, and East London. The details of their killing can, at the very least, be described as repulsive. They were in apparently 'safe' areas in the moments preceding their deaths. Their deaths sparked social media hashtags such as #MenAreTrash #AmINext #JusticeforTshego #JusticeforNosiselo and received a disproportionate amount of media attention in comparison to other instances of GBV.

My considered view is that the media has an urban bias in its GBV reportage, with the above-mentioned women allocated a disproportionate share of media audience compared to faceless women in rural areas. This is because of their positionality in society in terms of where they reside, their social class, and their access to resources. Notwithstanding the limited resources available to newsrooms alongside financial interest, a necessary balanced set of choices is absent.

The creative license of creating your own Feminist City is an intriguing, thoughtful exercise. Coming across Equiterra and engaging with its landscape brought to life what's possible in putting feminist theory to practice. My final thoughts are that infusing a feminist perspective to the media is crucial to imagining

and engaging a Feminist City. Addressing the shortfalls mentioned earlier goes a long way in integrating a new version of Equiterra. I would recommend adding “Intersectional Media Highway” to remedy the concerns I’ve raised. This requires media practitioners to revisit their contribution to nation building in a country marred by gendered violence. Indeed, the media is entrapped by its own financial interest of breaking news and “if it bleeds, it leads” (literally and figuratively). That unorthodox, excessive forms of violence are qualifiers to afford reportage renders invisible the daily occurrences of GBV across the country, placing a lower significance on the injustice suffered. Now more than ever, the media ought to elevate its voice to highlight the deep GBV crisis afflicting South Africa, to the same extent it advocated against apartheid and state capture. This requires a radical reflection and repositioning of media interest in framing matters of national importance.

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Re-framing resilience as resistance: Feminising food sovereignty

Gemma Sou



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Can resilience ever be political?

The dominant view suggests resilience is firmly apolitical, and that resilient “subjects” are simply surviving and acting to mitigate, adapt to or recover from the impacts of hazards. Yet, if we situate resilience within historical and/or ongoing colonialism, we can start to re-interpret disaster-affected people – and particularly women’s – behaviours in highly political ways.



I explored family recovery in the neighbourhood, Ingenio Puerto Rico following Hurricane Maria in 2017. The initiatives of women in domestic spaces was revelatory for showing how acts of resilience may also represent political moments of anti-colonial struggle.

To understand the impacts of hurricane Maria, and to recognise the political significance of Puerto Rican women’s responses, the colonialization of Puerto Rico must be understood. Five centuries of colonialism (Spanish, then United States since 1898) and

a history of structural vulnerability and forced dependency created the widespread poverty, unemployment, and decrepit infrastructure that compounded the impacts of hurricane Maria. Policies and practices imposed by the US have diluted Puerto Ricans’ ability to make their own decisions regarding the future of the island, but also over their everyday lives – particularly with regards to the foods that people consume.

US policy has drastically extracted Puerto Rico’s natural and renewable resources. Land was sold to private investors to create businesses, stripping farmers of their livelihoods resulting

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in widespread environmental degradation. Failing and precarious Puerto Rican crops have primarily been used for trade instead of domestic consumption. Therefore, Puerto Ricans depend on the US for goods – 85% is imported from the US. Goods must arrive on ships from the US with US crews – a process agreed under the Jones Act. This undermines international trade competition making commodities slow to arrive, limited in availability and often higher than in the mainland US. For “ordinary” Puerto Ricans, this restricts their ability to determine their diets and access nutritious and affordable foods. Puerto Ricans often consume pre-packaged canned, frozen, or preserved foods, that are not truly “fresh” and have high pesticide content. US policy also overtaxes fresh produce and high poverty rates results in people prioritizing paying bills before healthy food. This helps explain why only 14.5% of Puerto Rican adults consume five fruits and vegetables daily.

RECLAIMING FOOD SOVEREIGNTY

For the initial six weeks after the hurricane, many families relied on relief aid, which was “bland”, “full of chips and candy” and canned vegetables that were “salty” and “unhealthy”. When food started to be imported again, it was at a much lower rate than pre-hurricane standards, as focus shifted to materials needed

to reconstruct houses. Local food retailers increased prices to mitigate their losses, which is significant given how the Jones Act already inflated commodity prices prior to the hurricane.

In response, many small groups of people – predominantly women – began collectivising and raising chickens or growing their own produce e.g., peas, okra, green beans, tomatoes, in the gardens of abandoned houses or other neighbourhood spaces. Vegetables and eggs were shared out based on “how many people [are] in the family”. It was not enough to replace reliance on retail produce, “but it makes a difference...it can make the dinner a little better”. It allowed women to feed their families with renewable, fresh, and nutritious ingredients, after relying heavily on relief aid. The garden demonstrates that women certainly value maintaining nutritious diets for their families in disaster contexts. The garden is also a clear example of adaptation, mitigation, and recovery from disaster impacts. In other words, a resilience strategy. However, if we only interpret the garden as a strategy for resilience, we completely overlook the ways that US colonialism made it necessary for the women to grow their own produce in the first place. Second, we completely miss the political significance of the women’s initiative. The women did not talk about the garden

in anti-colonial or political terms, yet the garden and what it provides for the women’s families has an implicit mandate of colonial resistance. The women were tacitly attempting to undermine US control over their everyday lives. To reclaim abandoned land and take back some control of their families’ food supply, diet, culinary experience and tastes. This has clear parallels with movements for broader movements for food sovereignty and independence across Puerto Rico, particularly with the emphasis on establishing locally owned and renewable food supply. Women in Puerto Rico show us how analysing resilience in domestic spaces can reveal how resilience and political action i.e., colonial resistance, can be complimentary, rather than competitive and mutually exclusive. So-called apolitical and benign acts of resilience may represent political moves – even where political consciousness is not present. That women were the principal actors of ‘resilient resistance’ challenges the dominant masculinist ideas of political transformation. Recognition of women’s role and the feminisation of resistance avoids reproducing and reifying the historical masking and delegitimization of women’s role at the heart of revolutionary and popular struggle. This is significant in Puerto Rico, where anti-colonialism has often been framed through a patriarchal perspective in which women’s role has typically been limited to the role as

guardians of Puerto Rican culture as they “bring citizens into the world”. Yet, Puerto Rico shows us how motherhood, family, and the domestic space are sites of both resilience and resistance, which both feminises resilience and unsettles the separation between domestic and anticolonial struggles.

For more information see: Sou, G. (2021). Reframing resilience as resistance: Situating disaster recovery within colonialism. *The Geographical Journal*. <https://rgs-ibg.onlinelibrary.wiley.com/doi/full/10.1111/geoj.12413>

“The dominant view suggests resilience is firmly apolitical, and that resilient “subjects” are simply surviving and acting to mitigate, adapt to or recover from the impacts of hazards. Yet, if we situate resilience within historical and/or ongoing colonialism, we can start to re-interpret disaster-affected people – and particularly women’s – behaviours in highly political ways.”

Word Cloud

Walmsley, Olivia; Fordham, Maureen

WORD CLOUD

Session 1: Introduction



To create these word clouds, Prof. Maureen Fordham and Olivia Walmsley pulled out key words and phrases from the notes and the transcripts of each of the Feminist Cities sessions which stood out as meaningful. They then reviewed the list of words to ensure that they appropriately summarised the abundance of knowledge and experience shared in the discussions.





Session 3: LAC



The Feminist City: A space where diverse imaginations thrive

Maheen Khan



Those of us who have grown up, lived, or travelled in urban cities as women, have experienced a multitude of barriers because of our social status and physical attributes. As a girl; a teenager; and finally, as a woman who has spent a large part of her life in the highly populated city of Dhaka in Bangladesh, my identity, and the choices I make till date have been shaped by those experiences. It is a challenge to write about what a feminist city would look like, as it remains largely a work of imagination. To me, feminism is emancipation of those who are oppressed and marginalised; and whose voices are deliberately silenced. Feminism is identifying and correcting the injustices that permeate our society, and liberating our collective minds from the strong hold of patriarchy. Feminism is malleable, evolving and constantly adapting to change. Applying feminism to urban spaces is challenging as the latter comprise permanent structures which may create obstacles for and resistance to change.

For centuries, attainment, maintenance and expansion of power has been at the centre of decision-making. The prevalent power imbalance in society has deep-rooted

beginnings in the oppression of women and other vulnerable populations. Historically, the dominant narrative has belonged to those in power, who have undoubtedly been men. The city as it is today has been designed by men for men. The feminist city proposes to revisit and redefine the predominant narrative of urban spaces and balance the power structure that led to its design. Cities are spaces for social learning as it brings together people from diverse backgrounds. They are centres of knowledge and innovation, and a promise of freedom to those who dare to dream and expand their minds. Surrendering such a crucial space to conformity and the imagination of a privileged few, while limiting the creative agencies of all others, especially women, is not only a missed opportunity but a shameful act. Thus, the feminist city calls for decolonisation of urban design and planning. The urban city is a space where diversity meets. Such diversity does not only apply to geographical, religious, gendered, or social backgrounds but also to imagination. To cater to the centre of diversity, the feminist city reimagines the urban landscape as one that considers pluralistic needs. It is not revolutionary, nor is it rebellious; it is common sense.

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Yet, such a city does not exist; such imaginative liberty does not exist. Spaces without unitary control has been imagined by many women over centuries. Nevertheless, they remain largely utopic.



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“Ladyland”

In 1905, Rokeya Sakhawat Hossain, popularly known as Begum Rokeya, authored a short story called “Ladyland” in *The Indian Ladies’ Magazine*, in Madras (Ockerbloom, n.d.). Begum Rokeya was a prominent writer and political activist from the East Bengal region of British India, currently known as Bangladesh. The story was penned in English which in itself was an act of rebellion at that time. During the British rule in India, the education of the English language was afforded mostly to Hindus, and was restricted to Muslims, especially Muslim women (Chatterjee, 2018).

Ladyland explores the constrained gendered roles of women and the dominance of male authority in British India. The story begins with a woman, Sultana, who drifts off into an imaginary world, while thinking about women’s conditions in her country. She soon finds herself walking in the streets with another woman who she instinctively started referring to as Sister Sara. Sultana almost immediately felt a sense of familiarity with Sister Sara, who held her hand and walked her to a garden. Here, it

is interesting to note the instantaneous feeling of safety and comfort that Sultana feels with another woman who is a stranger. Such a sentiment towards strangers who belong to the opposite gender can be argued to be non-existent globally..

In the story, Sultana thinks to herself, “I was feeling very shy, thinking I was walking in the street in broad daylight, but there was not a single man visible.” She confesses to Sister Sara of her feeling of awkwardness, stating that, “[...]..as being a purdahnishin woman I am not accustomed to walking about unveiled.” To which, Sister Sara replies, “You need not be afraid of coming across a man here. This is Ladyland, free from sin and harm. Virtue herself reigns here.”

It intrigues me that in 2022, women in Dhaka and many other cities around the world will be able to share the sentiments of Sultana and her feelings of nervousness, as she adjusts to the concept of walking in a city without caring for her safety. In Dhaka, women have to apply great caution about their attire and appearance in public spaces for reasons of safety. We would cover ourselves with scarves when and if we are walking on the streets. A popular choice of clothing in the Indian sub-continent is the salwar kameez, and its most important feature is the “orna” or “dupatta”, or as

my friends and I like to call it “the boob curtain”. The orna has the apparent power to make our breasts invisible and extending us the luxury of avoiding the male gaze. During my sustainable fashion startup days, two women workers who operated the sewing machines, would wear a burkha, which they took off immediately after entering the office and before settling down to work. When I inquired one of the workers, Nasreen, the reasoning behind this, she shared that it was to avoid any harassment on the streets from men. The burkha and/or the hijab is predominantly worn for religious purposes, but that day I learned of its additional purpose: safety for women in public spaces such as streets and on public transport.

For a long time, I have struggled with my identity as a human being, because of all the barriers that surrounded me due to that fact that I am a woman living in a man’s world. How we must appear in public for our own safety is a departure from who we are in private. Just as the purdahnishin women had/have to comply to exclusionary measures, as non-purdahnishin women, we have to abide by imaginary lines that divide our public and private lives. Nasreen would wear lovely sarees and put on makeup when she would come to work, but in order to protect herself, she hid inside a black garment from head to toe. Her identity remains hidden from view, except for a privileged few like

me, who had the opportunity to see her and listen to her for who she is. This is how every day, women’s identities and voices are stifled, as society has taught us that we are solely responsible for our own safety. As women, we are a threat to men’s ability to maintain composure and control their natural sexual urge.

Ladyland explores many a theme within its short space. Themes such as extensive working hours and cut-throat competition in the workplace which are not always favourable to women. As Sister Sara responds to Sultana’s surprise when she learns of her multitasking abilities, “[...]... I do not stick to the laboratory all day long. I finish my work in two hours.” Our bodies are different to that of men, whether it is monthly menstruation, pregnancy choices or duties of care which come biologically and naturally to us, and that often means making tough choices. Women are indeed multitaskers, but without a choice.

Finally, what was most delightful for me to read in this beautifully written short story is how women of Ladyland adheres to the rules of the nature to conduct their daily business. When Sultana visits Sister Sara’s kitchen, and failed to find a chimney or any smoke, she asks how food is cooked. To which, Sister Sara replies, “We use solar heat”. Additionally, in Ladyland,

Sultana discovers that, the main food is fruits. With the ongoing and intensifying climate crisis, the growth paradigm model of urban spaces must be challenged. Furthermore, the changing climate and its impacts threaten to disrupt the lives of the most vulnerable, who are underrepresented in urban planning processes. Women often act as guardians of the natural environment, and are argued to have an intrinsic relationship with nature (Resurrección, 2013). Their voices represent their lived realities and the situated knowledge of the urban environment as their daily lives expose them to regular contact with both the natural and the built environment. Women's participation in the design and planning of sustainable cities is of vital importance for not only their respective families, but also the communities they belong to within the urban landscape.

If I were to imagine a feminist city, I would apply several lessons that I have drawn from Ladyland. A feminist city would be one that is inclusive in design, in planning and in living. The feminist city is not a utopia but a very practical living space that can be designed and constructed without the parochial lens that belong to patriarchal systems. As an intersectional feminist, I strive to fight against the dominance of patriarchy that are deeply entrenched in our cities, our homes and in our minds. However, they are days when I fail to

continue the fight.

When Sister Sara imparts, "A lion is stronger than a man, but it does not enable him to dominate the human race. You have neglected the duty you owe to yourselves and you have lost your natural rights by shutting your eyes to your own interests", I think to myself and hope, that as women, we can collectively recognise our duty to ourselves which is to live without fear. I hope as a society, we can collectively challenge the crumbling system of patriarchy that inevitably emanates from the centre of dominant power structures. For the centre will not hold for too long.

To build cities that cater to the non-homogenous needs of diverse groups of citizens, much work needs to be done collectively. That to me are feminist cities. As women, we have diverse promises to keep..

*And miles to go before we sleep
And miles to go before we sleep.*

*Author's note: This essay, for the purpose of maintaining scope, mainly discusses about gender from a binary viewpoint. However, it must be noted that the author believes in the fluidity of gender and its non-binary dimensions. Furthermore, the author respects women's choice of clothing and refers to

wearing a burkha not due to personal choice but for security.

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Utopias Revived

Hanna Ruszczyk



In December 2021, I discovered two feminist utopias. One was written in 1405 and the other was written in 1905. 500 years apart yet so similar in their critique. In this intervention, I briefly describe the two feminist utopias and the three contemporary artistic responses to the writings. I hope this will motivate you to further explore both the writings and the artistic interpretations!

Christine de Pizan and The Book of the City of Ladies

The first account of a feminist city is from 1405 when Christine de Pizan wrote *The Book of the City of Ladies* in French. De Pizan may also be the first female writer to earn a living from her work! She was at the service of the court of France and she wrote forty one works over thirty years.

De Pizan's works are considered as some of the earliest feminist writings. She advocated for women's equality. Her various writings discuss many feminist topics including the source of

women's oppression, the lack of education for women, the need to combat a misogynistic society, highlighting women's rights and accomplishments; and also, her vision was of a more equal world (Brooklyn Museum, 2022).

In 1405, De Pizan believed that women were open to attack from all sides and there was little in the way of writing that defended women from this attack. She suggests that it is "no wonder that women have been the losers in the war against them since the envious slanderers and vicious traitors who criticise them have been allowed to aim all manner of weapons at their defenceless targets" (De Pizan in Dawson, 2021: 6).

De Pizan continues by arguing that the "strongest city will fall if there is no one to defend it" (De Pizan in Dawson, 2021: 7). This motivated her to write *The Book of the City of Ladies*, in which she constructed a building in the shape of a walled city (Dawson, 2021). She built a metaphorical city to house a group of worthy women. In this anthology of women from historical, literary and biblical sources (Cooper-Davis, 2020), she utilises architectural features and materials (in the form of stories

of women) to build this architectural city. There are three virtues – reason, rectitude, and justice – that take the form of ‘ladies’.

“In Part I, Lady Reason presents mainly pagan women famous for courage, artistry or inventiveness. In Part II, Lady Rectitude presents the Hebrew and Christian ladies renowned for prophetic gifts, chastity or love for families and countrymen. Lastly, in Part III, Lady Justice recounts lives of female saints who were crowned with glory for steadfastness.” (British Library, 2022, np)

Charlotte Cooper-Davis (2020) describes how three artists, Julie Chicago (1979), Tai Shani (2019) and Penelope Sharalambidou (2020) are creatively imagining how the world might be a different place if it was created for women utilising De Pizan’s *The Book of the City of Ladies* as the inspiration. I will describe Shani and Sharalambidou’s artistic work.

Tai Shani worked on DC: Productions project for almost 5 years (2014–2019). It is an epic, episodic project that comprises interconnected yet stand-alone performances installations and films of experimental narrative texts, an expanded adaptation of *The Book of the City of Ladies* (RCA, 2022). Tai Shani’s artwork titled *DC Semiramis* (the work from 2018 onward) was the 2019 Turner Prize winner. *DC Semiramis* is a “large-scale, sculptural installation that also functioned as a site for a 12-part performance series. Each documented episode focused on one of the characters of the allegorical ‘City of Women’, unfolding interconnected, immersive stories and mythologies” (RCA, 2022: np).

The scripts “derived from Shani’s experimentation using the original structure of de Pizan’s book, replacing patriarchal ideology with marginalized ideologies such as intersection and queer feminism to propose polyphonic, non-hierarchical perspectives on history, science, and nature embodied within characters and speech” (RCA, 2022: np). There are several YouTube videos you can watch about Shani’s work if you are interested.

Penelope Haralambidou’s research into de Pizan’s (1405) text led her to believe that “even today, her desire for a city built by and for women remains unfulfilled. Our cities have been almost entirely conceived and constructed by men, primarily, for men. The physical fabric that hosts, represents and shapes the body politic is still largely devoid of the trace of female imagination and female touch” (Haralambidou, 2019: 5).

In her search for guidelines and principles regarding how to conceive a city that accounts for women, Haralambidou developed the idea of “growing foetus of a new city for women” (Ibid: 4). In 2020, she created artwork focusing on the three virtues that form the structure for de Pizan’s book and the design for the utopian city – mirror (Reason), ruler (Rectitude) and vessel (Justice). The mirror allows us to consider different ways of looking at things, the ruler is a historical tool to make measurements but now it uses female dimensions and the vessel signifies the question “when will a city be conceived around female values be made possible?”.

Rokeya Sakhawat Hossain and Sultana's Dream

The second account of a feminist city is from 1905, when Rokeya Sakhawat Hossain (also known as Begum Rokeya) wrote a novella titled Sultana's Dream. It is a feminist urban utopia with a specific focus on gender and power. In Ladyland, women lead society – firmly in charge of government and the home while men are forced to practice purdah. Women invent technological practices that harness the power of the sun's rays and balloons that capture water. The formal workday is two hours long and society is governed by cooperative, mutual support systems.

The contemporary artist Chitra Ganesh (UMMA, 2021) who often takes historical and mythic texts as inspiration to shed light on representations of femininity, sexuality and power suggests that Hossain's writing has relevance to problems facing twenty first century life. The novella explores issues of societal unrest, environmental catastrophe, geopolitical conflicts and hurdles to realizing utopian dreams. Ganesh (UMMA, 2021: np) proposes that Sultana's Dream is "a moving blueprint for an urban utopia that centers concepts such as collective knowledge production and sharing, fair governance, radical farming, scientific inquiry, safe space for refugees, and a work life balance that includes down time and dreaming, with women – as thinkers, leaders, rebels and visionaries—at the helm." Hossain's writing represents a universalist society where women, regardless of race, class or religion, reject patriarchal society and instead create a world that is welcoming to them.

In closing, I hope this brief description of the feminist utopias written by De Pizan and Hossain and the three contemporary artistic responses will inspire you to think, write, act or create art about feminist utopias. If you do find inspiration, please tell me. I look forward to hearing from you....

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The invisible women of the city: a reflection on domestic work and urban segregation in South Africa

Dr Louisa Acciari (text) and Dr. Virginie Le Masson (map)



Starting from the experience of domestic workers, we argue that a city cannot be feminist if it does not recognise the value and importance of reproductive labour. Since the entire workforce relies on care work, whether it is paid or unpaid, the women who provide it must be valued, offered accessible and safe public services, including adequate means of transportation. Through the case of domestic workers in South Africa, we will show some of the barriers these women workers face and their difficulties to navigate the city, which has consequences for their working and living conditions.

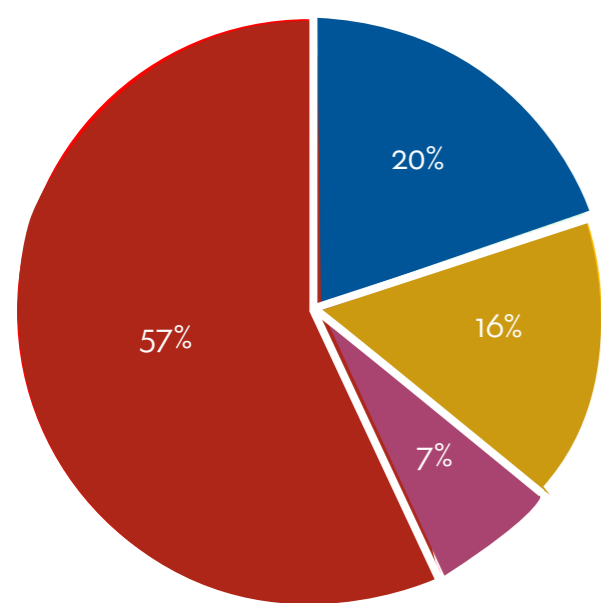
South Africa is the country with the largest number of domestic workers in the African continent, amounting to over 1 million (ILO, 2013). Of those, 80% are women. Paid domestic work refers to any activity performed within a household in exchange for a wage, including: cleaning, cooking, and taking care of children, elderly or sick people. These activities are often described as care or reproductive work, and are typically 'feminine' tasks, therefore, they are largely undervalued (Bhattacharya, 2017; Federicci, 2012; Fraser, 2016). Women would supposedly do them for 'love' rather than for

money, and because so many mothers and spouses perform these tasks for free within their own families, domestic workers are rarely considered as 'real' workers (Folbre, 2012; Casanova, 2019). Yet, society relies on this reproductive work, and cities would not function without the invisible labour of these precarious women. They are the ones who make it possible for other workers to safely leave their houses and children behind while they go to work everyday.

South African domestic workers have a long history of organising and fighting for their rights. First attempts at creating sectoral unions date back to the 1970s, but it is only with the end of the apartheid regime that their demands started being heard (Ally, 2009). In 2000, they created the South African Domestic Service and Allied Workers Union (SADSAWU), which has about 9,000 members, and were able to negotiate directly with the democratically elected government. In 2002, South Africa was one of the first countries in the world to adopt a comprehensive legislation on domestic work (Sectoral Determination Seven, Domestic Work Sector), which guarantees: the right to the minimum wage, a written contract, regulation

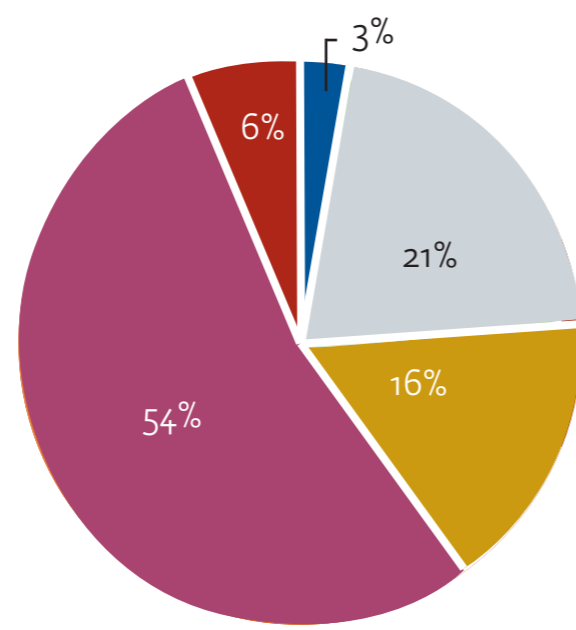
of working hours, annual leave, sick leave and maternity leave, the prohibition of child labour, and severance pay. Prior to this, domestic services were still regulated by the Masters and Servants Act, in force since the 19th century, meaning that women working for private households were in effect treated as servants and had virtually no rights. Furthermore, South Africa is one of the few African countries who ratified ILO Convention 189 on decent work for domestic workers.

However, domestic workers are still treated differently and do not have the same rights as the rest of the workforce. For instance, they do not have access to medical care, pensions, or employment injury benefits – even though this is strenuous work with high risks of injury. In addition, the high informality rates in the sector make the existing legislation hard to enforce. According to Shireen Ally (2009, p. 7): “Despite the broad-ranging efforts to turn South African domestic ‘servants’ into workers, the iconic apartheid live-in African woman ‘servant’ attending to the lifestyles of white, middle-class suburbia, remains a recalcitrant reality in contemporary South Africa.”



● In paid quarantine ● Working normally
● Working with losses ● Suspended or fired

Figure 1: Domestic workers' employment situation during the crisis in South Africa (Source: IDWF, 2021)



● I feel very safe ● I feel safe
● I feel neutral ● I feel unsafe
● I feel very unsafe

Figure 2: Feeling of safety among domestic workers going to work during the pandemic in South Africa (Source: IDWF, 2021)

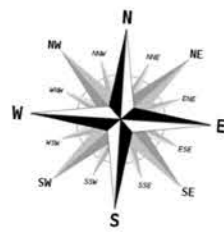
This legacy of apartheid and the structural inequalities that shape the sector became particularly shocking during the pandemic crisis. The International Domestic Workers' Federation conducted a survey with its affiliates in 14 African countries between November 2020 and January 2021, and in South Africa, the research gathered 461 responses from SADSAWU members (see full report: IDWF, 2021). Among South African respondents, 95% are women, 79% identified as black-African and 21% as coloured or mixed-race. Three quarters work without a written contract (even though this is guaranteed under the 2002 legislation), and the same proportion is not covered by social security.

The results show that over half the respondents (57%) were suspended or fired during the crisis (see figure 1). Because they are largely informal workers, this means that they had no access to social protection whatsoever. Furthermore, domestic work represents the main source of income for 98% of them, therefore, those who lost their job also lost all sources of revenues.

The absolute majority confirmed that the South African government introduced income support during the crisis, however, 85% did not even apply because the process was too complicated (lack of online access and complexity of the procedure) and not directly targeted at

domestic workers. As a result, 95% did not receive any form of government support. Respondents also knew about the existence of guidelines and protocols regarding the sanitary crisis, but the majority felt insecure going to work during the pandemic (see figure 2). While the majority declared that their employers provided Personal Protective Equipment at work, 85% said that their employers did not take any measures to guarantee a safe journey to work. Given the long commuting time from townships to city centres, and the reliance on collective and often crowded transportation (whether by bus, taxi or train), this means that domestic workers were highly exposed to risks of contamination as they went to clean the houses of the more privileged classes. The map “Domestic workers in the city of Cape Town: the struggle of daily commuters” illustrates the difficulties faced by these women to navigate the city, and the different risks they are exposed to, even under ‘normal’ – non pandemic – times. Thus, the Covid-19 crisis only exacerbated underlying gender, race and class inequalities, and the unequal access to the city. Precarious women workers had to risk their lives in order to keep their jobs, while the middle-class could afford to work from the safety of their homes.

Map: Domestic workers in the city of Cape Town: the struggle of daily commuters



Domestic workers in the city of Cape Town : the struggle of daily commuters

Black African domestic workers commute daily from low-income areas to reach their employers living in white-dominated high-income areas :

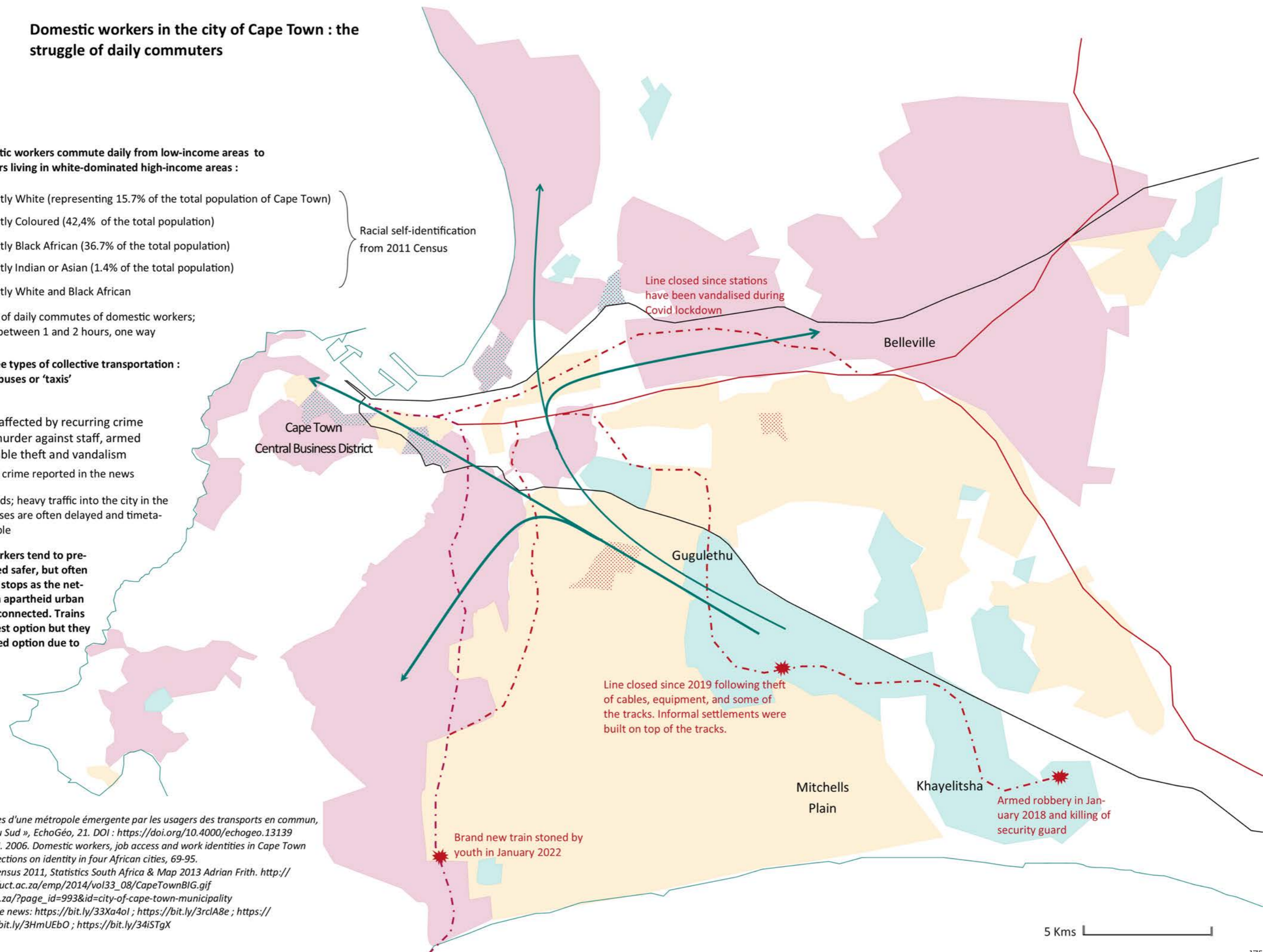
- Predominantly White (representing 15.7% of the total population of Cape Town)
 - Predominantly Coloured (42,4% of the total population)
 - Predominantly Black African (36.7% of the total population)
 - Predominantly Indian or Asian (1.4% of the total population)
 - Predominantly White and Black African
- } Racial self-identification from 2011 Census
- ➔ Trajectories of daily commutes of domestic workers; time varies between 1 and 2 hours, one way

They depend on three types of collective transportation : trains, buses or minibuses or 'taxis'

- Train line
- - - Train lines affected by recurring crime including murder against staff, armed robbery, cable theft and vandalism
- ✶ Examples of crime reported in the news
- National roads; heavy traffic into the city in the morning; buses are often delayed and timetables unreliable

Female domestic workers tend to prefer the bus considered safer, but often use taxis to rally bus stops as the network, inherited from apartheid urban planning is not well connected. Trains would be the cheapest option but they are the least preferred option due to insecurity.

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http://www.statssa.gov.za/?page_id=993&id=city-of-cape-town-municipality
 Repost of incidents in the news: <https://bit.ly/33Xa4o1> ; <https://bit.ly/3rclA8e> ; <https://bit.ly/3odJqP3> ; <https://bit.ly/3HmUEbO> ; <https://bit.ly/34iSTgX>



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Z to A [Reading] on space, place, identity, hopes.....and [other] non- patriarchal norms

Ksenia Chmutina



(Inspired by 'Women who read are dangerous' by Stefan Bollman)

Z: Zadie Smith 'Swing Time'

Y: Yaa Gyasi 'Homegoing'

X: Xiaolu Guo 'Village of Stone'

W: Winterson, Jeanette '12 bytes'

V: Vigdis Hjorth 'Long Live the Post Horn!'

U: Ulitskaya, Ludmila 'Sonechka'

T: Thomas, Angie 'The Hate You Give'

S: Silvia Federici 'Caliban and the Witch'

R: Rebecca Tamás 'Witch'

Q: Qing, Dai 'No!'

P: Pritam, Amrita 'Pinjar'

O: Offill, Jenny 'Dept. of Speculation'

N: Naomi Alderman 'The Power'

M: Morrison, Tony 'The Bluest Eyes'

L: Lorde, Audre 'Sister Outsider'

K: Katherine McKittrick 'Demonic Grounds'

J: Judith Butler 'Frames of war: when life is grievable?'

I: Isabella Allende 'The House of Spirits'

H: hooks, bell "Teaching to transgress: Education as a practice of freedom"

G: Garza, Alicia 'The Purpose of Power'

F: French, Marilyn 'The Women's Room'

E: Evaristo, Bernardine "Girl, Woman, Other"

D: Davis, Angela 'Women, Race and Class'

C: Carol Ann Duffy 'The World's Wife'

B: Butler, Octavia 'Parable of the Sower'

A: Adichie, Chimamanda Ngozi 'Purple Hibiscus'

Biographies

Acciari, Louisa

Louisa Acciari completed her PhD in Gender Studies at the LSE in 2018, and is currently working as a Research Fellow at the UCL Centre for Gender and Disaster. She is also the Global Network Coordinator for the GRRIPP project. Her research looks at women workers' organising in Latin America, and more recently, at their forms of resistance in the context of the pandemic crisis. Louisa has been collaborating with the domestic workers' movement in Brazil since 2014, and is a Research Associate at the Federal University of Rio de Janeiro. In 2020–2021, she coordinated the global research on the impact of Covid-19 in the domestic work sector with IDWF. l.acciari@ucl.ac.uk

Basu, Ritwika

Ritwika Basu is a Doctoral Candidate at the Department of Geography of Durham University in the UK. Her ongoing research examines the intersections of contemporary urban resilience imaginaries, critical infrastructures, and labour migration and mobility in the historic Industrial city of Surat in Western India. She is also a Chapter Scientist (CS) and Contributing Author (CA) in the current AR6 cycle of IPCC on Chapters on Climate Resilient Development Pathways (CS), Migration and cross-chapter work on Adaptation Feasibility across sectors (CA) respectively.

Bucibo, Nocebo

Nocebo Bucibo is a PhD candidate at the University of Pretoria, South Africa. Her research titled eGoli Kwandonga Ziyaduma. Kwanyama Ayipheli Kuphela Amazinyo Endoda: The Photographic Production of Space in Three Hostels in Thokoza, South Africa (1958–2020). The title translated into English from isiZulu is: 'eGoli is a place where the walls are busy. Where the "meat" never runs out, but it's where a man's teeth get finished.' is supervised by Professor Noëleen Murray, in the Chair in Critical Architecture and Urbanism. Bucibo's qualifications include a Masters In Fine Arts awarded with distinction from Wits University, a Bachelor of Technology in Photography and National Diploma

in Photography both obtained from the Vaal university of Technology.

Boano, Camillo

Camillo Boano is full professor in Urban Design and Critical Theory at The Bartlett Development Planning Unit (DPU) and full professor in Architecture and Urban Design at the Politecnico di Torino, Italy. He is co-director of the UCL Urban Laboratory. Camillo's research has centered on the interfaces between critical theory, radical philosophy, and urban design processes. He is working on a series of interconnected research projects in Latin America, Southeast Asia, and the Middle East on urban infrastructures, habitability, and the urban project.

Castán Broto, Vanesa

Vanesa Castán Broto is Professor of Climate Urbanism at the Urban Institute, University of Sheffield. She leads the projects Low Carbon Action in Ordinary Cities (European Research Council) and Community Energy and Sustainable Transitions in East Africa (UK Global Challenges Research Fund, UKRI Collective Fund). In 2021 she received the AXA Award for Climate Science. She is also a Lead Author for the 6th Assessment Report of the IPCC and has led the contribution on urban environments to UN-Habitat's World Cities Report in 2016, 2020 and 2022. Her last book is Inclusive Urban Development in the Global South (co-edited with Andrea Rigon, Routledge).

Chmutina, Ksenia

Dr Ksenia Chmutina is a Reader at Loughborough University (UK) and a co-host of Disasters: Deconstructed podcast. Her research focuses on the processes of urban disaster risk creation and systemic implications of sustainability and resilience in the context of neoliberalism. Ksenia uses her work to draw attention to the fact that disasters are not natural. Twitter: @kschmutina

Erwin, Kira

Dr. Kira Erwin is a senior researcher at the Urban Futures Centre at the Durban University of Technology. Her research focuses on race, racialisation, racism and anti-racism within the urban context. Her past projects explore narratives of home and belonging within the context of migration and gender; as well as state delivered housing. She currently works on two environmental justice projects; the first around zero-waste and informal workers, and the second on people's spiritual, scientific and symbolic meanings of the sea and what this means for ocean governance. She uses creative participatory methods and collaborates with artists, creative practitioners and civil society to produce public storytelling that extends research beyond the walls of academia.

Field, Jessica

Dr Jessica Field is a humanities scholar interested in the history and political geography of humanitarianism. Jessica is a Co-Investigator on the GRRIPP project and an independent researcher and educator. Publications include a co-authored book, *The Echo Chamber: Results, Management and the Humanitarian Effectiveness Agenda*, an edited volume on the *Global Compact on Refugees in India*, and dozens of articles, book chapters, and policy reports. Jessica is also a research skills coach and Fellow of the Higher Education Academy.

Fordham, Maureen

Maureen Fordham is Professor of Gender and Disaster Resilience. She is the Centre Director of the IRDR Centre for Gender and Disaster at University College London and the Coordinator of the Gender and Disaster Network (www.gdnonline.org). She focuses on the inclusion/exclusion of a range of marginalised social groups in disaster risk reduction but particularly women and girls. She is currently exploring, among other things, the gendered nature of lived experiences of the city; the lack of gender responsiveness in post-disaster reconstruction; and the inclusion and leadership of women and marginalised groups in disaster risk reduction and response. Her main research time is split between the GRRIPP project: 'Gender

Responsive Resilience and Intersectionality in Policy and Practice – Networking Plus Partnering for Resilience' a UKRI Collective Fund' award www.gripp.net; and the RiskPACC Horizon 2020 project: Integrating Risk Perception and Action to enhance Civil protection–Citizen interaction www.riskpacc.eu.

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Gaillard, JC

JC Gaillard is Ahorangi / Professor of Geography at Waipapa Taumata Rau / The University of Auckland. His work focuses on power and inclusion in disaster and disaster studies. It includes developing participatory tools for engaging minority groups in disaster risk reduction with an emphasis on ethnic and gender minorities, prisoners, children and homeless people. More details from: <https://jcgillard.wordpress.com>.

Herrera Salazar, Dámaris

Dámaris Herrera Salazar is currently a Research and Communication Assistant at GRRIPP in Latin America & the Caribbean. She is also a consultant at the Prosperity & Reduction Poverty Area at UNDP Peru. She is interested in development studies, social protection policies, feminist & gender studies, resilient food systems, and environmental governance. Her current research activities are related to indigenous intercultural health financed by the Social Sciences Research Council (SSRC), sustainable commodity value chains with the University of Melbourne, and women informal market vendors financial inclusion funded for an IDB research grant. Damaris got a Sociology's bachelor's degree at PUCP.

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Maheen Khan is a Lecturer of Sustainability at the Maastricht Sustainability Institute at Maastricht University. She is interested in sustainable development, climate justice, intersectional

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Lara, José

José Lara (@laralaraworld) has a Licentiate in Communication with a specialization in Advertising and a diploma in New Business Creation with +12 years of experience in communication strategy, creative writing, graphic design, and illustration. His commitment to social projects around education, mental health, art, and culture motivated him to combine his skills through visual thinking and graphic facilitation in multiple events. Currently, Jose works as a freelance consultant and digital editor at PUCP University, while he volunteers in the TEDxTukuy Talks and SWYAA Peru (alumni association of the Ship for World Youth, intercultural cooperation and leadership program organized by the Cabinet Office – Government of Japan)

Le Masson, Virginie

Virginie Le Masson is a geographer by training, and the Monitoring & Evaluation coordinator for the GRRIPP project. Her research looks at gender inequalities and violence-related risks in places affected by environmental changes and disasters. Her ongoing collaborations with grassroot organisation Lead Tchad, Oxfam Intermon, and more recently with Plan International, aim to inform gender-responsive humanitarian and development programmes. In 2017, she co-edited a book, published by Routledge with Prof. Susan Buckingham on the importance to address climate change with attention to gender relations and power relationships. Virginie is also a Research Associate with the think tank ODI.

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Mannarprayil, Nilanjana

Nilanjana Mannarprayil is a future culture creator and speculative researcher. She has experience in interaction, product, material and digital design & typography for over eight years, with a

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Miranda de Freitas, Lucineia

Lucineia Miranda de Freitas, 41 years old. PhD student in Public Health, researching conflicts and violence and resistance in the field in dialogue with public health. Militant of the Landless Rural Workers Movement MST/Brazil, in the Gender sector. Associated with the Brazilian Association of Agroecology – ABA, daughter of landless peasants José de Freitas and Malvina Miranda de Freitas, mother of a teenager.

Lucineia Miranda de Freitas, 41 anos, doutoranda em Saúde Pública, pesquisando conflitos e violência e resistência no campo em diálogo com a saúde pública. Militante do Movimento dos Trabalhadores Rurais Sem Terra MST/Brasil, no setor de Gênero. Associada à Associação Brasileira de Agroecologia – ABA, filha de camponeses sem terra José de Freitas e Malvina Miranda de Freitas, mãe de adolescente.

Nasreen, Mahbuba

Professor Mahbuba Nasreen, the former Director and Co-founder of the Institute of Disaster Management and Vulnerability Studies (IDMVS), University of Dhaka, is currently serving on deputation as the Pro-Vice-Chancellor (Academic) of Bangladesh Open University. She has conferred PhD degree with Commonwealth Scholarship in 1991 from New Zealand and developed a grounded theory on women's contributions to disasters. She has contributed to the policies and strategies in Bangladesh on issues related to gender, education, social inclusion, disaster management and others. For her three-decade long contributions in gender and disaster research Dr. Nasreen was honored

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Nnaggenda Musana, Assumpta

Assumpta Nnaggenda Musana is a Senior Lecturer in the Department of Architecture and Physical Planning at Makerere University. She has over 13 years' experience in informal settlements, affordable housing and gender related research. Her research interests include studying the interrelationships between social, spatial and material practices in situations of vulnerability and disadvantage. Her current research funded by Makerere University Research and Innovations Fund (grant number MAK-RIF 1/CEDAT/014) focuses on Masese a low-income housing project specifically for women, funded by Danida and the Government of Uganda.

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Patel, Sheela

Sheela Patel is the founder Director of the Society for Promotion of Area Resource Centres (SPARC), an NGO that supports community organizations of the urban poor to access secure housing and basic amenities and seek their right to the city. She is also a founder member and former Chair of the Board of Slum Dwellers International (SDI), an international network of urban poor federations in Asia, Africa and Latin America. She is widely recognized for seeking urgent attention to the issues of urban poverty, housing, and infrastructure onto the radar of governments, bilateral and international agencies, foundations and other organizations.

Peake, Linda

Linda Peake is a professor in the Faculty of Environmental and Urban Change and Director of the City Institute at York University, Toronto, Canada. She is currently PI on the SSHRC

Partnership Grant, Urbanization, gender and the global south: a transformative knowledge network (GenUrb), a Trustee of the Urban Studies Foundation, and sits on the editorial board of Urban Geography and the International Advisory Board of Signs: Journal of Women in Culture and Society. As a feminist geographer her research interests encompass urban feminist theory and gendered urban insecurities in the global south, specifically in Guyana.

Potgieter, Cheryl

Cheryl Potgieter has a PhD in psychology and heads Gender Justice, Health and Human Development and the Research and Doctoral Leadership Academy at Durban University of Technology, South Africa. Previous posts include Deputy Vice Chancellor and Dean of Research at UKZN, Professor in psychology at the University of Pretoria, Head of the Women's and Gender Studies at UWC. She has served as a commissioner on the KZN commission on Social Cohesion and on the Moerane Commission Investigating Political Killings in KZN South Africa. She is starting a research project which will explore Muslim women experiences in the military wing of the African National Congress (ANC).

Ruszczuk, Hanna

Hanna Ruszczuk is a feminist urban geographer at the Dept of Geography, Durham University (UK). She is interested in cities, how people change the cities they live in and how cities change people. Hanna is particularly interested in creative methods as a form of knowledge production. Before academia, Dr. Ruszczuk worked for two United Nations agencies, the ILO and the UNDP. Her book on urban gendered community resilience will be published in 2023.

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Da Silva Brunetto, Atiliana

Atiliana da Silva Vicente Brunetto, 54 years old. Daughter of Leopoldo Vicente and Angelina da

Silva Vicente. Atiliana was born on 02/15/1967, in the city of Nioaque. She is from the Terena ethnic group, Aldeia Brejão. Her father is indigenous leader and her mother a teacher. With the extinction of the Indigenous Protection Service, they moved to Campo Grande, where Atiliana studied and worked. At the age of 26, she finished her studies to become a teacher. In 2002, the struggle for land brought her closer to the Landless Workers' Movement, contributing to various themes, passing through the state and national directorate. Since then she identifies as a Landless, seeking the Democratization of the Land and, through it, the freedom of the people.

Atiliana da Silva Vicente Brunetto, 54 anos, Filha de Leopoldo Vicente e Angelina da Silva Vicente, nasci em 15/02/1967, na cidade de Nioaque. Somos da Etnia Terena, Aldeia Brejão. Pai liderança indígena e mãe professora, com a extinção do Serviço de Proteção aos Indígenas, mudamos para Campo Grande. Onde estudei e trabalhei. Aos 26 anos terminei a faculdade de "Graduação de Professores". Aluta pela terra me aproximou em 2002 do Movimento dos Trabalhadores e Trabalhadoras Sem Terra, contribuindo em diversos temas, passando pela Direção estadual e nacional, e desde então me construí na identidade de Sem Terra, buscando a Democratização da Terra e através dela a liberdade do povo.

Soto Arias, Clara

Clara Soto Arias holds a Sociology bachelor's degree from the Pontifical University Catholic of Perú (PUCP). Her interest areas are urban inequalities and gender studies. She has researched gender violence and teen pregnancy in rural schools; gender violence with Venezuelan migrants and refugees; urban development in the lower Amazon; and educational segregation. Currently she is Research and Communication Assistant at GRRIPP in Latin America & the Caribbean region and teacher assistant at PUCP in the Faculty of Architecture and Urbanism and in the Faculty of Social Sciences.

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Sou, Gemma

Gemma Sou is currently a Vice Chancellor's Fellow at RMIT University in Melbourne. She is a development geographer who explores human-environment relations, with a particular interest in knowledge politics, everyday humanitarianism, lived experiences of disasters and the media representation of disasters. She has principally conducted research in South American and the Caribbean. She regularly works with artists to produce creative representations of the people she speaks to in her research.

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Tomassi, Isabella

Isabella Tomassi is currently a PhD student at the University "Lumière", Lyon 2 in the EVS laboratory. Her thesis leads on the epistemo-political process of the reconstruction of L'Aquila after the 2009 earthquake. An environmental activist and feminist, she received the Wangari Matai Award from the city of Rome in 2012 for "Women Peace and Environment". She is part of the working group Disaster Capitalism and COVID-19 (Convergence, University of Bulder) and the i-Rec. His current research focuses on recurrences between disaster studies and political ecology with particular attention to the territorial struggles in Italy and France.

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Taunyane-Mnguni, Omogolo

Biography: Omogolo Taunyane-Mnguni is the Founder and Executive Director of GBV Monitor South Africa, an NPO focusing on research and a systemic evaluation of the rural criminal justice system. The organisation's GBV Tracker reports on GBV incidents across the country. She has served the country in her capacity as a political communicator and media practitioner at Cape Town Globalist, Host Broadcast Services, eNews Channel Africa (eNCA), Parliament of the Republic of South Africa, and Talk Radio 702. She has

published her opinion and appeared on various media platforms such as City Press, Sowetan, Al-Jazeera, BBC, and Sky News.

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De Villiers, Isolde

Isolde de Villiers works in the area of feminist spatial justice. She teaches in the department of Mercantile Law at the University of the Free State. Her research looks at the intersection of law, space and commerce in cities. Her current focus is the city of Bloemfontein.

Walmsley, Olivia

Olivia Walmsley completed her Masters degree in Risk, Disaster and Resilience in 2020 at the University College London and is currently the GDN and GRRIPP Coordinator at the IRDR Centre for Gender and Disaster. She is interested in intersectionality, including the intersection between gender and disability which was the focus of her Masters thesis. Olivia also has experience focusing on climate resilience in the Sahel through an intersectional lens. Her current research activities include compiling resources and bibliographies for the Centre's Gender and Disaster Reference Guide Series.

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