

NATIONAL CONSULTATION

FEMINIST URBAN FUTURES: CITIES FOR WOMEN AND GIRLS

August 30-31, 2018
India Habitat Centre, New Delhi



National Consultation - Feminist Urban Futures: Cities for Women and Girls **Co-Convened by Jagori and Safetipin**

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INTRODUCTION:

Feminist Urban Futures

In the recent decades, the world has experienced unprecedented urban growth. In 2015 close to 4 billion people - 54 percent of the world's population - lived in cities and that number was projected to increase to about 5 billion people by 2030. India too has followed a similar demographic trajectory. As per the 2011 Census the population of urban India is 377.10 million (31.2%). At the current rate of growth, urban population in India is estimated to reach a staggering 575 million by 2030 and 875 million by 2050. (MoHUA, 2018). The rapid process of urbanisation has not been entirely inclusive. In 2014, an estimated 880 million urban residents lived in slum conditions globally, compared to 792 million urban residents in 2000.

In India too, one in six citizens lives in inadequate and informal housing. Data shows that female citizens face a larger share of these urban challenges with one in three women facing sexual violence either at home or in public spaces (UN Women) and a growing feminization of urban poverty. Further the lack of gender lens in the built form of the cities in transportation, housing, public spaces, infrastructure has resulted in structural inequalities and violence against women in cities around the world.

It is to address these gendered gaps in the Indian context and to share feminist practices that Jagori and Safetipin Co-convened a National Consultation on **Feminist Urban Futures: Cities for Women and Girls in** partnership with Oak Foundation, UN Women and UNICEF. The consultation was aimed towards sharpening a vision to build gender responsive, sustainable and safe cities in India, and was held on August 30-31, 2018 at India Habitat Centre, New Delhi.

The meeting brought together feminist researchers, academics, experts, practitioners, urban planners, policy makers, artists, civil society groups and community networks from across 11 states, to share their practices and learnings. The consultative process was designed to go beyond the gender binary and highlight intersectional challenges across divisions of class, caste, disability, sexuality, age, language, and employment status of women in urban India.

The key objectives of the two-day consultation were: -

- i) To understand the multi-dimensional challenges and opportunities for building gender inclusive, safe, and sustainable cities vis a vis public transport, violence free public spaces, participatory urban planning, gender sensitive infrastructure, governance mechanisms, etc.
- ii) To reflect on evidence based qualitative and quantitative data, that can enable us to better design gender responsive cities.

- iii) To produce recommendations that will be forwarded to the Ministry of Housing and Urban Affairs.
- iv) To strengthen joint actions and networking across the country for feminist practitioners and researchers.

Specific Consultation Themes:

- i). Imagining Inclusive Cities for Women and Girls**
- ii). Data for Gender Inclusive Cities**
- iii). My Right to the City (I) and its myriad intersectional debates: Voices of Dalit activists, Single Women, Female Sex Workers and young girls**
- iv). My Right to the City (II): Voices of Sexual Minorities, Anti-Stalker Campaigners, Urban peripheries, Indigeneous women's rights**
- v). Claiming Feminist Public Spaces**
- vi). Social Infrastructure and Governance**
- vii). Formulating collective recommendations for the future**

The consultative process went beyond the limited physical boundaries of the city to build a holistic understanding of the City as a Region which includes the peripheries of the urban sprawl, satellite townships, peri-urban and rural areas. The consultation also highlighted the different issues that each city and state faces, participants and panelists from newer states such as Jharkhand shared the challenges of overcoming years of economic neglect and social barriers that the tribal women of the state face, both within the state and outside as migrants.

Further, the consultation saw diverse ways to engage with the Urban from feminist lawyering, feminist technology, feminist governance and policy making, feminist journalism and feminist listening and speaking. The consultation attempted to bridge the divisions of caste, class, religion, sexuality and regional boundaries to build a holistic discourse on feminist city making. What came forward from the discussions was the need for not letting "*Cities for Women*" be a homogenised call but a vibrant movement that acknowledges these complexities as it moves forward to create inclusive and resilient cities.

The last panel of the consultation was the deliberations on recommendations. A 15 Point Recommendations on Feminist Urban Futures was presented to Shri Hardeep Singh Puri, Hon'ble Minister of State, Ministry of Housing and Urban Affairs, by a 17-member delegation of women's and civil society groups from across 11 states in India on the 31st of August 2018.

The National Consultation was able to create synergies between various women's rights and civil society organisations from across the country who work on diverse issues and

challenges related to gender and the urban. These critical connections will, we hope impact the way urbanisation is being imagined in the country and will lead to partnerships in co-creating research, programmatic interventions, and connecting with expert panelists to deepen knowledge on urban issues.

The consultation was followed up with a one-day **Feminist Network of Cities Meet** on the 1st of September 2018. The meeting was hosted by Jagori and participants who have a deep focus on urbanisation and gender and have worked as an informal network in the past few years joined the meeting. They agreed to work together in creating a national platform of organisations/individuals – Network Of Cities - to undertaking joint research that leads to evidence based advocacy and sharing good practices (see report: www.jagori.org).

The following is a narrative report on the proceedings from the event and it allows the reader to gain insight into the depth and range of conversations that were co-created during the two-day event. Further, the document is a useful summary of the work, both on the ground and research that is currently being undertaken in the country by feminist organisations and individuals.



INAUGURAL SESSION

30th August, 2018

Moderator: Anju Dubey Pandey, Senior Programme Specialist UN Women

Panelists:

Geetha Nambisan, Director, Jagori

Kamla Bhasin, Senior Advisor, Sangat/Jagori

Dr. Kalpana Viswanath, CEO & Co-Founder, Safetipin

Norati, Community Leader, Jagori

The National Consultation was inaugurated by **Geetha Nambisan**, Director, Jagori who welcomed all speakers and participants. She said the vision of cities must transcend divisions of class, caste, other factors and how collectively challenges can be turned into opportunities. Anju Pandey, UN Women in her opening remarks said that as India is inching closer to the SDG 2030, it is a great moment to reflect on the contemporary times and how future cities are being envisioned. How spaces can be created that do not erase differences and the need for expanding space for voices and representation from the grassroots communities.

Dr. Kalpana Viswanath, highlighted Jagori's work over the past few decades and the history of the safer cities for women movement that has a global resonance and a political voice. The movement began in Canada in the late 1980's, in the aftermath of the Montreal Massacre where women were shot by a male gunman inside the university premises. To address

violence against women in public spaces the city of Toronto set up Safe City Units within the city government. Thereafter, the technique of the safety audits was developed by METRAC to assess the built form of neighbourhoods to assess levels of safety for women. The safety audits became transnational and various countries and regions, especially in Latin America, and the first Survey of Victims undertaken in South Africa by UN Habitat.

In India, Jagori undertook safety audits with community women's groups post the 2004 evictions and displacement of more than 10,000 families from the Yamuna Pushta area in Delhi to resettlement colonies far from the city. Safety became a concern of these displaced women as they sought to find livelihoods and rebuild their homes and communities. The safety audits covered 25 spots across various neighbourhoods where women felt unsafe. This was one of the first attempts to urge the city government to look at the social and physical geography of the city from a new perspective.

Jagori made the tools of the safety audit public so that more women's groups and civil society organisations could conduct safety surveys in their own neighbourhoods and cities. In 2009, UNIFEM (now UN Women) launched its Safe Cities Programme and Jagori partnered with Sakhi, Kerala and the work spread to four other cities in Kerala, as well in Rajasthan, Mumbai, Assam, Bangalore. In 2010 Jagori hosted the 3rd Women in Cities Conference attended by a global audience. Since then the work towards building safe and gender inclusive cities

has become a global agenda as reflected in the SDG 5 and SDG 11. Finally Kalpana said that the government policies on safe cities are currently envisioning narrow solutions that are technocratic and simplistic and reflect a language of security and not inclusivity. This shortcuts the process and there is need to bring about a radical change in the social structuring in the face of new patriarchies and advance the work that All Women have the Right to the City.

Norati, a Jagori community mobiliser and leader shared her experiences of working in some of the most marginalised communities in the city through the Safe City Campaign. She shared how she gained knowledge on the issues affecting women in the city as she worked with the women and girls in the community. She began questioning the restrictions on mobility

placed on women and how conversations were built around it. She said that through safety audits, community meetings, public meetings advocacy was undertaken through signature campaigns, studies by the women in the colonies of peripheral Delhi - such as Bawana, Khadar, and Badarpur and Bilaspur - and how women and youth have worked to reclaim their city and community spaces.

The inaugural session's highlight was the energising and inspiring song and sloganeering by **Kamla Bhasin Ji**. She sang a song written by her for the International Conference on Safe Cities in 2010, called "*Apne Shehro ko Apna Banayeng*" (We shall make our cities our own). The audience, moved by her energy and the rousing tenor of the song joined in the singing.



Opening Panel: Imagining Inclusive Cities for Women and Girls

30th August, 2018

Moderator: Suneeta Dhar, Senior Advisor, Jagori

Panelists:

Sri Sofijan, Senior Programme Specialist, Huairou Commission, Malaysia

Virinda Grover, Senior Advocate, Supreme Court of India

Jagan Shah, Director, National Institute of Urban Affairs

Prof. Krishna Menon, Ambedkar University Delhi

Opening Remarks by the Moderator

Suneeta Dhar in her opening remarks spoke of the continuing dream to imagine what inclusive cities for women and girls could look like. Cities are seen as sites of economic growth, but one often forgets how deep structural inequalities create obstacles for the marginalised communities, especially women and girls. The New Urban Agenda and the SDGs have begun to include the gender agenda in their plans, and this has largely been due to the activism and advocacy of feminist movements across the globe. However, there is much to be done.

Panel Discussion

Sri Sofijan spoke of the work of the Huairou Commission which focuses on strengthening women's leadership through development initiatives and policy making in more than 50 countries in the world. Jagori has recently become

an Associate Member of the Commission (www.huairou.org). She highlighted 5 points or the Panchsheela in Imagining cities for women and girls.

i) The first point is to understand who the residents of a city are and to learn that all citizens are not the same. For example, India has many languages which creates an astounding diversity. A safe city can be created when intersections of age, class, ethnicity, employment (for example, sex workers, informal sector workers), etc. are recognised and diverse citizens consulted to shape the city.

ii) The second is to imagine what we want our cities to look like. Sri mentioned that in her personal experience if she sees too many CCTV cameras, she feels the city is not safe.

iii) The third is to build a strong sense of community in the city. Currently cities are not planned with a focus on neighbourhoods, or on children and older people. There is no sense of belongingness in cities, and this needs to be reclaimed, in order to have safe and inclusive cities, people must get to know one another and care for each other.

iv) The fourth pillar is accessibility to public spaces, housing, amenities such as public toilets, transportation, etc. And all these elements must be safe and affordable, as the tensions between the haves and have nots is increasing, especially for women who form the bulk of the informal labour force in cities.

v) The fifth is a focus on education, for example how to make men allies in

the women's movement; planners and architects should be trained to understand the needs of women, children, senior citizens, differently abled, etc. For example, the Guardian Architects in London work with a focus on diversity, as the architects themselves come from diverse backgrounds. Tools and methodologies such as the work of Jagori in conducting community safety mapping should be effectively deployed.

vi) Finally, strong monitoring and evaluation of government policies needs to be carried out from the local, to national, to the international level to strengthen accountability mechanisms.

Vrinda Grover spoke about the jurisprudential aspects of gender and the city. She began by asking the question: *"Who does the city belong to?"*

She further elaborated on the feminist movement's articulation of it – that the city belongs to no one woman or person, it belongs equally to sex workers transgenders, domestic workers and daily wage labourers. She highlighted the jurisprudential concept of the *"reasonable person"* that often sees realities through a male lens.

She critiqued how lawyers interpret women's issues in court. An example of it is - when she had asked Judges in Courts, about how would a woman survivor react if she is sexually assaulted There were multiple responses, among which were that: The woman survivor would become reclusive; that she would wash herself, etc.

Vrinda responded by saying there is no one rule that is followed. Women survivors react differently - some might go to a public place after an assault or perhaps even to a public space or a gathering, etc.

She thus focused on how to bring out the complexities of the lived realities of women with the intersection of violence and the process of legal redressal.

She urged participants to deepen their understanding of the complex challenges women survivors face and not look for simplistic answers, as quick fix solutions are usually unworkable. While questioning the rationale for death penalty for rapists, she questioned the assumption behind whether it that it would end sexual violence. She also urged the younger activists to understand the shared history of the women's movement in the country; that it did not begin in 2012 with the Nirbhaya case and signalled against appropriation of women's struggles and the urgent need to retain autonomy, politics and voice.

Ms. Grover's final remarks were on the importance of understanding the linkages between the urban and the rural, if one were to understand the urban crisis in today's context. She shared that the Indian Constitution recognises a continuum of rights, including to transport, housing, livelihoods, creches, etc. Finally, she urged the participants to advocate with the state and the bureaucracy the complexities of the realities of violence that women experience, and help them understand that there are no simple answers and systemic and long-term change can result only by dealing with the issues.

Mr. Jagan Shah shared NIUA's work on the Master plan of Delhi (<https://www.niua.org/>) and that they are attempting a radical shift in how it is being envisioned and implemented. He spoke about the lack of incorporating feminist visions due to planning failures; that urbanisation has led to land accumulation and patriarchy has excluded women. Cities have continued to be unsafe for women, and standards of safety and urban public health systems have deteriorated.

Mr. Shah also stated that there has been a radical exclusion of women from the process of envisioning cities. He stated that India's urban planning has been stuck in the period of the 1930s - a pre-colonial ideology which is driven by green field expansion, making new cities for factories that in turn drive modern economies based on accumulation and acquiring land which are linked to patriarchal practices that exclude women. As a result, there is complete neglect of urban areas with poor living conditions for lakhs of citizens. *"It's not that we haven't planned for women, we haven't planned at all"*.

He further stated that Indians have tolerated planning failures for too long. He proposed that the only way to improve cities means to overturn radical exclusions into radical inclusions. The challenge will remain as to how to radically include women's perspectives into urban plans. The best way is to get it into the Delhi master plan. This vision requires that women are the centre of finding solutions, building resilience and reviving the neglected and dying urban commons. India does not have the luxury of envisioning new cities alone, but also has the burden of fixing the current cities so that they can become inclusive.

It is thus important to undertake systemic changes and find solutions to how cities are managed, within the eco-system of the urban missions. It is also crucial that the government takes responsibilities for how a city is being monitored. This principle is at the centre of the Smart Cities Mission and E-Governance is being used for greater transparency. Finally, urban planning holds a great possibility to design cities that reflect women's imagination. For example, Safetipin has created cartographies of newer imaginations and soon one will be able to see patterns across time and space with this agglomerated knowledge, and by looking at the habitats of women and girls in almost a laboratory condition, solutions to fixing the city can be found. With digital analytics driving government decisions more intelligence on exclusions faced by people can be gathered for planning.

Dr. Krishna Menon spoke about the philosophical understanding of the city, as not something that exists, prior to the people inhabiting it. She said that when one begins to imagine the city as something that citizens in their everyday interactions create, then it becomes something that can be redesigned, designed, and changed. Historically, there was greater fluidity in human settlements. The exclusions that have been created stem from the patriarchal belief that women are not the rightful claimants of public as well as private spaces. These gendered spatial divisions between citizens needs to be examined in the process of city creation.

She asked the question, *"Why should we work to create inclusive cities and not exclusive cities"*. Feminists have articulated the substantive consequences of exclusion wherein women and girls' chances of accessing healthcare, leisure, forming

social bonds such as friendships, etc. get affected by exclusionary city making.

Therefore a key element of building inclusive cities should be factoring in the equal experiences of comfort between the various genders as they access the city. In order to achieve this critical questions must be asked: belonging and un-belonging in the city spaces; or simply put – “Who does the city belong to? Are women allowed to belong to the city? Many women feel a sense of un-belonging to the cities they inhabit”.

She spoke of the Pinjra Tod campaign that was started by female students of the University of Delhi against gendered hostel restrictions that were arbitrarily imposed on them. What Pinjra Tod teaches us is as we talk about a safe city, is that the conversation can easily turn into values of “protectionism” and acquire a “paternalistic tone”; and there is need to do away with these binaries.

The conversation should actually be about equality, liberty, dignity, and about the

principles the Constitution extends to all women. *“We have the right to be free and equal, and lead a life of dignity”.*

In the discussions that followed some key points included:

- Women must lead that conversation on how cities must be planned – Jagan Shah
- Cities can be safe only when rights and freedoms of all citizens are acknowledged, where we learn to fight for each other’s rights when violated. There is need to believe in democracy - Krishna Menon
- Partnerships are crucial and forming alliances with people with similar vision, and educating people, including professionals and bureaucrats - Sri
- A feminist vision means that the city belongs to us; we cannot be confined to geographic locations and need to claim our space - Vrinda Grover

Suneeta ended the session underlining the false dichotomy that exists between the urban and rural and the need to ensure that structural inequalities are addressed centrally.



Panel 1: Data for Gender Inclusive Cities

30th August 2018

Moderator: Namita Bhandare, Senior Journalist

Panelists:

Mukta Naik, Senior Researcher, Centre for Policy Research

Shivani Chaudhry, Director, Housing and Land Rights Network

Kalpana Viswanath, CEO, Safetipin

Opening Remarks by the Moderator:

Ms. Namita Bhandare highlighted the evidence from various studies on how violence affects women disproportionately. Firstly, she pointed to the importance of connecting private violence to public space violence. She said it was important to at least secure safe public spaces for women immediately. She said that since the infamous gangrape and murder of Jyoti Singh while accessing public transport in 2012, the discourse in the media and political circles has not moved beyond *"safety and CCTVs and we must move towards understanding that the route of ending VAW is patriarchy"*. She shared evidence from various studies and her own writings, on the declining work force participation of women - from 36% to 27%, even though women are more educated and there is greater economic growth in the country.

She further shared examples from resettlement colonies such as Bawana and the challenges of access to infrastructure and

transport that women face. She raised concerns regarding access to leisure and sports for women in particular, knowing that more women died in the Indian Ocean Tsunami of 2004, as most women had never been taught to swim or climb trees. She shared that there are only 11% women in India's Parliament and only 9% judges in the Higher Courts. She also shared that only 8-9% women study STEM in Indian Institutes of Technology (IITs), and that just 22% women use public transport for work. She ended her remarks by stating that generating data is pivotal in planning feminist urban futures. Some of her recent writings can be accessed at: (Bhandare, 2018)

Panel Discussion

Mukta Naik shared about the gender aspects of her work at the Centre for Policy Research, using publicly available government data - such as the Census and the National Sample Survey. She was concerned about gender blindness in data and data politics wherein claims and counterclaims are made on how data is being collected and used. She pointed to low state capacities and sometimes adverse use of incentives that result in to coercing people, especially women into certain behaviours, as in the case of reducing open defecation. She flagged the need for a robust data eco-system.

As a Migration Studies scholar, Mukta has researched on people's movement; *"Women drive the migration story in India"*, she said. She explained that all of this could simply be explained as *"marriage migration"*. However, this is due to the

flawed system of data collection and its representation that compartmentalises questions on why women come to the city (for marriage, work, education, etc.). But it loses out on the fact that marriage is not a singular identity for women; many women who migrate for marriage are also workers in the city. Further, women do not identify as primary workers, and are invisible to the economy as they are in home based work.

Lack of gender sensitivity in data collection methodologies misses these dimensions making it difficult to measure the economic outputs of women. Thus some simple changes in data collection can help solve such data lacunae and enable better design of interventions to meet the needs of migrant women workers.

Her talk also touched upon the importance of understanding who is controlling data (private or government) and the dangers of surveillance infrastructures. Besides, she mentioned the digital gender divide in the country (women are only 30% of internet users, 46% women own mobile phones, etc.)

Shivani Chaudhary, from HLRN stated that *“There can be no feminist urban future without a feminist rural future”*. She said that Feminism is not just a women’s issues, it is also men’s issues. That it is important to have a common understanding of inclusive cities, that implies everyone is a part of the conversation. There is need to focus on substantive equality, freedom of choice, freedom of sustainability; women do not have such freedoms in any living space, and these spaces result in invisibilities of women overall.

The **RIGHT TO THE CITY**, needs to be translated as a gendered concept, and there is need to challenge language while talking about data.

She talked about the macro approach to urban data vis a vis urban policy such as in the case of the Smart Cities Mission. (Housing and Land Right Network , 2018) She said it is important to have an inclusive language for building cities, however policies such as the Smart Cities Mission have taken a gender-neutral approach - where even if the women were consulted their concerns and voices do not find a prominent place within the policy framing.

The goal is to ensure women - centric planning and for this, cities need to have gender disaggregated data so as to better understand where interventions are required. For example, to address issues of sanitation there is need for data on how many public toilets exist for women and the average numbers of women in need of these facilities.

Similarly, to address the challenge of homelessness, there is need for data on homeless women in the city. There are further challenges in the gender statistics for example as they are not disaggregated by other variables, such how many single women, mothers live in the city, and so on.

Therefore, to bridge these gaps there is need for both qualitative and quantitative data collection. A strong human rights approach must be the benchmark of all data collection so that regressive outcomes such as in campaigns - Cities without Slums- do not occur.

There is urgent need to bring community generated data at par with official data and include additional parameters such as class, caste, etc. The SDGs speak of a Data Revolution but our slogan should be, *"Without data equality there will be no gender equality!"* One of the challenges of gender-disaggregated data is that it gets marginalised, and there is need to mainstream women's issues.

She touched on the issues of women's political participation in urban settings, giving examples from the Smart Cities Mission and the Special Purpose Vehicle instituted for it that barely has women's representation. Shivani spoke of Housing policies and that the Census only looks at Female Headed Households (FHHs), but the data does not reflect if the actual house deed is in the name of men or women; thus a need to build different criteria to understand women's actual ownership of land and housing.

She also said that the move to give houses in the name of economically weaker women (EWS) through the Pradhan Mantri Awas Yojna (PMAY) is a positive step; but it is critical to look at where these houses are located; if they are on the urban margins, then women may gain a house but lose employment, their children dropout of school, girls get married early and sometimes are trafficked due to destitution and poverty. Thus, the socio-economic and psychological impacts of these processes must be understood or else they will result in hollow victories.

Finally, she touched upon the importance of gender budgeting to assess how much

the government spends on women and how much of is dedicated for marginalized women – these have serious moral and political commitments. Human rights and gender impact assessment of all policies (instead of gender sensitive) must be undertaken, including gender audits of all laws, and more women need to be drafting laws. Many wide-ranging topics were covered in her talk and her final recommendation was to link local agendas to the NUA, The Paris Agreement and the SDGs.

Dr. Kalpana Viswanath shared the work of Safetipin a mobile application and technology platform that collects data on physical and social infrastructures so that women's access to cities can be improved. The app was launched in 2013 and is currently being used in 40 cities globally (30 in India and 10 international cities). She began her presentation with the vision of Safetipin - that the discourse of fear should not prevent women from accessing the opportunities that cities offer. She reiterated that data and technology, the kind that Safetipin offers, is a means to an end but not the complete solution to end VAW/G.

Her presentation included two apps - **My Safetipin App and Safetipin Nite**. The apps are available in 4 languages and are free. My Safetipin was developed by studying the technique of the Women's Safety Audit and the multiple parameters that are used to assess built form and social infrastructure of cities. The **My Safetipin app** rubric has 8 parameters that assess infrastructure and how public spaces are being utilised. A key point to note is that the app does not only assess infrastructure but also social dimensions of public spaces such as public transport, crowd, and the

parameter called visibility which is the urban design principle of “eyes on street”.

The current urban design of cities is for cars and not for pedestrians. For example, the city of Gurugram has a 16 lane highway right in the middle of city which is now being extended as it is considered “not enough”. Their aim is to wean people away from cars and promote use of biking, public transport or walking. The key features of Safetipin app are - The safety score, the feeling pin, the safety audit, tracking and the safest route.

The safety score aggregates all available data of the location and tells a user how safe the neighbourhood is. The Safetipin allows users to input real time data onto the app from the place they are in. Tracking is a feature that allows women to send request to known contacts to follow them as they navigate the city. The Safest Route overlays the safety score onto the google map for safer navigation.

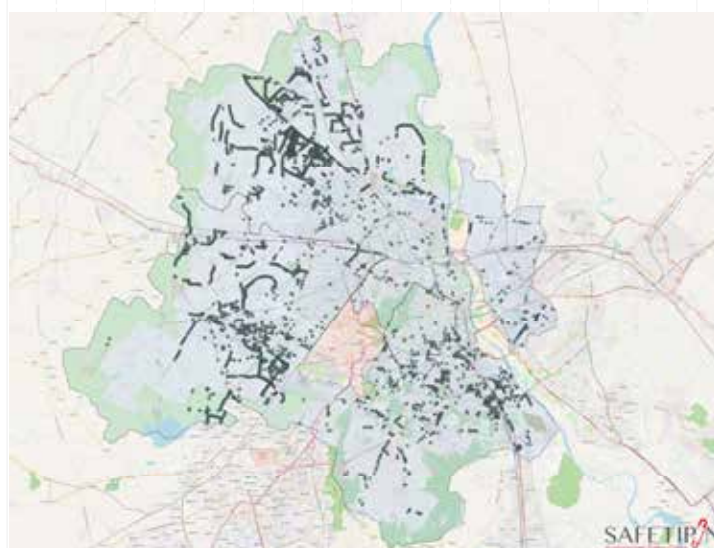
Safetipin Nite App was created from the experiences of My Safetipin App. When the data from My Safetipin was presented to

the governments, they said that the data was biased and was not complete. For example, we could not compare various neighbourhoods in the city as data was absent in some locations. To solve this problem, Safetipin Nite was developed where the app is mounted onto cabs which cover the city extensively and a backend team analyses the photographs on 50 parameters and detailed data is then provided to the governments.

The analysed data can be visualised on maps and can be shared in easy to access excel files. The following maps are of Delhi which have 51,000 pins (5,000 of these are from My Safetipin App) The current data is from 2016 and a fresh round of data is being collected to see the changes that have happened in the city.

Since 2016 90% of the dark spots in the city have been fixed by the Delhi Government.

Another advocacy point of Safetipin data has been to assess public transport options such as the Delhi Metro vis a vis first and last mile connectivity. To do this a 500 square



DELHI DARK SPOTS

Data on dark spots was provided to the Delhi Government.

Out of the identified 7823 dark spots, lights has been fixed along 135 corridors.

Post impact assessment of street lights by Safetipin begins this year.

meter radius around the metro station was audited. Information such as availability of autos and bike stands was checked as well as the placement of small shops and street lighting. (Safetipin, 2014)

Finally, Kalpana shared the work of Safetipin in cities like Mumbai, Bengaluru, Bogota, Hanoi's new metro project partnership with Safetipin, experiments with the app in rural Gujarat, Port Moresby and the Safety Chaupals that are run by the local NGOs partners to bridge the digital divide that exists in informal and resettlement colonies.

Namita Bhandare raised the question of safe homes, as it is the first site of violence. She felt that since 2012 there's been focus on public spaces but the conversation has not really moved away from safety; sexual violence is an outcome of patriarchy, and not a beast existing on its own. Due to gated communities and social norm restrictions on women, we seem to be forgetting to ask are we building cities where we can play, laugh, work? Public transport has a big role to play, and recent

study (Borkar, 2017) has shown that girls were opting for lower ranked colleges only because they were closer to their homes. In any public parks, women and girls are not playing. She emphasised that data is important, and the need to change the narratives.

Kalpana added that there is need to use social media more and place our demands from the govt. for the next elections. There is need for more economists to work with us and form newer and further alliances.

Mukta added that the language of safety and protection has done a lot of damage, for some women conversations about women's safety is disconnected from other conversations. Data needs to help people make connections in a language that is not overly jargonised. The question is how to carry on the conversations of feminism and make it available for people to make connections.

Shivani added that there is need to take these conversations outside to the public, to the streets, to political parties and other spaces.



Panel 2: My Right to the City (I)

30th August 2018

Moderator: Nandita Shah, Akshara Centre

Panelists:

Beena Pallical, Director Economic and Educational Rights, National Campaign on Dalit Human Rights

Praveena Anand, Jagori

Kusum, All India Network of Sex Workers

Dr. Namrata Jaitli, Dy. Director of Policy and Programme Impact, Save the Children

Opening Remarks by the Moderator:

This panel designed as a conversation style panel, where the panelists shared their experiences and so did the audience. The moderator reserved her comments to closing remarks in which she spoke on the importance of listening to and understanding the voices of the most marginalised women across diverse castes, class, livelihoods and ages that could make planning inclusive and safe.

Panel Discussion

Ms. Pallical started her conversation by stating that *"the location that we come from often defines what a safe space would be"*. There are different lens to understanding inclusive and safe urban futures. For Dalit and Muslim women, the concept of safety in a city is very different, street lights and walk paths are a luxury many women just want to be able to find homes to live. She then shared examples of many young Dalit women including herself who have been denied housing due to caste based

violence and discrimination. She shared accounts of Dalit children being forced to clean the washrooms in their schools. She also urged the audience to understand safety and security from the point of view of domestic workers who are forced to work for minimum wages. She also pointed out that more than half of the informal workers come from Dalit background.

She further asked the participants to think, *"What does it mean for someone who does not have a space?"*

She said that spaces like police stations and hospitals are inaccessible to Dalit women. She shared examples of Dalit women who have been gangraped and the systemic barriers and discrimination they face in getting FIRs filed as they experience victim shaming and blaming, *"She must have had an affair"* (in case of sexual violence). She added that there are no budgetary allocations towards addressing the lacunae in the system, and laws are a mere *"lip service"* towards inclusivity - **The last woman, man, transgender and dalit transgender needs to be included.**

This was followed by a talk by Praveena Anand. She shared her deeply personal experiences as a young feminist woman working on creating violence free and inclusive public spaces in Ranchi and Hazaribagh, Jharkhand. She navigates the space by engaging different stakeholders such as government officials, women's movement, universities and colleges.

And that her identity as a single woman, feminist in her 30's is often evoked to brush aside her opinions and work. She has learnt

about the complexity of negotiations that need to be made, to claim one's right to the city, to one's work, and to be taken seriously. She shared Jagori's 8 strategic pillars of addressing sexual harassment in public spaces: such as Urban planning and design, Civic services, Transport, Policing, Access to Justice and Legislative reforms, Public engagement and campaigns that enable a systematic redressal of issues. She emphasized that through her work in the city, *"I work to Claim My Right to the City Everyday"*.

Her sharing prompted many in the audience to think of the importance of taking into account the experiences of grass root community workers in how change can be impacted on the ground.

Ms. Kusum, talked about how cities are changing but people's attitudes are not. Despite being a working woman an activist she has not been able to see change in how people perceive women, especially the most marginalised such as female sex workers, dalit women, etc. She talked about the hostile environment that surrounds them and it is difficult to define what safety means for a sex worker. Further, it is challenging to articulate what a safe public space means for sex workers. Many including government see sex workers as *"dirty women"* and in this scenario how can cities be planned to be gender inclusive? Kusum provided examples from her personal life on her Right to the City.

She shared the work of the All India Network of Sex Workers (AINSW) and how activism from within the sex worker community led to transformation in their lives. She shared

the historic fight of sex workers against the spread of HIV/AIDS in the country by insisting that all clients use condoms. The HIV/ AIDS movement brought sex workers out of the shadows and they have now been working on citizenship rights and the community is grateful to them for doing social work. She emphasized the need for greater alliances between the most marginalised in the city for safety and inclusivity. She also said that this needs to be an intergenerational project and she is aware that the goal might not be achieved in her lifetime.

Dr. Namrata Jaitli spoke of the aspirations and right to the city of young girls between the ages of 11 to 18 years. She shared the key findings of the study undertaken by Save the Children called WINGS (Save the Children, 2018) where experiences of over 3000 adolescent girls were documented and studied. She was concerned about the shrinking access to public spaces for adolescent girls and felt that there is a societal strategy to keep them indoors and cut off their access to education and healthcare services. Young girls cannot exercise their choice in marriage and with increasing violence in urban/rural spaces early marriages are planned.

The report deals with issues of how adolescent girls engage with public spaces. The findings indicate that educational opportunities are being denied to young girls, there is fear in going out in public spaces to schools/tuitions. Play spaces are few and they have restricted access to parks and playgrounds. Walking is the predominant mode of mobility due sexual harassment and abductions/kidnapping

while using public transport - buses and autos. 1/3rd of the girls interviewed shared that they were afraid to access their own neighbourhood spaces such as by-lanes, etc. Limited family support leads to gatekeepers (parents, extended family members) restricting the movement of the girls and subjecting them to surveillance. It is crucial that age considerations are taken into account for city-design.

Nandita Shah summarised that If each one of us sharpens the standpoint then we may be able to bring in issues that affect the most marginalised. The questions raised are of age, the discourse of feminism and the invisibility of our identity; how you want to claim a space as a rightful

citizen of the country. Thus the challenge is: Right to city, Right to citizenship. There is need to envision the city spaces for different groups – for sex workers, young girls, and others. feel more susceptible to harassment from streets. She was also concerned about what Bollywood was doing to the discourse around sexual harassment and violence.

Participants raised questions about need for laws to prohibit discrimination in housing discrimination faced by single women, late night travel, last-mile connectivity and other such. There were other discussions about how power relations mediate public spaces. That today the young women are speaking out #MeToo.



Panel 3: My Right to the City (II)

30th August 2018

Moderator: Asmita Basu, Programme Director, Amnesty International

Panelists:

Purabi Paul, Shramajivi Mahila Samity, Jamshedpur, Jharkhand

Rituparna Borah Co-Director, Nazariya QFRG

Varnika Kundu, Musician, Anti-Stalking Campaigner/Activist

Rejitha G., Sakhi Women's Resource Centre Moderator: Asmita Basu,

Opening Remarks by the Moderator:

Asmita Basu started the conversation with a question as to what does a safe and inclusive city look like. She continued to explain that for a city to be inclusive it must not only be safe and have basic services but it should be a place that the every citizen can shape.

Purabi Paul said that Jamshedpur, Jharkhand, is a township and not a city, and peri urban spaces around it are being shown dreams of becoming "*smart cities*". The citizens do not comprehend the kind of investments that are needed to create exclusive infrastructure and development and the question is whether smaller towns require such investments. The city limits have increased and the peri urban and rural areas have large floating populations that come into the city - for educational opportunities and work.

There is need to make regional urban plans. She gave examples of women who are vegetable vendors and must go to the wholesale vegetable markets early in the morning to buy their wares, or men and women who work as domestic workers in the city. She said there is no imagination of planning of safe places for them to stay overnight or rest or report crimes when they are harassed.

She shared that Single Women-headed families continue to be outside the planning imagination and there are no provisions for families whose heads have to travel for work and do not have support systems for childcare. Finally, she said that Jharkhand is a poor and small state with a large tribal population.

Many women and girls migrate out of the state in search of livelihood and face violence and discrimination in other states and during elections the government promises to get them back home, but there is no planning for their livelihood within the state.

She also shared that there are plans for building Travel and Tourism in the state, especially around wildlife but there are no plans on how women can be included in this project, either as workers or as tourists themselves. Hence women, especially tribal women are being marginalised within their own state. It is important to keep these subaltern identities in mind and the diversity of challenges they face as they access the opportunities that cities seek to offer them, these are our rights.

Rituparna Borah talked about safety becoming an issue due to the perceived differentness of the queer community. She said that usually the word LGBTQI is spoken of in a single breath, but there are differences of class, caste and religion that create hierarchies of access within the queer community itself. One of the biggest challenges that members of the queer community face are renting a house. This leads to ghettoization that leads to violence and sometimes leads to lack of safety as well. The aspiration is that of equal access in policing, one stop crisis centres, health services, etc.

She shared that many lesbian and trans-women are denied treatment due to a host of factors such as their looks, sexuality, no presence of biological family, etc. In the transportation process, transwomen face violence from CIS women in the reserved metro compartments, as they do not fit the gender binary of who is a man and who is a woman.

Rituparna then spoke about the concept of pleasure in the city, making an extremely nuanced point that what heteronormative people perceive as a violent space can sometimes be viewed as a pleasure pocket for a queer person. The access to public spaces is sometimes sought through dating websites as there is an invisibilisation of queer people in the public realm. As the public space is not open to groups of queer people many gatherings are hosted inside homes which are considered safer, thus making the private space of a home or apartment into a public space for a queer person. She then gave an example of a young lesbian from Rohtak who came to a

party in Delhi just so she could experience not concealing her identity. She ended by saying that she believed that there was space for collaboration between women of various sexualities and genders, an example being the demand for Trans bathrooms in public spaces.

Varnika Kundu a musician and an anti-stalking activist shared about her experience of being harassed and stalked by a young man in a position of authority, (son of the president of the ruling party in Haryana) and her personal fight for justice that has made her an activist and since her family and the media were supportive, she was able to raise the issue of safety for women in the city. She spoke about her privileges and support from her family, her father is a bureaucrat, and how other women may not have such privileges. She referred to the VIP culture of Chandigarh and how it impacts the reporting of crimes in the city.

She said that among the biggest aspiration that women from any city have is that they have choices, the right to move about the city without fear and threat of violence. She also said that there is need to call out the normalisation of violence and raise our voices against the everyday experience of the harassment. She finally said that the feeling of fear in urban spaces is all pervasive and as the government does not do its bit, the onus is on women and its time to make our demands.

Rejitha G. shared her work of Sakhi Resource Centre in Kerala - to create safe public spaces in urban and rural areas. When women are asked what they want,

most respond by saying that they would like to access public spaces without the threat of sexual harassment as well access facilities such as healthcare, education, public transport without facing gender biases.

Over fifteen years of work they have learnt that there is a huge gap between how women imagine cities and how these cities get planned; basic infrastructure and services - well-lit streets, eyes on the street through street vendors, a sensitised police force are still to be achieved across all cities and villages in India and that leads to disappointment. The gaps between the aspirations and needs of the community, policy plans need to be bridged so that safer and inclusive communities can be built. There is much insensitivity from the authorities, along with lack of understanding of how to lobby for gender issues to be integrated into the planning processes.

Asmita Basu spoke of the right to the city and that it is about how much space different communities have over shaping the city. She also raised the issue of whether stalking should be made a non-bailable offence, as when you criminalise you also give the state a lot of authority and power. Varnika strongly felt that she believes this demand must be made, as deterrence would help. She also said that Government policies must include gender sensitivity teachings, gender sensitisation from a young age in schools. There was concern about how difficult it is to change social norms. Corrine talked about the need to create these futures in our imagination. You create a place and create a 'safe' space, and shift the paradigm. There is need to imagine another politics, another ethics and influence political thinking. Finally, there is need to remember that women are not a homogenous group.



Panel 4: Claiming Feminist Public Spaces

31st August, 2018

Moderator – Dr. Kalpana Viswanath

Panelists –

Vani Subramanian, Activist and film maker

Sreejata Roy - Urban Artist

Corrine Kumar, Co-Founder, Vimochana

Kalpana in her opening remarks spoke about the strength of the women's movement, especially in India, especially in the arena of use of cultural expression such as public art, music, theatre, dance, film etc. as a way of communicating the concerns and demands of women to a wide audience. In Delhi a street play called *Om Swaha* popularized the discourse on domestic violence.

Sreejata Roy began her talk by sharing that she creates socially engaged art in

resettlement colonies, urban villages, night and homeless shelters across the city. She shared her work with women and girls in Khirkee Extension, a multicultural, multiracial and immigrant urban village located in south Delhi where residents come from states such as Bihar, Uttar Pradesh, Kerala, etc. and also students and refugees from Afghanistan, Congo, Somalia.

In speaking about conversations with female residents of Khirkee extension (many from conservative families), she found that women were very scared to talk to strangers and said they don't go outside their homes without the company of male family members. She slowly built a rapport and asked them what they would do if they had one day of freedom. She showed slides about the "*wild ideas*" that emerged: sitting on tea stalls, riding motorbikes, wearing short dresses, going to the shopping mall across the street, loitering on street corners and being out



(Roy, 2018)

She shared that the cobbler was at first not keen to give the space above his makeshift shop to the women. He agreed after the artists offered to paint a board with his name on it. He now takes care of the graffiti and makes sure no one paints over it.



(Roy, 2018)

The above picture depicts the dream of women and girls of all race and religions who live in Khirkee Extension playing football. This was inspired by the FIFA World Cup of 2018.



(Roy, 2018)

This piece was done at a tea stall which is frequented only by men and depicts women also enjoying the public space and having a cup of tea without any social restrictions.



(Roy, 2018)

A similar scene of women in groups enjoying a cup of tea and talking to each other and enjoying being in the public space.

all night. Taking these dreams of accessing public space, Sreejata co-created street art through beautiful feminist graffiti's which showed the female flaneurs of the city. She shared with the audience. Some of these were -

She also shared videos from a cycle rally conducted with the young girls and boys of Khirkee Extension and the formation of the Khirkee Collective a youth group and Mulaqat ki Galiyaan: a magazine written by women of Khirkee Extension and Hauz Rani.

Vani began her presentation by speaking of the materiality of construction of gender in cinematic spaces through sets and locations. She asked the audience to

imagine gender roles such as feminine, masculine and transness and how these produce very defined images. But tangible lived experiences do not follow these set definitions. She then spoke of her show called Opacity (Subramanian, 2016) where she used documentary photographs and footage to build women's testimonies and ephemeral codes of safety and unsafety and explored the area of the intangible.

One of the first avatars of the show was inside a gallery. Its goal was to deal with how sometimes gender is more evident and sometimes less evident. The gendered body is an opaque presence - sometimes belonging, owning, sometimes alienated, always aware. Women are always aware of public spaces and men are aware of

their entitlements, she added. As women we are always aware, always strategizing, always framing spaces as we are often being framed by the space we inhabit. The art exhibition looked at these intersections.

In a gallery in Mumbai, Vani brought mirrors inside, which brought the outside inside, as well as live feeds from the Victoria Terminus station that were played via a projector thus breaking down the binaries of the public and the private through the tropes of reflections and shadows. The show also visualised the ideas of segregated spaces. One of the meditations from the art project was how we treat transgender bodies which embody the fluidity of gender and the social complications that they inhabit and are targets of hypermasculine public spaces and which have aggressions of CIS women.

Vani then took the show to Bhopal and Hoshangabad and away from the metropolitan cities and combined it with a workshop where people immersed themselves in gender theory and then made art. The session design began with a city walk where a mixed gender group diverged at a junction. In Hoshangabad a group of 30 walked into a lane filled with mechanics - it was surprising for all present to see so many women, some even veiled come to a very male part of the city. The women had conversations on riding bikes and what that could feel like. After this they created a smell map of Hoshangabad which looked at gender, caste, class, labour, periodicity, permanence, religion, garbage, etc.

Corrine began her talk with a beautiful story that highlights the intergenerational feminist struggle and the many victories that are still to be won for a feminist Utopia. The story is transcribed below.

My grandmother was a very special person. She had not dreamt for a very long time, so she said *"come with me to the bazaar I must dream"* and this was no ordinary bazaar it was a different bazaar it was a bazaar of dreams, it had bright colored cloth on the ground. She went and first picked up a shell and said *"listen to the stories she will tell you"*. She then picked up a Round stone and said *"this too is very precious"*. She then picked up a bark from a tree and said, *"this is from sacred trees and speaking trees, they know many secrets of those who sit under them. She then picked up beautiful flowers in the colour of the rain, moon and the sun and some coloured thread. I said to my grandmother"* one night will not be sufficient for all these dreams grandmother! and my grandmother said *"not one night not one lifetime."*

She then said she would like to share two of her own dreams with the audience, the first are the Courts of Women and the Second are the Marmaras (see: <https://www.facebook.com/marmaraundertrees/>).

The Courts of Women is a political space for women to challenge the patriarchal notion of justice and create a paradigm shift in how jurisprudence can be understood and practiced. She shared the history of Vimochana which has taken up the cause of dowry murders over the past 40 years and realised that the justice system has been working against women. The

patriarchal legal system extols masculine qualities and denounces feminine traits. The Courts of Women seek to break away from retributive justice and practice a richer more inclusive form of justice which gives equality to various marginalised groups such as LGBTQIA, etc. There have been more than 50 courts around the world.

She then spoke of the Marmara, sharing that Mara in Kannada means a tree and Marmara means the murmuring of the leaves under the tree. The voices of subjugated cultures and voices of those silenced women can speak under the trees. Since 2014 they have hosted 100 trees without any funds. Marmara is very political as it challenges the master narrative of globalization, digitization, etc. Slowly people have begun to question these issues. People have been left out from shining India – women, sex workers, Dalits, etc. and when all people come under a tree together - it is a process for them to reclaim their public spaces and be heard.

The discussion had several participants share about their art in public spaces. Dr. Sanjay discussed his experience of working with young girls in Varanasi who were motivated to go and have tea at a tea shop; initially the presence of these girls in these spaces created panic, and a sense of urgency to remove these girls from that space. There is need to talk about how to engage men in these conversations. Swayam shared about their art installation

that helped create conversations with people at the Victoria Memorial Museum. The exhibition helped stir a public movement, and brought attention to the issues of violence against women - the show was called *"Women Speak Out"*. Another participant spoke about their programme – GEMS - gender sensitisation for children and teachers. It was found that most texts represent gendered roles, which were re-illustrated to fix the nature of pedagogy.

A question was also raised about how best to archive installations, art forms, as educative mediums that get documented as women's stories and histories. An example was given about creating a non-threatening spaces and how using Sultana's Dream was consistently prescribed in the syllabus. Some spoke about the need to reach non-literate women and larger communities through alternate mediums. Another participant from KMVS shared that in Kutch, through folk music, gender equality content is documented and disseminated in the local communities, where in public spaces lok bairas are held, which includes the village heads as well. They run a radio station and build posters and wall arts.

There was talk about taking art to communities on scale and reaching out widely, through making posters, calendars, websites, etc.



Panel 5: Social Infrastructure and Governance

31st August

Moderator: Dr. Nandita Shah, Akshara Centre, Mumbai

Panelists:

Rashmi Singh (IAS), Secretary, New Delhi Municipal Corporation

Prof. Amita Bhide, Tata Institute of Social Sciences

Sonal Shah, Senior Manager, Institute for Transportation and Development Policy

Nandita Shah spoke of the importance of building alliances between civil society organisations and government departments such as the police so that not only can the redressal mechanisms on countering VAW become accessible, but preventive measures be created as well. She gave examples from Akshara's work with Mumbai police to set up emergency helpline numbers. She also talked about the campaigns that were done in public transport and showed a film on #gaanarewrite

Professor Bhide began her presentation by saying that earlier infrastructure was thought of as long-time expenditure made from public funds and by public institutions. It is now looked at as an investment good for creation of more goods and a lever for growth. And as infrastructure gets bracketed as projects, that can be introduced as a partial thought without a larger strategy and without public consultation. The onus of urban governance has shifted from the state to

para state and private agencies, which is reflective of the shrinking democratisation process.

Amita gave two examples to illustrate Abdoumalig Simone's concept of *"People as Infrastructure."* The first was public transportation in Mumbai. She pointed to a lack of effort in looking at gender disaggregated data when compartments or seats are *"reserved for women"* (2.5 compartments in a 12-coach local train and 6 seats in a 50-seater BEST bus). Further she pointed to the lack of gender sensitivity in time schedules of trains and buses especially for invisible groups such as women living on the city's peripheries, BPO workers, nurses and fisherwomen who have non-traditional traveling times and take multiple trips over short distances. And gender insensitivity in design elements such as high handrails, luggage racks, etc.

She then spoke of governance issues related to transportation sharing the findings from a survey of 2000 women who said they dare not report complaints of street sexual harassment as the system is constructed to make it tedious for women – such as courts being far away, etc. This after Mumbai has a Women's Commuter Association. She then spoke of the large urban sprawl of Mumbai and the changing polycentric economies of the city and the challenge to further expand the suburban railways as it is connected to the larger national railways system which is under the central government, so it does not adhere to localised needs. She ended this example by sharing about the dangers of privatising public transport stating the case of the Mumbai Metro.

Her second example was of sanitation in the M East Ward in Mumbai, which is one of the most neglected wards of the city, she described it as “*Harlem*” where there are resettlement colonies, factories and dumping yards with low government investment in infrastructures. The state approach only provides various forms of public toilets. The individual toilets have been denied due to lack of sewer lines and the unwillingness of the government to invest to complete the incomplete links of sewage, and in the face of incomplete infrastructure people respond through their own models. She shared photographs of toilets that have been built by the communities themselves. Women play multiple roles in cleanliness and maintenance and therefore women are the invisible leaders of these infrastructures. But by perceiving all infrastructure as gender neutral and by perpetuating the public and private divisions especially for poor women, the state absolves itself from its duties.

Ms. Rashmi Singh shared her experience at the NDMC (New Delhi Municipal Corporation) of building gender responsive, sustainable and safe cities through social infrastructure and governance. She shared that NDMC has a unique challenge in governance as it has small resident population but a very large floating population. She then shared some of the latest developments undertaken by the Government to make the city inclusive. Some of the examples were of model working women such as Indira Niketan in Laxmi Bai Nagar. Public bike sharing docks with 500 bikes at 50 stations with GPS to bridge the gaps in last mile

connectivity. Art projects in the subways to improve the overall aesthetics of the built form and a new Happiness Centre which has a heritage charkha museum with a 26-foot-long stainless-steel charkha.

She further shared that NDMC has taken action on the Safetipin generated data (2016) where NDMC was rated 3.5/5 on the safety score and women reported feeling unsafe, especially at night. Swift action was taken by the government and 116 new streetlights were installed, 54 streetlights were fixed, horticulture department of NDMC carried out the pruning of trees that were obstructing lighting and visibility. A phase II of the audits has been commissioned with a special focus on places like markets, tourist destinations, metro and bus stations, etc. The criteria being assessed are lighting, walk path and visibility.

She then shared the innovations and use of smart technology such as installing 73 Smart Poles in Connaught Place (Poles which have WiFi, CCTVs, LED Light, mobile charging points, digital interactive panels to provide information and a connection to a central control and command centre); Smart PTUs (Public Toilet Utility) which are disabled friendly with 24x7 water and power availability, bank and water ATMS, rooftop solar panels, sanitary vending machines, and digital health clinic; An Integrated Command and Control Centre has been created to use these facilities in an utmost dynamic manner and not only respond to crisis but also prevent the crisis before it happens. Ms. Singh then spoke of the challenges such as poor last mile connectivity, ensuring safe schools,

water management in clusters, availability and maintenance of toilets and most importantly a continued civic engagement between the government and the citizens.

Ms. Sonal Shah began her presentation by answering the question: *“What feminist Urban Futures means for me?”* She answered they must be inclusive, environmentally sustainable, have social equity and economic growth. Her presentation focused on urban transport systems for facilitating mobility and access through urban planning which she defined as arrangement and design that makes things accessible easy to get to and services brought closer. She then focused on various elements of gendered travel sharing, that women often make multiple trips related to household care rather than just traveling to and from work. She quoted global scholarship on that states that women have inferior access to both public and private transportation, while having a higher share of paid and unpaid care work responsibilities. If we put gender at the centre of transportation planning we will see trends of frequent, multiple short trips with each trip mattering equally, sometimes with a dependent traveller and consistent in the peak and off peak hours.

Sonal then gave examples of various travel patterns from cities in India, such as in Mumbai close to 50% of the trips are done on foot, thus reducing the carbon footprint of the city. Studies show that a larger number of women work from their residence and therefore average distances travelled by women are less than men and different across cities - distances travelled in Kolkata are less than those covered by

Mumbai women by a ratio of 1/3. She also shared that 84% of the trips taken by women were sustainable, a number much higher than men. But she also shared that a large number of women were walking and fewer biking, as many did not know how to cycle due to restrictive social norms and concerns of safety. She gave many such valuable statistics on women’s travel patterns across the country.

She concluded her presentation by stating that that state’s priority of movement is for more cars and two wheelers and corresponding motorised infrastructure is being created. The question she raised was: if we accommodate the same number of people that can fit in a bus into cars we would need 8 times more space. Therefore planning paradigms must shift to moving people not vehicles. A city for women is one planned for its people and that has a balanced plan for mode of transportation. She then shared data from reports such as National Urban Transport policy (2006), National Urban Reforms (2005-14) where gender was not integrated explicitly and consistently in the benchmarks. She shared data from reports from ITPC and Safetipin and ITDP and other organisations that had the following findings –

ITDP & Safetipin made a gendered policy response – released in July 2017 to groups, practitioners, and academics

- Frequency of trips
- Non-motorized trip time and median motorized trip distances disaggregated by gender
- Household cost per month for transport
- Gender and improved air quality –

make explicit connection – safer public transportation, more girls will use, and less pollution

ITDP & Another Organization – Examining Bus Terminal

- 90% of bus terminals had poor walking paths
- 10% of the bus terminals had less than 10 people
- Quality of toilet and access
- Road safety – safer pedestrian crossings. Street lights. Visual connectivity. How multiple elements come together → Tree placement, transparent back panels.
- Polycentric cities, mixed land use, housing, amenities, public transport, and street design

There were discussions on digitisation and technology and how best to equip ourselves and understand how best to use it. There was concern about growing surveillance and how the command and control systems can misuse data. There is need for privacy, stronger and stricter protocols for use of data. Issues of transportation is key as city spatial planning pushes people to the peripheries. For transport, there is need to look at the infrastructure (bus stops, routes, vehicles), institutions and governance together. There is need for specific allocations specifically for women and girls. Indian Roads Congress has modified its guidelines to have spaces that can be used for vending. The need for evidence-based policy making was strongly underlined.

Conclusion

The final session of the consultation was a collective deliberation by panelists and

participants to create actionable recommendations that could be submitted to various government agencies and others. In six groups, participants formulated their key points. The moderators were Suneeta Dhar and Kalpana Viswanath. Lively discussions and debates were followed by each group sharing their recommendations. Some specific set of recommendations were also made for submission to the Minister, MoHUA.

The key points raised were to ensure inclusion of all genders, representative of the gender spectrum that includes trans identities and not limiting the recommendations to the needs of women and girls. Participants agreed that this was a step towards building a strong gender inclusive language for future policy work that the Government may choose to undertake. Some of the recommendations included ensuring the participation of women and trans persons in planning of the city, focusing on gender disaggregated data and the monitoring and evaluation of all urban policies, to formulate policies for transient urban populations, etc.

The following list of recommendations was handed over to the Minister by a delegation of 17 participants. Sh. Hardeep Singh Puri, The Minister from MoHUA spent time interacting with the group and listening to the recommendations from the consultation. He further delegated responsibilities to his team to take cognisance of the actionable points and urged the participants to further engage with the ministry through scheduled Town Halls.

Recommendations

Following are the 15 Point Recommendations from the Feminist Urban Futures: Cities for Women and Girls to build gender inclusive and safe cities -

1. The “*right to the city*” movement in the New Urban Agenda advocates for the participation of diverse women, girls and transpersons in creating and co-creating the city, emphasizing the notion of gender equality as a human right. Women and girls should experience equal rights and freedoms, in moving about the city without the threat of any form of discrimination and fear of violence. They need to be recognized as citizens in their own right with equal access to financial, housing and other securities. Importantly, we advocate for measures that do not advance surveillance systems and moral policing infrastructure, that are driven by patriarchal social norms, but rather demand that urban design of infrastructure be liberating, creative, inclusive and so they enjoy lives with dignity. When policies are drafted, the needs of the last woman, girl and transperson, be addressed. Given social barriers of accessibility for women, especially from Dalit, Tribal, trans, differently abled and minority communities, there is need to address discrimination and exclusion. National urban policies should respond to all these issues as well as respond to key targets of the New Urban Agenda and SDG’s relating to gender inclusive cities.
2. There is need to engage women and transpersons in the planning and design of all cities including smart cities and housing and infrastructure projects. Planning of urban policies and schemes need to become gender inclusive. This will strengthen the intersectional agendas of SDG 11 and SDG 5.
3. Data: All data need to be gender disaggregated so that gender outcomes can be mapped. It would be useful to map and audit cities, especially the peripheries where the marginalised communities live to ensure the adequacy of infrastructure (public toilets, access to transport, water and health facilities, education, livelihoods, etc.).
4. Experiences of women and transpersons by applying a strong gender lens to the liveability Index’s parameters - such as governance, education, health, safety and security, affordable housing and inclusiveness, public open spaces, transportation and mobility, waste water management, solid waste management and reducing pollution, climate action plans, etc.
5. There is need to invest in innovations with regard to gender-centric technology, so it enhances access of women, girls and transpersons of E- Governance platforms.
6. Tracking and monitoring of all urban policies and schemes should ensure women and transpersons are benefitting equally from the investments in infrastructure. Partnerships with women’s groups is key to strengthening gender policies at all stages - design, planning and implementation outcomes - in the implementation of urban and gender policies.
7. While the government has promised to ensure all new housing projects will be in the name of women, it is important to ensure that the housing design is gender responsive, the housing projects should be located in places where an ecosystem of services (public transport, water, sanitation, etc.) is assured.

8. There are large transient populations accessing the cities for work, it is crucial to ensure their access to adequate, affordable accommodation and basic services, and legislate laws against housing discrimination on the basis of gender, caste, class, sexuality, minority status, disability, employment status, etc.
9. As women work in the informal sector as domestic workers, street vendors, sex workers, home based workers, waste collectors, construction workers, etc. they should be provided with safe access to public spaces and services.
10. Lack of adequate housing for women, the high rents/cost of housing in cities, poor child care facilities, (including for single mothers) makes it difficult for women to participate in the workforce. Childcare institutions such as crèches, pediatric and maternity hospitals must find special place in city plans so that children from low income communities can have easier access to services.
11. Planning policies should design for polycentric city, with mixed land use for diverse populations - including affordable housing for students, working women hostels/accommodation especially for single women and those with children, from marginalised communities, differently abled people, senior citizen's homes, shelters for homeless, "*emergency homes*" offering short stays for women experiencing violence, and recreational spaces.
12. Safety audits have shown that many of our cities have inadequate vending spaces, lack of public facilities and inadequate transport. Women share that they feel safer with provisions of better lighting, more people on the street, "*eyes on the street*", better walk paths, facilities for children nearby, and so on. Provisions for the above must be made.
13. It is useful to build and/ or upgrade safe and affordable public spaces that are accessible to women, girls, and transpersons such as parks, waterfronts, monuments, etc. It is crucial to design public spaces with adequate signage, cycle paths, walk paths, with clear display of helpline numbers and availability of visible police assistance, that are also differently abled friendly, and that women and transpersons can access easily.
14. There is need to bring about improvements in governance, fiscal and budgetary processes to strengthen interventions that have a bearing on women's safety in all infrastructure programmes. The Ministry can develop institutional gender transformative policies and strategies that are meaningfully implemented, and monitored on the ground, tracking gender equality from an intersectional perspective. There is need to involve women through consultation, participation and decision-making processes, and address the impacts of infrastructure projects on their lives and livelihoods. There is need for gender disaggregated data collection, synergies between inter departmental ministries convergence across all data points, effective monitoring and evaluation of policies and programmes to assess how gender mainstreaming is progressing.
15. The Ministry must create Gender Working Groups, so that Women's Groups and gender policy experts can be part of the process to bridge the gender divide in policy and execution of urban policies.

These recommendations were presented to the Hon'ble Minister Shri Hardeep Singh Puri, Ministry of Housing and Urban Affairs, Government of India by a group of participants on 31 August, 2018 in New Delhi,.

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Sl.	Name of Panelists/Moderators	Name of Organisation
1	Prof. Amita Bhide	Tata Institute of Social Sciences, Mumbai, Maharashtra
2	Anju Dubey Pandey	UN-Women, New Delhi
3	Beena Palical	National Campaign for Dalit Human Rights, New Delhi
4	Corinne Kumar	Vimochana, Bengaluru, Karnataka
5	Geetha Nambisan	Jagori, New Delhi
6	Jagan Shah	Director, National Institute of Urban Affairs, New Delhi
7	Kalpana Viswanath	Co-Founder, Safetipin, Gurgaon, Haryana
8	Kamla Bhasin	Sangat/Jagori, New Delhi
9	Prof. Krishna Menon	Ambedkar University, New Delhi
10	Kusum	All India Network of Sex Workers, New Delhi
11	Mukta Naik	Centre for Policy Research, New Delhi
12	Namita Bhandare	Senior Journalist, New Delhi
13	Namrata Jaitli	Save The Children, New Delhi
14	Nandita Shah	Akshara, Mumbai, Maharashtra
15	Norati	Jagori, New Delhi
16	Praveena	Jagori, New Delhi
17	Purabi Paul	Shramajivi Mahila Samity, Jamshedpur, Jharkhand
18	Dr. Rashmi Singh (IAS)	Secretary, New Delhi Municipal Corporation, New Delhi
19	Rejitha G.	Sakhi Women's Resource Centre, Thiruvananthapuram, Kerala
20	Rituparna Borah	Nazariya, New Delhi
21	Shivani Choudhury	HLRN (Housing & Land Rights Network), New Delhi
22	Sonal Shah	Institute for Transportation and Development Policy, New Delhi
23	Sreejeeta Roy	RENUE, New Delhi
24	Sri Sofjan	Huariou Commission, Kuala Lumpur, Malaysia
25	Suneeta Dhar	Jagori, New Delhi
26	Vani Subramanian	Film maker, Artist and Activist, New Delhi
27	Varnika Kundu	Anti-Stalking Campaigner, Chandigarh, Haryana
28	Vrinda Grover	Senior Advocate, Supreme Court of India, New Delhi
29	Asmita Basu	Amnesty India, Bengaluru, Karnataka
Sl.	Name of Participants	Name of Organisation
1	Aatiya Bose	Aangan Trust, New Delhi
2	Adil Ali	AHHLC, New Delhi
3	Akhila Sivadas	CFAR, New Delhi
4	Amrita Gupta	Azad Foundation, New Delhi
5	Amrita Nandy	Researcher, New Delhi
6	Anuradha Kapoor	Swayam, Kolkata, West Bengal
7	Aruna Dholakia	Kutch Mahila Vikas Sangathan, Bhuj, Gujarat
8	Ayona Datta	Kings College, London
9	Baishali Chatterjee	Action Aid, Mumbai, Maharashtra
10	Bharat Agarwal	Vishakha, Jaipur, Rajasthan
11	Bhumika	Facebook, New Delhi
12	Binni	SHARC, Hazaribag, Jharkhand
13	Chaitanya Pakki	UN HABITAT, New Delhi
14	Chandana Das	Action Aid, New Delhi
15	Christina	Fulbright Fellow, New Delhi
16	Dr. Sanjay Singh	MASVAW, Varanasi, Uttar Pradesh
17	Gouri Choudhary	Action India, New Delhi
18	Isha Chaudhury	UN Women, New Delhi

19	Jashodhra	National Foundation of India, New Delhi
20	Jyostna	Jhatkaa, New Delhi
21	Kanika Kaul	CBGA, New Delhi
22	Kasmita Basing	National Foundation for India, New Delhi
23	Krati Sharma	Plan India, New Delhi
24	Laix Conway	DAS, Kolkata, West Bengal
25	Lalita Missal	NAWO, Bhubaneswar, Orissa
26	Malshree Gadhi	Kutch Mahila Vikas Sangathan, Bhuj, Gujarat
27	Meenal	Sangat, New Delhi
28	Miloon Kothari	Independent Expert, New Delhi
29	Mukti	UN Women, New Delhi
30	Nabeela	Kings College, London
31	Nasmin A. Choudhury	Action Aid, Kolkata, West Bengal
32	Neha Buch	Pravah, New Delhi
33	Nisha Singh	Action Aid, New Delhi
34	Poonam Kathuria	SWATI, New Delhi
35	Poorvi	She The People, New Delhi
36	Poulomi Pal	ICRW, New Delhi
37	Pritha Chatterjee	Action Aid, New Delhi
38	Purabi Paul	Shramajivi Mahila Samity, Jharkhand
39	Raj Pratap	Safetipin, Gurgaon, Haryana
40	Rajini Menon	Oxfam India, New Delhi
41	Renu Addlakha	CWDS, New Delhi
42	Renu Mishra	AALI, New Delhi
43	Rimjhim Jain	CHSJ, New Delhi
44	Robin O Byrne	Thoughtshop, Kolkata, West Bengal
45	Rubini Naidu	Action India, New Delhi
46	Salina Wilson	UN Women, New Delhi
47	Sandhiyan Thilagavathy	AWARE India, Chennai, Tamil Nadu
48	Sanya Seth	UN Women, New Delhi
49	Smita Khanijow	Action Aid, New Delhi
50	Sohini Bhattacharya	Breakthrough, New Delhi
51	Sonali Vyas	Safetipin, Gurgaon, Haryana
52	Subhalakshmi Nandi	International Centre for Research on Women (ICRW), New Delhi
53	Sujata Khandekar	CORO India, Mumbai, Maharashtra
54	Sushma Mahabala	B.PAC, Bengaluru, Karnataka
55	Sutapa Majumdar	CFAR, New Delhi
56	Swapnil Saxena	Housing & Land Rights Network (Hlrn), New Delhi
57	Tanyaa Sharma	Pravah, New Delhi
58	Urmi Chudhar	Haq Center For Child Rights, New Delhi
59	Urvashi Mitra	PFI, New Delhi
60	Y.K. Sandhya	Sahayog, Lucknow, Uttar Pradesh

List of Resources

Participants were given a pen drive with the following research and academic material on gender and urbanisation. Most articles here are available free of charge online and the books have been linked to online stores for purchase.

Data for Gender Inclusive Cities

Annotations

Cities through a “gender lens”: a golden “urban age” for women in the global South?

By Sylvia Chant

Although urban women generally enjoy some advantages over their rural counterparts, a range of gender inequalities and injustices persist in urban areas that constrain their engagement in the labour market and in informal enterprises and inhibit the development of capabilities among younger women. These include unequal access to decent work, human capital acquisition, financial and physical assets, intra-urban mobility, personal safety and security, and representation in formal structures of urban governance. But the nature of these varies for different groups of women, not only on account of poverty status and where they live in the city, but also according to age, household characteristics, degree of engagement in income-generating activities and so on. This paper reviews what we have learnt from the literature on gender and urban development. It discusses disparities in access to education and vocational training and to land and housing ownership through a “gender lens”. It considers service deficiencies and associated time burdens, which limit income generation among women. Violence and gender, and gender divisions in access to different spaces within the city and in engagement in urban politics, are also covered. These factors cast doubt on whether women’s contributions to the prosperity often associated with urbanization are matched by commensurate returns and benefits.

Partnerships for women’s safety in the city: “four legs for a good table” by

Carolyn Whitzman, Caroline Andrew and Kalpana Viswanath

Ten years after the first Reclaim the Night marches in the late 1970s began to galvanize women around the right to move freely in public and private space without fear of violence, a local governance-based movement to promote women’s safety developed in European and Canadian cities and was later diffused to Africa, Asia and Latin America. This movement drew on urban planning and design as a means to promote women’s empowerment. Partnerships developed around a framework we have titled “four legs for a good table”: community advocates to push for change; local politicians to galvanize government resources; “femocrats” to capture local policies and programmes for emancipatory ends; and researchers to gather evidence around the problem and to document efforts around

solutions. This paper traces the collective history of this loosely coordinated movement. Focusing on three case studies, we mark the advancements of theoretical frameworks and practical tools as the women's safety movement internationalized and reflect on achievements and challenges.

On the Importance of Triangulating Data Sets to Examine Indians on the Move

By S. Chandrasekhar, Mukta Naik, Shamindra Nath Roy

A chapter dedicated to migration in the Economic Survey 2016–17 signals the willingness on the part of Indian policymakers to address the linkages between migration, labour markets, and economic development. This paper attempts to take forward this discussion. We comment on the salient mobility trends in India gleaned from existing data sets, and then compare and critique estimates of the Economic Survey with traditional data sets. After highlighting the data and resultant knowledge gaps, the article comments on the possibility of using innovative data sources and methods to understand migration and human mobility. It also offers ideas on how an enhanced understanding of mobility is important for policy interventions for those individuals who change locations permanently and those who move seasonally. Women With Disabilities in India by WwD India Network¹

The report to addresses the urgent needs for the inclusion of issues of concern to Women with Disabilities (WwD). India has signed and ratified both CEDAW and the United Nations Convention on the Rights of Persons with Disabilities (CRPD). As these two intersect and reinforce each other in the context of rights of women and girls with disabilities, effort will be made to create the necessary synchrony and synergy by referring to both.

My Right to the City

Annotations

The Right to the City by David Harvey The right to the city is not merely a right of access to what already exists, but a right to change it. We need to be sure we can live with our own creations. But the right to remake ourselves by creating a qualitatively different kind of urban sociality is one of the most precious of all human rights. We have been made and re - made without knowing exactly why, how, and to what end. How then, can we better exercise this right to the city? But whose rights and whose city? Could we not construct a socially just city? But what is social justice? Is justice simply whatever the ruling class wants it to be?

Writings on Cities by Henri Lefebvre

The right to the city is an idea and a slogan that was first proposed by Henri Lefebvre in his 1968 book *Le Droit à la ville* and that has been reclaimed in the last decades by social movements, thinkers and several progressive local authorities alike as a call to action to reclaim the city as a co-created space; a place for life detached from the growing effects

that commodification and capitalism has had over social interaction and the rise of spatial inequalities in worldwide cities throughout the last two centuries.

Gender, Urban Space and the Right to Everyday Life By Yasminah Beebeejaun

Gender remains a neglected focus for theory and practice in shaping cities. Given women's continuing economic and social marginalization and the prevalence of violence against women, how can this be the case? Despite several decades of feminist scholarship, dominant perspectives within the "*the right to the city*" literature pay little attention to how "*rights*" are gendered. In contrast, feminist and queer scholarship concerned with everyday life and the multiple spatial tactics of marginalized city dwellers reveal a more complex urban arena in which rights are negotiated or practiced. This article suggests that a fuller recognition of the contested publics that coexist within the contemporary city and the gendered mediation of everyday experiences could enable planners and policy makers to undertake more inclusive forms of intervention in urban space.

Migration, Gender and Right to the City the Indian Context By R B Bhagat

Since the 1970s, urbanisation across the globe has been shaped by corporate capital under the neo-liberal policies of the state. Cities are treated as consumer products with massive private investment in real estate, corporate and public infrastructure, entertainment facilities, and security, to promote corporate urban development. The urban poor, slum dwellers, and migrants are dispossessed as a result of urban restructuring and gentrification. This article evaluates women's migration to urban areas, identifies exclusionary processes against migrants in cities, and suggests strategies for implementing the "*right to the city*" perspective.

Habitat III New Urban Agenda 2016

The New Urban Agenda was formally adopted by national governments at the United Nations Conference on Housing and Sustainable Urban Development, commonly referred to as Habitat III. The agreement provides the road-map for sustainable urban development in our cities over the next 20 years. Read to know, what is in the agreement and what happens next globally.

Social Infrastructure and Governance

Annotations

People as Infrastructure: Intersecting Fragments in Johannesburg By Abdoumalig Simone

The inner city of Johannesburg is about as far away as one can get from the popular image of the African village. Though one of Africa's most urbanized settings, it is also seen as a place of ruins—of ruined urbanization, the ruining of Africa by urbanization. But in these ruins, something else besides decay might be happening. This essay explores the possibility that these ruins not only mask but also constitute a highly urbanized social infrastructure. This infrastructure is capable of facilitating the intersection of socialities so that expanded spaces of economic and cultural operation become available to residents of limited means. This essay is framed around the notion of people as infrastructure, which emphasizes economic collaboration among residents seemingly marginalized from and immiserated by urban life. Infrastructure is commonly understood in physical terms, as reticulated systems of highways, pipes, wires, or cables. These modes of provisioning and articulation are viewed as making the city productive, reproducing it, and positioning its residents, territories, and resources in specific ensembles where the energies of individuals can be most efficiently deployed and accounted for.

Gender and Sustainable Development Goals (SDGs) by Suneeta Dhar

This paper briefly highlights key challenges faced in advancing women's rights in the last two decades. It draws attention to "*gains and gaps*" in the implementation of the UN Beijing Platform for Action (1995) and the UN Millennium Development Goals (2000). It marks the evolution of a new compact on women's human rights and gender equality through the Sustainable Development Goals (SDGs) that has been universally endorsed by governments, donors, women's movements, civil society and other stakeholders. Women's groups have consistently been raising critical questions of how equality, inclusion and participation would be embedded in a world structured around grave inequalities and exclusions. While the framework of the paper is global, it throws light on two critical areas in India—the economic empowerment of women and ending violence against women—with pointers regarding how these commitments could be better realised in the implementation of the SDGs, especially SDG Goal 5. The paper concludes by sharing information on how some countries are developing mechanisms to advance SDG 5 and draws attention to the lack of data and monitoring measures for gender equality. It emphasises that for transformative changes, governments need to engage with.

Why India Cannot Plan its Cities Informality, Insurgence and the Idiom of Urbanization By Ananya Roy

The fast-paced growth of the Indian economy and particularly its cities has produced an urban crisis, one that is marked by the lack of adequate infrastructure and growth

management as well as by sharp social divisions that are starkly etched in a landscape of bourgeois enclaves and slums. In this context, there are numerous calls for a more decisive and vigorous type of planning that can “*future-proof*” Indian cities. Yet, such efforts are often unsuccessful and many are fiercely challenged by social movements and forms of insurgence. This article explains this urban crisis by analyzing the structure of urban informality in India. While informality is often seen to be synonymous with poverty, this article makes the case that India’s planning regime is itself an informalized entity, one that is a state of deregulation, ambiguity, and exception. This idiom of urbanization makes possible new frontiers of development but also creates the territorial impossibility of governance, justice, and development.

KINETIC CITY: Issues for Urban Design in South Asia by Rahul Mehrotra

Cities in South Asia are characterised by physical and visual contradictions that coalesce in a landscape of incredible pluralism. Historically, particularly during the period of British colonisation, the distinct worlds active within these cities – which could be economic, social or cultural – occupied different spaces and operated under different rules. The aim of their separation was to maximise control and minimise conflict between these, often opposing, worlds.

For a Radical Right to Housing, from In Defense of Housing by Peter Marcuse and David Madden

In Defense of Housing is the definitive statement on this crisis from leading urban planner Peter Marcuse and sociologist David Madden. They look at the causes and consequences of the housing problem and detail the need for progressive alternatives. The housing crisis cannot be solved by minor policy shifts, they argue. Rather, the housing crisis has deep political and economic roots—and therefore requires a radical response.

Urban Futures

Annotations

The future as cultural fact: Essays on the global condition by Arjun Appadurai

This major collection of essays, a sequel to *Modernity at Large* (1996), is the product of ten years’ research and writing, constituting an important contribution to globalization studies. Appadurai takes a broad analytical look at the genealogies of the present era of globalization through essays on violence, commodification, nationalism, terror and materiality. Alongside a discussion of these wider debates, Appadurai situates India at the heart of his work, offering writing based on first-hand research among urban slum-dwellers in Mumbai, in which he examines their struggle to achieve equity, recognition and self-governance in conditions of extreme inequality. Finally, in his work on design, planning, finance and poverty, Appadurai embraces the “*politics of hope*” and lays the foundations for a revitalized, and urgent, anthropology of the future.

Locating cities on global circuits by Saskia Sassen

This paper discusses the cities that have the resources which enable firms and markets to be global. It considers the new intensity and complexity of globally-connected systems of production, finance and management which may disperse production, yet need (relatively few) cities to provide their organizational and management architecture. This produces new geographies and hierarchies of centrality – particular cities and regions that have key roles in globalization. Many such cities become far more closely linked to the global economy than to their regional or national economies – and this can have harsh consequences locally, pushing out firms and people that are not within the internationalized sector. The paper discusses why certain cities retain such importance, when production is so dispersed and when telecommunications and rapid transport systems have limited the advantages of concentration. It also considers the dependence of global cities on each other; a crisis in one key centre often brings problems rather than opportunities for others.

The Contemporary City - Le Corbusier

Le Corbusier (1887-1965) was one of the founding fathers of the Modernist movement and of what has come to be known as the International Style in architecture. Painter, architect, city planner, philosopher, author of revolutionary cultural manifestos – Le Corbusier exemplified the energy and efficiency of the Machine Age. He was the bold, nearly mystical rationality of a generation that was eager to accept the scientific spirit of the twentieth century in its own terms and to throw off all pre-existing ties – political, cultural, conceptual – with what is considered an exhausted, outmoded past.

Locating Cities on Global Circuits by Jenifer Robinson

Attention to global and world cities has directed the field of urban studies to the significance of international and transnational processes in shaping city economies. This article evaluates these approaches, from a position off their maps. Robinson argues that the circulation of these approaches in academic and policy realms adversely impacts on cities which do not fall into these categories by setting up the idea of the global city as a *“regulating fiction”*, a standard towards which they aspire. It establishes a small sector of the global economy as most desirable in planning the future of cities.

The “Urban Age” in Question by Neil Brenner and Christian Schmid

Foreboding declarations about contemporary urban trends pervade early twenty-first century academic, political and journalistic discourse. Among the most widely recited is the claim that we now live in an *“urban age”* because, for the first time in human history, more than half the world’s population today purportedly lives within cities. Across otherwise diverse discursive, ideological and locational contexts, the urban age thesis has become a form of doxic common sense around which questions regarding the contemporary

global urban condition are framed. This article argues that, despite its long history and its increasingly widespread influence, the urban age thesis is a flawed basis on which to conceptualize world urbanization patterns: it is empirically untenable (a statistical artifact) and theoretically incoherent (a chaotic conception). This critique is framed against the background of postwar attempts to measure the world's urban population, the main methodological and theoretical conundrums of which remain fundamentally unresolved in early twenty-first century urban age discourse. The article concludes by outlining a series of methodological perspectives for an alternative understanding of the contemporary global urban condition.

Claiming Feminist Public Spaces

Annotations

Why Loiter by Shilpa Phadke, Shilpa Ranade and Sameera Khan (Book Recommendation)
Going beyond the problem of the real and implied risks associated with women's presence in public, they draw from feminist theory to argue that only by celebrating loitering—a radical act for most Indian women—can a truly equal, global city be created.

<https://www.amazon.in/Why-Loiter-Shilpa-Phadke/dp/0143415956>

Rule By Aesthetics: World Class City Making in Delhi by D. Asher Ghertner

Rule by Aesthetics offers a powerful examination of the process and experience of mass demolition in the world's second largest city of Delhi, India. Using Delhi's millennial effort to become a "*world-class city*," the book shows how aesthetic norms can replace the procedures of mapping and surveying typically considered necessary to administer space. This practice of evaluating territory based on its adherence to aesthetic norms - what Ghertner calls "*rule by aesthetics*," allowed the state in Delhi to intervene in the once ungovernable space of slums, overcoming its historical reliance on inaccurate maps and statistics. Slums hence were declared illegal because they looked illegal, an arrangement that led to the displacement of a million slum residents in the first decade of the 21st century.

<https://www.amazon.in/Rule-Aesthetics-World-Class-Making-Delhi/dp/0199385572>

Spectacle and Suffering: The Mumbai Slum as a Worlded Space by Romola Sanyal and Gareth Jone.

This paper examines the relationship between spectacle and worlding. Using Dharavi as the site (cite) of analysis, the paper considers how slum tours, art and television documentaries produce particular narratives and imaginaries of the slum. We move beyond the discussions of voyeurism and the aestheticisation of poverty and suggest that the knowledge of the slum is entangled with the motives, preconceptions and experiences of multiple actors, giving the slum a relation with the "*world*" that holds opportunities to disrupt hegemonic views of urbanism, while centering its own position as a locus of knowledge on urban poverty. The paper suggests that analysing the spectacle of the slum through the lens

of worlding offers ways to think critically of how urban space is reordered and urban knowledge is produced and circulated.

The Death and Life of Great American Cities by Jane Jacobs

The Death and Life of Great American Cities by Jane Jacobs is concerned with the problems of city planning and the strategy that planners followed throughout most of the twentieth century. The strategy of rebuilding has not been successful. It has not accomplished anything in eliminating slums or halting the decay of city neighborhoods. Jacobs blames not only the city planners but places the burden of the blame on the theorists and educators.

The Facts behind #Metoo Movement A National Study on Sexual Harassment and Assault Sexual harassment and assault are widespread problems that cause pain, limit people's lives, and impact communities and society. The findings in this study are a necessary wake-up call to leaders and ordinary citizens alike to examine our culture in the United States to understand how it allows so much sexual abuse to take place, particularly against women and other historically marginalized communities. Not only is it necessary to understand the scope of this issue, but it is imperative for people from all walks of life to work on both short-term and long-term concerted and coordinated efforts to prevent sexual harassment and assault.

You Tube Link

INAUGURAL SESSION

https://www.youtube.com/watch?v=ws4MZf5jFbU&index=10&list=UUyLN1N7YJ_bb3_Flqpb_I9g

OPENING PANEL

https://www.youtube.com/watch?v=zLv11HJEa6s&list=UUyLN1N7YJ_bb3_Flqpb_I9g&index=9

PANEL 1: Data for Gender Inclusive Cities

https://www.youtube.com/watch?v=jc_IXdZrz2U&list=UUyLN1N7YJ_bb3_Flqpb_I9g&index=4

PANEL 2: My Right to the City I

https://www.youtube.com/watch?v=V5iC8fyRm_I&index=5&list=UUyLN1N7YJ_bb3_Flqpb_I9g

PANEL 3: My Right to the City II

https://www.youtube.com/watch?v=Wc1tSxdaySc&list=UUyLN1N7YJ_bb3_Flqpb_I9g&index=3

PANEL 4: Claiming Feminist Public Spaces

https://www.youtube.com/watch?v=AhzGqPqPxtY&index=2&list=UUyLN1N7YJ_bb3_Flqpb_I9g

PANEL 5: Social Infrastructure and Governance

https://www.youtube.com/watch?v=_07bh-zbK_o&index=1&list=UUyLN1N7YJ_bb3_Flqpb_I9g

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