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Bachelor Thesis

Fighting the Patriarchy through Participation

How Col·lectiu Punt 6 counteracts the male bias in architecture and planning, especially concerning the aspect of security in public places, by using feminist participatory methods

Abstract

This thesis investigates feminist approaches to urban planning, and especially aspects related to safety in public places, by conducting a case study on Col·lectiu Punt 6. The collective of female architects, planners, and sociologists, based in Barcelona, makes use of feminist participatory methods to get citizens, but especially women and marginalized groups, involved in the decision-making process. By doing so, the male bias that is still prevalent in the fields of architecture and planning should be counterbalanced. Hence, the research question is: *How does Col·lectiu Punt 6 counteract the gender imbalance in urban planning, especially regarding its effects for safety in public spaces?* A case study was conducted to investigate how the collective develops and applies feminist participatory methods, with a focus on the aspect of safety in public places. In the last step, the existing methodology was categorized to illustrate which parts are adaptable to different contexts, and what are possible limitations. The research is based on textual data, consisting of publications of the collective itself and an interview conducted with one of the founding members.

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1. Introduction

Recently, a new trend is going viral on social media: The subway shirt. In short videos, women show how they put on baggy shirts to cover their shoulders, arms, or thighs that would otherwise be exposed in summer dresses, shorts, or cropped tops. Wearing such a subway shirt is presented as a measure to protect oneself from stares, catcalling, or physical harassment. (Demopoulos, 2023) This trend is highly problematic since it indicates that women have to actively protect themselves to be safe from harassment. Further, it indicates that women are safer if they are not showing too much skin. This, in turn, means that instead of the perpetrators women — and their outfits — are to blame if they are being sexually assaulted. (Roban & Schuster, 2023) Nonetheless, the trend emphasizes an important issue: Women do not feel safe in public places.

Scholars have found that gender does play a role in the perception of security. All genders are exposed to violence. However, women are more afraid to become victims of a crime, even though men are more likely to experience violence in public places (Falú, 2010). Whitzman (1996) states that rape, and sexual violence, are what females are most afraid of. Fear is a complex phenomenon where several factors come into play. It can be enforced through certain societal narratives, for example, that women will be harassed when they go out alone at night (Sweet & Escalante, 2015), or due to personal experiences. This social aspect of fear is closely, and almost inseparably linked to the physical space (Koskela & Pain, 2000). Nonetheless, the built environment can improve the perception of security, for example through appropriate service, lighted streets, and efficient public transport (Laub, 2008). As long as this is not realized, the fear of possibly becoming a victim restricts women from moving freely around the city, especially at night (Laub, 2008).

But women are not only restricted by fear. Feminist scholars have criticized the male bias in architecture and planning for years: Cities are planned and designed by men and for men (Kern, 2020). Jane Darke (1996: 88) defines the city as "patriarchy written in stone". Consequently, the needs of all other social groups — women, people with children, and people with disabilities — are not taken into account. Cities were, and are, built based on conservative gender roles: The males are breadwinners, and the females are homebound caretakers (Hayden, 1980; Markusen, 1980; Rakodi, 1991). This can be detected in the smallest details. Streets or sidewalks, for example, are cleared from snow in a way suitable for the — mainly male — breadwinner: Priority is given to big streets leading out and into the city, to make sure that commuting by car at peak hours works trouble-freely. Sidewalks, which are mainly used by people with strollers, wheeled walkers, or simply no access to cars, are of lower priority. The same accounts for public transport which is designed to serve commuters at peak hours, but not people with care-taking responsibility who tend to take several trips a day when they pick up kids from school, do groceries, or take elderly spouses to the doctor. (Criado Perez, 2019)

International organizations such as the World Bank Group (2020) and the United Nations (n.d.) have acknowledged and addressed the problem of male bias in architecture and planning. The World Bank Group (2020), for example, concludes: "In general, cities work better for heterosexual, able-bodied, cisgender men than they do for women, girls, sexual and gender minorities, and people with disabilities." The OECD (2021) states that the effects of urban environments and their design are different for men and women, and mainly

disadvantage the latter. Simply put: Urban planning lacks a perspective that is not purely male, white, and able-bodied.

Counterbalancing this male bias in architecture and planning is the goal of Col·lectiu Punt 6. The feminist collective is following a bottom-up approach and is therefore often referred to as a role model in feminist urban practice (OECD, 2021; Ortiz Escalante, 2019; Kern, 2020; Renau, 2020). The group of female architects, planners, and sociologists is based in Barcelona, and is currently a role model in channeling citizens' — but especially women's — voices to integrate them into urban planning. Col·lectiu Punt 6 developed a range of feminist participatory methods to gain knowledge that is important for the planning process: Where do women feel unsafe? How would public places have to be changed to ensure they are used more often? How can the built environment influence perceptions of safety? The collective has published books and articles about feminist urban planning and its security-related methodology. Apart from that, the members themselves are active scholars in the field of feminist urban planning.

Nonetheless, Col·lectiu Punt 6, the development of their methodology, and its application have not been studied in-depth yet. Therefore, a single case study could provide an opportunity to generate knowledge about their approach and to see what is possible in terms of feminist participatory methods — also when thinking about other contexts. I am aware that one case study alone is not enough to generalize and create a universal recipe for feminist urban planning. Nonetheless, this thesis contributes to closing a knowledge gap, and the findings can be a starting point for further research. Hence, the research question of this thesis is: *How does Col·lectiu Punt 6 counteract the gender imbalance in urban planning, especially regarding its effects for safety in public spaces?* To facilitate answering the research questions, I developed three sub-questions. The first one is: *How did Col·lectiu Punt 6 develop its feminist participatory methods and what does their application look like?* The second sub-question is: *How does the collective integrate aspects of safety in their work?* The third sub-question goes one step further and asks: *Which lessons can be drawn for the application of their methodology in other contexts?* The research is based on textual data. The data set consists of publications by the collective or its members. In addition, an interview was conducted with one of the founding members of Col·lectiu Punt 6.

First, I present the theoretical framework. The theory of gender as a social structure will make clear why and how differences according to gender are constructed. This is important to understand the issue of male bias in architecture and planning, on which I will elaborate in the literature review. Other topics addressed in this section are approaches to feminist urban planning, which can be interpreted as a critique of mainstream planning practices, and in particular the aspect of safety, fear, and violence against women. In the methodology section, I justify the research design and explain how the analysis is carried out. In the analysis section, I present the findings of the textual analysis and answer the sub-questions as well as the main research question. In the conclusion, I summarize the main findings and name the limitations of the study as well as the implications for further research.

2.   Theory

Understanding the problems related to the male bias in architecture and planning is crucial since this thesis analyzes the strategies of a feminist collective aiming at breaking the vicious cycle of men building cities for men. The theory section consists of two parts, the theoretical framework, and the literature review. First, I will explain the theoretical framework — gender as a social structure — used in this thesis. It will help to understand why and how differences between genders are constructed and reinforced. This will be important as feminist urbanism criticizes the gender-blindness of practices in urban planning and administration. Second, I will give an overview of important literature and the current state of the art in feminist urbanism, with a focus on the aspect of security in public places.

2.1 Theoretical Framework: Gender as Social Structure

As a theoretical framework, I use Risman's (2018) theory of gender as social structure. In contrast to scholars who define gender as a social institution (Lorber, 1994; Martin, 2004), she uses a more complex and layered understanding of gender. She argues that structure is the most appropriate rhetoric to express that gender is central to the organization of society, similar to the political or economic structure. This perspective is important for this thesis since feminist scholars have shown that gender has an impact on all aspects of life. In the context of cities, for example, individuals perceive places differently according to their body and their assigned gender. This happens consciously or unconsciously and is especially relevant when dealing with fear and violence in public places. However, those different experiences and needs are not thought of as long as cities are mainly planned and designed by white, able-bodied men.

Risman's (2018) theory is built on the structuration theory by Giddens (1984) which states that individuals and social structures exist and interact based on a recursive relationship. Her starting point is the assumption that every society has a gender structure, which assigns bodies to a category of sex — on which inequalities are built. She states that the gender structure can not only be found on the individual, but also on the interactional, and the macro level. On each of those levels, she distinguishes between material and cultural aspects. The former can be understood as legal rules and the bodies, the latter describes an ideological process including meaning, norms, and values. According to Risman, the distinction between cultural and material aspects of each of the levels is crucial to understand how and under which conditions bodily difference turns into gender inequality.

<u>Individual level</u>
Looking at the individual reality, Risman (2018) describes the individual experience of the body as a material reality. The focus on bodies is relevant in this context since human behavior is not only determined and influenced by genetics, but by complex interrelations between biology, current circumstances, and (childhood) socialization (Davis & Risman, 2015). The cultural aspect comes into play as it shapes the environment in which bodies are interacting. Gender socialization seems to play an important role, starting even before birth when parents celebrate gender reveal parties, and continuing through childhood as well as gendered messages sent by the media or peers. To keep it simple: People are born into gendered structures,

and they are shaped by them. However, gender structures are fluid, and can be changed by human choices. (Risman, 2018)

<u>Interactional Level</u>

On this level, the cultural aspects — stereotypes, expected norms, and behavior — are more important than the material conditions. In every society, the different stereotypes are based on the presumed sex category. According to Ridgeway (2011), gender is used to distinguish people since it is a broad and superficial category that can be applied to most people based on their looks only. Further, stereotypes resulting from a society's sex category influence the way people interact with each other. The expectations one has according to gender can also overlap with racial stereotypes, for example (Fiske & Ridgeway, 2018). The combination of both gender and racial expectations leads to a bias in favor of privileged white men (Ridgeway, 2011; Fiske & Ridgeway, 2018). This, in turn, results in the reproduction of gender inequality (Risman, 2018).

The material conditions of the interactional level depend on the proportion of others in someone's sex category. When it changes, the interaction changes. Some might benefit from it whereas others become disadvantaged. The access to positions of power is patterned, which puts women, people who are gender non-conform, and people of color at a disadvantage. (Gherhardi & Poggio, 2007)

<u>Macro Level</u>

On the macro level, the material reality is the legal system which assigns certain rights and responsibilities to men and women. Those who do not fit into this binary system, however, might see themselves struggling. This means that power and the allocation of material resources lie predominantly in the hands of white, elite men. (Risman, 2018)

The material reality is directly linked to the cultural beliefs that justify certain inequalities, and male privilege. Scholars (Budig, Misra & Boeckmann, 2012) found that gender ideologies have a direct impact on women's earnings: More cultural support for working mothers is connected to an increase in their earnings, facilitated through childcare facilities and parental leave. Even though formal rules and laws are being changed now, frequently there is still a male privilege hidden in those seemingly gender-neutral rules (Acker, 2006).

To understand how and when change is happening, mechanisms at each level of analysis have to be identified that create or reduce inequality. The difficulty might be that the different levels and aspects of gender as a social structure are dynamic and the dimensions do not determine each other. Change on one level can lead to change on another level, but it is also possible that humans change a structure as they actively reject it. (Risman, 2018).

2.2 Literature Review

In the literature review, I am focusing on the components of the research question. I start by elaborating on the problem of male bias in architecture in planning. As feminist urban planning can be understood as a critique of mainstream urban planning practices, I present the ideas behind it in a second step. In the third

step, I focus on the aspect of safety and violence against women in public places, followed by a brief outline of the transferability of approaches to feminist urban planning from city to city.

2.2.1 Male Bias in Architecture and Planning

The assumption throughout the last centuries that women belong home resulted in cities that are suitable to use for the male breadwinner (Hayden, 1980). Scholars (Hayden, 1980; Markusen, 1980) argue that the division of labor based on sex, meaning that men are the breadwinners and women are the housewives, is reflected in urban space: Home and workplace are separated, public transport is fragmented, local communities are underfunded, and wage labor is valued and paid, in contrast to unpaid care work that is done at home. Even more, urban planning strengthened the separation between the workplace and home (Rakodi, 1991).

Hayden (1980) illustrates how urban areas in the United States have developed over time. Residential areas were built outside the city center and transport systems were set up in a way that male employees could travel to and from work twice a day. The males were responsible for earning the family wage whereas the females were supposed to do household chores and take care of the children. With increasing consumption in the 1950s and the need for a second wage earner, more married women started entering paid employment. From this point on, they had to fulfill the roles of both paid employees and unpaid housewives, and it became clear that the structure of the city is not suitable for everyone (England, 1991; Hayden, 1980).

Most of the care work in everyday life was — and still is — done by women (Jackowska & Novas Ferradás, 2022). Globally, women take over 75 percent of unpaid care work (Criado Perez, 2019). Typical chores are for example grocery shopping, dropping off and picking up children, or taking elderly spouses to the doctor (Criado Perez, 2019). Combining all these chores often requires traveling for long distances (Jackowska & Novas Ferradás, 2022) or trip-chaining, meaning that several small trips are interconnected (Criado Perez, 2019). However, cities do not accommodate for the need to combine care chores and wage work. Public transport, for example, is structured in a way it suits commuters at peak hours, and tickets are often not valid for several short trips in a row (Criado Perez, 2019).

The reason for this lies in the absence of women in the field of urban planning. Researchers found that especially planning professions are still a highly male-dominated area (Garcia-Ramon et al., 2004; Sahama et al., 2021; Snyder, 1995). Sahama et al. (2021) conclude that this vicious cycle is not easy to break since men in power do not see the relevance of addressing gender imbalance. Addressing the male bias in planning is crucial, however, as the outcomes of planning affect anyone using the city. Public spaces, as designed by men, are perceived as masculine (Falú 2010), and therefore not neutral (England, 1991). However, people perceive certain places differently due to differences in gender, race, or class and the way they use urban space (Falú, 2010; Garcia-Ramon et al., 2004; Weisman, 1994).

2.2.2 Approaches to Feminist Urban Planning

Feminist urban planning can be understood as a critique of mainstream urban planning (Anneroth, 2019) and the ongoing male bias, as explained in the previous section. The inclusion of gender as a variable is central to move away from the male-biased point of view and to change the processes and practices in urban planning (Snyder, 1995; Moser, 2004; Sweet & Ortiz Escalante, 2010). Over time, the idea of only including gender was further developed. Today, one of the main concepts used in feminist theory is intersectionality. The term was first used by Kimberle Crenshaw when she illustrated how Black women are being discriminated against based on both their gender and their skin color.

> Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination. (Crenshaw 1989: 149)

Nowadays, scholars agree that several more factors can intersect with gender: Age, culture, ethnicity, socioeconomic status, or religion (Fenster, 2005; Hibbs, 2022). Therefore, feminist urbanism scholars highlight the importance of an intersectional approach that is shifting the focus away from the impacts on white, middle-classed women only (LaFrombois, 2016; Listerborn, 2016; Jarvis et al., 2009). Apart from including those who are often excluded from the decision-making process, it is even more important to actively allow them to criticize the status quo and express their visions (Hudson & Rönnblom, 2020).

Citizen participation can be understood as a response to the criticism of the elitist and exclusive selection of input. However, citizen participation is based on the notion that all citizens are equal and share the same experience — which is challenged by feminist scholars. Further, they criticize that citizen participation is neither a level playing field nor open for everyone. (Snyder, 1995) Consequently, they demand planning strategies that acknowledge differences in society and that target multiple groups at one time (Sandercock & Forsyth, 1992). In this context, participatory mechanisms from a feminist perspective have shown to be fruitful (Jackowska & Novas Ferradás, 2022).

2.2.3 Security, Fear, and Violence against Women

Falú (2010) describes urban space as the setting for different forms of violence to transpire, in the private as well as in the public sphere. In order to reduce this violence, proximity to citizens and the urban environment is important. Drawing on findings from cities coping with urban violence in Latin America, Moser et al. (2005) conclude that the municipality is the most effective starting point when preventing crime and violence in the city, due to its proximity to citizens. Even if the urban space is relatively strictly divided into private and public, the kind of violence women experience at home and in public has the same characteristics: The male sex dominates over the female, the female body is subjugated, aggression is framed as a crime of passion, and victims instead of predators are being blamed. (Falú 2010) The parallels between violence in the public and the private are important to note as the two spheres are interlinked. Fenster (2005) claims that patriarchal power relations in the private sphere do directly affect the way women make use of their right to the city, even if subconsciously.

Sweet and Ortiz Escalante define gender violence as "the worst manifestation of gender discrimination" (Sweet & Ortiz Escalante, 2010: 2130). The basis for gender violence is the imbalance between men and women in political, economic, social, and cultural spheres (Sweet & Ortiz Escalante, 2010). It occurs in both private settings, such as in families, romantic relationships, or communities, as well as in the structural form of society, including for example sexual harassment or salary discrimination (Massolo, 2005). In official reports, however, gender violence remains underrepresented — or even invisible — since crime data is often not categorized by sex and because gender violence is often under-reported, in particular when it occurs in the private sphere (Sweet & Ortiz Escalante, 2010). Most cases of rape and sexual assault — in both private and public — are never even reported (Koskela & Pain, 2000).

In public places, women and men experience the fear of violence differently. "Though violence in the streets primarily affects men, perceptions of fear related to violence are greater among women." (Falú, 2010: 15) The biggest issue is the complexity of fear: The social space cannot be separated from the physical space as "fear of crime influences the meaning of place, as much as places influence fear." (Koskela & Pain, 2000: 278) Some places, for example, are avoided by women mainly due to their reputation of being dangerous, and not necessarily because of the built environment (Koskela & Pain, 2000). Again, intersectionality comes into play: Fear interacts with identities different than gender, for example, age, sexual preference, or nationality (Fenster, 2005). The fear of possibly becoming a victim restricts women from moving freely around the city, especially at night (Laub, 2008). In addition to that, the fear is reinforced by narratives that girls or women should not walk around the city alone at night (Sweet & Escalante, 2015). It is made clear that women are responsible for anything that could happen to them when they go out on their own during nighttime. Consequently, fear is being re-produced and increased (Mehta & Bondi, 1999).

Due to this social component of fear, scholars point out the need to incorporate social factors into physical planning since women's fear is not solely related to the built environment but their role in a patriarchal society (Kallus & Churchman, 2004). Moser (2004) criticizes that the relationship between fear and powerlessness is often ignored. Further, when addressing gender violence, the body has to be respected as the target of violence and a geographical space that experiences violence and fear. As social constructs, bodies are agents in different spheres of life. Further, they reflect a certain socialization, for example, that women are reduced to sexual objects. Consequently, including bodies can be seen as an opportunity to get insights into patterns and dynamics of violence in both the public and the private sphere. (Sweet & Ortiz Escalante, 2015)

Even though the built environment does influence one's perception of safety, one has to consider that changing urban planning alone will not eradicate the issue of violence against women in public spaces. (Laub, 2008) Additionally, changing the built environment does not eradicate gender-based violence that is happening in private spaces (Sweet & Ortiz Escalante, 2010).

2.2.4 Cities, their Dynamics, and Policy Transfer

Feminist scholars came up with theoretical ideas for changing the current practice of urban planning. However, the application in real-world contexts is not common yet. The World Bank (2020) acknowledges that concerning urban planning, a gap exists between policy and practice that needs to be filled. To change this, one might draw conclusions from good practice examples such as the city of Vienna, and try to identify general criteria for assessing feminist projects in urban planning (Jackowska & Novas Ferradás, 2022). However, one has to keep in mind that solutions cannot simply be transferred from one city to another since differences in culture have to be considered. Further, a political shift in one city or country can cause withdrawal from the transfer. (Dąbrowski et al., 2018)

Apart from those rather general limitations, sociologists claim that cities, even within the same country, generate their own momentum (Berking & Löw, 2005). According to Löw (2008), the combination of shared knowledge, a common past, and the geographical environment creates a local way of behavior that is typical for one city. If this city-specific behavior is re-produced over time, the majority of inhabitants of a city follows this certain behavior or way of acting. This, in turn, influences how inhabitants make decisions, or what they experience. Those dynamics tend to be reproduced. However, they have to be updated, which means that they can be changed — even rapidly. Following the perception that each city builds up its momentum, Gehring (2008) claims that a certain phenomenon that appears in two cities should be seen as a characteristic of each city, not as different variants of the phenomenon. For example, understanding homelessness in one city can help to understand this particular city and other aspects of it, such as its local politics. However, it will not contribute to understanding homelessness in another town.

Nonetheless, best practice examples can serve as a source of knowledge. Kallus & Churchman (2004), for example, investigated if the methodology in feminist urban planning used in Canada can be applied in Israel as well. Even though the Canadian approach is seen as non-transferable due to its circumstance-specific conceptualization, they conclude that it can serve as a framework for coming up with a strategy for the Israeli context. The reason for that is that in both countries, the same problem exists: Women do not feel safe in public places, with the built environment having a relatively great impact. In both countries, raising awareness for the issue, defining the issue further by collecting geographical data where violence against women is exercised, and working on the governmental level is seen as possible. The main differences between the two countries are culture and lifestyle, and the governmental system. Therefore, in relation to feminist urban planning, it is important to take those factors into account.

3. Methodology

In the following section, I explain the conceptualization of the thesis and the steps that were taken to carry out the research. Further, I make the choice of research design more transparent. The same applies to the selection of relevant literature and data to be analyzed.

3.1 Case Study on a Feminist Collective

The goal of this thesis is to comprehend the development and application of the feminist participatory methods by Col·lectiu Punt 6. In the following, I argue why I chose the Catalan collective as the object of study. Then, I explain why a case study about the collective is needed, and present the general advantages and limitations of the research design.

3.1.1 Case selection: Col·lectiu Punt 6

Col·lectiu Punt 6 is often referred to as best practice example in the field of feminist urban planning (OECD, 2021; Ortiz Escalante, 2019; Kern, 2020; Renau, 2020). After the introduction of the Barrios Law in 2004, which aimed at revitalizing neighborhoods through financial support for citizen-led projects (Mehdipanah et al., 2014), Col·lectiu Punt 6 was founded (Col·lectiu Punt 6, n.d.). The collective derived its name from action point six of the law, which promotes gender equality in the use of public spaces. Col·lectiu Punt 6 started working in 2005. By today, they are active internationally and have won several awards for their work. The projects of Col·lectiu Punt 6 are centered around everyday life. Therefore, citizens are considered to be experts when it comes to the re-design of public spaces since they know their neighborhood best. Based on the theoretical work of feminist scholars, they developed feminist participatory mechanisms to generate knowledge from citizen participation. (Col·lectiu Punt 6, n.d., a)

3.1.2 Research Design: Case Study

To understand how Col·lectiu Punt 6 is integrating aspects of safety into their work, and how they are developing their feminist participatory methods, an in-depth study is needed. So far, case studies about Col·lectiu Punt 6 have not been conducted yet. Therefore, this thesis closes a current knowledge gap in the field of feminist urban planning. Even though one cannot generalize from one single case study, it is interesting to see what can be learned from Col·lectiu Punt 6. Additionally, findings can be a starting point for further research.

Generally speaking, case studies give the opportunity to study one contemporary phenomenon in depth, and to explore its real-world context. Several sources of evidence are combined for a case study. (Yin, 2018) Case studies, in particular single case studies, enable the researcher to look at a large number of variables. Consequently, causal mechanisms and the circumstances under which they appear can be identified. (George & Bennett, 2005) A strength of case studies is their high level of conceptual validity, which can be achieved with only a small number of cases. Identifying a variety of factors, considering them in detail, and exploring their relations is barely possible in statistical studies. This gained knowledge about new variables and their

relationship can be a starting point for new hypotheses. Nonetheless, case study methods also have their downsides. A bias in the case selection, for example, can lead to understating or overstating the explored relationship. (George & Bennett, 2005).

3.2 Data Collection

The data set consists of both primary and secondary data. The textual data consists of publications by the collective itself or scholars who are or were at some point, members. To add to the secondary data, an interview was conducted with one of the founding members.

3.2.1 Selection of relevant Literature

Taking a look back on the theory part, the choice of literature has to be justified. I found most of the literature by searching for the terms "feminist urbanism", "feminist urban planning", "male bias architecture", "security in public places" or "gendered violence" in both the library systems of the University of Twente and the University of Münster as well as on Google Scholar. Even though the issue of feminist urban planning, but also feminist theory in general became more popular in recent years, the amount of scientific literature is still manageable. It was easy to get an overview of all the relevant scholars since a lot of them have been working on the topic for years. However, this also means that they often refer to their own work or the work of colleagues they have worked with. Almost all of the scholars rely on the work of female authors who started criticizing the male perspective in urban planning practices from the 1970s onwards. Consequently, the theory section consists of both relatively old sources, dating back to the 1980s and 1990s, as well as very recent literature. The fact that most of the scholars on feminist urbanism are women explains the extraordinarily high percentage of female authors cited in this thesis.

3.2.2 Content Analysis

In the Sage Encyclopedia of Qualitative Research Methods (Given, 2008), content analysis is referred to as a qualitative method. In my thesis, however, content analysis is used as a tool within the case study to get an insight into the work of Col·lectiu Punt 6. The general idea of content analysis is to organize textual data into categories and patterns to make sense of both conscious and unconscious messages in a text. When doing so, researchers have to keep in mind that they — and their point of view — do have a direct influence on the interpretation. In order to conduct a content analysis, one usually uses a coding procedure: patterns and concepts are established based on raw textual data like reports, field notes, or interviews. These so-called codes help to identify relationships and patterns in the data. Starting with rather broad categories, the codes are constantly produced, changed, and adapted throughout the process. The goal is to find evident categories and to draw results from them in the end. (Given, 2008)

Data Set
The book *Urbanismo Feminista* (224 pages) was published by Col·lectiu Punt 6 in 2019. It gives an overview of the collective's perception of urbanism, feminist urban planning, and authors whose works inspired them. In the book, the collective elaborates on its own methods, lists requirements for changing

urban planning from a feminist perspective, and presents its feminist manifesto at the end. Another book, *Entornos Habitables* (170 pages), was published by the collective in 2017 and contains information about their urban security audits which play an important role in the work of Col·lectiu Punt 6. The different methods, ranging from observation to body mapping, are described in depth, and example questions for group discussions are given. The pdf files of both books were available for free on the webpage of Col·lectiu Punt 6 (n.d., b). As they were available in Spanish only, I translated them to English first with DeepL Pro, an AI program for translation.

The article *Planning from Below: Using feminist participatory methods to increase women's participation in urban planning* was written by Sara Ortiz Escalante and Blanca Gutiérrez Valdivia, who are both members of Col·lectiu Punt 6. In their article, they explain the collective's three-step approach (women's empowerment, urban diagnosis, and urban transformation). They also address the challenges the collective has to face when it comes to the implementation of their plans and collaboration with the administration. Therefore, this article is already providing more insights into the concrete approaches and their application.

Limitations of the Data Set

The lack of literature written by impartial authors is the strongest limitation of the data set. Even though Col·lectiu Punt 6 is often mentioned as best practice example in feminist literature, there is barely any literature that focuses on the collective, and studies it more in-depth. Apart from their publications, or publications written by current or former members, I could not find any literature by other authors that goes beyond simply describing their approach in general terms. Another limitation is the lack of critical voices. Since Col·lectiu Punt 6 is often referred to as a best practice example for following a new, non-mainstream approach, there is hardly any criticism concerning their work. More generally, only a limited amount of data could be taken into account for the analysis as it is a Bachelor's thesis, for which time and resources were limited. Additionally, the language barrier has to be considered. Even though it was easy to translate all the documents from Spanish to English, slight mistakes or misunderstandings may occur due to the translation. Further, there is a certain risk that information could not be found since I neither speak Spanish nor Catalan.

3.2.3 Interview

To add to the secondary data, an interview was conducted with one of the founding members who is still active for Col·lectiu Punt 6 by now. The Ethical Approval and the informed consent form can be found in Appendix A. The interview was conducted via Zoom and lasted one hour and 19 minutes. Talking directly to one of the founding members provided an opportunity to gain deeper insight into the collective's work, and to ask questions that remained open after solely working with textual data. The interview was conducted in English, recorded, and transcribed with Trint, a transcription software. The transcript of the interview can be found in Appendix B.

3.3 Data Analysis

To understand how the data is assessed and analyzed, the coding framework and procedure have to be presented. I used the coding software Atlas.ti to code the important texts and documents. For both the content analysis and the interview I use the same coding framework. To be able to properly answer the subquestions,

and the overall research question, I came up with a catalog of categories and keywords to check for in the textual data. In the first round of coding, the following categories were used: male bias, feminist urban planning, intersectionality, methodology, and security. In a second round, limitations were coded, and the subcategory body was created for the code security. All codes marked as methodology were studied to identify recurring criteria, as well as their dependencies and limitations.

4. Analysis

The goal of the research is to draw conclusions about the work of Col·lectiu Punt 6, and especially the integration of aspects of safety in their work. Therefore, in the analysis section, I present patterns found in the data that answer the research question and the sub-questions.

Prior to the analysis, it is important to understand the collective's general attitude and point of view toward feminist urbanism. The collective defined three key areas for their approach to feminist urban planning. First of all, the everyday life of the inhabitants has to be prioritized, and care tasks should be made visible and valuable. Second, feminist urban planning should contribute to an increasing number of places where women are safe from gender-based violence. Third, those who have not been listened to before, or have not even been included in the decision-making process, should be given a voice. Col·lectiu Punt 6 is aware that space is not the only thing that has to be changed since it is only one aspect in which the patriarchal and capitalist dynamics of a society become evident. However, urban space can be a starting point for addressing the issue and applying a feminist perspective. In *Urbanismo Feminista*, the collective states that "we must change the city to transform everything." (Col·lectiu Punt 6, 2019: 25) They argue that a feminist city will not exclusively benefit women, but everyone living in and using the city.

<u>How did Col·lectiu Punt 6 develop its Feminist Participatory Methods and what does the Application look like?</u>
Over the years, the members and its collectives who are architects, planners, and sociologists, have contributed to research and consequently to the development of the methodology. Since they address the issue of male bias not only from a political or societal perspective but also from the point of view of architects, they take up an intermediate position between pure feminist scholarship and exclusively technical knowledge. This is crucial since they have insights from different perspectives. In administration or planning, for example, the need for feminist approaches is not common yet. In the interview, the founding member explained that they do still have to justify the importance of their work.

Building on the Knowledge of Others
Even though Col·lectiu Punt 6 is working a lot with feminist participatory methods, the collective did not come up with all its methodology from scratch. Research, theories, and suggestions by feminist scholars constitute the base for the development of their methodology. Sometimes, they even transfer methodology developed and applied earlier in other contexts. The concept of the exploratory walks, for example, was invented by Canadian feminists in the 1980s and 1990s and is now used by Col·lectiu Punt 6 as well. The idea behind it is to walk through urban areas in a group and to identify where one feels unsafe, or how certain public spaces could be re-designed. Other concepts, such as body mapping, were developed in cooperation with Native American scholar Elizabeth Sweet. This method is relevant in terms of security since it helps to grasp and visualize the relation between insecurity experienced in the body, and physical spaces.

Nonetheless, there is not one universal recipe for a successful methodology. In the interview, the founding member explained that they usually try different workshop concepts, and repeat those that worked out. This procedure, best described as a form of trial and error, allows to generate more knowledge and insights through the practical application of the methodology. This, in turn, helps to improve the existing methodology or to come up with new ideas. Figure 1 illustrates how the methodology is constantly reworked.

From Empowerment to Transformation

The methodology of Col·lectiu Punt 6 can be categorized into three strategies: women's empowerment, urban diagnosis, and urban transformation. The three strategies can be seen as consecutive. Starting with women's empowerment, the goal of the workshop is to make women's knowledge visible and to collectively execute power through participatory methods. For example, women identify — first individually, and then collectively — how they move around in their daily lives, and where and how elements of the built environment facilitate or make things more difficult. Demonstrations or other measures to raise awareness for the issue do also fall under the strategy of women's empowerment. The strategy of urban diagnosis goes one step further and assesses the built environment. The goal is to look at the neighborhood from a gender perspective and to point out if the needs for daily life are supported. The strategy includes exploratory marches through the neighborhood, interviews with inhabitants, and a workshop in which communal needs are presented, and discussed. The strategy of urban transformation combines elements of empowerment and diagnosis and aims at coming up with an agreeable proposal for the re-design of public places.

**Figure 1: Development of the Methodology
of Col·lectiu Punt 6**
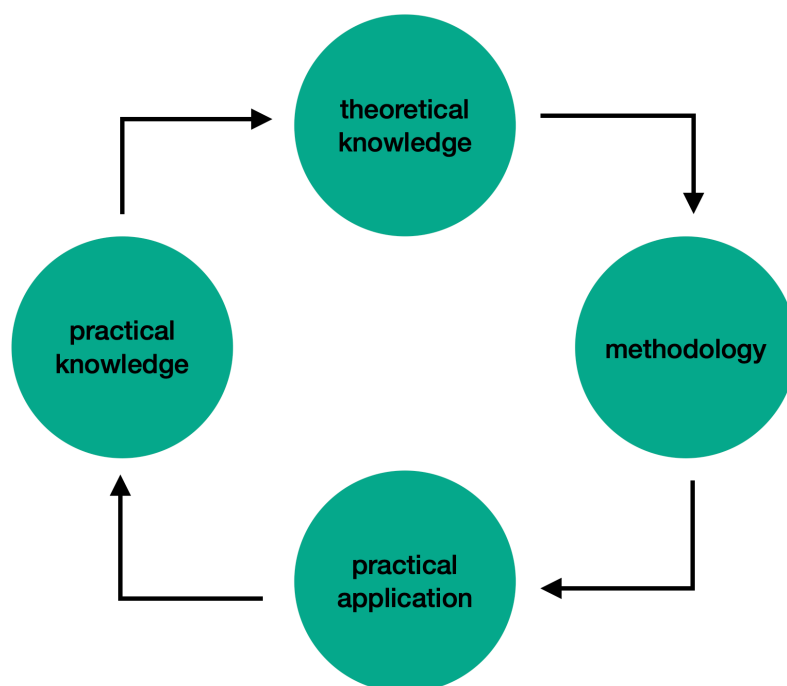
Application of Feminist Participatory Methods

Following the motto of placing everyday life at the center of feminist urban planning, citizen participation plays a crucial role. First of all, people who are usually excluded from decision-making have to be invited to participate. Therefore, it is important to talk to women more informally and to meet them in spaces where they usually gather, for cooking, knitting, or child care, for example. This should keep the threshold for participation as low as possible. Further, Col·lectiu Punt 6 stresses that participants' situations have to be respected. Not everyone can afford voluntary participation. When organizing workshops with women, who are still primarily responsible for care tasks, the time frames are adapted to the participants' situations. Workshops take place during the morning while children are at school, for example. In some cases, Col·lectiu Punt 6 even organizes child care at the location of the workshop.

Incorporating the idea of intersectionality, which is important to feminist ideals, but also in feminist urban planning, Col·lectiu Punt 6 always follows an intersectional approach. This means that they do not want to see women as a homogenous group, but respect all the differences — for example in their age, origin, family status, sexuality, or religion — and their different needs resulting from those differences. In addition to that, this means that Col·lectiu Punt 6 does not only organize workshops for women and with women. Depending on the situation, and the issue at stake, they also work with children or men — both in mixed groups as well as separately.

The collective itself tries to represent diversity through its members. By the time the book *Urbanismo Feminista* was written, half of the members were from Latin America. The fluctuation within the collective is rather high. By now, nine people are working for the collective full-time, architects, urban planners, and sociologists, but there is also an economist and a social educator on their team. Even though the members all have a university education, they come from different academic fields and have different personal backgrounds and experiences, origins, and ages. The diversity within the collective should ensure that their methodology incorporates different standpoints and perspectives — as this is a contrast to the white, able-bodied, male-centered, and mainly Eurocentric perspective in urban planning. Added to the diversity of voices from inhabitants, the goal is to reach the maximum intersectional experience. Nonetheless, the collective is aware that intersectionality can never be reached to its fullest. The founding member stated in the interview that „in all our works is always missing something, someone." To constantly improve the intersectional experience, Col·lectiu Punt 6 tries to regularly implement new measures. The members visit workshops to broaden their knowledge. This, in turn, leads to more sensitivity, for example when formulating questions for surveys or evaluation forms.

Strong Communities and the Combination of Individual and Group Action

Looking at the structure of security-related methods as presented in *Etornos Habitables*, it is noticeable that most of them consist of two parts: an individual activity, and a group activity. The idea behind it is that participants start reflecting on their own positions and needs, and then see how their individual needs overlap with those of others. Usually, this happens through discussions in smaller groups, before presenting the results and drawing conclusions in the plenum. Col·lectiu Punt 6 stresses that it is important to use the existing structures of civil society. If there is already a well-organized civil society, with women's rights

groups, for example, or grassroots activist groups, these dynamics can be used and built upon. Consequently, methods can be adapted: If stable networks do already exist, they can be used as groups for discussions, for example.

Combination of Qualitative and Quantitative Knowledge

In the interview as well as in the literature it becomes clear that the importance lies in the qualitative data that can better be collected via feminist participatory methods, and by incorporating the experience and knowledge of inhabitants. They are considered experts of their neighborhood since they use certain public places daily. Col·lectiu Punt 6 emphasizes the qualitative data that derives through feminist participatory methods. The collective argues that qualitative data has to be added to the quantitative data to complete the picture, and to get insight into the people's lives. Giving a simple example, it is not only important to know that fewer women use certain public spaces at night but to understand why that is the case. Different from quantitative numbers, there is no fixed threshold of participants needed. As the founding member explained in the interview, even a small amount of people can give enough valuable information. She gave the example of three women, who can speak for a whole village since they belong to different social groups, but are well-connected, and know what people complain about and wish for. As mentioned before, the methodology focuses on turning away from purely technical, number-based knowledge, and structuring the urban areas around the inhabitants and their daily activities.
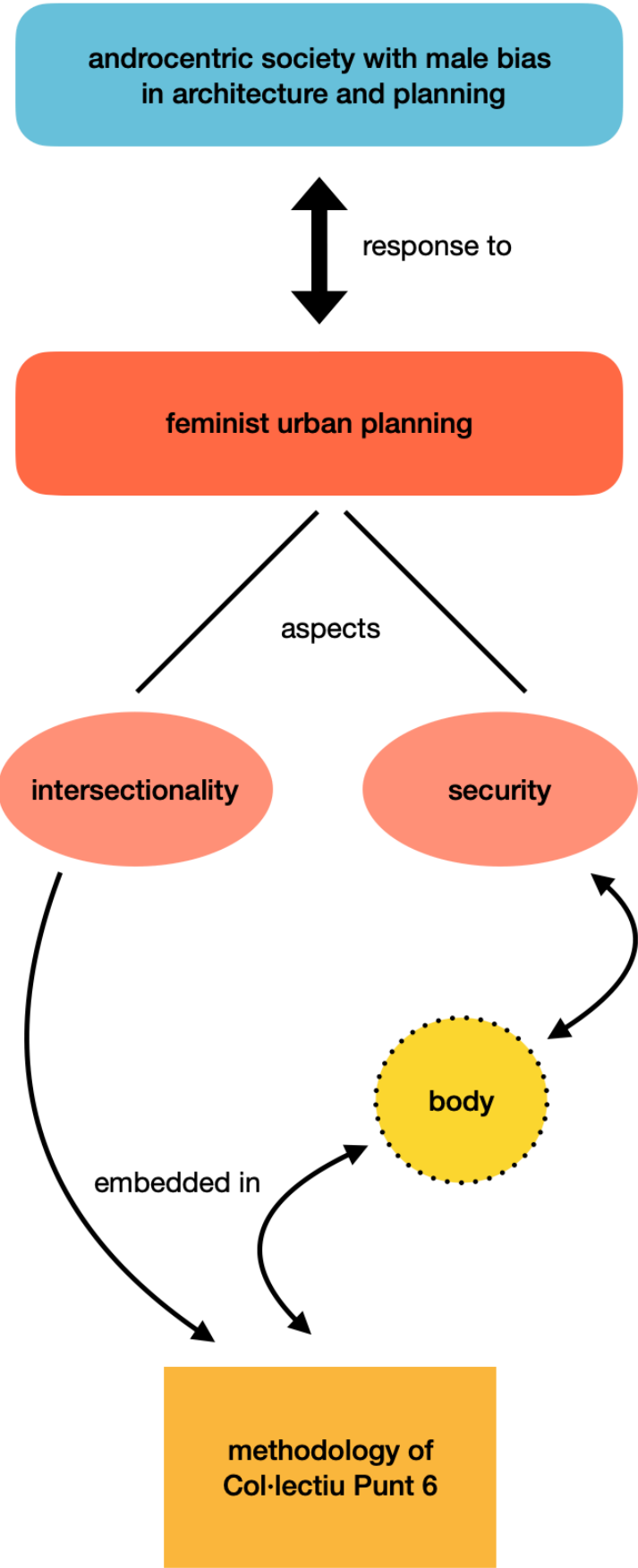
Creating Awareness in the Administration

Another aspect that is relevant for counterbalancing the male bias in urban planning is the attitude of the administration. Even if more inclusive, and citizen-friendly solutions can arise through feminist participatory methods, it is usually not the citizen who decides. The power lies in the hands of elected governments, and the administration. By offering workshops for people working in those positions, Col·lectiu Punt 6 wants to create awareness for gender-sensitive planning and highlight the importance of it.

One can resume that Col·lectiu Punt 6 is building on the work of other scholars, but its members — scholars in the field of architecture and planning — also generate their own knowledge and develop participatory methods. This process is illustrated in Figure 1. Features of their methodology are: Creating a maximum of intersectionality, strengthening community, using existing societal structures, combining individual and group action to gain insights that go beyond purely quantitative data, and creating awareness for feminist urban planning in the field of architecture and administration. Linking back to the theoretical framework, gender as a social construct, one can state that the collective addresses both the individual level and the interactional level in the development and application of their methodology: They focus on the bodily reality of individuals, and at the same time address gender socialization and the expected norms and behaviors related to it. Looking at the macro level, the collective's methodological approach challenges the material reality of male supremacy, and the cultural beliefs that spaces are neutral.

How does the Collective integrate Aspects of Safety into their Work?

Safety, especially for women and girls, and fighting gendered violence, as mentioned before, is one of the core principles of Col·lectiu Punt 6. When looking at the text passages coded with security, it stands out that

Figure 2: The Role of the Body in the Methodology of Col·lectiu Punt 6

androcentric society with male bias in architecture and planning

response to

feminist urban planning

aspects

intersectionality

security

body

embedded in

methodology of Col·lectiu Punt 6

there are a lot of relations to the body, for example, the perception of safety and insecurity that is a different bodily experience for every person, the embodiment of power relations, the feelings of insecurity, or the physical characteristics of spaces. When talking about public places, the collective states that women's bodies are described to be at stake, as violence is exercised on the female, sexualized body.

Bodies as Target of Violence and Key of Methodology
Consequently, the security-related methodology of Col·lectiu Punt 6 is focused on the human body. This works in two ways: In one direction, insecurity, and fear are felt in the human body. However, fear and insecurity are experienced differently, according to gender, but also features such as age, origin, or disability. Further, bodies become targets of violence, verbal or physical, in public, and in private. In the other direction, therefore, the focus on the body is part of the methodology concerning security in public spaces. When focusing on the body as a target of violence, and putting bodies in relation to geographical spaces, one can better understand how and when insecurities arise, and how the built environment could contribute to the reduction of those feelings. One can conclude that the body is central for security-related aspects in feminist urban planning and the work of Col·lectiu Punt 6. Figure 2 illustrates how the body is positioned within the methodology of the collective.

The method of body mapping, already mentioned in the previous section, should point out the individual experience, in comparison to the group experience. In this method, the combination of individual and group activity can be detected as well. First of all, participants of the workshops draw life-size maps of their bodies and locate their feelings within this map. In the next step, they get together in small groups and discuss in which situations or in which place they feel unsafe, and how they experience those feelings in their body. According to the founding member, sharing those experiences is crucial for the participants since it shows them that they are not alone in their insecurities and fear. This is important since societal norms and narratives still blame women for being harassed, assaulted, or attacked. The results of those workshops are sensitive, qualitative data that are needed for changing the environment and public places.

Workshop as Safe Space
The aspect of safety is not only embedded in the issues they address but also in the way they design their workshops. In all of their workshops, but especially when they concern security-related issues and experience with gendered violence, Col·lectiu Punt 6 emphasizes creating a safe and trustworthy atmosphere, where people feel free and confident to talk, say their opinion, and share their experiences. The collective stresses that when talking about personal experiences, especially in relation to gendered violence, fear, or insecurity, it is crucial to avoid re-victimization. Rather, the goal is to create a feeling of belonging, when participants share their fears and coping mechanisms. Since such an atmosphere cannot be enforced, or maybe only reached to a certain degree, Col·lectiu Punt 6 only offers certain methods in groups where a stable bond of trust had already been established beforehand. Again, they build on existing group dynamics.

Deriving from theoretical knowledge as well as from experiences and the qualitative data collected via their various methods, Col·lectiu Punt 6 comes up with proposals for the built environment. Considering that power relations in public and private spaces are interrelated, those proposals do account for both of them.

The collective suggests, for example, that housing should be more community-oriented, with common areas. Windows facing the streets can serve as a connection between public and private, and increase visibility and the perception of security.

Criteria for Safe Environments

Building on the work of feminist scholars in Montréal, the collective identifies six criteria for safe environments: Urban areas should be visible, surveilled, signposted, equipped with infrastructure, vital, and community-oriented. To increase visibility in public spaces, and with it, the feeling of security, they suggest sufficient lighting, or that trees, bushes, or any other kinds of objects should not be higher than one meter. Informal surveillance, enabled through strong community networks, is closely linked to the idea of the caring city: Neighborhood businesses, for example, can engage in guiding the way of school children. In an environment that is signposted, everyone can get around easily, and find exits or public toilets quickly and easily. Further, it is important to include images and signs that do not re-enforce gender stereotypes. Urban environments that are equipped with infrastructure allow for a diversity of use, for example, play and rest areas in the same space, that can be used by people of different ages, genders, and preferences. Further, anything needed for daily life, ranging from grocery stores to childcare facilities and doctors' offices, should be reachable within little distance. Vital environments ensure that public places are used by a variety of people and for a variety of purposes. To counterbalance the spatial division between public and private, mixed-use areas with residential as well as commercial areas and well-established public transport are preferred. By emphasizing the community, social relations and a sense of belonging are strengthened, and with it societal participation.

The Ideal of the Caring City

Generally, it becomes clear that community is important for the work of Col·lectiu Punt 6. Not only because group discussions help to point out which needs are the most common, or the most urgent ones, but also because strong communities can contribute to making urban environments more safe. The collective's ideal would be the caring city, in which care tasks are carried out collectively, made visible, and valued. Further, a stable community, strengthened through housing with flexible living units, and plenty of communal areas, would increase safety. Again, intersectionality is embedded in those criteria. Even if not expressed directly, the criteria aim at strengthening diversity, mixed uses, and public spaces that are suitable for different gender, but especially different people and their different needs.

In short, fighting gender-based violence and making cities safer, especially for women, is one of the three main goals of Col·lectiu Punt 6. Aspects of safety are closely linked to the bodily experience of fear and violence since they are experienced differently according to differences in gender, age, or ethnicity. Hence, by incorporating the bodily experience into their methodology, and by understanding where and why people feel insecure, Col·lectiu Punt 6 gets to draw conclusions for improvement. When working on a sensitive topic like security, special attention is given to the atmosphere of the workshop which has to be a safe space where participants feel comfortable sharing their experiences. Col·lectiu Punt 6 defines public places as safe when they fulfill the criteria of being visible, surveilled, signposted, equipped with infrastructure, vital, and community oriented. This goes beyond simple strategies of adding more street lights, or removing objects,

but tries to change the community, and with it the public space. Again, intersectionality is incorporated, for example by ensuring that spaces can be used by different people with different needs. Another important aspect is the strengthening of the community. In the long term, this should ensure that people care and look out for each other.

The aspect of safety is closely linked to the individual level of the theoretical framework since the body is seen as the key reference point for the perception of (in)security. At the same time, talking about one's personal bodily experience in groups addresses the interactional level of the framework. The creation of a safe space during the interviews, and with it the strengthening of communities and existing societal structures refers to the interactional level of the theoretical framework.

Which Lessons can be drawn for the Application of their Methodology in other Contexts?

After the in-depth study of the work of Col·lectiu Punt 6, the question arises which lessons can be drawn from it, and to what extent their methodology can be transferred to other contexts. Even though sociologists state that cities develop their own dynamics, and a certain issue in one city does not tell you anything about the same issue in another city, Col·lectiu Punt 6 has shown that their methodology is adaptable enough to be applied in different contexts. The collective started working in Barcelona in 2005, but has by now been active in other urban areas of different sizes in Catalonia, but also in Spain, and especially Spanish-speaking countries. As it became clear when talking to the founding member, the collective's strategy is to develop a methodology that is flexible, and adaptable to different circumstances. She stated that their methods were "alive".

To ensure that the methodology is as adaptable as possible, but at the same time as specific as needed, two things are important: the evaluation of civil society, and the constant re-working of the methodology itself. For the further, existing structures are essential. If the ants had already worked, as the founding member called it in the interview, and there is a stable bond of trust in society, and groups and networks are established, the collective can make use of those structures, and skip trust-building measures in workshops, for example. If local governments had already used participatory methods, citizens do not need to be convinced anymore why their voice can make a difference. Nonetheless, the rule of thumb is to keep the threshold for participation low. For the latter, the dynamics of Figure 1 are important: New insights can only be gained through the practical application of the methodology. For example, if the collective decides that the first part of a workshop can be skipped since the civil society is already well-structured, and they apply this shortened workshop concept, they will gain new insights. Based on this practical knowledge, they can further improve theoretical knowledge, and with it, the shortened workshop concepts for the application under similar circumstances.

To visualize the flexibility of the methodology of Col·lectiu Punt 6, I highlighted the most important and recurring aspects of the approach to feminist urban planning used by the collective, explained what they are dependent on, and how they can be limited. This allows to understand and systematically check which parts of the methodology are easier to transfer and which are not. Table 1 provides an overview, and indicates to which level of the theoretical framework the different criteria relate. Figure 4 illustrates these relations.

Table 1: Dependencies and Limitations of the recurring Criteria

Level	Criteria	dependent on	limited by	Theor. framework
societal	acknowledging male bias and the need for feminist urban planning	• government and administration • attitude of architects and planners • societal norms and values • activist groups in civil society	political orientation of the government, will of the administration, prevailing patriarchal logics	macro, interactional
political	citizen participation through feminist participatory methods	• political & legal system	opportunities and their promotion through institutions vary between municipalities	macro
financial	funding	• availability of grants • budget of clients	competition, neoliberal economy	macro
methodological	reaching out to citizens, especially minorities, and keeping the threshold for participation low	• structure of civil society • individual participants • way of approaching citizens	citizens might not see the need, or feel qualified, to participate	individual, interactional
methodological	intersectional approach	• diversity of planners • diversity of participants	intersectionality can never be fully reached consensus is not easy to reach	interactional
methodological	integrating bodily experience for safety assessments	• trust within groups • existing structures of civil society	purely technical (statistical) approach	individual
methodological	building on existing societal structures and strengthening the community	• structures of civil society	people's / society's willingness	individual & interactional
methodological	combination of individual and group action	• structures of civil society	people's / society's willingness	interactional
methodological	treating citizens as experts	• attitude of architects and planners • decision-making powers	not fully including (qualitative) outcomes of the participatory decision-making process	interactional

Level	Criteria	dependent on	limited by	Theor. framework
methodological	creating a safe space for participants, including flexible workshop times, child supervision	• planning team • structure of civil society	participants' perceptions of a safe space	interactional

Figure 3: Embeddedness of the Methodological Level

societal level

political and financial level

methodological level
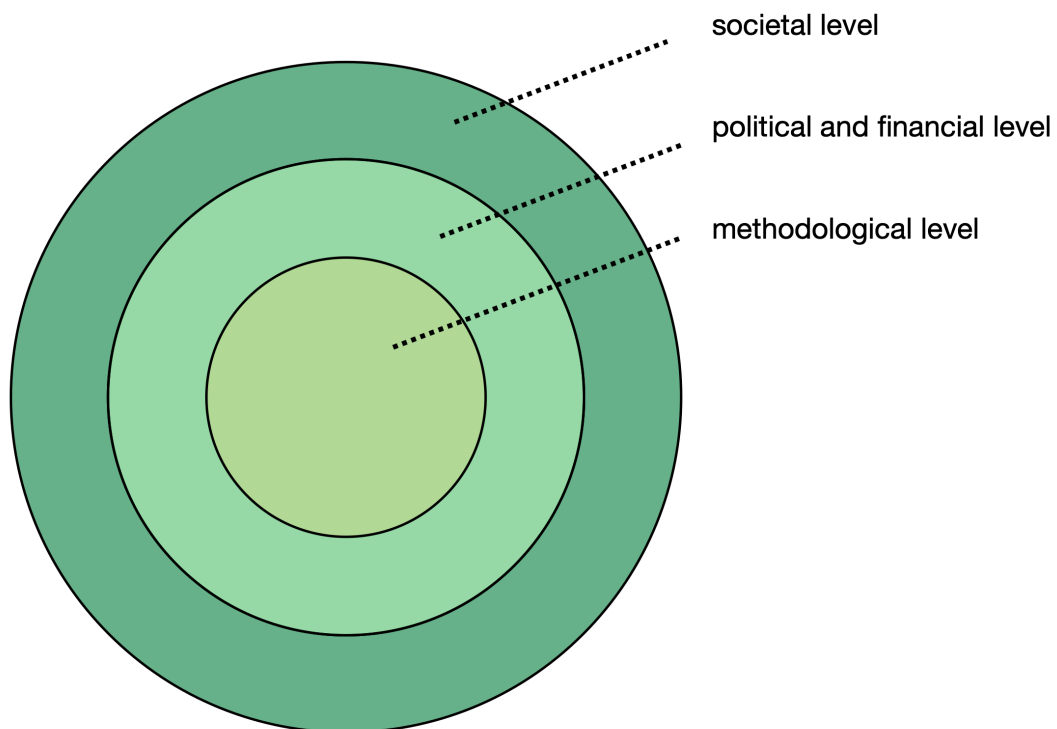
Going from the general to the specific, the first step is the acknowledgment of the male bias in urban planning, and the need for feminist approaches. If, and to what extent, this is happening, is dependent on broader factors such as societal norms and values, the political ideology of government and administration, as well as awareness of the issue in the field of architecture and planning. Further, one should not underestimate the influence of civil activist groups who raise awareness and put the issue on the agenda. Even though Col·lectiu Punt 6 has already conducted workshops, especially for administration, the founding member stated that there is still a lot of work to do. It is often not recognized that feminist urban planning is a whole perspective, instead of a component of the planning process that can be reached by including more lights in public places, for example.

Legal Framework as a Possible Limitation
On the political level, the promotion of bottom-up approaches in general, and more specifically the use of feminist participatory methods is highly dependent on the political system, and national as well as local laws.

The legal framework determines in which cases, to what extent, bottom-up processes can or should be used, and if it is mandatory to fully implement the proposals that are derived from citizen participation. The promotion of such feminist participatory methods can be limited by respective institutions and the extent to which they promote them. Col·lectiu Punt 6 criticizes, for example, that citizen participation might be promoted, and also put into practice, but in the end, the results of the consulting process are barely taken into account. One problem linked to that is the fact that especially in technical planning processes, it is still not common to rely on qualitative data or to acknowledge that citizens might have more knowledge related to everyday life than architects and planners who are exclusively working on the theoretical, purely scientific level.

Figure 4: Criteria assigned to the Levels of the Theoretical Framework
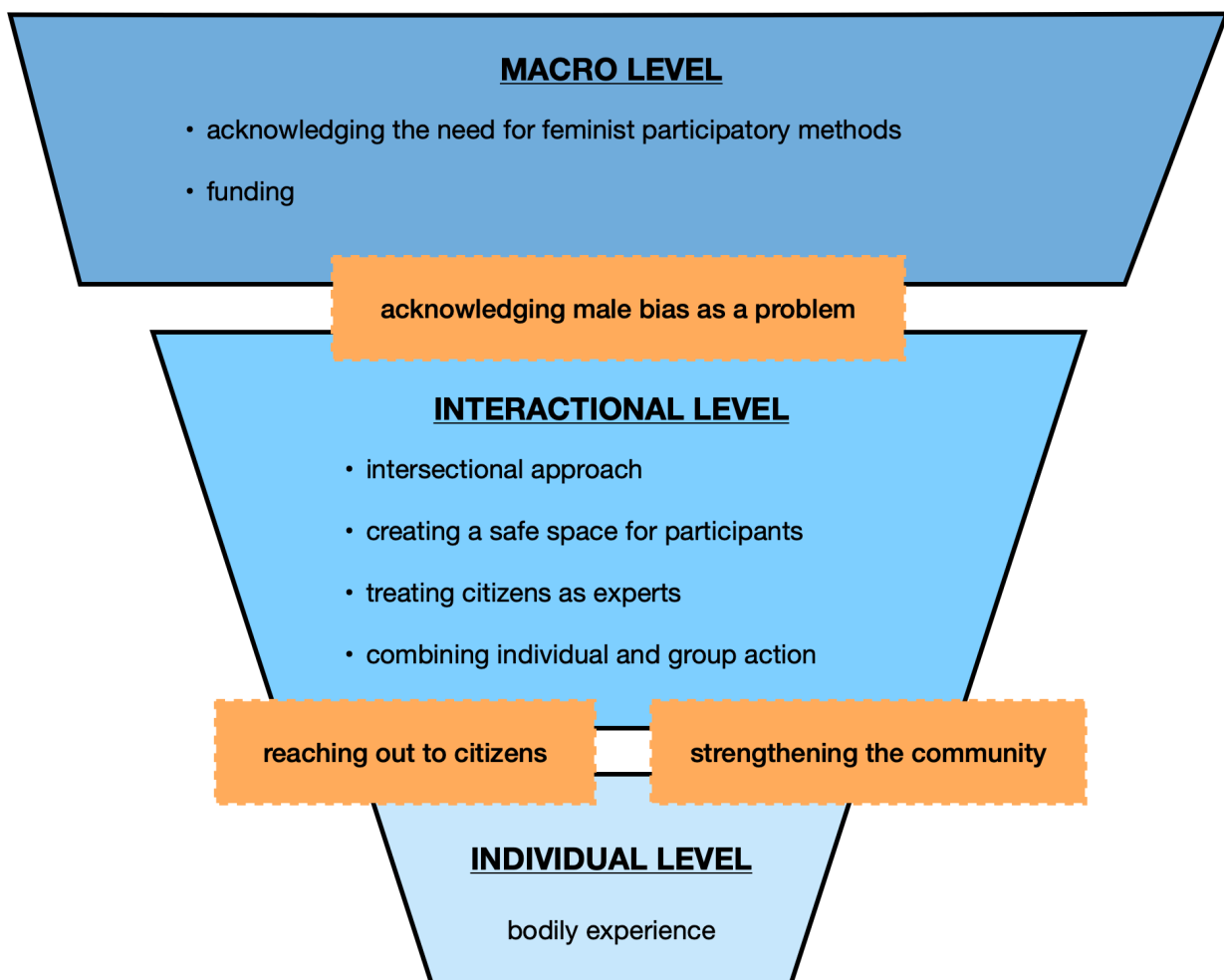
Closely linked to societal values and the political system is the financial question. Even though feminist urban planning is becoming more popular, it is usually non-governmental organizations or collectives that lobby for, and carry out this methodology. Therefore, they are dependent on funding from municipalities who actively decide to spend money on feminist urban planning, or on certain research projects in that field that

are financed by institutions. In the interview, the founding member explained that the collective sometimes cooperates with grassroots organizations, and applies for funds together with them.

Low Threshold for Participation

Looking at the methodology, existing and well-established structures of civil society can facilitate reaching out to citizens and creating a safe environment during the workshops. The latter is especially relevant for methods that evaluate security and personal experiences of harassment and violence. Even further, the structures and group dynamics can be used within the methodology, for example for discussion groups. As explained in the interview, a well-established civil society can replace parts of the group action in the collective's methodology. Nonetheless, the decision to participate is still an individual one and depends on the citizens' willingness and their personal opinion. They might not feel the need to participate, or to be qualified enough to give their opinion. Further, not everyone has the time and capacity to participate. Therefore, reaching out to citizens needs to happen on a rather informal level, so that the threshold for participation remains low. This includes, for example, that workshops are hosted during the day, when children are at school, or that child supervision and small meals are offered.

After evaluating the possible limitations of the methodology, one can conclude that the societal and political level can act as determining factors. They set the boundaries for the extent to which feminist participatory methods are made possible, accepted, and respected. Figure 3 illustrates how the methodological level is embedded within the societal, and the political level. Regardless of the structure of civil society, strengthening the community through workshops, and combining individual action with group action to channel citizens' voices and ideas are approaches that can barely be limited. The only determining factor would be the willingness of the participants to share. The same accounts for intersectionality: Applying an intersectional approach can be done — however, it can never be fully reached. Even if the organizational team itself as well as the participants are diverse, with a variety of backgrounds and experiences, there will always be a certain risk that one, or even several, perspectives are not taken into account. Nonetheless, this should not limit one's endeavor to include an intersectional lens.

Flexibility to adapt to different Circumstances

Taking all this into account, I conclude that the methodological aspects can be transferred to other contexts more easily. The reason for that is that the methodology has fixed elements that are important for feminist urban planning (intersectionality, qualitative data, building on and strengthening civil society, creating a safe space for participants), but the methodology itself is still flexible enough to be adapted to different circumstances. In order to benefit from this flexibility, the collective — or more generally, the respective organizational team — has to take a close look at local circumstances, the societal structure, and the daily life of citizens. This can happen, for example through cooperation with grassroots or women's rights organizations that have previously been active in the respective neighborhood. As mentioned before, understanding the dynamics of civil society is a prerequisite for adequately adapting and customizing the methodology for the respective local context.

In contrast, the political and societal levels cannot be changed as easily since they are closely linked to national and local history as well as to constitutions and the legal framework. Therefore, feminist participatory methods are expected to work better in political systems in which citizen participation is possible, supported, and valued. Since Col·lectiu Punt 6 started working after the introduction of a law that should financially support citizen-led initiatives to improve neighborhoods, one can assume that their methodology is built upon the assumption that citizen participation is seen as something important. When working in contexts where this is not the case, preparatory work has to be done to highlight the importance of citizen participation in general, and more specifically the need for an intersectional, feminist approach. Another, more general limitation one has to consider is the built environment itself. Even if feminist participatory methods are valued, and ideas and plans deriving from feminist participatory methods are incorporated into planning, not everything is possible. Old buildings, for example, are often protected from construction by law.

5. Conclusion

To answer the research question: *How does Col·lectiu Punt 6 counteract the gender imbalance in urban planning, especially regarding its effects for safety in public spaces?* Col·lectiu Punt 6 is counteracting gender imbalance by integrating aspects of safety in their methodology, which focuses on individual experiences, especially on the body. By acknowledging the direct connection between geographical space and the perception of insecurity, the collective can identify where and why women feel unsafe in public places — and what would have to be changed in the built environment. The collective's methodology is structured around some key features, namely reaching out to citizens and keeping the threshold of participation low, using an intersectional approach, focusing on the bodily experience, strengthening the local community, combining individual and group action, treating citizens as experts, and creating a safe space for participants. Even though these criteria are already relatively specific, the methodology itself is kept flexible enough to customize it according to local circumstances.

This ability to adapt can be explained by the way the methodology is developed. By trying different workshop concepts in different situations, the collective can draw conclusions from the practical application. This, in turn, generates new practical knowledge which allows to constantly re-work the methodology as a whole. Addressing the aspect of security in public places, including bodies, and personal experiences in planning gives important insights into the relationship between physical space and experienced fear. By collecting qualitative data through feminist participatory methods the needs of individuals, and the community as a whole become evident. This approach shifts the perspective and counterbalances the male, white, and able-bodied perspective that is still prevailing in architecture and planning.

Even though sociologists argue that cities generate their own momentum, and solutions can therefore not be transferred from one place to another, my research has shown that the methodology of Col·lectiu Punt 6 is flexible enough to be adapted to other contexts. Knowing how the core ideas of their methodology relate to social and political circumstances, and understanding how and why those can limit the scope of feminist participatory methods is important to understand how the methodology can be adapted to local differences — in Catalonia, and Spain but also internationally. The key elements identified in my analysis can be used as a guideline for the application of feminist participatory methods in different contexts. They are as specific as possible to stress which steps have to be incorporated but at the same time, they are flexible enough to be adapted to different circumstances. It is important to note that the extent to which the criteria can be used can always be limited, for example by the participant's willingness to share. In the broader picture, the political and societal circumstances play a determining role, for example, because the need for a feminist perspective in urban planning is not acknowledged in society yet, or because the political system does not support bottom-up approaches in general. Consequently, to which degree the methodology works in other contexts is dependent on those factors.

As mentioned before, in-depth case studies on Col·lectiu Punt 6 and their methodology had not been conducted yet. This is surprising since the collective is often referred to as a role model in the field of feminist urban planning. Hence, this thesis contributes to filling the knowledge gap on the strategies of

Col·lectiu Punt 6, but also practical approaches to feminist urbanism in general. Even though it is not possible to generalize from a single case study, analyzing the work of Col·lectiu Punt 6 more in-depth shows what is possible in terms of feminist participatory methods. Nonetheless, the limitations of the thesis have to be taken into account. First of all, the lack of literature from impartial scholars who are — or never were — members of Col·lectiu Punt 6, skews the database. Only publications by the collective, or by some of its members, were included in the data set. However, an interview with one of the founding members gave the possibility to ask questions and gain insights that go beyond the textual data. Second, the language barrier has to be mentioned. Even though it was easy to translate documents from Spanish to English, there is a certain risk that documents or data were not found if it was available in Spanish or Catalan only. Third, the scope of this thesis does not allow for excessive data analysis. Therefore, further, and more elaborate research is encouraged.

The key message of this thesis is that feminist participatory methods developed and applied by Col·lectiu Punt 6 contribute to counterbalancing the male dominance in urban planning. To structure cities around the everyday life of citizens, their knowledge has to be valued: They know well what works in their neighborhood, and what restricts them in their daily activities. To understand which factors cause the feeling of insecurity in public places, it is important to acknowledge the relationship between the physical space and one's bodily experience. By including different voices, experiences, and perspectives, a feminist city — meaning a city that is suitable to use for everyone — can become reality. Even if change is happening slowly in patriarchal and capitalist societies, every step towards gender equality is a step worth noticing.

6. Literature

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7. Appendix

Appendix A: Ethical Approval and Informed Consent Form

UNIVERSITY OF TWENTE.

230478 REQUEST FOR ETHICAL REVIEW

Request nr: 230478

Researcher: Groll, F.P.

Supervisor: Tempels Moreno Pessoa, I.

Reviewer: Long, L.A.N.

Status: Approved by commission

Version: 2

1. START

A. TITLE AND CONTEXT OF THE RESEARCH PROJECT

1. What is the title of the research project? (max. 100 characters)

> How does Collectiu Punt 6 counteract the gender imbalance in urban planning, regarding safety?

2. In which context will you conduct this research?

> Bachelor's Thesis

3. Date of the application

> 30-03-2023

5. Is this research project closely connected to a research project previously assessed by the BMS Ethics Committee?

> No/Unknown

B. CONTACT INFORMATION

6. Contact information for the lead researcher

> 6a. Initials:
>
> > F.P.
>
> 6b. Surname:
>
> > Groll
>
> 6c. Education/Department (if applicable):
>
> > B-MST
>
> 6d. Staff or Student number:
>
> > 2840294
>
> 6e. Email address:
>
> > f.p.groll@student.utwente.nl
>
> 6f. Telephone number (during the research project):

```
+4915115068889
```

6g. If additional researchers (students and/or staff) will be involved in carrying out this research, please name them:

```
-
```

6h. Have you completed a PhD degree?

```
No
```

7. Contact information for the BMS Supervisor

7a. Initials:

```
I.
```

7b. Surname:

```
Tempels Moreno Pessoa
```

7c. Department:

```
BMS-PA
```

7d. Email address:

```
i.pessoa@utwente.nl
```

7e. Telephone number (during the research project):

```
+31534893850
```

8. Is one of the ethics committee reviewers involved in your research? Note: not everyone is a reviewer.

```
No
```

C. RESEARCH PROJECT DESCRIPTION

9a. Please provide a brief description (150 words max.) of the background and aim(s) of your research project in non-expert language.

```
I am going to conduct a single case study on Collectiu Punt 6, a
feminist collective of architects, planners, and sociologists in
Barcelona, that channels citizens, but especially women's voices, in
order to make city planning more inclusive, and citizen-friendly. My
focus lies on their projects concerning safety in public spaces. By
studying this collective in depth, I want to get more insights on the
members' motivations, the aims and strategies of the collective and
the limitations and challenges it has to face when introducing their
plans to the city government. I will use both interviews (but I do not
have an answer from them yet) and content analysis as tools for my
case study.
```

9b. Approximate starting date/end date of data collection:

```
Starting date: 2023-04-22
End date: 2023-06-01
```

9c. If applicable: indicate which external organization(s) has/have commissioned and/or provided funding for your research.

Commissioning organization(s):

33

```
                    Not applicable
            Funding organization(s):
                    Not applicable
```

2. TYPE OF STUDY

Please select the type of study you plan to conduct:

```
    My study will involve both existing and new data.
```

3. RESEARCH INVOLVING EXISTING DATA OR DOCUMENTS

A. WHICH DATA AND/OR DOCUMENTS WILL BE ACCESSED AND HOW?

10. Please provide a brief description of the data or documents that you plan to use (max. 2000 characters, including spaces).

```
    I am hoping to get interviews with some members of the collective,
    however, I do not have a response from them yet. Further, I want to
    look into scientific articles by and on the collective as well as
    reports from their website and social media. I might also take into
    account newspaper/online news articles about their work.
```

11. Please indicate whether the data/documents you will use are:

```
    •   Publicly available
```

B. CONFIDENTIALITY AND ANONYMITY

12. Does the dataset contain information (or a combination of information) that can be traced back to specific individuals/organizations?

```
    Yes
```

If yes, will you take steps to protect the privacy and other legitimate interests of individuals, groups or organizations involved (both in the dataset and in publication of results)?

```
    If my interview is confirmed, and I can interview members of the
    collective, I will make sure to anonymize personal data such as the
    full name, certain places and private information that can be traced
    back to them.
```

4. RESEARCH INVOLVING THE COLLECTION OF NEW DATA

A: RESEARCH POPULATION

20. Please provide a brief description of the intended research population(s):

```
    As I conduct a case study on the collective, my data collection will
    mainly focus on the collective's work (and consequently reports and
    articles about that). If I get a confirmation for the interview, I
    will also talk to some of the members myself.
```

21. How many individuals will be involved in your research?

```
    I am hoping to be able to conduct at least three interviews.
```

22. Which characteristics must participants/sources possess in order to be included in your research?

```
    membership in the collective is the criteria for interviews
```

34

23. Does this research specifically target minors (<16 years), people with cognitive impairments, people under institutional care (e.g. hospitals, nursing homes, prisons), specific ethnic groups, people in another country or any other special group that may be more vulnerable than the general population?

```
Yes

      (please explain): As the collective is based in Barcelona, most of the
      members work and live there.
```

24. Are you planning to recruit participants for your research through the BMS test subject pool, SONA

```
No
```

B. METHODS OF DATA COLLECTION

25. What is the best description of your research?

- ```
  Interview research
  ```
- ```
  Other
  (please provide a brief description of the methods used to
  generate and/or collect data):

  content analysis (reports, articles, social media)
  ```

26. Please prove a brief yet sufficiently detailed overview of activities, as you would in the Procedure section of your thesis or paper. Among other things, please provide information about the information given to your research population, the manipulations (if applicable), the measures you use (at construct level), etc. in a way that is understandable for a relative lay person.

```
The participants would be interviewed online via zoom or teams. I want
to talk with them about the collective in general, the motivations,
the founding history, and the outcome of projects on public safety.
Further, I hope to get some insight into their personal motivation to
participate.
```

How much time will each participant spend (mention the number of sessions/meetings in which they will participate and the time per session/meeting)?

```
1 hour
```

C: BURDEN AND RISKS OF PARTICIPATION

27. Please provide a brief description of these burdens and/or risks and how you plan to minimize them:

```
I think there will be no risks from giving an interview about the
collective.
```

28. Can the participants benefit from the research and/or their participation in any way?

```
No
```

29. Will the study expose the researcher to any risks (e.g. when collecting data in potentially dangerous environments or through dangerous activities, when dealing with sensitive or distressing topics, or when working in a setting that may pose 'lone worker' risks)?

```
No
```

D. INFORMED CONSENT

30. Will you inform potential research participants (and/or their legal repsentative(s), in case of non-competent participants) about the aims, activities, burdens and risks of the research before they decide whether to take part in the research?

```
Yes
```

Briefly clarify how:

```
I have already explained my thesis, my research question and my goal
when asking for an interview. I will give a brief overview again when
I start the actual interview.
```

32. How will you obtain the voluntary, informed consent of the research participants (or their legal repsentatives in case of non-competent participants)?

```
Oral (recorded) consent
```

33. Will you clearly inform research participants that they can withdraw from the research at any time without explanation/justification?

```
Yes
```

34. Are the research participants somehow dependent on or in a subordinate position to the researcher(s) (e.g. students or relatives)?

```
No
```

35. Will participants receive any rewards, incentives or payments for participating in the research?

- ```
  No
  ```

36. In the interest of transparency, it is a good practice to inform participants about what will happen after their participation is completed. How will you inform participants about what will happen after their participation is concluded?

- ```
  Participants will receive the researcher's contact details, so
  that they can contact the researcher if they have questions/would
  like to know more.
  ```
- ```
  Participants who indicate they are interested will receive a
  summary of the research results.
  ```

E. CONFIDENTIALITY AND ANONYMITY

37. Does the data collected contain personal identifiable information that can be traced back to specific individuals/organizations?

```
Yes
```

38. Will all research data be anonymized before they are stored and analysed?

```
No
```

39. Will you make use of audio or video recording?

```
Yes
```

• What steps have you taken to ensure safe audio/video data storage?

```
I will ask for recording prior to the interview, record
the consent at the beginning of the interview, and safe
the recording on my computer and in a cloud.
```

• At what point in the research will tapes/digital recordings/files be destroyed?

```
        6 months after the deadline for my thesis
```

5. DATA MANAGEMENT

```
•   I have read the UT Data policy.
•   I am aware of my responsibilities for the proper handling of
    data, regarding working with personal data, storage of data,
    sharing and presentation/publication of data.
```

6. OTHER POTENTIAL ETHICAL ISSUES/CONFLICTS OF INTEREST

40. Do you anticipate any other ethical issues/conflicts of interest in your research project that have not been previously noted in this application? Please state any issues and explain how you propose to deal with them. Additionally, if known indicate the purpose your results have (i.e. the results are used for e.g. policy, management, strategic or societal purposes).

```
        no
```

7. ATTACHMENTS

```
    informed consent form FG 2840294.pdf
```

8. COMMENTS

```
    Long, L.A.N. ( 19-04-2023 23:13):
    Good luck and enjoy doing your research!
    Groll, F.P. ( 18-04-2023 11:18):
    -

    Long, L.A.N. ( 08-04-2023 20:18):
    The study sounds very cool! I hope that you get some response from
    your interviewees. To complete your application for ethical approval,
    please submit an informed consent sheet. You may find a template which
    can guide you at the bottom of our site:
    https://www.utwente.nl/en/bms/research/ethics-domainHSS/informed-
    consent-procedure/ There we also provide guidance on the ethical
    treatment of research subjects and their rights during research.
```

9. CONCLUSION

```
Status:      Approved by commission
```

The BMS ethical committee / Domain Humanities & Social Sciences has assessed the ethical aspects of your research project. On the basis of the information you provided, the committee does not have any ethical concerns regarding this research project. It is your responsibility to ensure that the research is carried out in line with the information provided in the application you submitted for ethical review. If you make changes to the proposal that affect the approach to research on humans, you must resubmit the changed project or grant agreement to the ethical committee with these changes highlighted.

Moreover, novel ethical issues may emerge while carrying out your research. It is important that you reconsider and discuss the ethical aspects and implications of your research regularly, and that you proceed as a responsible scientist.

Finally, your research is subject to regulations such as the EU General Data Protection Regulation (GDPR), the Code of Conduct for the use of personal data in Scientific Research by VSNU (the Association of Universities in the Netherlands), further codes of conduct that are applicable in your field, and the obligation to report a security incident (data breach or otherwise) at the UT.

Attachment: informed consent form FG 2840294.pdf

Information sheet for thesis interview on Collectiu Punt 6

YOU WILL BE GIVEN A COPY OF THIS INFORMED CONSENT FORM

Purpose of the research

The research focuses on the feminist collective Collectiu Punt 6 and their approaches to feminist urban planning in Barcelona. Special emphasis will be put on the aspect of (perceived) safety in public places, primarily for non-male persons. The research question is: *How does Collectiu Punt 6 counteract the gender imbalance in urban planning, especially the aspect of safety in public spaces?*

Benefits and risks of participating

Participating in this research will contribute to increasing knowledge about feminist urbanism in Barcelona and the work and strategies applied by Collectiu Punt 6. In a more general sense, this research will point out the importance, challenges, benefits and limitations of feminist urbanism. No risks for interviewees have been identified. The research project has been reviewed and approved by the BMS Ethics Committee, domain Humanities & Social Sciences.

Procedures for withdrawal from the study

Research participants can withdraw from the study at any time, without the need to name reasons, and without any negative consequences. The researcher has to be informed about the withdrawal in a written way.

Personal information

At the beginning of the interview, some information such as name, profession, or the interviewee's relation to Collectiu Punt 6 will be collected. When transcribing the interviews, personal information will be anonymized. Research participants have the right to request access to their data as well as rectification or erasure of their personal data.

Usage of data

For the purpose of research, the interviews will be anonymized in a way interviewees can not be identified. As the goal of the research is to get more insight on the collective itself and its approaches in feminist urbanism, interviewees are referred to as members of the collective. As their membership is the main criteria for being interviewed, their names and personal information do not need to be mentioned.

All data will be treated confidentially. Research participants have the right to request access to their data as well as rectification or erasure of their personal data. Data will be stored both locally on the researcher's computer and in a data cloud. The recordings will be erased six months after the deadline for the bachelor thesis (28.06.2023). Consequently, the recordings will be erased on 28.12.2023.

Contact details of the researcher

For further information about the study, the researcher Franziska Groll can be contacted via f.p.groll@student.utwente.nl To receive more information about the rights of research participants, or to file a complaint, the Secretary of the Ethics Committee, domain Humanities & Social Sciences of the Faculty of Behavioural, Management and Social Sciences at the University of Twente can be contacted via ethicscommittee-hss@utwente.nl

UNIVERSITY OF TWENTE.

Consent Form for thesis interview on Collectiu Punt 6
YOU WILL BE GIVEN A COPY OF THIS INFORMED CONSENT FORM

Please tick the appropriate boxes	Yes	No
Taking part in the study		
I have read and understood the study information dated 17.04.2023, or it has been read to me. I have been able to ask questions about the study and my questions have been answered to my satisfaction.	☐	☐
I consent voluntarily to be a participant in this study and understand that I can refuse to answer questions and I can withdraw from the study at any time, without having to give a reason.	☐	☐
I understand that taking part in the study involves a recorded video call, in the presence of a person who can translate between English and Spanish. The interview will be recorded and transcribed as text afterwards. Additionally, the researcher will be taking notes throughout the interview. The recordings will be deleted six months after the Bachelor thesis has been handed in.	☐	☐
Use of the information in the study		
I understand that information I provide will be used for a Bachelor thesis in the study program Public Governance across Borders.	☐	☐
I understand that personal information collected about me that can identify me, such as e.g. my name or where I live, will not be shared beyond the study team.	☐	☐
I agree that my information can be quoted in research outputs.	☐	☐
Consent to be audio and video recorded		
I agree to be audio and video recorded.	☐	☐

Signatures

_____   _____   _____
[Name of participant]   Signature   Date

I have accurately read out the information sheet to the potential participant and, to the best of my ability, ensured that the participant understands to what they are freely consenting.

_____   _____   _____
Franziska Groll   Signature   Date

UNIVERSITY OF TWENTE.

Study contact details for further information: Franziska Groll
f.p.groll@student.utwente.nl

Contact Information for Questions about Your Rights as a Research Participant

If you have questions about your rights as a research participant, or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the Secretary of the Ethics Committee/ domain Humanities & Social Sciences of the Faculty of Behavioural, Management and Social Sciences at the University of Twente by ethicscommittee-hss@utwente.nl

UNIVERSITY OF TWENTE.

Appendix B: Interview Transcript

FG: Franziska Groll (researcher)
CP: founding member in the name of Col·lectiu Punt 6 (anonymous since the member was speaking for the collective as a whole; the letters are not the initials)

FG [00:00:03] So, do you consent to me recording this interview for my bachelor thesis?

CP [00:00:07] Yes.

FG [00:00:08] Thank you. Alright, umm, let's see, it says — yes, perfect. So, we don't have a lot of time. So I will just start right away. Maybe, could you give a short overview of the development of Col·lectiu Punt 6, say, if that's the right way to pronounce that? I don't speak Spanish. Just because you've done this for several years, and I think feminism and feminist urbanism has become more popular. So maybe there was a change in how you were seen or your ideas, ideas were accepted?

CP [00:00:43] For sure. Now we had been working with, together now in a group of feminist women. Till 210. No, I. Sorry. 17.

FG [00:01:01] Yes.

CP [00:01:02] Ah, no no, 17, no. 15, 15, sorry. So. So, we have been working 17 years, 17 yeah, one and seven, and sorry.

FG [00:01:18] It's fine.

CP [00:01:19] And the group change a lot and we don't start like we are now. So, we, we start looking for where we can work, where we can work, no, because it was not easy for our — I am I architect, no. So I'm came from this knowledge, no, and from scholarship, um university, ah faculty, faculty from architecture. So nobody talk about this in in the class. Nobody explain as that the space it was not near neutral, no. That it was every, every decision you make in the design or in the develop, it change the way that people live and make inequality, no. And that to use it, no, this is more or less. But for us, umm. But our name is because one, one law you know this, this history about about our name?

FG [00:02:24] Yeah.

CP [00:02:25] Yeah. So we start thinking that these to develop this law, no, to make actions to this law, that it was the first law that put the gender as an urban issue, no. Umm, for the, for the design of the of the public space and facilities, it was something very important to think about what, what it means that, no, what it means that, so we start more looking for our genealogy, our what it's made till now, and so on. And then

construction, no, constructing buildings, sorry, sorry, building our own knowledge, you know, like because it was like we need to build some indicators, no, to evaluate the, the, the, the public space, no. So we made a guide and we, we, we, we develop our, our job like this, no, like what we think we need to, to, to implement this issue in planification, no. And in the other hand, to live, no, to live every day. We, we look for jobs and to know, mhh, to say to the governments or to the municipalities or — say: Ey, this is a very important issue, you have to put it. So, at the, at the beginning, we start making a lot of formation work, mhh like when you — uh, no, train months, no, like train months, like to explain to the, to the people who work in the municipality: What does it mean? This prospective in the space, no, in, in the space that they, they are responsible. I am aware.

FG [00:04:33] Yeah.

CP [00:04:33] Like, no, like in a public role, no. And, and, and when we started doing this, we, we — some municipalities can see that we can build also criterias with participation, no, with participation, with the participation of the people, no, making, ah, to make visible the needs of different kind of people, especially women and other identities that is, no, were and are not like invisible like in the building, in the, in the constr-, in the, in the design, and in the develop of our environments, no. Like I don't know if I have respond your answer but it's like we, we still looking for our job, no. We're still looking for what we can, uh, uh, bring, no, to our pro-, to build the, our environment, no. From the planification to the mos-, to the housing spaces, no, uh, uh, how we can, um, what we can, um, what this perspective means, no, and with criteria, with guides, with participation of the people, with building together. For public policies, no, in housing or in mobility or in how, how the participation might include this perspective, or what, in wherever, no. We, we we make a lot of different kind of jobs. And of course, nowadays it's like, no, we are in, we are trained, no, we are, we are — how you say? Uh, uh, it's more, it's more com-

FG [00:06:41] Popular? Or common?

CP [00:06:42] Yeah, yeah, popular, popular, no, because at the beginning we started talking about gender perspective, no. How we can analyze our environments with this perspective. But nowadays, till one of ours, um, teachers, no, our feminist teachers, no, Teresa del Valle, showed us that we were doing feminist, urbanist feminist, feminist urbanism?

FG [00:07:10] Yes.

CP [00:07:12] In this way, no? Sorry. Umm, because we want to, to change our, our, our society, not only analyze, (mumbles) make visible, sorry, ah, the, the inequalities. It's a difficult work. (laughs)

FG [00:07:35] (laughs)

CP [00:07:35] I don't know if I answer your question.

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FG [00:07:37] Yeah. Um, but do you see a change, like when you first started, were people saying like: Oh, this is not necessary? Towards now, where it's more and more common to have, for example, data segregated on gender in your, um, plannings.

CP [00:07:56] Yeah, of course we see a change, but it's still something that, ah, not, ah, in a, in a popular agreement that this is a perspective, that it's absolutely, mhh, necessary for everything.

FG [00:08:15] Yeah.

CP [00:08:15] I don't know how to say it because most of the technical people think that this is a, a check, like, mhh, you can do some criteria and it's over, no, and you have applied these perspectives, no.

FG [00:08:34] Ya.

CP [00:08:35] And this, we think this, this is, ah. But, but it's the same that happens with other, of other issues, no, like sustainability, like ecological sustainability, or accessibility, or I don't know. These words that, when, when the, when the technical or the scientist think, no, say: Okay give me four criteria and that's it.

FG [00:09:06] Yeah.

CP [00:09:06] It's like: Noo, you have — These are, these are our perspectives, no, that you might have all the time because if not, you lose, uh, a lot of things, no, like inaccessibility, no. When you, you think when — you, you, you have to think anytime if everyone can use this place, no, anyone can use or it only can be used for people with, with, umm, with, umm, with, with a chair of...

FG [00:09:38] Wheelchair?

CP [00:09:38] Yeah, this. There is another kind of accessibility that you might do. You might see when you are in a, in a public space, or in a facility, or wherever, no. So, these are perspective, it's not an item that you can check, it's a perspective that you have to, ah, um, to see in all the, all the, all the process, and never end, no.

FG [00:10:09] Ya.

CP [00:10:09] Like — and it is difficult to understand for people who never, mh, listen about that, no. But for sure there is a change, and, um, and it's not a, it's different that to have someone who, no, a, a, mayor who said that it's feminist, no, a woman mayor and said: Oh, I am feminist. So you say I make a feminist or I'm not. I'm sorry. We're from planification, with a perspective feminist, no. And people don't, don't, don't think, at the beginning: Oh, come on, this is a radical, no, or this is something I want. They want to do think because I think for all the people, no, with a common sense, no, with this common sense, that it's like: Do you know that the common sense also it's not neutral? (laughs) It's a common sense looked by someone who live with, with some privilege or some, um, um, experience, no. But you, you, we have to, we have to still

make a lot of these, ah, explanations, no. We think that we — always our argument why it's necessary, our work, we still do this, this, this explanation at the beginning, always. And then, for sure, there, there is more people open on these issues, no, or, or in this item, but in the places that we need, no, in the places of taking decisions, it's, ah, more difficult or, or it is still, um, ah, something that you have to argue and always, ah, put examples, and are always: But in the, in the, in the, no, in the everyday, or can you make, put me some examples because I don't understand this. Yeah, we want, always we want to change the world but what, how, how this is the play in urban space, no, and it's like — (laughs)

FG [00:12:22] Tiring?

CP [00:12:22] It's a little bit tiring but, but then it's true that we have a lot of work. We have nine in the cooperative, so we are working in that. So, it's different that in the beginning that we cannot work. We can afford five people working here, no, like, and we, now we have nine people, and we think, we think that we have to stop because we cannot afford, we cannot be able to manage like we like, no, like we like to manage the things, no, more closely, taking care of the process and so on.

FG [00:13:01] Okay.

CP [00:13:02] I don't know if I respond to your question.

FG [00:13:03] Yes, you did. Umm, I have more questions about the way you work. So, you are architects and planners and you work together and you're working full time for the collective — or do you?

CP [00:13:17] Yes.

FG [00:13:18] Yes. So it's —

CP [00:13:18] So the nine, the nine, uh the nine people who work here are working full time. We're from different knowledge. We are architects, we are urban planners, but we also came from the sociologists. And nowadays we have an economist in the, in our team, and a, a social educator. I don't know how you call it in English. It's like someone who works on how — well you're more more in the social issues, no.

FG [00:13:53] Yeah.

CP [00:13:53] It's like not, not sociologist, but, ah — **FG** [00:13:57] With people?

CP [00:13:57] Huh?

FG [00:13:57] So, like working with the people?

CP [00:14:01] Working with people, Yeah, yeah.

FG [00:14:02] Yes. And how is all your work financed? You have a budget, but where does it come from or who pays you? Like, how does all of this work? You said you, you go to governments, and show them what has to be changed, but do governments also come to you and ask for your advice?

CP [00:14:19] Yeah, yeah. Our — as I explained before, we had to build, build our services, you know, because nobody ask us: Please, we need a, a planification with a feminist perspective, no. And for that, we, we — uh, I don't know if this word exists in English, I will try but — we make, we diversify or we, mh, we, mh, we say. There is an expression in, in Spain, and we say we put the eggs in different boxes, no. With, because we don't know what with what, which will work better, no. But in, in, in, in a way the thing is that these criterias of this perspective it, it, we put in, in, in very different kind of projects. So. Our, our budget comes from, from, uh, direct contractors. Um, direct institutions from different, ah, scales.

FG [00:15:37] Mhm.

CP [00:15:37] It doesn't mean that, ah, there is a government of the region, so that it can, uh, no, ask us, ah, work and pay for them, no, but then the municipalities, different municipalities, no, also call us and say: We want to do these things. I see that in another municipality, or I see, I see in your website, no, that you make these kind of works, working with security, no, the, the security perception, no, the, the — I don't know how is English?

FG [00:16:19] Perception, yeah.

CP [00:16:21] Perception of the fear or —

FG [00:16:23] Ya.

CP [00:16:23] Perception of security in the urban space. Aah, and we want this, or then — So. (mumbles) We work a lot, or the most, the most big budget is from different kind of institutions that call us. Nowadays, call us. No, in the, in, in, in the past we call them, no, to say: We can do that, we can do that. Come on, um, contract us to do this job or so, um, like this, no. Another, a, another big part of our budget: There are, uh, grants. Grants that we, uh, we will, no, like we, we, we write and we, we, we think, ah, we think, uh, that we need to make a project from, and study how the toilets, no, the public toilets, are in Barcelona or in a neighborhood to to make push, and to say: Come on, uh, want to, do you want something, ah, particular? So, talk about toilets and how womens and people who, uh, with a special needs need toilets, who can wait? Nobody can wait to go to a toilet! But we, we are, we, we, we normalize, or we make normal to see that to enter to a bar or to, to a little faster to home or or don't or don't go to the, to a urban place or a urban place because there are not toilets, no, in some special, very special needs, no, for example, with, ah, mothers, or, families, with children with a big - discapacitations, or bodily discapa-, um, disabilities, no. So, we, we, we, we, we did this project not because someone asked us. Because we, we, we make a project, no, we, we, because here we have — I think you know what I mean with grants, no. You, you, there are grants in different scales, also in in the region, or in all the country, or in the municipalities, or wherever, no, that have

a different objective, no, to give entities or associations to, uh, make their own projects, no. So, we, we, ah, we, we use this to make our projects, no, to say: Perfect, we think we need some project from housing, we need some project from, uh, mobility, we need some project — ah, I don't know, for example, the, the, the survey about how women feel in the infrastructure of, of cycling in Barcelona. It were, it were, it were? Yeah, it was, yeah it was, sorry, it was financed, no, financed by a grant, uh, from the municipality of Barcelona.

FG [00:19:35] Okay.

CP [00:19:35] And then, when the results come, and we make it, aah, we make some communication about the, the results, and so on, municipality call us and say: Ah, mh, sorry, we want some recommendations, ah, with this perspective for our infra with cycle, for our cycle infrastructure of our municipality. So it, this is a, that, that most, um, this is that would (mumbles) — wait, where more exit, exit, no exit, no what is when, when the work's good, no, something that you make a grant, and then the municipality give us money because the grants also are, are, um, in a most of times not very good pay or not pay for the reality of your cost. No, it's like —

FG [00:20:33] Ya.

CP [00:20:34] But you say: Come on, with this money, I am going to do this, this and this is going to make this, ah, like this, ah, no, this, mh, impact, no, for, for the —

FG [00:20:43] Ya.

CP [00:20:43] And also, we can do our research action, no, because we need to make research action. Action to, to, uh, develop our knowledge, no, because our knowledge is collective, and alive, no. It's like we, we, we don't, uh, stop growing our knowledge, no, with the, with the things that happen. And you have to change it. You have to, uh, include more things, and, ah, continue working with the issues that we, we are working on.

FG [00:21:18] Okay.

CP [00:21:19] They are the two big, biggest ways of financion. And, uh in some times, no, not, mh, not many, because there are not — they have not a lot of money — but sometimes some grassroots, no, also came to find us to work together, no. But, uhm, in the most of times, it, it, it, we change the relation, no. We say: Okay, do you want to make this job with with us? Perfect. So, we going to ask a grant to make with you this, this work so then we can debate more, better than the, than the (mumbles), no, the grassroot, sorry, or the association or the, or the woman entity or whatever wanted to do, no. But because in, in most of the times that they don't have a lot of money to pay us.

FG [00:22:19] Yeah.

CP [00:22:19] And we need to live, you know.

FG [00:22:22] Yeah. (giggles)

CP [00:22:22] We need to live every day. (laughs)

FG [00:22:24] Yeah.

CP [00:22:25] And sometimes, no, it feels, you feel that you, uh, have to remind everyone, no, that you have to live every day, no.

FG [00:22:33] Yeah.

CP [00:22:34] Because in many times, this is the bud-, no, these are the big, no, the big, uh, mh, ways of, of financion, of our financiation. But then there are many people asking us for working, ah, for free.

FG [00:22:51] Ya?

CP [00:22:51] Like: Ahh, we are making this kind of, um, ah, change. You're going to, to know, uh, these people, and also you're going to have a lot of visibility. And I say: Yeah, yeah. Thank you very much. But I need to live.

FG [00:23:09] Ya.

CP [00:23:09] I mean, one morning here with you. Not winning any kind of my, my, my, my, uh, I don't know what, my, my, ah? What I bet, what I win every month. I need to take money somewhere because I cannot, uh, make it like. And I, and we always say that, uh, we, we choose with which activist we do.

FG [00:23:40] Yeah, okay.

CP [00:23:40] Not you, not, not the people who are inviting us.

FG [00:23:44] Ya.

CP [00:23:44] You understand? No, it's like we do a lot of, uh, hours and we, uh, we, yeah, we, we invest, we invest a lot of hours in activist, but the activist that we choose.

FG [00:23:59] Okay.

CP [00:23:59] Not someone who, who ask us to say we have to, to put in the balance. Different things, no. It's, it is something that we believe with. If the people that are invited us, it's pay or not, ah, because more of the time it's from the university, no. People from the university told us: Can you come with these session, no, we going to invite these, these, these, these. And we say: All the people you invite have, uh, uh, uh, uh. I don't know how you say that, the amount it's paid at the month for the university.

FG [00:24:39] Mhm.

CP [00:24:39] How you call these when you...The, the money you win every month?

FG [00:24:43] Yeah. They have like a fixed, ah, wage or —

CP [00:24:46] Wage?

FG [00:24:46] They get the same amount of money every month, right?

CP [00:24:50] Ah, yeah.

FG [00:24:51] Yes.

CP [00:24:51] But, uh, but, but, but for us, we are now out of the university. And you have to explain it every time. It's, it's a little tiring, also.

FG [00:25:06] I can imagine. Ummm. We talked about, um, how cities are planned from a male perspective, and that you need this intersectional perspective. So, I was wondering how you as a collective, make sure that you are working intersectionally, that you are diverse. Because you also come from a university background, so in some way you also have a privilege that other people might not have. So what do you do to make sure that this works?

CP [00:25:33] We, ah, ah, we know that, ah, in all our works is always missing something, someone. Always. We start working with this knowledge, with who is not being taking account in this project or in this, ah, in this way. (inaudible) It's true that all of us in, in the, in our team, it's true that all of us that are, mhh, all came from a university background, but not for the same background. N-not from the same university, background, no. So, we have different ages, different origins, different, ah, kind of, uhm, experiences, no, personal experience, different kinds of depending. So, in a way, ah, we are more diverse than other groups. But not, no, no, for that. We are like, we are diverse, no. We, we have not to see about how it's, ah, this intersectionality, we have to work more, no. But then, so working with this, ah, knowing this, knowing our privilege, and knowing that we are, we, we, we take this privilege to make our works and make that in each project that the — how you say, no, the, the measures or, or the things that we can do in each project — not not many but some, no — to try to have the experience of the maximum intersectionality, mh experience. But we know that we are not going to, mh, arrive to, to the, all the intersectionality we needed to reflect this project, no, but we think we are working in that transition, no, to implement more, and more, and to be aware about, to be aware about this, no. We make, we also make, uhm, trainings about intersectionality, and with different kinds of inters-, intersectionality, no, not always explain it by the, no, the same, like, not only from the gender, or from their, from the ra-race, or the origin, or different kind of identity, no. The last one we made about, uh, for example, uh, I make an example, uh, from our colleagues that we were sharing the space, no, that we work together, but we never make this training. Ah, they were, they work about different kinds of sexual identity. So, it was very, ah, interesting, interesting for us because we start breaking

also the dichotomy of that sexual gender construction, also, no. To say, well, ah, we start broken also that there also two kind of biological sex, no, and we are male and female, but: This is not true. (laughs)

FG [00:29:05] Ya.

CP [00:29:05] We are no — any one of us are same person, female or male. And also, we are another kind of people, call one kind of people of biological way, no, that, uh, they, uh, want to call it, or they, they say to be called like intersex. So, it was like: Oh wow. And with this, we start rethinking about our methodologies or our ways of asking people, ah, in our evaluations, or our — when we take a, an, no, we make some, um, evaluations of who is participating, or is included in this, in this project, no.

FG [00:29:51] Ya.

CP [00:29:51] No, so we, we start with a little questions, and now we have to do two... (imitates a piece of paper with her hands)

FG [00:29:56] Pages?

CP [00:29:57] Because how you, how you, ah, uhm, request, or how you make question about this diversity, or that intersectionality, no. So, we are, mh, making progress about this, and how we can ask from if you feel from th-, if you feel racialicado, we say like this in Spain, like, ahm, or not, or if you feel from the group of people who make immigration in this country, so you are in another black — like this. And then, and, and, in, I, I think that in every project, we put, ah, make a, a, a, a little like explanation of what we tried to do to include more and more voices, and more and more intersectionality in the work we do because it's something that we are very — we are very, ah, not interested but, mh, no, precupada, no, like, mh, worried about, no. But not for that. We don't continue making projects. Do you understand what I mean? No, like we are worried about. We are trying to implement it in, in, in every projects we, we do, but we still making projects, no, because we don't have the way. The perfect way of doing, no. And we think that we have to, mhh, know and listening more other experiences and other ways of how we can change our privileges and make it more visible, uh, the other experiences. And not let our privileges to, to others. But not for that. We stop making projects, no.

FG [00:31:57] Yeah. Yeah, it makes sense. Sooo, umm, I wanna talk about, a bit about how you developed your methods. Ahm, so it sounds a bit like it's a lot of just trying things? Because there's no real, like recipe for anything. So you develop your own knowledge and based on that, you try different things, is that correct?

CP [00:32:21] Is that correct? Yeah, I, I think you explain, ah, very good, and, and it, it goes with the, with the, with the last answer, no. It's like —

FG [00:32:31] Yeah.

CP [00:32:31] Ah, it's, it's, it's an obligation for us to do research about how we can, mhh, get better methodology, no.

FG [00:32:43] Yeah.

CP [00:32:43] Or, or making better any time, no. We, we don't, we are, we are people that — we are not sitting in our chair think that we invent the, the, no, the world. Sometimes, no, it's difficult when someone, no, when someone say: Oh, your work, and you say: Come on I, I haven't finished my work, no. It's like, it's your work? It's like I — no, no, no, no, I haven't finished. No? Like I am still doing my work, no, like because never ends, no. For, for us never ends trying to, um, um, dream better, no. And be more. Ah, mh, in the frequency that our society needs that these issues can visible, no, for that but for sure we need people, no, we need people. We are only a, a — I always say this, no, I am, uhm, I am a tool, no. I am a tool for the people. We are a tool to support them and support in a way, no, but in our role to give them tools to implement and to, you know, aware of of that, um, that community potential. No, like potential, or how they can know how together, no, because I am not, I am not seeing them like I am out of it, eh. I say: How, how can together change our environments, no. So, we say always that we, we have to change a lot of things because participation — I don't know if you have a (inaudible) of participation, but it's a, um, very big, mh, thing we have to change because participation is, is also a, a, a mirror of our society, no. Because if the society don't want, no, don't give to the, the value of the participation, don't give time, don't give us basis, so then, always, they are always participation, the participation the same, no, always the same voices. So then, the same privileges are, are visible, visiblised, no. So it's a very huge, mh, item, no, to change because we have to, to, to change how people are, no, how our society thinks about the democracy, no, how we want to make decisions in the places we live. No, it's like this, no, like when you say: How you, how you feel about participation in your projects? Oh, we have to, to change the democracy.

FG [00:35:47] Yeah.

CP [00:35:48] Because, because nowadays, I don't know in your context, but here in Spain, till uh — the democracy being something that: Oh, we cannot touch this, no. It's, it's, it's something. This. This is, this is the thing. It's, it's like, no, we are, we make something, it's not going because, no, every four years we vote, and we think that this is over, we don't have to do another thing. Also, there are groups that are fighting, a lot of fighting. But they are not the majority of the people, no. No, it's not the majority of the, of the, of the beliefs, no, in, in the, in the way of being in your environment, no. It's like I argue when something touch me very close.

FG [00:36:51] Yeah.

CP [00:36:51] But if not, it's like: Ay, come on! How, why I have to, I don't know, ah, go, ma-, no, go to a, mh, big manifestation, no, the...

FG [00:37:05] Demonstration?

CP [00:37:07] When you go to the street, and with banners, and say: No, no, we don't want this.

FG [00:37:12] Yes, demonstration.

CP [00:37:12] Eh?

FG [00:37:12] Demonstration.

CP [00:37:12] Demonstration?

FG [00:37:16] Yes.

CP [00:37:18] Ah. What you see when, when, I don't know, no, when there are the women who work with take care, no, with the caring tasks, no. They only are there. (mumbles) There is no a bit more mobilization, no. It's only the people who touch, no, no, no, not the others. This is something very, very, it's a, it's a society problem, no.

FG [00:37:50] Yeah.

CP [00:37:50] Not, not resolved but nobody will do this demonstration or whatever. And I, I feel I owe it to my mom.

FG [00:38:03] Maybe, one more question about that. Um, how do you reach out to residents? Like if you start a project, how do you reach out to the people, and especially those people that feel like they don't have an opinion, or that their opinion is not worth it? How do you do that? How do you argue? Is it hard to convince them to participate?

CP [00:38:21] Well, it depends. Where it comes from. And, where it comes from, the objective of the project. And it depends of how the municipality, uh, had been working in the place, because we talk about two different ways of, of taking account the participation, no. When it's participation, institutional participation, when it come from the municipality. And no, for that it's bad, because I think that we, we have to build a public policies with participation. So it will come, it will come from, from the municipality. But then it depends on the, the, the (mumbles). The work they, they haven't been done.

FG [00:39:21] Yeah.

CP [00:39:21] In the place, no. It's the way how they know the people who live there, how are they, umm, how you say that, being close, no. The, the relations, no, between, ahh, between the, the, yeah, the, the municipality, or the people who work in the neighborhood, and the neighborhood, and the different kinds of neighborhood. There are, there is only, ah, one association representation.

FG [00:39:50] Mhm.

CP [00:39:50] That all the neighborhood is represented in this. This is not, this is not going, mh, it's not going to work good, but then if you have a different kind of, ah, of, mh, of groups, of collectives, or different kind, then you will have a relation, no.

FG [00:40:15] Mh.

CP [00:40:15] Like you will have confidence, no, between the institutional, the institution, and, and the things that will come from the institution have been more, ah, will be more, uh, this, no, work with a confidence, like well. No, I have been working with them and I have been — They say what they do — Ah no, they do what they say. (laughs)

FG [00:40:42] Yeah, yeah.

CP [00:40:43] Like, no, more money in this, in this case. Uh, but, uh, so when, when we arrive in a neighborhood that the municipality had been this hard work, no, we say: An ant worked. An ant, do you know, like, um, ant, ant, the little ant. (imitates crawling ants with her fingers)

FG [00:41:05] Ah, ya, ya, ya. Mhm.

CP [00:41:05] Yeah. When you make this work like an ant, no, like little work, like with this, with this, with this, you know, these people, these, these, these, you know, no. You have a very good, um, knowledge of, of, of the neighborhood and, and where to find, no, the, the, the different voices, no. Or, to ask where to ask: Do you know any guy or any women that have, no, I don't know, umm, whatever. And so, no, it, it's important to know these, these people. But then, no, when you, um, design the process, you have to think about the different ways of participation, no. Different ways, I mean, not only different time in the days or in the — you have to, to, to, to give, ah, different opportunities to, to, to put the voice. Not only for the time, also for the methodology.

FG [00:42:13] Mhm.

CP [00:42:13] Also for, because it's not the same making the, the children, no, talking with children, or talking with, with the youth, no, it's not the same, youth. Because they talk in a different frequence, umm, but also give safe places that, for example, women, no, feel safe and confidence to talk because in some places, or in most of the world, um, when women have a men beside, no, she thinks, she thinks that, um, she's voice is not, mh, too interesting or, no, or more interesting than the men, or, or, not, no, like, like I am not, he will explain it better, no, like.

FG [00:43:09] Yeah.

CP [00:43:11] Come in, it, it's, it's horrible when, when a woman say this, no. So we also mh, make, mh, separate groups, no, that women, and also from different cultures or origins, no, they, they don't mix, no. They don't, they don't have these mixed groups of men and women, and also because in, in some, in some

times you have to find them. Not to sit, uh, and wait them to come, no. To go to, to have to go to their place, no.

FG [00:43:47] Ya.

CP [00:43:47] To, to be more comprehensive about their lives, the lack, the lack of time, the lack of written, uh, everything — all, all needs, no. You have other emergencies that, or, mh, no, urgencies, something, emergency, no?

FG [00:44:10] Yes.

CP [00:44:10] Something more. You have another need than to participate and to build how would be the public space, no. So — but it's very important, his voice. Oh, their voice.

FG [00:44:23] Ya.

CP [00:44:23] Sorry, not his voice. Her voice in more of the cases, no. And, um, so they, we go to, to, I don't know, for example, the place where they going to, to, to... (imitates embroidering)

FG [00:44:40] Mhm.

CP [00:44:40] ... do this, or to cook, or to — And then, in informal way do you ask for, for the, for the, for how they use the public space, how they, how, how are they need, no, their needs about the place, whatever. But — and this is not in a, in a way, no, but in the other way, in the other hand, no, when you — it's very important also to promote the participation, the institutional participation. And in the other hand, the action, um, the action of participation. No, to, to give support to the things or the, or the movement that happen in our neighborhood.

FG [00:45:22] Yeah.

CP [00:45:23] Not to build something new. But, but to, to give support to something that it's, it's, it's already working in one place, no. To going to see: Oh well, there, there is a group, there is another, and there is another. So, I'm going to make three workshops with this three groups because this work, this groups are working. Yeah, they're working nowadays. So come more from, from, from the, from the, from the water, no, from the bottom?

FG [00:45:58] Yes, from the bottom. Yeah.

CP [00:46:00] Mhm. And, and, and see what they need to build, no, a criteria or to build the, the, no, and, and make it at, in the other side, no. So morale in our projects, in the, in these of, in that I explain you that we find with the grants, no, that we make our projects, no.

FG [00:46:26] Ya.

CP [00:46:26] We work more with this, ah, action, no, with this particip-, with this participation from the bottom, no, not from from the institution.

FG [00:46:35] And, um, once you have developed those methods, how transferable are they from one project to another? Do you need new methods for every project or do you now have —

CP [00:46:48] Oh.

FG [00:46:48] Okay, this worked three times, so it will work in this context, in that context as well.

CP [00:46:55] Ahhh, our methods, that's very adaptable.

FG [00:47:00] Mhm.

CP [00:47:01] Because we are, we think about this methods wherever you want to be. (laughs)

FG [00:47:07] Yeah.

CP [00:47:07] It's like when you say: This is my method, no. It's one method, and this is my method. It's like: No! Because you put this characteristic to your method because a method is whatever you want to be. (laughs) And it's in a way, no. But it's very — for sure, we — this is something that also we build, no, to think about our methods like something alive, something that it's adaptable, something it's — we, we, it's flexible, and we adapt. Like if you live in this neighborhood on this context, it's not necessary to make these two phases so we also we only make one. And it's good. We, we, we, we, we also have this quantitative, ah, this qualitative information for the project. And we also are evaluating, no, or balancing, no. This is what I'm saying before that what can do and what, and what the context, and the people of the context can give with these methods. So we always are balancing how, um, it is necessary, all, or, or only this way or, or like I said before, no. Or adapting for, also for the people who is going to make these methods, no. So for example, no, we, we this is something we - We, we, we do it every time, no, every time we think, we — it's our, mhh, typology of methods that we start always with something more individual, like your own experience, to bring it, no, to the collective experience, no, to altogether, no. Like this is something we, we do in, in, in them, in, in all the, the, the method, method but in different kind of ways, no.

FG [00:49:06] Ya.

CP [00:49:06] It's different that a child talking about his own experience and then thinking about the collective, then a group of women talking about their own experience and then collectivize it. And also a group of men, no, or a diverse group, no, a mix group that not all have the same taking care tasks, or they only see that, no, they are very working men and they, their periods are like: I'm going to work and I come

home and then... And you say: Ah, perfect, you are the standarvi-, the standard of a man, (laughs) of a hard man, no. And, and, and it works, no, like it works, uh, thinking about this through the most individual experience, no. Embodied that through the more collective and the more like put it all together, no, that in all of our process, no, or in the most of them, um, we put all together. There is a sessions that we put all together, no, that all can see the different ways of the different experience, and the different needs, no. Or, or, or feelings about the urban space and then to, to say: Oh wow, I wanted, I don't know, a garden, and another needs, um, a toilet. What is more important, no? How, no, we going, we going to think about altogether what it's more important: A garden or a toilet? And I don't have the answer. It depends.

FG [00:50:54] Yeah, yeah.

CP [00:50:55] It depends. It depends about the argues about how the community see about the two things, no. And this is the difficult way in our days also because we are not very agree about the consens. Consens like all we have to be, ah, agree with something. Because also in this nowadays consens, ah, the role, them, the power of the roles, ah, make a lot of, ah, another time inequalities of the uses, and on the distributions, um, like we need to guide them, no. We need a garden, and we need the garden, and this is what we need. And yet, there is a lot of people in this room thinking that we need a garden. But then, the people who don't have the toilet, no, it's like: Come on, how you can say it's not for consens, it's not the toilet the more important.

FG [00:51:53] Ya.

CP [00:51:53] It was a, a, a balance of the power in this room. So, if it's a public, um, is, if a public is — I'm sorry. If this process comes from the public institution, the public institution might have the, the way to say: Okay, a garden is the thing that the majority want. But the toilet is also necessary because for some people that, um, no, nobody or had been not listening in the, in the urban planning, no. It's very important from the, from their autonomy, or from to be able to go out from the, for the urban space, or whatever, no. So we are there with the consens and these things that we all have to agree with, all the needs that we have that we — I don't know this. It's something that we can talk more. I don't remember, if I — I don't know if I have answering your question, Franziska.

FG [00:53:11] (laughs) Yes, you are, yes, you are. I was just looking at the time and it's almost 11. I have more questions, but I don't know how much time you have.

CP [00:53:18] We can, uh, at 15, like 11:15. **FG** [00:53:24] Ya, we can try. Okay.

CP [00:53:26] Yeah. Because I am, I — ah, if I do this, if I went, if I did, sorry. I know I do these in Spanish, I will be more faster to talk about. I'm sorry, Franziska.

FG [00:53:43] Oh, it's fine. I just wanted to talk a bit more about safety because that's like the focus of my thesis. Um, so where in your work would you place safety? I know it's hard to tell because a lot of aspects of

urban planning are related, but would you say that safety is the priority, mh, or are there other things that are more important? If one can say that.

CP [00:54:04] In our book — I don't know if you could read our book because it is in Spanish so —

FG [00:54:10] I translated it, yes.

CP [00:54:10] Really? Wow!

FG [00:54:14] (laughs) There are programs for that.

CP [00:54:16] Wow. Wow, amazing. Uh, so. As, as in that book said, we said, um, we have three principal strategies, no, when we think about, mh, urban planning in, in this perspective, no. First of all, is changing the priorities of, um, of our urban planning, no, like putting the everyday life of the people, and the caring tasks in the center to make more co-responsibility our society, and break this inequality of distribution of the caring tasks, ah, and making able for everyone.

FG [00:55:18] Ya.

CP [00:55:18] For all. Then the second one, or but, or the second, or the second is make safety places without violence against, ah, women and girls. So for us, this is a still a strategy. Is it still, no, this one, this is two. And the third is making visible, ah, all the voices, all the experience, no, that in urban plan had been not, mh, visible. Uh, making, no, and making women more visible, no. So with participative, participatory methods. So for us, these three strategies are the most important for our job nowadays. No, we don't know if in ten or 20 years that will change, but we think that in the, in, in the, in how we understand feminist urbanism, is being, no, taking this in mind all the time, no. So for us, um, ah, working to have saved places for women is one of the, our main strategies till now. And we, and (scoffs). For, I think it will be more, yes, because it's very difficult to, to, no, to, to change.

FG [00:56:54] Ya.

CP [00:56:54] And it's really sad but it's like, it's this. And, and, and like in the other, in the other strategies, um, we don't think that the space is the only thing that we have to change in our society to, uh, get, no, to, to, to change our society, no. But we think the space can give, uh, some, some clues more, no, join with another kind of, another knowledge, no, in education, in the, (mumbles), in changing the, no — in every in, in many, in many other issues, no. We have to, to change and put this, this feminist perspective. But we can do some things some, some things in, in the, in the space to, to, to avoi-, no, to avoid or to, to try to make it more safety. And first of all, I'm at the same I have been doing all the on these interview is seen what are these things that we feel different, no, or we feel more in unsafety, no, like it's like first of all, we have like always how we use this place and how it makes me feel, no, how, mh, and why it makes me feel this street more uncomfortable than the other, no. And we're always, uh, analyzing, no, this, this things because the light, because the people, because in one it's, there are some, some shops or not. All because or because something

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happens there, and this, and there is a stigma in this street for all the women that passing this street will, it will be a stigma, no, whatever it's how it's the street but it happened something here. So, so you know, and you prefer to rush to another street, for example. And we are in the view, and we have a book and, and many — um, um, um. Not letters, sorry.

FG [00:59:26] Articles or publication?

CP [00:59:28] Ah yeyeyeah. Articles. Sorry, sorry. It's, it's — sometimes a word don't come here (points at her forehead and laughs).

FG [00:59:32] I know, I know (laughs).

CP [00:59:36] It's like: Aaaah. (laughs). Mhhh, some articles that are talking about this because we are not the first. And we have, as you know, as you know, the Canada, the Canadians women, in, in the Eighties and Nineties, no, work with this item and we take this work that they did, and, and, and we continue working with this, no. And we — one of the methods that we learned about from them it was that we call marchas exploratorias, exploratory —

FG [01:00:10] Walks.

CP [01:00:11] Walks.

FG [01:00:11] Yes.

CP [01:00:12] That, ah, for us is very important to give it that name, no, not another.

FG [01:00:20] Mhm.

CP [01:00:20] To make a place where, mh, women are, feel safe and comfor-, and comfortable, and confidence with other women to share how they feel, or the experiences that they have. They have the experience in the urban space, no, some of violence experience, no, with them, and, and to, and, and some strategies that we use to, uh, figure out, no, like: Oh, I mean in a way I don't want to go but it's the, I know it's the only way, and they have to, and I run or I take the keys or I phone my, my friend, or I have a group of WhatsApp, or I go through that street, there is a shop and I know that if something happened they are there, or whenever, no. And this methods, of this methodology is very — I don't know how to say it, mh — very a-awareness for the, for the, for the women that participate because they feel that they are not alone in this experience, no. It's something structural, it's something that it's not deliberate. I am, I am a scary woman, no, like I am very, or hysteric, no, like oh. Because all, all of we listen about this, no. Ay, don't, don't be scary, no. Don't be the — no, come on, pass to this streeet. You say: I am afraid of, uh, walking in this street, no. And when you share with other, with other women that feel the same, you say: Oh, wow, I'm not the only one, no. And for that, I think it's very, very nice to see how, uh, you feel, you feel with a collective, and you

say how we have to change that these things, no. And, and also is very propositive, no. It's very, mh, in this methods, no, they can, ah, they pro-, they, they, they, they say a lot of, um, actions or criterias to, to rethink, no, or to renew some, some places or programs that we can do, or, no, we can, like in the community we can talk to each other, and say if someone call to my, to my house and say: Please, can you help me? I'm from this group, so that you can open, or wherever, no. They, there appear a lot of things. It's very — and for us, no, supporting this kind of, um, groups. It's a, a big bibliography, no, it's like a better bibliography than a, what-, whatever book is in any library, no.

FG [01:03:23] Yeah.

CP [01:03:23] Because it's something from the experience, no, that's, mh, no, that build our, our knowledge, no.

FG [01:03:34] Okay. So you basically need those opinions and experiences to create knowledge. And then approach how to change places. So if a lot of people participate, you can change more, or in a better way?

CP [01:03:48] Yeah but, um, the, the experience or this qualitative knowledge don't have how you — How I going to explain this? Don't have the same way of, mh, if more is better.

FG [01:04:10] Ya, mhm.

CP [01:04:10] In a way, there are, uh — we have some experiences that in little neighborhood talking with two or three women that know a lot and have a very different lives give us a biggest knowledge that we can, uh, uh, you see that these three women talk for man-, for many people, not only from their, not from them. And because it is something that, in the last week I went in a training — normally we, we do for people interested, no, in our work — and someone asked me this question, no: How is the minimum of qualitative knowledge or experience to, to know that you have a representative knowledge of?

FG [01:05:08] Mhm.

CP [01:05:08] I can't respond to this answer.

FG [01:05:11] Yeah.

CP [01:05:11] Because it depends.

FG [01:05:13] Ya.

CP [01:05:13] Because, for instance, when you go to a, a school, ah, because they wanted to participate in this process, and all the class, mh, and you have 25 children, or we go to two or three classes and you have a 100 of children. The knowledge that give these these these, these children, one of this, this group of children, it's one. It's not four, but 100 of children participate. Yeah, but it's one kind of experience of an age of, of a

shortage and, and, and they give the experience they have. You know what? When you are young, you go to school, you go to play, you go to — And these are all your big issues in the world, no, in your life. So you see what I mean, no?

FG [01:06:14] Yes, I know. I understand.

CP [01:06:15] It's difficult to — because the qualitative knowledge or experience or, or... It's relative, no.

FG [01:06:25] It's not like statistical data.

CP [01:06:27] No, it's not. (mumbles) The sociologist said they are complementary. We need the both of them.

FG [01:06:35] Ya.

CP [01:06:35] You need some picture, quantitative, no, some picture. And also, I have to say that also the quantitative needs a feminist perspective.

FG [01:06:47] Yeah, definitely.

CP [01:06:48] Because also the data base are not neutral. Because you — to take this data, you need to to ask some questions. These questions, it depends of the questions: You're going to have one data, or another.

FG [01:07:03] Yeah.

CP [01:07:04] Yeah. And in another way, with this data you can analyze in a way, or in another. So it's not something that always, no, that the scientist says: Oh, the data are neutral. No, we think that it's not neutral. Not, not, not this neutral. Also not, not, it's not neutral because you have to ask the questions and you have to analyze then the, the data you have with this question. So all have to have this perspective to be visualized. But if you have, uhm, imagine you have done, um, the right questions, or some right questions, and you analyze them with this perspective. Then also always need to complementar this with qualitative, um, data. Data, or, um, knowledge, or experience.

FG [01:07:56] Okay. Um, I was just thinking about your book again because there were strategies proposed how environments can be safer, for example, you have, ah, housing with a lot of community areas, and you have signs to tell you where to go, mh, you have houses where you can have like eyes to see what's happening around you. So I all understand where this is coming from, but I'm wondering how realistic it is to have this, because a lot of things are already built, and probably not that easy to change. So I don't know, maybe you can tell me where you, like from, I don't know 0 to 10, how realistic it is, or where we are right now.

CP [01:08:43] Ummmm. Hmm. No, we have to — it's a good question because for sure we think we have to renew what we have. We don't have to build more, stop building, please. And, and if we can, we have to, to

short our, our built in, our, no, our, in our world. And of course, what we have, it's we have to, to reveal, I think, to rebuild, to renew taking care of these issues, no. Not all can be, mh, applied but, um, in more of the cases, it, it, it's possible, no. It's, I don't think, this — I don't know how to answer the 1 to 10 because it depends of the, if the, if the material support of every neighborhood.

FG [01:09:43] Ya.

CP [01:09:43] And how it's possible to change because for sure the more easier thing and the things that, are, that they are doing, no, in, in most of the places are putting lights, taking, um, taking things that make it not visible the space, no. Like little trees, and I don't know how to say it but — (makes gestures with her hands to illustrate a hedge)

FG [01:10:09] Yeah.

CP [01:10:10] Little tree, little, little trees that make that. But, and but then there, there are solutions. There's consequ-, uh, material solutions to, for example, for the entrance of the cars, no, to change it, and the door, and not, and not to put the door for the car, and put the door for the people, no, to be more safe in the, in the street, no. Because if we change the, the, the way we see the things, no, we going to to find different solutions, no. And for sure we have to, to have, um, many or much imagination, no, to do it. And for sure there are places more difficult to do it. For example, a neighborhood with houses and gardens, no, houses with gardens that are more difficult to think about how the, this house is going to to put eyes in the, in the street, no, because they are, no, so, um, very, very far from, from the nearest of the street. But then, the, the, no, the transformation, it has to be in that way so that the houses might be in the, in the street, not not in this way. So we have to change the, the, the planning of these places and, and let build in the, no, in the street and make some, ah, places to make, ah, to have some. But it's a big change, it's not like easy change that the public, ah, policy can make, um, mh, tomorrow. Is the way that all, no, that all our society, um, wants to change, and, and to think in another way, no. Because also, uh, we, we, we, we, we can change a lot of things if we know each other, no, and we build community. And so we have to, to put the most energy there, and then the physical, uh, built will, will take, no, will be visible in this way. But if we still going, wanted to be alone, and, and perpetuate this individualistic way of living, thinking that we are not interdependent or eco-dependent, we, we're going to perpetuate this, this, this physical way of not, not thinking, no. When separate.

FG [01:13:04] Okay, yeah.

CP [01:13:08] Mh eh?

FG [01:13:08] Yeah.

CP [01:13:08] I don't know, Franziska, it's difficult your question to say to 1 to 10 because it depends, also it depends of, of — because in here, no, we have a lot of, uh, old towns, and all a structure, no, that it is possible to rebuild in a different way. But then we have also big, um, neighborhoods with tall, mh, with a

very big buildings of housing, no, that we also have to think about how is the ground floor, no, and how we — Because how is going to see something in the 20th floor?

FG [01:13:54] That's true.

CP [01:13:54] Not. But we have to think in the ground floor. It's a very important place in our, in our neighborhood. How is the ground floor, and how are the, the, the base, the bases of our buildings.

FG [01:14:11] Ya. Thank you. (laughs) I think I could talk with you for much longer, but time is running out.

CP [01:14:18] I'm sorry, Franziska, but if you have any question that, um, you need to be answered, and today, it's not possible, can you send me an email, and I tried with a short phrase, or a short way. Ah, or also if you need, I don't know, some examples or whatever, no. You can.

FG [01:14:42] Okay, that's very nice.

CP [01:14:44] It was really nice, and I'm happy because my English, it's not too bad then I thought it was. (laughs)

FG [01:14:49] No, it's fine. (laughs) Yeah, I, I sometimes —

CP [01:14:56] Sorry. I tried, I tried.

FG [01:14:57] No, it was fine. It was just also very ambitious of me not speaking Spanish, choosing, haha, choosing this topic. But it was just so interesting that I thought, I will somehow manage it, and, yeah, I'm very happy I got to talk to you.

CP [01:15:13] I thank you very much, Franziska. We like a lot to talk with students. And we, we — this is our way of activism, no.

FG [01:15:25] Yeah.

CP [01:15:25] To think that these knowledge is not only ours. We know that we need to, no, no, to explain it, and to — because others can build more around this knowledge. And this is how we want. And we are not in the university because of that.

FG [01:15:44] Yeah.

CP [01:15:44] Because the university, it's perpetuate this individualistic way of knowing the knowledge, no. And we are nothing without the people who participate with us building our environment. So how we can say this is my? No, this is collective, no. This is a knowledge collective that I make because I have some knowledge, but with other a knowledge that it's built in another place, no, growing a neighborhood, no, like.

FG [01:16:18] Yeah.

CP [01:16:18] So, and with with my colleagues, and with our colleagues and, no, with the questions you ask me also, no, to make thinking about: Oh, yeah, 1 to 10, how, like, hmm, I never thought about this.

FG [01:16:34] Yeah, it was just an example because I think sometimes it's easier if it's like one is nothing and ten is extreme. Sometimes it's easier if it's somehow in between. But if it depends on the situation, then it depends on the situation. (laughs)

CP [01:16:49] It's easy to others to answer these. (laughs)

FG [01:16:54] One last thing. I think I need, ah, your signature. I think I sent you the form.

CP [01:17:01] Yeah, you sent me.

FG [01:17:03] If you could sign it and send it back to me, that would be great.

CP [01:17:07] What, I sign what?

FG [01:17:09] I think I, I think I sent you a form like —

CP [01:17:12] Yeah, yeah, yeah, you sent me, you sent me.

FG [01:17:14] About the interview and your consent to the recording, everything, and you need to sign it and send it back to me.

CP [01:17:20] Can I sign it digitally?

FG [01:17:21] Yes, you can. Yes.

CP [01:17:24] So I'm going to sing it digitally. And I send to you today, this morning, I do this.

FG [01:17:29] Yeah, If you have the time, tomorrow's also fine.

CP [01:17:33] I have to do it today. If not, I don't know how, when I can do it. (laughs) No, no, no, I going to do it today.

FG [01:17:39] Okay, amazing

CP [01:17:40] Nice to meet you a lot, Franziska.

FG [01:17:42] It was, it was. I really —

CP [01:17:45] Yes. And, ah, good luck with your, um, with all your research. (laughs)

FG [01:17:51] Yes. Thank you.

CP [01:17:52] When you have to fi-, to finish?

FG [01:17:55] I hand it in on the 28th of June, so in about six weeks. (break) Yeah, I had a lot of literature, but the good thing is that I'm also interested in what I'm reading.

CP [01:18:07] It's difficult to — when, when, you when you find your line —

FG [01:18:11] Oh yes!

CP [01:18:12] It's difficult to end, um, reading, and reading, and knowing, and taking this. But because each book makes open you another list of books that you want, also wanted to read. But you know, you have to choose which day you finish and then write, write, write, write.

FG [01:18:29] Ya.

CP [01:18:29] And then present and then say: This is what I do. (laughs)

FG [01:18:34] This is good.

CP [01:18:34] We say that in the time you have, and with the resources you have, you have to end. Because if not, the things cannot be infinite, infinity, no? It's like this in English?

FG [01:18:50] Ya, ya. Yes.

CP [01:18:50] So you have to find the end. (laughs)

FG [01:18:53] Yeah, I have to. (laughs) But it's, it's super interesting. And I really admire your work, and I just like reading your books and other books about this topic, so. Yeah.

CP [01:19:05] Ay, thank you very much, Franziska. **FG** [01:19:06] Thanks for your time.

CP [01:19:08] So we are in touch. If you need something you know where we are, and how our, how are our times. (laughs)

FG [01:19:17] Yes.

CP [01:19:18] But in the way we can, we will respond you.

FG [01:19:21] Yes, perfect. Thank you very much. And have a nice day.

CP [01:19:26] So you. Bye!