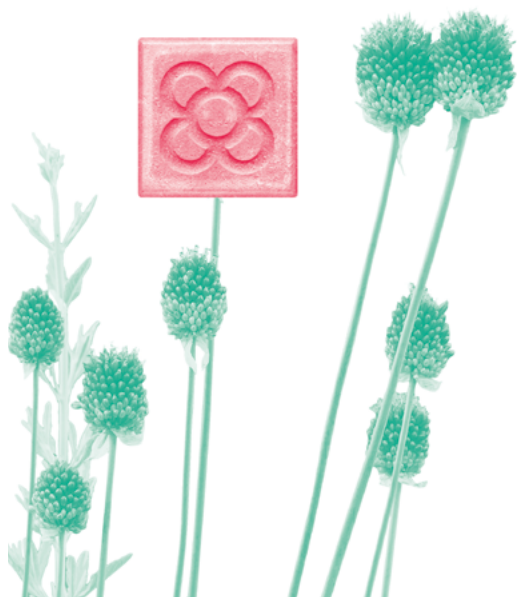


**Ecofeminist
proposals for
reimagining
the city.**

**Public and
community paths.**

Blanca Bayas Fernández
Joana Bregolat i Campos





Ecofeminist proposals for reimagining the city. Public and community paths

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Printing: Cevagraf, SCCL

Place and date of publication: Barcelona, octubre de 2021

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With support from:



The contents of this document are the sole responsibility of the Observatori del Deute en la Globalització and do not necessarily reflect the opinion of its funders.

We wish to thank the wide range of colleagues, organizations, cooperatives and activists working to promote feminism, environmentalism, the defence of public services and community activism for their proposals and ideas. This document has taken a great deal of inspiration from them. In alphabetical order, they are: Ana Correro Humanes (Arran de Terra SCCL), Beatriu Masià Masià (Tamaia Viure Sense Violència SCCL), Blanca Valdivia Gutiérrez (Col·lectiu Punt 6 SCCL), Cristina Alonso Saavedra (Amigos de la Tierra), Carmen Juarez Palma (Mujeres Migrantes Diversas), Dante Maschio Gastelaars (Aigua és Vida), Elba Mansilla (La Ciutat Invisible - Cooperativa Autogestionària), Irene González Pijuan (Xarxa per la sobirania energètica), Jule Goikoetxea Mentxaka (Euskal Herriko Unibertsitatea), Laia Rosich Solé (Novembre Feminista), Lidón Gasull Figueras (Associacions Federades de Famílies d'Alumnes de Catalunya), Lourdes Ligorí Catalán (SAD Union of Municipal Caregivers), Lourdes Berdié Rabanaque (Xarxa per la sobirania energètica), Lucía Artazcoz Lazcano (Barcelona Public Health Agency), Marta Pascual Rodríguez (Ecologistas en Acción), Míriam Planas Martín (Aigua és Vida), Mònica Guiteras Blaya (Aliança contra la Pobresa Energètica) and Sandra Ezquerro Samper (UNESCO Chair Women, Development and Culture, University of Vic).



In case of
climate
emergency,
break it.

What should we do with cities?

According to various schools of thought, broad social and political movements such as feminist economics, and the intersections between feminisms and environmentalisms - ecofeminisms - the COVID-19 pandemic can be read as yet another symptom of a biocidal system. Such a system prevents us from guaranteeing quality of life for both people and ecosystems and, in many cases, is a genuine impediment to life itself. In this sense, **there is an urgent need to move towards new models which incorporate proposals that take the well-being of the planet and society into account, and which are already possible and viable today.**

Cities are paradigmatic spaces in this social, economic and climatic sphere, spaces in which basic rights are violated, and the extractivist mindset of the capitalist and cisheteropatriarchal model takes hold. This is why proposals for the recovery of socio-productive sovereignties - of social reproduction - are key. By this, we mean proposals for managing the likes of energy, water, food, housing, transport and urban planning, health, education and care, which guarantee quality universal public services, as well as the protection of the commons. In many cases, these proposals arise as a result of shared community space and neighbourhood activism, with the occasional helping hand from the public sector. The aim is to provide goods and services by various means, ranging from (re)municipalization and direct public management to public sector-community collaborations.

What are the proposals? What principles and values do they encompass? What are the lines of action? What relationship exists, and what balance do we need, between urban and rural? In short, how can we tailor urban models to the ecofeminist changes that we want and need to see take place?

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1.

When we talk about ecofeminist transitions, where do cities come in?

1.1.

What you will find in this document

The COVID-19 pandemic and its consequences have made clear which are the key factors that sustain the life of our society and the ecosystems around us. These factors guarantee a balance which is necessary if we are to avoid the emergence and spread of further pandemics. The failure of the current socioeconomic system manifests itself as a backdrop, the root of the manifold crises that exist at present: the climate and the environmental crisis, the crisis of care, the social crisis, the economic and financial crisis, and the political and civilizational crisis. In short, we face what the feminist philosopher Nancy Fraser defines as “a great socio-reproductive crisis”¹.

After a year and a half of the pandemic, the idea of a recovery and new public policies that are up to the task supposes a challenge, but also an opportunity. Currently, there are diverse approaches², from continuity proposals to possible alternatives that pave the way for the change and transformation we need to build a model which guarantees the coverage of basic needs in a fair, equitable and democratic manner: a model that maps out lives - both human and those of the ecosystems around us - worthy of being lived. As such, **the socio-environmental transitions we need are not only desirable and fair for large sectors of the population who do not have access to the most basic resources and services, but also unavoidable and non-negotiable, and all the more so as we begin to deal with the biophysical limits of the planet and climate change.** These transitions require a radical change of outlook, and encompass, among others, profound changes in the world of work, incorporating the demands of feminist economics as regards the integration of the dimension of care.

¹ Fraser, N. (October 19th, 2020). Las contradicciones del capital y de los cuidados. CTXT. <https://ctxt.es/es/20200801/Firmas/31887/Nancy-Fraser-covid-capitalismo-crisis-feminismo-socialismo.htm>

² We refer, among others, to Green New Deals or New Green Pacts. On this topic, see Pérez, A. (2021). Pactos verdes en tiempos de pandemias. El futuro se disputa ahora. Barcelona/Madrid: Observatori del Deute en la Globalització y Libros en Acción. <https://odg.cat/en/publication/green-deals-pandemics/>

When we talk about *changes in the world of work*, we mean a social restructuring, with the creation of employment in sectors that, insofar as they encompass socially necessary tasks which will replace polluting and non-priority activities, will be to the benefit of everyone.

As part of this systemic configuration, and in spite of legislative and political limitations, **we can see a wide range of viable, transformative proposals emerging at a local level. Such projects are underway in both rural and urban areas, and have been built from the ground up.** To this end, feminist and women's movements, together with those of the social and solidarity economy, and of climate justice, among others, have set out projects in areas as diverse, complementary and cross-cutting as food, energy, water, urban planning, education, health, care, gender violence and the collaborative economic network.

2 This document seeks to **formulate a possible proposal for a more liveable, caring and resilient type of city.** It aims to set out the necessary ecofeminist principles for the city, the fundamentals of public policies which form the basis of our activities, and municipal proposals for change and the construction of a new model. Lastly, it posits a number of open questions as part of a final reflection.

The objectives of the document are:

- ▶ To set out the necessary **principles** for reimagining the city from an ecofeminist perspective.
- ▶ To spell out **proposals and lines of action** for the construction of ecofeminist cities.
- ▶ To shed light on **urban models** for the ecofeminist transitions that we want and need.



1.2.

Ecofeminisms as a framework

The theoretical³ and practical framework of the document is largely situated in the field of ecofeminisms (in the main, constructivist and materialist ecofeminism), as well as in feminist economics, Marxist, and materialist feminism.

We live in a cisheteropatriarchal, neo-colonial, racist, environmentally destructive, ableist and urban-centric capitalist system. It is a hegemonic socioeconomic model that is based on binary forms of thinking and relating to one another that are both conflicting and exclusionary. **Ecofeminist thought breaks with the theory and the praxis of this system, and through its various manifestations shows us the interrelation between the dynamics of subordination of women and dissident identities, and the driving forces behind the destruction, exploitation and domination of nature.** It delves into the interdependence and eco-dependence of our bodies, our cities of cement and asphalt, and asserts the value of essential jobs, social reproduction and care, all of which help keep our lives on track on a daily basis.

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Ecofeminisms are part of a theoretical current, a political project, a social movement (or more than one), and an outlook on life that highlights the connection between the domination, exploitation and degradation of the land and the non-human environment on the one hand, and the oppression of women and dissident identities, and other social groups (among them, indigenous peoples, and racialized and LGBTQIA+ people) on the other⁴.

Ecofeminisms are the embodiment of a transformative practical and theoretical outlook in a time of multidimensional crisis, one form which we can challenge the idea of the city, and make it a more liveable, caring and resilient place. The confluence of historical, material and philosophical perspectives that make up this perspective offers an intersectional outlook from which to address different axes of oppression. These axes cut across relationships within the city, affecting our bodies, neighbourhoods and communities.

³ In the bibliography, reference is made to all authors on whose work we have relied.

⁴ See full definition at <https://odg.cat/es/ecofeminismos/>

1.3.

Analytical methodology

Our analytical methodology is based on the consultation of secondary sources and on semi-structured interviews, focusing mainly on grassroots proposals for the city of Barcelona, but also for further afield. Eighteen women and dissident identities were interviewed⁵ as part of our research, and their experiences and ideas have inspired the compendium of proposals detailed in this document. These women are active in a wide range of spaces in the social, political and economic spheres.

This document seeks to systematize the proposed actions and policies so that they can be replicated in a variety of urban contexts. Nevertheless, it is important to stress that our research methodology initially arose in the context of the types of initiatives underway in Barcelona. As such, we have concentrated on the forms, social fabric and municipal stakeholders of these projects, and on the city's municipal policies and programmes. Consequently, the examples included herein come mainly from this city. It should also be clarified that these are open proposals, made with the aim of being fully adaptable to the different situations and variables at play.

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⁵ See the detail of the interviewees in the initial acknowledgments.

2.

The city from an ecofeminist perspective

The city is defined around the Bourgeois White Adult Male and heterosexual subject, which responds to the characterization of the political, economic, social and cultural hegemonic subject.

Amaia Pérez Orozco



From a broad ecofeminist conceptual framework, we might conceive of the city as a concrete physical territory built with its back turned on, and at the cost of not just the economies of care and the vital sustainability of its population, but also the forests, lakes, rivers, arable land, uncontaminated groundwaters and existing biodiversity within its boundaries.

At its root, it reproduces the rationale of appropriation of land and natural resources essential for life, of unlimited consumption of global and local produce, of growth without the taking into account of environmental consequences or their material impacts. Upheaval, displacements and destruction of the physical space and the ecosystem are accepted as necessary in reaching the goal of the ideal neoliberal city.

When we speak of *cities* today, we speak of a complex network in which different spheres of life coexist, and where the production and reproduction of life connect through multiple processes against a backdrop of cement and asphalt. Cities are a network of relationships, sensations and accelerated rhythms, in a casing designed by and for a neutral, autonomous and independent subject. They are built around the characteristics of a white, middle-class, adult, heterosexual male subject⁶, conditioning how we move within and relate to them.

Cities are, therefore, the product of diverse and contradictory models, where the spaces in which residents live and encounter one another converge, and where the rationale of the financial-real estate sector and relations built around business, investment, production and consumption converge. In short, cities are **a structure that obeys the rationale of global capitalism in its financialized stage.**

⁶ The white, middle-class, adult, heterosexual male subject - characterized in Spanish as BBVAh (Blanco, Burgués, Varón, Adulto, heterosexual) - responds to the characterization of the hegemonic political, economic, social and cultural subject made by the anthropologist María José Capellán, and further elucidated by Amaia Pérez Orozco (2014). This subject is presented as neutral within the constructive context of the system in which we live. As the acronym indicates, it is a white, middle-class, adult, male and autonomous subject with the rough edges removed, normative, heterosexual, Western and from the global north-centre, and which shapes systemic relationships and power matrices according to its needs and interests.

Financialization is a process and a current phase of the capitalist economy, in which finance has become extraordinarily powerful and weighs heavily on daily lives and in international, national, regional and local political decision-making. It is based on speculation of a range of financial products not linked to the real economy, which are bought and sold, generating capital gains of fictitious origin that are not linked to the value of any material good, but to its future value⁷.

Cities are, in turn, unsustainable, high-consumption, extractivist and colonialist resource models, both human and material, obtained from rural areas and other international contexts, such as the so-called Global South (in the case of Western cities), and through the productive and reproductive conveyor belts that sustain them.

Within certain paradigms, such as ecofeminism schools of thought, the notion of cities - places in which a significant proportion of the world's population is concentrated - is posited as a problem. In addition to the **progressive dehumanization of life in cities, and the difficulty of satisfying the needs and care of their inhabitants, they represent forms of organization that are wholly unsustainable from an environmental and ecological perspective.**

In this context, our voices add to those calling for urgent ecofeminist and ecosocial change in our cities. These changes are currently a matter of grassroots and institutional debate, with multiple, complementary and divergent proposals.

3. **Ecofeminist principles and values for the future**

Imagining cities from an ecofeminist perspective implies putting the collective right to care at the centre of every initiative, every public policy and every action, in addition to being able to collectively adapt to the ecosocial and climatic challenges of the future.

In order to find a common starting point based on ecofeminist ideas and perspectives, it is key to cast a glance over the full range of feminist and environmental schools of thought. In presenting the proposals that follow, we have sought to refer to some of these currents' **principles and values**, classifying them into three broad perspectives - or theoretical and practical bodies - which are wholly interrelated:



**the feminist economy
and the ecological
economy;**

**commons, sovereign-
ties, and rights;**

**sustainability of life and
resilience.**

⁷ Examples of this reflected in our daily lives can be seen in energy, housing, education, health, food, developmental aid and climate policies. This includes the hypothesis that everything is marketable, and that anything can become a financial product. See full definition at <https://odg.cat/es/financierizacion/>

3.1.

The feminist economy and the ecological economy

The economy is a social concept that has traditionally been framed by the rationale of neoclassical economics, which reduces the focus to the relations of production and the market, and links it to the relations and experiences of men's lives⁸. Thus, **the economy has been constructed by ignoring the bodies, lives and experiences of women and dissident identities, devaluing and rendering precarious and invisible the processes of (re)production of life**. It has created a division between the public and private spheres, and has been supported by a social contract of sexual and transnational division of labour. It is also **a biocidal model that, deracinated from the land and the ecosystem, sees nature as a productive terrain with no consideration as to the possible consequences**, a terrain with no value beyond the infinite provision of resources (Pérez Orozco, 2014). The current economy is structured around an androcentric, anthropocentric and colonial model based on social and environmental exploitation, plunder and destruction which is unsustainable for the planet.

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The approach of the feminist economy and the ecological economy, in contrast to that of the hegemonic economy, centres on the idea of an economy based on the construction of a resilient model that guarantees the collective right to care. On the one hand, feminist economics highlight, encourage and promote the redistribution of care in society, for the support and well-being of society as a whole. This is in consideration of our material condition of interdependence - our being physical and vulnerable bodies that need other bodies for our lifelong survival.

Added to this notion of interdependence, from the perspective of the ecological economy, is the awareness of the material, physical and energy-resource limits of the planet, as well as the importance of preserving, caring for and protecting local environmental assets and the ecosystems that surround us, to enhance resilience and environmental sustainability. In this sense, it highlights the value of healthy coasts, forests, rivers, deltas and groundwater in order to prevent, mitigate and respond to the socio-ecological impacts of past, current and future environmental damage.

Environmental damage, or liabilities, is understood as the negative impacts and environmental problems that result from human activities, such as mining, the commercialization of soil and water, or the extraction of oil. They can lead to the contamination of the physical environment, in the destruction of the local area, and in the obstruction of ecosystems' natural regenerative cycles.

We therefore moot an economy that also takes onboard the notion of eco-dependence, since our lives are led and unfold within a natural environment that has physical limits and self-organizes in natural cycles and permanent trophic chains to maintain itself and endure over time (Herrero, Pascual and González, 2018). We need the water, the sun and the wind, the fertile soil and its plants, fruits and seeds. We depend on the complex, diverse and dynamic fabric of the biosphere in order to sustain life in worthy conditions and to satisfy our basic material needs. In short, we are subject to nature, its cycles and its material limits, and each and every consequence of its destruction, contamination and abuse affects us directly.

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Currently, *our lives are not constructed around the regenerative and reproductive cycles of nature*, but rather around insecurity and the destruction of key regenerative resources. Year after year, our way of life exceeds the biocapacity of the earth, disturbing the cycles and thresholds behind large-scale and high-speed changes.

⁸ We use the plural men to refer to the hegemonic model of white, bourgeois and western masculinity, an experience that is framed as part of the BBVAh subject label mentioned above.

3. 2.

Commons, sovereignties and rights

When we talk about commons we talk not only about **water, energy, clean air, fertile soil, forests, food, processes that regenerate living (eco)systems, but also about housing and the internet, about community and mutual support, about public health and social security, about care and affection**. The commons is made up of all those collective resources vital to our daily lives and the satisfaction of our needs as part of a community, from a perspective of equity, sustainability, inalienability and democracy, banishing accumulation, private property and insecurity. The defence of the commons is a fundamental pillar of ecofeminist thought, and a key element in the fight for the de-commodification of public goods and universal rights of access.

We understand **equity** as the redistribution of resources and universal access to them

sustainability as the recognition of the biophysical limits of the planet, and the guaranteeing of the processes of social reproduction of future generations

inalienability as the distancing of resources from cycles of financial accumulation, towards a valuation of them based on use

democracy as the radical participation of residents in decision-making.

The commons puts us in the driver's **seat when it comes to decision-making, and affords us agency and sovereignty**. It opens the door to thinking collectively and from the ground up, taking into account what we need and the relationships within the community. It also enables us to recover our decision-making capacity, and to **recognize the power that we already have**. It raises the matter of feminist sovereignty and the **real participation** of those who inhabit, work and lead their lives in the city.

It is here **that we posit the question of rights⁹**, by which we mean being **able to satisfy basic material and immaterial needs** (many of which are included in the following section, as part of related public policy proposals). As a corollary of this category, we could mention the right to the city. That is to say, the right to extra-individual access to urban resources, in terms of the possibility of collectively reshaping urban development processes without precluding the involvement of any of the people who inhabit such spaces (Harvey, 2008).

We also put forward the idea of sufficiency, understood as providing access to all of the resources necessary for decent living conditions and the development of “plentiful life” practices. The notion of sufficiency can be extended to the perspective of needs created by the market: unbridled consumption, and/or the citing of material abundance as a synonym of happiness, as capitalist thinking would have it. Commons invites us to conceive of life from a position of occupying a body, one which is vulnerable, and which needs other bodies and is metabolically related to the environment, as well as being embedded within the complex relationships and natural cycles of the planet (Mellor, 2019: 209). It is a community process of transition towards sustainability and production of life, and towards global socio-environmental justice.

Radical feminist economics and ecofeminist economic policy hold that the objectives of equal opportunities and the reconstruction of the welfare state are not enough: we must talk about **“living a life worth living”** (Río, 2003: 49). In this sense, thinking about “plentiful living” leads us to ask ourselves about what lives we aspire to live, how we aspire to sustain these ways of living, what jobs are essential, how we organize ourselves, how we imagine inhabiting our bodies and surrounding environment collectively, and how we relate, redistribute tasks and manage power.

⁹ Particular reference is made here to Economic, Social, Cultural and Environmental Rights (Derechos Económicos, Sociales, Culturales y Ambientales, or DESCAs), with the aim of guaranteeing quality of life through the coverage of basic needs.

3.3.

Sustainability of life and resilience

In contrast to the current economic model, the ecofeminist political economy shapes our outlook around the **sustainability** of life, both of human beings and ecosystems. This is a concept that emphasizes **cyclical and ongoing processes and relationships, so as to guarantee decent living conditions and the satisfaction of people's needs**. It is a matter of making clear that the process is as important as the results, the change or the conflict, and calls into question the systems of power that shape our material, corporal and circumstantial realities in an unequal and overlapping way. As such, the ecofeminist political economy speaks of **material and immaterial needs**, of common and natural goods and services, care, affection and bodies (Pérez Orozco, 2006), on the basis of **values of dignity, solidarity and co-responsibility**.

To this end, ecofeminist outlooks focus on the idea of **resilience**, which is to say, the **ability to generate deeply-rotted communities capable of adapting to changes and new circumstances**. Conceiving of cities as resilient, rather than reactive, spaces, with policies which act as an alternative to - and a transformation of - the current model, leads us to analyze the **diverse and heterogeneous** facets of such places, in addition to the relationships that are written across its different **neighbourhoods** and **the needs of its residents**, in order to seek concrete responses to diverse circumstances in the **interests of community health and well-being**. Resilience implies finding **strength** from fragility, **vulnerability** and (inter) dependence. It means refraining from turning our backs on our own survival.

4.

Ecofeminist public policy proposals for the city

Hereupon, we propose **nine key practical strategies**, which we have posited as areas for **social, political, economic, activist and everyday** engagement. Before delving further into these axes, we wish to stress the importance of **studying each city on a neighbourhood-by-neighbourhood basis beforehand**, in order to understand what its residents see as its challenges and needs, its key stakeholders, and the projects and alternatives that exist beyond its public service provision.

Below, we have listed three substantive prerequisites of our proposals:

- ▶ **Collective memory, to move forward without leaving anyone behind:** recovering genealogies of knowledge and community practices, and recognizing knowledge beyond books and academies.
- ▶ **De-commodification of our lives:** the future is public and the commons belong to everyone. They are not a commodity. We must protect our rights and guarantee universal access without discrimination.
- ▶ **Change in the foundations of the system to move towards an ecofeminist model:** in addition to changing how we live, inhabit and operate in the city in order to overcome climate change and the crisis of care, it is essential to make a radical, ecofeminist and international transition, including in the world of work.

4. 1.

Collective right to care

When we talk about care, we refer to the tasks which are both inherent to and essential for life to function on a daily basis. Care is a cyclical process, without an end point, of daily reconstruction of people's physical and emotional well-being. Within this, we can speak of everything from the act of cooking, feeding ourselves, having energy and water at home, and cleaning up and keeping ourselves clean, through to knowing ourselves and how we feel, resting when we are unwell, and concerning ourselves with each other.

To **put care forward as a collective right** is to both challenge the way in which care has been represented in our societies and to promote a model of tasks for which responsibility is both common and shared: a public, universal access model that leaves no one behind. **Everyone has the right to be and to feel free to care and be cared for, throughout life and in reciprocal relationships.** This means affording ourselves the ability to decide to what extent, how and who we want to take care of, as well as the extent to which, how and by whom we want to be cared, including the right to say no to care (Colectiva XXK, 2020: 20).

In order to decouple care from the market, we must equalize rights and fight for the conditions of all workers. This is a matter of listening to and accompanying both those who provide professional care and who do so within the family, as well as sharing out unevenly-distributed tasks and building shared responsibility through community networks and reciprocity.

In turn, we need to build a model of care that is not based on the systematic exploitation of women from different parts of the world. It is imperative to be aware of the consequences of transnational care chains and other deficits that, insofar as they lie behind the current worldwide situation, exist in our cities.

When we speak of **transnational care chains**, we refer to the interlinked urban and cross-border phenomena that arise, both formally and informally, from the 'care drain' that is associated with the outward migration of women from the Global South in order to provide vital everyday support. In this sense, we are talking about a process of transfer of care work that is distanced from family, community and local environments, is associated with the outward migration of women from the global periphery, and is structured along lines of gender, ethnicity, class and place of origin (among others).

Specifically, we propose the following policies:

- **PUBLIC AND LOCALIZED CARE NETWORKS.** The future is public and is linked with the community: an accessible and universal service, integrated and linked to the neighbourhoods, is essential, in which needs are at the centre. For this reason, **care services must be remunicipalized** and brought back under public control, from home care services to nursing homes. New nursery and childcare services with more available places must be opened, and their work and services must be valued accordingly.

We must promote quality community care networks and support groups which¹⁰ are democratic, decentralized and worthy of use, in which all those who are part of the city's care system have a voice. To this end, we must offer local resource banks and public services to dependent people, from infancy to old age. It is important to promote time-use policies as a measure to accompany the de-commodification of care.

- **PROMOTION OF KEY STRATEGIC SERVICES FOR WORKERS IN THE CARE SECTOR**, such as **spaces for care and support for caregivers, recipients of care and professionals in the sector**¹¹. Such spaces require continuous reappraisal and decentralization in order to address the city's care challenges without leaving anyone behind. Adapt servic-

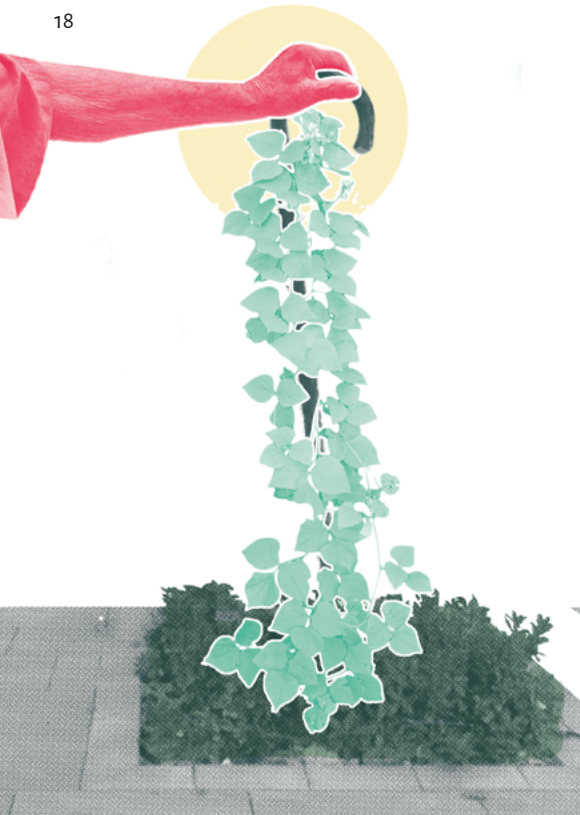
¹⁰ One example is the recent "Vila Veïna" proposal in Barcelona: https://www.barcelona.cat/infobarcelona/ca/tema/serveis-socials/neix-vila-veina-per-cuidar-en-xarxa-i-en-proximitat_1061264.html

¹¹ One example of this is the Barcelona Cuida service: <https://www.barcelona.cat/ciutatcuidadora/en/barcelona-care-centre/centre>

es to the needs of caregivers, making them more accessible, and providing them beyond standard office hours. These services are essential to improving the working and living conditions of domestic and care workers.

- **SHOCK PLAN FOR CAREWORKERS.** In order to decouple care from the market, we must level up rights and fight for the conditions of all workers. Cities should **be another arm of pressure exerted at a national level for the ratification of ILO Convention 189 and Recommendation 201**, which **promote and encourage registration in the census for those without a fixed address**, and **facilitate administrative regularization processes without the threat of penalization**.

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4. 2.

Food sovereignty

A systematically delocalized and insecure food model based on agri-food imports predominates in cities, with clear social and environmental consequences. This model is predicated on the belief that the land and our ability to feed ourselves can be dissociated, and normalizes long-distance transport, excessive packaging and the existence of monocultures. Production, distribution, consumption and supply are beholden to the rationale of the market rather than social needs and planetary limits.

We must **move towards a food system for cities that considers their limits and needs**, one which appreciates their interconnection and dependence on an oft-invisible and subalternized rural world, and **build a co-responsible and conscientious system**. In short, we propose moving away from a model of grand superstores, of exacerbated competition and unlimited consumption, and towards a quality, localized food model, one which does not destroy ecosystems or negatively impact on the livelihoods of the communities of producers. It is a matter of taking back control of decision-making, so that the city becomes an agent of change through:

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- **HUMANIZING DISTRIBUTION CHANNELS BY DEVELOPING LOCALIZED, AGROECOLOGICAL AND FEMINIST COMMUNITIES**, in which producers and consumers interact on the basis of mutual care and co-responsibility, thus rebuilding bridges between the countryside and the city. To this end, public policies should be developed which **promote local trade and locally-sourced products, foster the network of municipal markets, farmers markets and traveling fairs, and raise awareness about seasonal products** in order to recover food biodiversity. Likewise, we must **ensure that living off the land does not condemn anyone to insecurity by positing the city as a launchpad for a basic income for food producers**.
- **FACILITATING SPACES FOR TRAINING, EXCHANGE AND INVIGORATION OF LOCAL FOOD** production. **Driving collective production, distribution and consumption strategies, such as through campaigns for common and conscientious purchasing and selling** in order to adjust quantities to needs, and through the promotion of high-quality, environmentally-friendly organic produce.



- **ENCOURAGING AND PROMOTING AGROECOLOGY AND HOMEGROWN PRODUCE.** Food must be a right guaranteed by government bodies: it is essential to think about what our food needs are and what resources we have, and to organize production at different levels of government. As such, a key initial challenge is to foster the alternative, community spaces that cover the cracks in the current system. It is essential to **support agroecological consumption networks and groups**, local markets, public purchasing, cooperative supermarkets, and social and school canteens.
- **PROTECTING AND CONSERVING FERTILE AND AGRICULTURAL LANDS**, setting up and promoting community gardens within the city, on urban land or on rooftops, **and strengthening and enhancing home-grown produce for self-sustenance**, facilitating access to land, especially for women.

4.3.

Energy sovereignty

The hegemonic energy model in the major urban areas of the West - and in other parts of the world - is characterized not just by high consumption, but also by scarcity of the very same energy sources. There is a strong dependence on centralized sources which sit mainly in the hands of an oligopoly, and on resources that come from abroad, with a distribution system that is not particularly transparent or accessible. Energy is understood from an individual and not a collective point of view, so the right to energy is not covered for all the city's residents. A part of the population does not have access to the energy it needs (energy poverty), and service users cannot decide on their management. As such, they do not have a voice in what is the provision of an essential common good.

We need an energy model that is respectful of the natural, social and cultural environment, one that leaves opacity and inaccessibility behind in favour of localized, resilient and democratic decision-making. A framework of municipal energy sovereignty must meet the needs of residents and be responsible in terms of the impacts of energy consumption beyond municipal boundaries, with joint responsibility in adhering to global biophysical limits.

To move in this direction, it will be key to:

- **GUARANTEE THE GENERATION AND SUPPLY OF ENERGY THROUGH A MUNICIPAL PUBLIC COMPANY.** **Democratize the service and ensure community participation** - of organizations, residents' associations, social movements, as well as users - in its operation and management. **Promote knowledge about the energy rights** of everyone, generating local and democratic decision-making spaces and ensuring participation in order to drive resilient communities and neighbourhoods.
- **RECOGNIZE, FACILITATE AND PROMOTE THE CONSTITUTION OF LOCAL ENERGY COMMUNITIES.** Local institutions are a key stakeholder in the democratization of energy through the **promotion of Local Energy Communities (LECs)**¹², which offer a strategic framework for the development of community-owned and managed energy.

¹² See document produced by the Xarxa per la sobirania energètica at: https://xse.cat/wp-content/uploads/dlm_uploads/2021/06/Comunitats-Energetiques-Locals.-Ciutadania-per-la-sobirania-energetica.pdf

Institutions must facilitate administrative procedures, and offer meeting spaces to encourage and motivate the establishment of LECs, fostering empowerment, participation, cooperation and the creation of local networks.

Promote policies and provide resources for the installation of solar panels on the roofs of public and residential buildings, under the appropriate conditions, as well as other **proposals for energy self-sufficiency**, bringing knowledge, management and supply of energy to the people of the city.

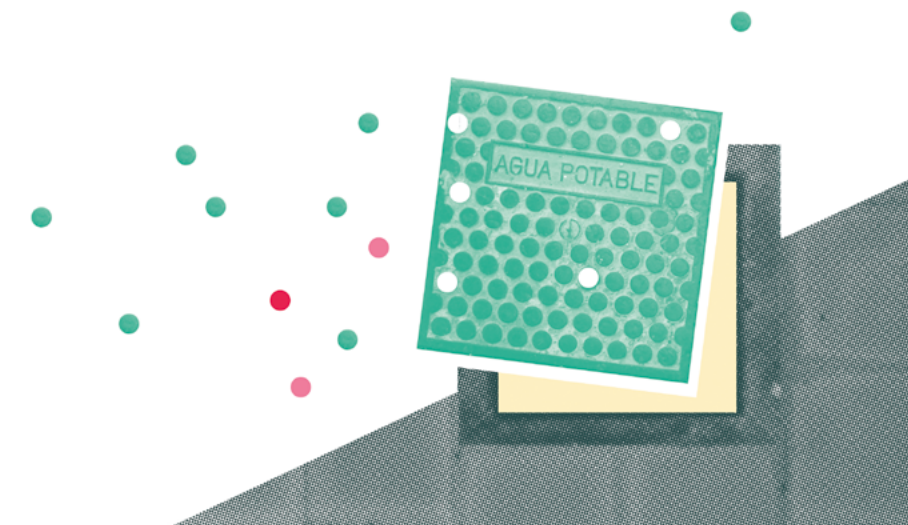
- **DRIVE ANALYSIS AND TRANSPARENCY, AND PARTICIPATE IN EXTRA-MUNICIPAL AND JOINTLY-OPERATED ORGANIZATIONS.** Establish a **Municipal Energy Observatory** that carries out an annual social review, impact analysis and monitoring of the energy sovereignty goals of the city and, in turn, draws up energy reduction plans that take the high energy consumption patterns of cities into consideration. **Work as part of a supra-municipal network, or as part of a jointly-operated organization**, to highlight and share municipal electricity management experiences, coordinate operations, and promote a fair, democratic and sustainable energy model¹³.

4. 4.

Access to water and its management

With limited exceptions¹⁴, the supply of water to large cities is managed by private and commercial enterprises, of whom residents and users are customers, with their purchase power determining their access to and use of it. This model, which prioritizes profit and consumption over social, local and environmental needs, is far removed from local people's needs, and fails to guarantee the human right to water for all the inhabitants of the city.

It is important to note that **this model has a greater negative impact on women**. They are among those most affected by a lack of accessibility, which causes them to feel anguished, pressurized, and burdened with the responsibility of sourcing water and, where they are unable to do so, to take the blame. Women are the ones who spend the most time seeking social support to meet basic needs and ensure the well-being of their households.



¹³ For example, the joint work carried out by the Associació de Municipis per l'Energia Pública (AMEP): <https://www.terrassa.cat/hu/amep>

¹⁴ In recent years, water services have been brought (back) under municipal control in several cities in Spain and other countries, with a focus on public management. Consult the Future is Public campaign's international database of deprivatized services at <https://publicfutures.org/#/index>

Rethinking the model of **accessibility and governance of water** involves adopting a comprehensive view with a focus on the local area, and which **recognizes the social and ecological value of water**. It is a question of guaranteeing the supply of water as a **human right and an essential common good**, which starts from providing access to information, universal coverage and transparency, and highlighting water's social importance in wider public health. This supply must be accompanied by a new culture of water consumption, so that people become aware of the need to care for water throughout its cycle of supply and use. To this end, it will be key to:

- **PROMOTE UNIVERSAL ACCESS TO AND MANAGEMENT OF WATER THAT IS RESPECTFUL OF THE LOCAL ENVIRONMENT.** We must **ensure that supply is adapted to the needs of those who live in the city, with protection and conservation of the water ecosystems themselves**.

Adopt a localized model of water management that adapts the demand and consumption of water to the possibilities and needs of the different neighbourhoods and districts of the city, intervening in urban planning debates, action plans, projects and construction work. This extends from naturalization processes to drainage systems to the use of grey water, taking into account the urban environment as a whole. Likewise, it is important to care for the water ecosystems present in each city - insofar as they exist - preserving and guaranteeing the health of local groundwater supplies, rivers and sources.

Create and promote a fair tariff system based on segmented consumption, which incorporates environmental costs and encourages the reduction of consumption.

- **ENCOURAGE PARTICIPATION IN THE CO-MANAGEMENT OF WATER.** We must **guarantee transparency and universal access to information throughout the water supply cycle, move towards the constitution of decentralized and digital participatory spaces (promoting community and participatory projects for expressing proposals for use, maintenance and conservation of water ecosystems), and develop digital tools and platforms that support and encourage participation**.
- **DEFEND DIRECT PUBLIC MANAGEMENT.** Privatization and outsourcing of the service has had serious negative impacts on the ability to guarantee the human right to water, putting profits before universal service provision. It is essential to recover municipal autonomy

in water management, to remunicipalize the entire system (and not just the sewage system). It is important **to build a municipal structure for the control and supervision of water management, highlighting existing municipal experiences of public-community water management**¹⁵.



4. 5.

Community education and leisure

Education is a driving force for social transformation. Although municipal powers in the field of education may be limited in our part of the world, cities have the ability to influence, and through their actions and public policies, tip the balance. Here we may talk about schools, their playgrounds, streets and parks; about the associations of families of the students, and neighbourhood associations; canteens, leisure centres, and extracurricular activities. Taken together, these spaces for activity and coming together make up a diverse and caring community that should be dissociated from the interference of the market insofar as it seeks to dismantle this model.

It is important that the city is involved in lifelong education and training, that it participates in the fight for a comprehensive, free, fully-public and environmentally-orientated educational model, one which provides opportunities for enfranchising critical education. Barriers to access must be eliminated, and the reproduction of prejudices and discriminatory attitudes must be put to an end. In contrast, the work of professionals and families

¹⁵ In Catalonia, see the example of the city of Terrassa's Observatori de l'Aigua: <https://www.taigua.cat/observatori-de-laigua/>

must be valued, and well-being and learning placed at the centre. We therefore propose that:

- **PUBLIC NURSERIES BE DEFENDED.** It is essential to guarantee the best possible start to childhood, as well as a quality public childrearing, child care and development service. It is necessary to **develop and extend the municipal system of free public day-care centres**, increasing available places distributed throughout the city, with the best possible conditions for workers. **A social pricing model be developed and put into place**, following analysis of its impacts and any possible gaps to access on grounds of gender, ethnicity, class or origin that may exist within it. At the same time, work must be done to increase public investment.
- **EACH NEIGHBOURHOOD BECOME A LEARNING COMMUNITY.** Classrooms and playgrounds be interactive spaces between teachers, families and students, generating spaces for socially-conscious and diverse cooperation and learning. We must **promote feminist and environmentally-aware study programmes in classrooms**, and reinforce commitments to enfranchisement, critical thinking, respect and diversity, linked to the needs of the local area. Likewise, **extra-curricular services should be brought under public control**.
- **EDUCATION BE PUBLIC EVERYWHERE THAT IT IS AVAILABLE.** We must continue to de-commodify learning in all spaces. To begin with, it is essential **to recover the streets as areas of play and daily life**¹⁶: to pacify urban spaces and make them safer and more natural, with the aim of generating places where people can coexist and come together as a community. Existing play areas should be expanded and made more visible¹⁷, enhancing the recreational use of parks, squares, gardens and residential patios. New meeting and recreational spaces should be created in unused units, to offer inclusive and accessible public facilities to residents groups, leisure groups and local communities.

4. 6.

Public-community health and social care services

Healthcare and social care initiatives are key elements of the move towards a liveable, caring and resilient city. They are indicators of social well-being linked to the living and working conditions of residents, and to different spheres of urban governance - from urban planning to housing, food, care, air quality, access to water, transport and waste management, among others. Therefore, to address these two intimately-linked areas, local governments must play an essential role in coordinating and evaluating action plans in conjunction with other organizations and with the local community.

Currently, the predominant healthcare model in many cities is hospital-centred, focused on disease and its medical treatment. This model often sidelines disease prevention and community intervention, and limits primary care resources when just such a service should be the axis around which public health is constructed. Reimagining this model entails **planning health collectively, with diversity in participation and attendance of basic needs, starting from the smallest geographical unit of the city: the neighbourhoods**.

The **current health and social care system must be reviewed**, from residential care through to child-rearing and collective care spaces. The system must be remunicipalized and managed by residents, cooperatives of care providers, and society as a whole. **Promoting a new model of needs in care and aging is key**, with its construction centred on attentiveness and accompaniment, endowing it with a human dimension, and making it as close as possible to a home through links to primary care teams.

¹⁶ See the initial example of the Barcelona playable city programme, with the following strategic framework for advancing towards a playable city: (1) multiple proposals for creative games and challenges for the healthy development of childhood; (2) diverse, stimulating, connected and accessible physical spaces; (3) inclusive play spaces according to age, gender, origin and different abilities; (4) contact with nature, green areas and playing with water and sand; (5) shared, intergenerational and collaborative play; (6) places for socialization and community coexistence, and (7) playful ecosystems and a safe and playable environment.

¹⁷ One example is the Patis Oberts programme in several Catalan towns and cities, which consists of expanding the use of educational centres beyond the school/educational activity timetable.

In this sense, we propose three lines of action for the universal, public and decentralized management of public-community health and social care services:

- **A DE-COMMODIFIED HEALTH SERVICE. (Re)municipalize or otherwise bring back under public control the full range of basic medical services**, from podiatry, speech therapy, physiotherapy, dermatology, and dentistry to mental health and psychological care services, guaranteeing universal access and fully public health care.
- **COMMUNITY HEALTH AND PUBLIC WELLBEING.** We need a participatory model that gives people a voice in public policy design processes, taking into account social and community diversity. **Primary care centres should be the backbone of the city's health system** and work from the perspective of the right to health, from sexual and reproductive rights to the right to mental health. **Place public and community health front and centre**, and analyze the impacts which separate governmental policy proposals have on it, thus adopting a comprehensive and interdependent perspective in its management¹⁸.
- **CARING AND COMPASSIONATE CITIES.** In health and social care management, it is essential to create spaces that feel like a home, and offer somewhere to come together and connect with other people. **Promote a model of care for communities of older people**, in which old age is approached from a collective and co-responsible perspective of empowerment and community work. To this end, we must promote collaborative accommodation and care structures, responding to the needs of old age from a standpoint of companionship, the shared economy, the self-management of daily needs, and the collectivization of services to lower costs. Likewise, it is necessary **to learn from both theoretical and practical models of the compassionate city**¹⁹, which offer support and security insofar as they stand up for people's autonomy through to the end of life.

When we talk about **collaborative accommodation**, we mean fully private apartments that have common spaces and/or services shared between the residents. These homes are based on horizontal systems of internal organization that promote domestic collaboration in order to achieve specific objectives. As such, this prefigures a collective legal entity, specific forms of management, and residential sovereignty in decision-making.

Care structures²⁰ respond to the need to promote collaborative accommodation models as part of a broader network, breaking with the possible perception of these places as a dumping ground for the elderly. They are the framework in which this housing model and day centres for the elderly are located, side-by-side with all the facilities and public spaces, civic centres, bars, cafes, restaurants, local festivals, and the day-to-day liveliness of the streets and squares of the city. In other words, they are a tool to bringing heretofore unseen care into the public domain, and to provide it with visibility in public and common spaces.



20 According to Mogollón and Fernández's (2016) theoretical and practical framework.

18 See the example of the Barcelona Salut als Barris programme, at <https://www.aspb.cat/documents/barcelona-salut-als-barris-com-desenvolupar-estrategia-de-salut-comunitaria/>

19 Different programmes and projects are promoted within the 'Ciudades Compasivas' framework. We hereby make reference to two of them: the first in Vitoria, of the Asociación Música Arte y Proceso (MAP), (2019). Vecindario compasivo: el poder de la comunidad en los cuidados al final de la vida y soledad. Proyecto sociocomunitario 'Vivir con voz propia'. https://bideoakz.euskadi.eus/debates/debate_1253/musicoterapia.pdf, and a second in the United Kingdom, Kellehear, A. (2020). The Compassionate City Charter. Compassionate Communities UK. <https://www.compassionate-communitiesuk.co.uk/the-compassionate-city-charter>

4. 7.

(Eco) feminist urban design

Cities have been conceived of, built and standardized with the aim of facilitating the productive life of men. It is essential to change this paradigm, to abandon the monofunctional city model and reimagine the public and habitable spaces of the city for young and old alike, for women and dissident identities, for new and lifelong residents.

Urban design is the political practice of ordering the city, of observing how its physical side relates to its inhabitants and their daily lives, and the activities which take place there. This focus must respond to the diversity which exists in our cities, and be accompanied by feminist, environmentalist, social, intersectional and public-centred perspectives. It is urgent that we **start to value and strengthen the right to housing and the right to the city, and promote transformative neighbourhood-based projects with residents' participation**. If we do so, it will be easier to move forward towards and consolidate a **model of a caring city**.

The city must be understood as an interrelated and interdependent space, with an awareness of needs, impacts and the bonds necessary for the sustainability of life, in areas such as transport, waste management and environmental policy. Action points developed by local governments should adhere to:

- **MOVING TOWARDS A CARING CITY²¹**. Care, childrearing, communication, health, safety and work are fundamental pieces of the life of cities, and must be present in urban management and design criteria. **Creating spaces and facilities with the community in mind**. We need to bring care spaces - nurseries, residential centres, day centres, etc. - closer to the structure at the heart of daily life.
- **CREATING URBAN VILLAGES THAT PRIORITIZE PEOPLE**, and encourage planning based on daily life²². Neighbourhoods must adapt to meet all basic needs - housing, work, health, education, commerce, leisure, and other socio-economic activities - within a fifteen-minute walk. **Converting the city into a space where journeys are made on foot, by bike or by public transport**, promoting these forms over

private vehicles and developing transport interchange areas. To this end, urban spaces should be developed, optimized and brought up-to-date by providing lanes and parking facilities for bicycles and other non-motorized vehicles, public transport networks expanded, streets pacified and pavements widened, and city roads greened in an inclusive way. **Weaving a multi-level, multi-speed transport network** through public, vehicular and active transport policies, fostering the relationship between housing and services and the local natural environment and climate.

- **CONTINUING TO PROMOTE COLLECTIVE KNOWLEDGE OF THE CITY**, highlighting spaces of quotidian use, mapping the areas of the 'off-limits' city, organizing exploratory walks in neighbourhoods²³, and dealing with the full range of safety issues: streetlighting, surface conditions, visibility, transportation, and more²⁴.

Off-limits city mapping is part of a series of initiatives designed by feminist urban planners to reimagine, in conjunction with residents and community organizations, transited areas and spaces in which women feel unsafe at night, or in which violent incidents have occurred. These projects have been developed in cities all over the world such as Mexico City, and in Spain they have been carried out in various cities in the Basque Country, such as Bilbao, San Sebastián/Donostia and Basauri.

- **DEFENDING THE RIGHT TO HOUSING**. We must promote environmental awareness and a balanced use of the city, leaving behind showcase cities models and avoiding tourism-centred monocultures, putting a stop to the expulsion of local residents and to financial speculation of housing stock. **Increasing public housing stock**. This is not a question of constructing new buildings, but of reimagining and repurposing buildings and public facilities that are already there and that lie empty. We must **be agents of change in the pro-**

21 Concept coined by Blanca Valdivia Gutiérrez, Col·lectiu Punt 6, in 2016: https://elpais.com/elpais/2016/03/18/series_urbanos/1458284400_145828.html

22 In the case of Barcelona, the Superilles initiative is being implemented in a number of neighbourhoods: <https://ajuntament.barcelona.cat/superilles/en/>

23 Regarding proposals for exploratory neighbourhood walks, see Derivas feministas para cambiar el sistema: <https://colectivaxk.net/experiencias/derivas-feministas-para-cambiar-el-sistema/>

24 Regarding urban safety audits, see the following document from Col·lectiu Punt 6: http://www.punt6.org/wp-content/uploads/2016/08/Entornos_habitables_CAST_FINAL.pdf

tection of the right to housing, standing against the speculative urban development and housing practices, and standing up for the regulation of rents. Policies should be promoted to provide companionship for older residents and survivors of violence, to support young people to be independent, and to respond to the needs of single-mother families and to the housing crisis.

Championing projects for the recuperation and transformation of urban spaces, accompanied by neighbourhood empowerment measures and the creation of a community network through transfer of use and co-housing projects such as housing cooperatives. **Recovering the grey areas which lie between public and private space in the built environment, such as street-level storage units, meeting rooms, laundry spaces**, patios and community rooftops. These can be used to provide services close to home and allow small communities to socialize.

Abandoning municipal requirements for architectural uniformity, and **promoting and strengthening regulations which promote life on balconies and windowsills**. People feel safer when walking or otherwise passing through inhabited spaces in which people can be heard and parks, shops and playgrounds can be seen. Windows and balconies are the eyes and ears of our public thoroughfares, and foster the connection between the street and the home.

- **BUILD A RESILIENT AND SUSTAINABLE CITY** The urban planning of the city must adopt a perspective of adaptation to the surrounding area and the effects of climate change, taking into account that temperatures will continue to increase, rainfall will reduce, and the phenomenon of heat island will cause some areas of the city to become

uninhabitable.

Protecting nature in the city. Developing non-commercialized uses of urban public space and natural environments, through decentralization and extension of green and wooded areas throughout the city, providing municipal spaces for community management to all communities. **Promoting the launch and extension of the proposal for climate and care refuges**, where residents can take shelter during heatwaves, severe storms, etc.

When we talk of **climatic refuges**, we refer to spaces which are free and accessible to all residents, and which, during extreme climatic events, provide relief, rest and safety. These can be already-existing public facilities, such as schools, parks, and other municipal spaces.

Converting the rooftops of the city into spaces for socialization, energy generation, and food growth for personal consumption. Rethinking the waste management model, extending, for example, the door-to-door collection system that is already being developed in some cities, and promoting a culture of less waste. Creating a network for the use of rainwater, expanding the land used for its recycling, and extending collection systems throughout the city.



4. 8.

Lives free from gender-based violence

In the urban environment of the city, manifestations of gender-based violence exist that do not conform to the typically-assumed patterns of domestic violence and sexual abuse. Gender-based violence jostles for space in a feedback loop alongside institutional and judicial violence, in the form of stigmatization and re-victimization; processes of urban securitization and gentrification which criminalize and evict residents and wreak havoc on their living conditions; economic and occupational violence; the denial of access to services and basic goods necessary for survival, and health violence, in the form of overdiagnosis, overmedicalization, ill health as personal failure, and the denial of the right to one's own body.

Gender-based violence is a violation of human rights. Within the regulatory behavioural framework of the sexist and cis-heteropatriarchal system we inhabit, it constitutes an impediment for women and LGBTQIA+ people in achieving full autonomy and freedom. It is violence of a multi-causal and multidimensional nature, which is perpetrated in different ways and results in physical, sexual, psychological, economic, environmental and/or social aggression, harm and suffering.

The convergence of differing types of gender-based violence that exist within the city makes it necessary to **take a multidimensional and multilevel approach** in all of the following areas: employment, socioeconomic relations, the defence of social rights, ecology, anti-racism, urbanism, transport, community health, care, education, food, and commons and essential services sovereignty.

Every party of the city must play its part, and act along several lines, including:

- **RESPONDING TO EMERGENCIES.** Cities should strengthen and expand their gender-based violence response services, moving towards an agile, decentralized model with complete support provision and community involvement. Psychological, financial, individual and group support should be offered to survivors of violence. For this

purpose, **specialized services must be provided²⁵ with all the necessary and essential resources to respond to risks and emergencies**, guaranteeing decent working conditions for all workers, recognizing the special role they fulfil, and offering more positions and more continuous professional training schemes.

Working towards a local and decentralized approach to care for survivors, breaking the circles of isolation, loneliness, and silence through local visibility, guaranteeing a quality, universally access, readily available and fully public service. The well-being of the survivor and their agency must be placed at the centre of all activities, banishing processes of revictimization, underappreciation, paternalism and control.

Ensuring a fluid link between services and public and community stakeholders, such as the network of associations, cooperatives, collectives and/or movements working for the eradication of violence in a city, insofar as they come together within the sphere of violence prevention and response service provision. Giving recognition to, financing and building bridges for joint action with organized community networks, valuing their historical role and the knowledge they have gained, furnishing them with resources for action in all areas of the city, and highlighting their role as allies in comprehensive support provision and collective empowerment.

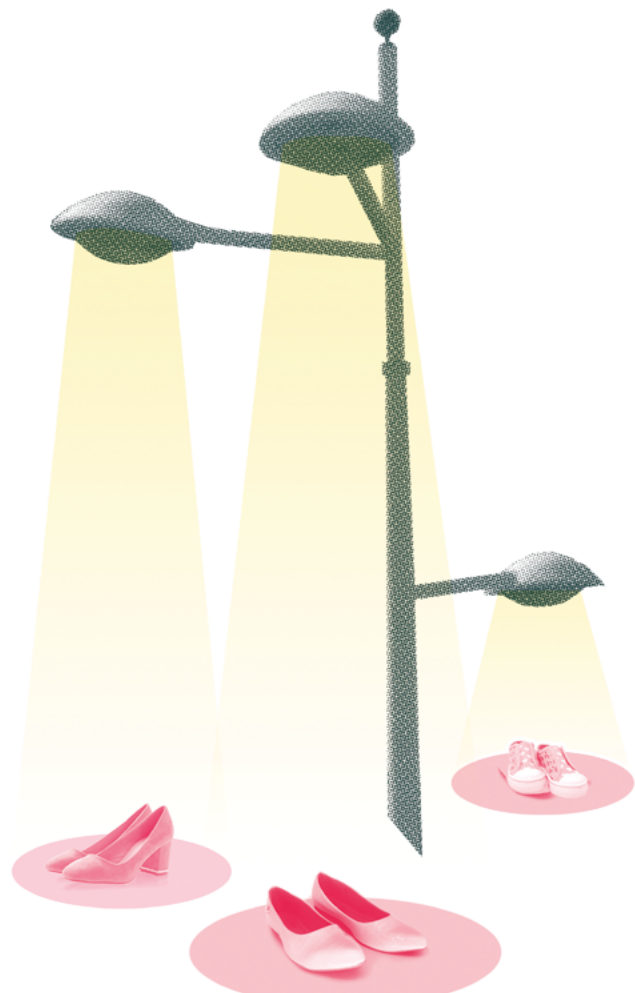
- **DRIVING MEASURES FOR AN ANTI-SEXIST CITY THAT GUARANTEES HUMAN RIGHTS.** We must get behind the full range of awareness-raising and advocacy campaigns regarding sexist violence, and support their attempts to promote the rights of residents if a safe and liveable city, from the right to a decent quality of life through to the right to one's own body. In this sense, we must continue to make headway in **identifying the violence that takes place in the city, confronting it wherever it occurs, including in our institutions, and working hand-in-hand with community bodies, increasing appreciation of their role** as agents of change in the society.

Changing the narrative about violence. Jointly dealing with violence, together with grassroots activists, moving away from the recommendation to "be aware" to one of "do not abuse, do not

25 In the case of Barcelona, we refer to the existing Assistance, Recovery and Reception Service (SARA) and the Women's Support and Information Points (PIAD).

rape” which does away with the comfort zone of non-observance, and forms part of the path towards restorative justice and care for survivors. **Playing an active role in dismantling fear** together with community networks, sharing and highlighting survival stories, and maintaining, promoting and expanding campaigns for safer public and leisure spaces.

- **APPROVING MEASURES TO ALLEVIATE STRUCTURAL VIOLENCE** through the defence of basic incomes, the reduction of working hours, the redistribution of work, and living wages, to guarantee the autonomy and empowerment of survivors, and **combat the feminization of the poverty and occupational insecurity**.



4. 9.

Economic and cooperative network

The economic ecosystems of cities are, in large part, beholden to neoliberalism. Country parks have given way to real estate projects, moving towards globally-connected, deindustrialized and outsourced cities, which promote public-private partnership and place a greater value on business and/or investment capacity²⁶ than on their capacity to offer a secure future, well-being and health to their inhabitants²⁷.

Public-private partnerships are the channelling of public funds to strategic sectors and urban projects managed by large global companies, paving the way for monopolies and the accumulation of private profit²⁸.

The lasting consequences of this model are a commercialized vision of the city in which occupational, situational and vital insecurities coexist with inequality of resources, lack of access to essential services and goods, and deepening urban segregation. Therefore, **rethinking the model of economic and network creation of the city is a matter of remembering and imagining of urban space as a habitable space**. It is understanding urban space as a pillar for the **constitution of a common economy, an economy for life**, one which contemplates and promotes the city as a space for coming together, sharing knowledge and valuing each other. Such an economy is indicative of a model capable of addressing the social, economic and cultural needs of residents. This being the case, we propose the following:

- **THE COMMUNALIZATION OF THE CITY.** The city must be recognized as a common good which has emerged from the involvement of multiple generations, and as a space for collective production. **Promoting policies of urban memory and community management of the assets** of the citizenry, recovering notions of urban public space - highlighting the political, social, cultural and economic processes that

26 For example, in the case of tourism in Barcelona, see Carbonell, M. (2019). Your tourism or our lives. Work and precariousness in the neoliberal city. Barcelona: Observatori del Deute en la Globalització. <https://odg.cat/wp-content/uploads/2019/12/ODG-TURISMEPRECARIETAT-ANG.pdf>

27 This is the debate concerning the right to the city, mentioned earlier in the document, as theorized by Lefebvre, Jacobs and Harvey.

28 Examples in the case of Barcelona are the Tourism Consortium, the concession of water management to Agbar, or the use made of the Fira de Barcelona.

affect the city as an organism - and helping residents take back control of public, community and natural spaces within the city. **Recognizing the role and value of the urban commons:** of the urban services managed by the community, from social centres, gardens and allotments to the network of digital infrastructures and local cooperative ecosystems which promote the diversification, relocation and democratization of the economy.

The term urban commons aims to give name to the systems of organization and management that unify material and immaterial elements, similar to communities of production, care, knowledge and socialization, and which occupy an intermediary place between the self-managed and the institutional. Current examples of these urban commons are found in social centres, community gardens and allotments, in free software digital infrastructures, in cooperatives of the social and solidarity economy, in energy and food self-sufficiency projects, and in campaigns which defend the right to the city (Méndez de Andés, Hamou and Aparicio, 2019).

Building plans for the public control and municipalization of, and community participation in, strategic sectors - such as those mentioned above - in order to improve quality of life in the city, in line with democratic and environmental criteria, and according to an annual analysis of local and transnational impacts.

- **PUT LOCAL GOVERNMENT AT THE SERVICE OF THE INHABITANTS OF THE CITY**, and not of private international capital. Creating campaigns to raise awareness of the work of social reproduction, care and sustainability of life that makes up the economic ecosystem of the city, as well all the tasks and invisible bonds inherent to it, breaking from models of indentured labour, and placing the provision of a basic municipal income for caregivers firmly on the table. Providing more resources for the defence of workers' rights and the organization of women workers in the face of occupational insecurity, creating, promoting and expanding stable alliances between local councils and

workers, such as through information and advice offices²⁹.

Promoting the scalability of social and solidarity economy experiences in order to meet the needs of the city, with community and local responsibility a condition in service tenders, and develop chains of production and reproduction of essential common goods that redistribute profits to the neighbourhoods, breaking down the dichotomy between providing a service or respecting the rights of workers. **Relying on the experiences and knowledge of the diverse economies of the city**, encouraging the creation of new cooperative ecosystems to give life to old industrial estates.

- **STRENGTHEN AND PROTECT MUNICIPAL SOVEREIGNTY**. In this sense, the city must **promote and strengthen alliances with other cities, regions and grassroots activists to stand up against corporate power**, fighting for current and future political responsibilities at higher levels of government, and **defend municipal sovereignty** in the face of Brussels-based lobbies and multinational companies.

Encouraging local governments to also be agents of change in the international sphere. Guaranteeing resources for international solidarity, responsibility in policy alignment³⁰, and cooperation and education for global justice. Encouraging initiatives in conjunction with other cities around the world in the move towards ecofeminist structural changes. Promoting concrete, joint-responsibility initiatives with activists for human rights, the environment, freedom of expression, etc. Dedicating resources to researching ecofeminist policies, social and environmental justice, and international cooperation from an ecofeminist perspective (among other areas).

29 In the case of Barcelona, there is the Puntos de Defensa de Derechos Laborales initiative.

30 For example, the Common But Differentiated Responsibilities (CBDR) initiative: <https://climatenexus.org/climate-change-news/common-but-differentiated-responsibilities-and-respective-capabilities-cbdr-rc/>

5. *Conclusion*

The ecofeminist proposals for the city mentioned herein seek to provide an initial response to the socio-environmental challenges posed by the times of crisis in which we live. They are born from views of environmental, social, feminist and decolonial justice, with the intention of demonstrating that the green political discourse and action cannot be understood without them. They are inherently linked to critical and transformative activity that breaks with capitalism's tendency to natural and human exploitation and expropriation. To this end, their enactment must be supported by an active defence of rights, and by democratic and decentralized practices which support the public sector and community networks, and which go hand-in-hand with an awareness of cities' local and global responsibilities.

The set of public policies that are represented in this document provide both a starting point and a series of key developmental axes. We are at a turning point: beyond the current multi-level crisis (climatic, environmental, social, caregiving, economic and political), statistics on social, global and gender inequalities point to a widening gap in the coming years, as a result of the recession following the COVID-19 pandemic. Likewise, scientific reports warn of an impending socio-environmental emergency. **We must act now.** The reconfiguration of our societies and, therefore, of our cities is a challenge that, if we do not take it seriously, will end up occurring in unforeseen ways, increasing levels of inequality and violence, and causing irreversible consequences in our local areas and ecosystems. Local, national and international bodies and governments must assume their responsibility and play a part in this change. Society as a whole must do the same.

This document seeks to open the door to comprehensive, city-by-city diagnoses, and to a questioning of the network of complex relationships that shape and structure them, taking into account current crisis and the importance of joining forces to avert them. They represent the minimum we need to do, and seek to highlight and support the radical changes which, in certain cases, are already underway or emerging in a number of cities. Above all, these proposals are dynamic, mouldable ideas that pave the way for many others. We therefore believe that it is important to continue studying their viability in order to make the leap, so that they go from being concrete examples of good practices to becoming a widespread reality in our cities.

Standing up for change in the city model is essential, and entails the provision of material resources accompanied by novel legislation, aligning political and inter-administrative activity in order to make them available, with the aim that no one is left behind in times of transition. Collaboration between public departments is essential when it comes to the community, cooperativism, the social, solidarity and feminist economy, and the residents of the city. **A collective and community work plan must be nourished by experience and knowledge, the recognition of good practices, research into projects that occur in other cities (both different and similar), and listening to the proposals developed and put into action by residents.**

Addressing the socio-environmental challenges and crises to come requires, above all, the conviction and social awareness of those who govern and inhabit our urban areas to enact policy from a public, social and solidarity perspective, and to jointly build the ecofeminist city, for and by all, that we aspire to.

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