

Metropolis Observatory
Ana Falú

04

ISSUE PAPER

Egalitarian metropolitan spaces



**metro
polis** ●
world association
of the major
metropolises
observatory

Contents

page 3

Introduction

page 4

Women in the metropolises

page 7

Women's rights in the global agendas

page 10

Metropolises led from a gender perspective

page 17

Recommendations

page 18

Bibliography

Introduction

After decades of activism, research and advocacy, women have finally managed to establish themselves on the international, national and local levels. Nonetheless, there is still much to be done.

Currently, Metropolis brings together 137 governments of major cities and metropolitan areas. However, only 23 of these governments are led by women. Women's unequal participation in the arenas of social, political and economic power is not the only factor that leads to significant gender inequality. Women's frequent situation as dependants, as well as their unequal access to land ownership, water and other resources, restricted freedom of mobility, and troubling levels of gender violence, all contribute to the restricted or non-existent rights and opportunities for women and girls in our metropolises. That is why it is so important to incorporate a gender perspective in the structure of every organisation, while drafting every public policy, and while managing the services offered in our metropolises.

It is therefore part of our mission to provide more visibility on the involvement and commitment of our metropolises as they work towards ensuring that women and girls have the right to the city, by drawing up policies, strategies and instruments that promote gender equality. For a majority of the world's population, which is increasingly concentrated in large cities, it is only possible to fulfil this right to the city if it is not restricted by jurisdictional borders. It is in metropolitan areas that economic, social, cultural and gender gaps are shown, demonstrating the levels of inequality that still present themselves as fundamental challenges to development.

This document, the fourth issue paper of the Metropolis Observatory, was prepared with the collaboration of the feminist architect Ana Falú, who brought her extensive experience in women's issues and habitat to the table. In this publication, we reaffirm our commitment to promoting fairer and more inclusive metropolises, while suggesting that two of the most important perspectives for understanding and taking action in the contemporary world be brought together: gender perspective and a vision for public policies on a metropolitan scale.



Octavi de la Varga
Metropolis Secretary General



Women in the metropolises

The great socio-demographic and cultural changes that impact women's lives are mostly visible in the metropolises

Currently, 54% of the world's population lives in urban areas, and demographic indices suggest a marked trend towards the population concentrating further: metropolitan areas are home to 1.6 billion people worldwide (41% of the total urban population) and it is expected that they will accommodate a further 600 million people by 2030.

Metropolises around the world are complex, fragmented urban territories with high levels of inequality, characterised by poverty gaps and differing levels of quality of life, peace and security, not to mention differing levels of rights in relation to housing, services, infrastructure, and safe, accessible transportation. A significant proportion of the world's 3.688 billion women live in these metropolises, and according to the global inequality index, they suffer more poverty than men: in the 89 countries for which data is available, there are 4.4 million more women than men living on less than US \$1.90 per day.

The biggest socio-demographic and cultural changes that affect women's lives are most evident in the areas within large metropolises. These areas are also influenced by, and are a product of, a globalised world in constant flux and the greatest-ever revolution in communications and scientific advances, providing contraception options to the most important territory of all – women's bodies. The most obvious results of these changes have been a pronounced decrease in fertility rates, an ageing population, an increase in life expectancy, smaller and more diverse family units, prolonged dependence for the younger population and their delayed emancipation from parental homes. These cultural and socio-demographic changes also account for changes to types of households and an increase in the dependent population (under 15 and over 65) per household. These changes have a

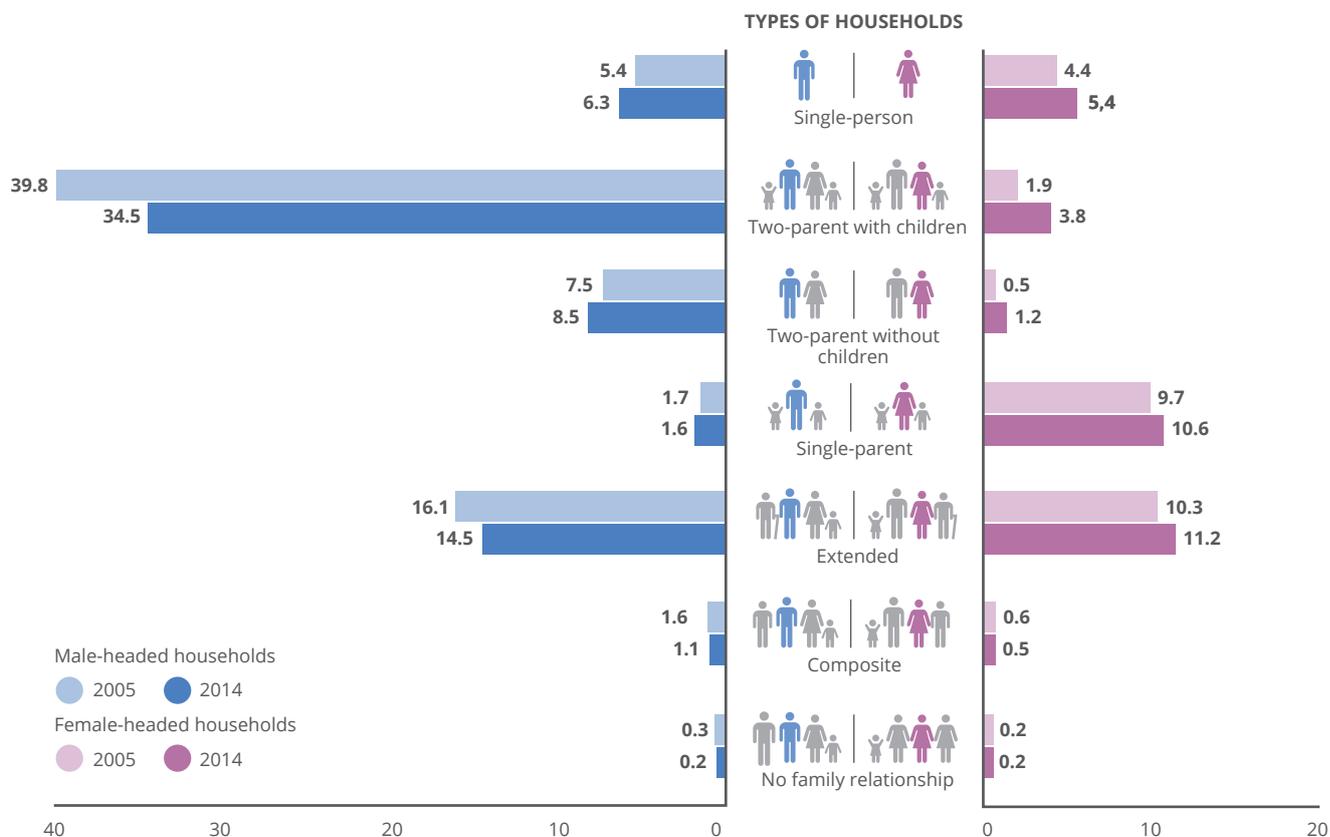
direct impact on the lives of women, who are increasingly responsible for households with a dependent population, as a global trend.

Doreen Massey (1991) argues that the symbolic meanings of place and space have strong implications for women's daily lives, due to their close relationship with the gender dimension and how gender is constructed. The persistent sexual division of labour, shown clearly in the distinction between the masculine public space and the feminine private space, as well as in traditional allocated roles – the male provider who brings in the income vs. the female as responsible for reproduction – promotes a belief in a social model that divides labour in accordance with gender, without acknowledging women's economic contribution to their homes and society. Domestic work, together with socio-economic inequalities and difficulties to accessing and using institutional resources, causes a feedback loop that creates barriers to prevent women leaving the vicious circle of poverty (Aguirre, 2006).

It is the acceptance of the sexual division of labour as something natural that allows women's work, and its contribution to national Gross Domestic Product (GDP), to go unacknowledged. On the other hand, although there are now more women in paid work than ever, a large percentage of them are still employed in the informal sector, with precarious jobs that offer neither health coverage or social protection. Women work in the service sector and make up the majority of household staff and sellers in markets, carrying loads and their offspring at the same time, without access to childcare, day care centres, or places with personal hygiene services. Migrant women, mostly undocumented, are the caregivers for children, the elderly and/or the sick.

Types of household by gender of the head of household (As a % of total households)

Source: ECLAC, 2016



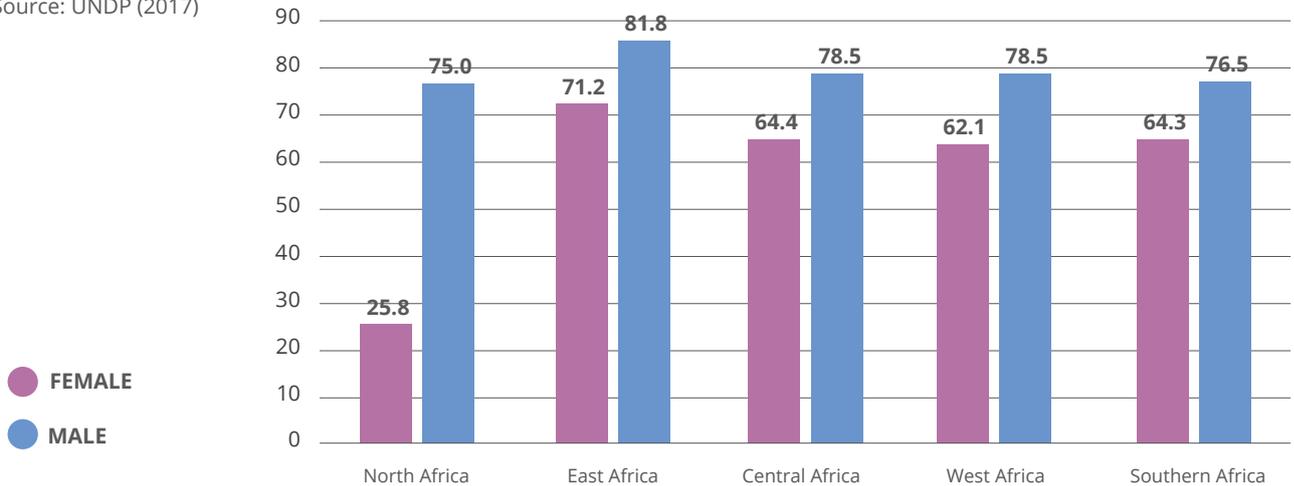
These women are precarious workers who mostly live on the periphery of major metropolises, areas that lack services, with a greater distances to travel and a higher level of dependence on public transport. This means they have less time for professional development, personal care and leisure, which increases their vulnerability. In the phenomena of gentrification experienced in large cities, women are a group that is successively expelled: forced to live in areas that are increasingly far away from the city centre and more poorly communicated by public transport, increasing their risks of

socio, spatial and labour-market exclusion. The extension of metropolitan areas and their fragmentation has resulted in women's increasing dependence on public transport, which in turn has made it a variable for social inclusion or exclusion, affecting women's access to urban goods and, consequently, having an impact on their quality of life.



Gender gap in average labour force participation rate (%)

Source: UNDP (2017)



How does the sexual division of labour relate to metropolitan governance, its models, objectives, strategies and challenges? As Anna Bofill (2005) points out, the fact that women manage and carry out reproductive tasks does not mean that their lives are confined to the home: women carry out a series of varied activities in the public space, a space designed and conceived in general by and for the exclusive use of men, from the base point of prevailing sexual division of labour.

It is therefore worth asking how much, and to what extent, urban planning has an impact on women's daily lives and access to public goods. The answer to this question will make it possible to prioritise strategies to build more accessible and diverse metropolitan areas, with less inequality. This means that the analysis prior to any urbanisation plan requires looking at the different areas where women live: from a starting point of their bodies, moving to their houses, their neighbourhoods and the metropolitan territory as a whole, going beyond the traditional limits of cities. This means looking at the location of housing complexes, which are key in relation to the distances that need to be travelled, as well as the proximity of services, traffic conditions

on the streets and public spaces where women travel, accessibility, safety and the cost of public transport.

However, planning and actions taken by metropolitan governments do not acknowledge the different ways that cities are experienced by the multiple types of women who inhabit them, whether they are poor, workers, academics, trans, lesbian, young people, children, or fall under any other category. Public policies on urban habitat issues, among other issues, have positioned themselves on misguided neutral conceptions of society, based on the concept of households, and diluting women in terms of the concept of a family. This omission of gender, which not only relates to women, expresses a society built on a patriarchal foundation, and reveals an androcentric bias across the spectrum of political action. Planning is carried out from a homogeneous social ideal, ignoring identities and the diversity of households and reproducing inequalities, which end up becoming systemic. The social and economic contribution of women is meanwhile left unknown, normalising other oppressions.

To overcome the challenge of social and gender inclusion, public policies should

strengthen and reconstruct the social fabric for community action, recognising and incorporating women's voices, taking steps to build metropolitan spaces that place reproduction at their centre, and prizing the collective and public over the private and individual, thereby enhancing investments through redistribution criteria and consolidating the social fabric.

One example could be to regulate property speculation caused by the existence of

added value attached to urban land, which is the main factor for enriching real estate investors and speculators on city property. Regulations should relate to the benefit generated in the built city, which is then redirected for the benefit of the population in poverty, for women, for migrants, people displaced by armed conflicts, and those people, women in particular, who suffer from a greater lack of services and access to urban goods.

Women's rights in the global agendas

To build accessible and diverse metropolises, we must examine the spaces inhabited by women, starting from their bodies, their homes and their neighbourhoods, up to the metropolitan territory as a whole, transcending the traditional boundaries of cities

Perhaps the greatest revolution of current times is women's demand for emancipation, which has placed the issue of equality as the central focus of a collective aspiration for change. They have contributed to producing further knowledge on topics such as violence against women, the relationship between public and private, and the sexual division of labour. While doing so, they have created tools such as participatory budgets, affirmative action, and ways to measure how time is spent. This has led women to have an impact on social and public issues, broadening the agenda for women's rights with more comprehensive and detailed proposals, as well as contributing with legal tools and guidelines.

These advances fall under the framework of the global consensus reached at the end of the 20th century. One of the first milestones achieved was the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), signed in 1979. This was followed by the World Conference on Human Rights, held in Vienna in 1993, following which women were recognised for the first time in a text published by the United Nations. Shortly after came the Inter-American Convention

on the Prevention, Punishment and Eradication of Violence against Women, held in Belém do Pará in 1994, along with the International Conference on Population and Development held in Cairo in 1994, and the Fourth World Conference on Women held in Beijing in 1995, among similar events.

We now have one of the most ambitious global agreements ever drawn up by the United Nations: the 2030 Agenda, a commitment signed by the UN's 193 member states, and made up of 17 Sustainable Development Goals (SDGs). The Agenda, which was agreed in September 2015, sets out just how important cities are for human development, and how cities interrelate with gender equality. In the wake of the Millennium Development Goals, the current SDGs include Goal 5, which aims to "achieve gender equality and empower all women and girls", with a specific target for unpaid work. For the first time there is also a global objective related to cities, SDG 11, which aims to "Make cities and human settlements inclusive, safe, resilient and sustainable". The Agenda establishes gender equality as a cross-cutting aim throughout the targets and indicators in the majority of the SDGs.

Proposal to mainstream the targets of the Sustainable Development Goals (SDGs) according to terminology agreed upon in the 2030 Agenda for Sustainable Development

Source: Economic Commission for Latin America and the Caribbean (ECLAC)



Gender equality issues are a fundamental aspect of the complex range of rights for all citizens, in a world that is racing towards urbanisation. That is why the New Urban Agenda (NUA), the result of the process leading up to the United Nations Conference on Housing and Sustainable Urban Development (Habitat III) held in Quito in 2016, incorporates women’s right to the city as a focal point for addressing inequality. The NUA lays the foundation for action and ways to implement strategies and policies that will encourage safer, more democratic and more sustainable cities, within a framework of human

rights. The NUA includes the right to the city and the gender dimension for the first time, providing a new perspective on the concept of the right to the city, an idea first introduced by Lefebvre in 1968 with a male perspective.

The NUA describes the right to the city as, “...a vision of cities for all, referring to the equal use and enjoyment of cities and human settlements, seeking to promote inclusivity and ensure that all inhabitants, of present and future generations, without discrimination of any kind, are able to inhabit and produce just, safe, healthy,

accessible, affordable, resilient and sustainable cities and human settlements to foster prosperity and quality of life for all". The NUA also notes the efforts of national and local governments to enshrine the right to the city in "legislation, political declarations and charters".

The right to the city is a framework for incorporating further dimensions, including feminist urban planning in particular, in order to move towards regional planning that is more inclusive and more egalitarian. The access to, use and enjoyment of cities, in safe conditions and in conjunction with the right to a life without violence, is linked to cities that are more participatory and dynamic in their decision-making processes. Said cities apply the principle of local facilities and services (Jane Jacobs, 1961), as well as offering safe transport and public spaces that are designed with diversity instead of a solely male perspective in mind. All of this is inherent to the NUA's declaration to advance towards democratic cities that "leave no one behind".

The NUA refers to women and girls in 17 of its points, setting out targets such as achieving gender equality and women's

rights in every area; the empowerment of women and girls; and eliminating all forms of discrimination, violence and harassment in public and private spaces by creating safe and healthy environments. The NUA also aims to ensure women's full and effective participation through access to leadership and decision-making positions, as well as aiming to increase formal work in equal conditions while recognising women's contribution through unpaid work. In addition, the NUA acknowledges women's land and property rights, in view of the persistence of traditional practices and cultures that prevent women from enjoying their assets or inheritance. The Agenda also mentions equal access to both physical and social sustainable infrastructure, with special reference to mobility and transport on the one hand, and sanitation and hygiene on the other. The 2030 Agenda and the New Urban Agenda are the framework for the agreements reached by UN member states and committed to by the governments of metropolises around the world.

The inclusion of *women's right to the city* in the NUA should become a tool to demand and monitor the agreed commitments, and ensure they are implemented and fulfilled.

> Although 60 percent of farmers in sub-Saharan Africa are women, as well as 70 percent of farmers in South Asia, they make up a much lower percentage of landowners than men, according to data from the United Nations Food and Agriculture Organisation (FAO).



Metropolises led from a gender perspective

The way that societies structure the urban space is both an expression of the inequality that underscores social relations between genders, and the mechanisms through which they are reproduced. Political will and a sufficient injection of resources are required to move towards the inclusion of women's right to the city; there is also a need for statistics divided by gender showing where women and the LGBTBIQ population live in the metropolis and the conditions of these areas. This will make it possible to produce indicators on the quality of life in the metropolis.

Moving towards implementing women's right to the city requires knowing the details of the lives of women who live in the metropolis, sharing this knowledge and including it in urban planning policies. We need to know who the women are and where they live in metropolitan areas, and under what conditions in terms of location, habitability, accessibility, services and facilities. This will allow us to understand their living conditions in the region and have an idea of their well-being and anything they lack.

A more equitable redistribution of public services and infrastructure is the focus of feminist urban planning

In addition to this, we need to know how women use the space and spend their time when incorporating gender in our way of thinking and making decisions on how the metropolitan area is organised. As a result of the sexual division of labour and their role as caretakers, women use the city in a different way than men, who generally make journeys as part of routines that are more linear in nature, travelling from one point to another. On the other hand, women tend to make multiple, diverse and interconnected journeys, often travelling with people and baggage. These trips are not only related to their employment demands, but also to work errands, family, education, and provisions. The lack of free time in women's lives means it is more difficult for them to receive training and find formal employment. In turn, this

makes it harder for them to break the cycle of dependency or poverty.

Although all citizens pay for common urban assets, they are not distributed evenly throughout cities, they are not maintained equally and they are not of an equal standard. In general, metropolises are areas in which high levels of urban inequalities coexist, where wealthy sectors are interspersed with poorer districts that lack urban planning, with services and infrastructure, as well as urban and safety facilities, that differ in terms of quality and quantity.

The central focus of the agenda of feminist urbanism is a more egalitarian distribution of these services and infrastructures. Feminist urbanism also aims to consider people's everyday lives, including the tasks carried out by women on a daily basis, while taking into account women's use of time and rethinking the city, its streets and its public spaces to ensure a safe collective life, guaranteeing mobility and accessibility, high-quality facilities and infrastructures that cater to the diverse range of marginalised citizens. Feminist urbanism is urban planning for everyday life, as taught by Jane Jacobs (1968). It means affording value and meaning to local services, and a social security model based on the neighbourhood's social fabric and meeting points. In summary, feminist urbanism takes the following into consideration:

- Placing economic and regional inequality at the centre of policies.
- Including the voices of women and other diversities (LGTBIQ population, migrants, ethnic minorities, different age groups) in marginalised groups.
- Incorporating the dimension of everyday life, and the use of time.
- Placing more significance on the microphysics of space, which promotes collective and social life.
- Including a redistribution of services and facilities, narrowing gaps in inequalities.



Source: Ajuntament de Barcelona

> In Barcelona, the so-called Pla de Barris, or Neighbourhood Plan, recovers deteriorated neighbourhoods in the city through a series of measures known as “Urban planning from a gender perspective”, in which women play a leading role.

We need to recognise women in their multiplicity, as subjects of rights and government policies, empowering their voices in communities and neighbourhoods. To do this, *statistics that categorise by gender and region are essential, in addition to gender equality plans, political participation instruments, affirmative action instruments* that can overcome historical inequalities, and gender sensitive budgets that allocate resources in an egalitarian way. On the other hand, *in regional terms* we need to apply the criteria and indicators of feminist urbanism, which means encouraging local services that provide care, education, health, and accessible and safe transport that prevents sexual harassment against women and girls. Likewise, it is crucial to promote a compact city model, with multiple city centres, one that brings together residential and industrial territories, among other things.

In the *cultural dimension*, the biggest challenge is to eradicate stereotypes and patterns that normalise violence against women, violence in the private and public sphere, and violence in metropolitan cities. We need to recover and protect our collective memory, give more meaning to women’s contributions, and ensure a

greater participation of women in politics and decision-making spaces to support women’s empowerment and active citizenship.

Women’s political participation

Women’s right to the city is intimately linked to citizen participation and women being able to fully exercise their rights and leadership. This refers, first and foremost, to empowering and strengthening women’s political participation in the metropolitan arena. It also refers to strengthening their voices and creating spaces and resources for women’s agendas, whether built with the neighbourhood or the community as a base. Not to mention paying attention to political violence, which in some cases produces very real limits to women’s political action by reinforcing standards of subordination and denying citizenship. Women are the ones who can contribute towards improving living conditions with greater equality, through their own life experiences.

The representation of women in local governments can result in better public services and equipments, as well as in the improvement of affirmative action

According to UN Women, how well women are represented in local governments can make a big difference. Research on panchayats (local councils) in India showed that the number of drinking water supply projects was 62% higher in areas where the councils were run by women, in comparison to areas with male-led councils. Another similar example comes from Norway, where a direct causal relationship was found between the number of women on municipal councils and coverage for public childcare services.

Not only does women's political participation mean a greater commitment to women, but it also means more and better services and facilities, designed specifically for women's daily lives as the ones responsible for their homes, in addition to progress towards affirmative legislation. One such example is Spanish Organic Law 3/2007 for the effective equality between women and men. Although this law is only on a national scale, it still proposes actions for local governments to take on, such as childcare provided by companies when they have a given number of employees.

Unfortunately, we do not yet have enough information and there is not enough data on women's representation in local governments, which is a significant gap in our knowledge. However, it is possible to state that, thanks to affirmative action, there is now greater representation in some countries and regions. This is the case in Argentina, whose "quota law", adopted in 1991, established that electoral ballots had to nominate "women for a minimum of 30% of all candidates for positions up for election with real chances of being elected". The interesting thing about affirmative national action is that the legislation can change the face of the legislative power of local governments.

There is growing evidence that female leadership in political processes and decision-making results in an improvement in these processes. Women show political leadership by working independently of their political parties in parliamentary groups, even in the most difficult political environments, defending issues related to gender equality, such as the fight against gender violence, the wage gap, parental leave and childcare, pensions, gender equality laws and electoral reforms.

What are the consequences for the governance models in our metropolises?

Over recent years, changes in approach to governance have tended towards more participatory and decentralised processes, in which the principles of co-creation, accountability, transparency, equality, inclusion and citizen rights advocacy make up the foundations to bring about social change. However, despite making advances towards processes that are more participatory and sensitive, with greater room for women in decision-making processes, governance models still have a long way to go to build structures that promote equality and confront the dynamics that perpetuate behaviour that discriminates against women's rights. Indeed, the processes involved in building a metropolis are normally exclusionary processes that reflect the male perspective of the metropolis.

One of the challenges facing the governance models of our metropolises is how to incorporate gender mainstreaming into the concept of governance, focusing on achieving social justice and gender equality, while acknowledging and providing visibility to the numerous inequalities that affect women: class differences, education, financial resources, living conditions, and their culture and symbolic environments.

Along these lines, Brody (2009) sets out the four main challenges facing gender-sensitive governance:

- Tackling entrenched gender inequalities.
- Feminising decision-making.
- Incorporating a variety of perspectives in governance processes, including caring responsibilities and those who assume them – usually women.
- Placing the discrimination suffered by women, in both institutions and governance processes, on the political agenda.

It could even be said that we are dealing with metropolises that require new forms of management, able to better redistribute urban facilities, as well as including "marginalised groups" in the planning and regional organisation stage. This not only refers to women, who are not generally taken into account from their needs as citizens, but also refers to other invisible identities, such as the LGTBIQ population and other diversities in terms of race, religion, age, and so on.

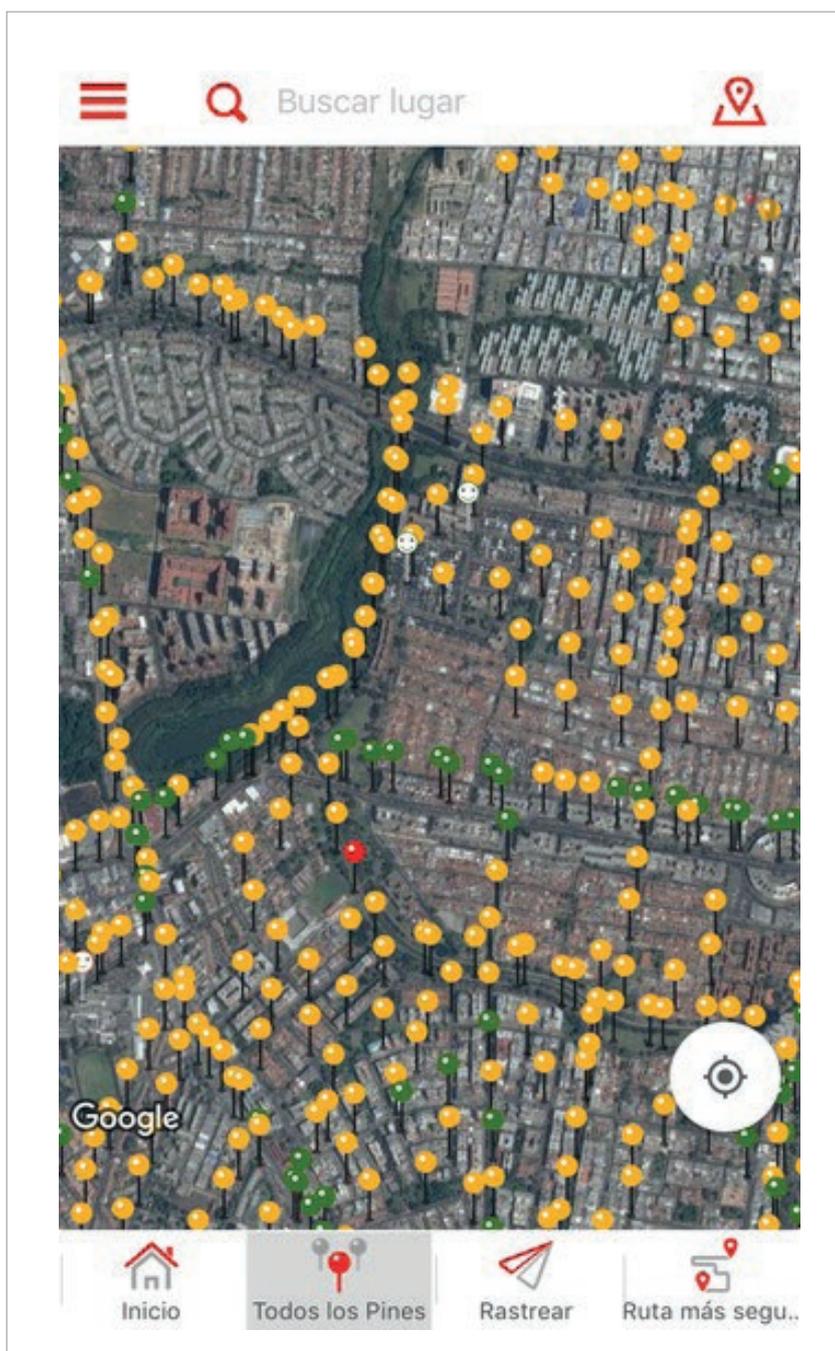
> In Rosario, it was noted that public childcare and senior care services were more lacking in areas with higher levels of poverty and that covered a larger area (ECLAC, 2017).

Facilities and services

Achieving women's right to the metropolis involves implementing care work policies that acknowledge society's existing inequalities, that encourage equality and that allow governments to take on social responsibility, while promoting responsible fatherhood and co-responsibility. We must take steps forward to redistribute care work and redefine social constructs that assign these tasks exclusively to women. At the same time, we need to allocate resources and strategic spaces for care facilities for dependent persons, as well as planning the quantity, quality and location of these facilities strategically to allow women to link several different tasks together and save more time.

A preliminary step towards these kinds of policies was taken in a study carried out in Rosario (Argentina), where a proposal was made to cross-reference the locations of daycare services for seniors against the income of the local population. The result of the survey shows that public childcare and senior care services are lacking in the poorest areas and in more expansive areas (with lower population densities, longer journeys) in comparison to wealthier sectors with higher-quality urban services.





Source: SafetiPin

> The SafetiPin app, launched in New Delhi, is now also available in Bangalore, Bogotá and Jakarta, among other cities.

Cities without violence against women

Since the Convention of Belém do Pará and CEDAW agreements, global agendas have ratified the need to monitor, prevent and punish violence against women, treating it as a public issue that erodes female autonomy. Women's bodies are the starting point for domination and subjugation, which is then replicated in the home, on the street, in neighbourhoods, municipalities and the entire metropolitan area. In addition to robberies, assaults and the illegitimate use of force by a number of criminals, women are subject to attacks, verbal harassment, sexual harassment and abuse, rape and even murder, just because they are women. This violence mostly takes place in the home, but also occurs in public squares, parks, in the street and on public transport. This means women admit they are more afraid to travel around the city than men. This fear limits their freedom and hinders their enjoyment and experiences in urban spaces, as well as the opportunities offered by cities.

The public space, the streets, public squares and areas for leisure all lose the promising urban vitality of relating with others, and social cohesion, especially at certain times of the day or night. These meeting points are then left abandoned and empty, which is a vicious circle that affects women and other frightened citizens, regardless of their social status or residential situation, because their fear precedes or accompanies violence.

An extreme example of the violence suffered by women in public spaces is shown in the data collected in a study carried out in New Delhi in 2012 by Women in Cities International. The study showed that 92% of women reported having experienced some form of sexual

violence in public spaces throughout their lives, and 88% of women reported experiencing some form of verbal sexual harassment at some point (including unwelcome sexual comments, whistling, malicious glances and obscene gestures). This city is one of the first metropolises to use the SafetiPin application: a free mobile app that produces information on interactive maps that allows users to share information about places where women feel unsafe. The device also has an alarm service and tracks accessible and safe roads.

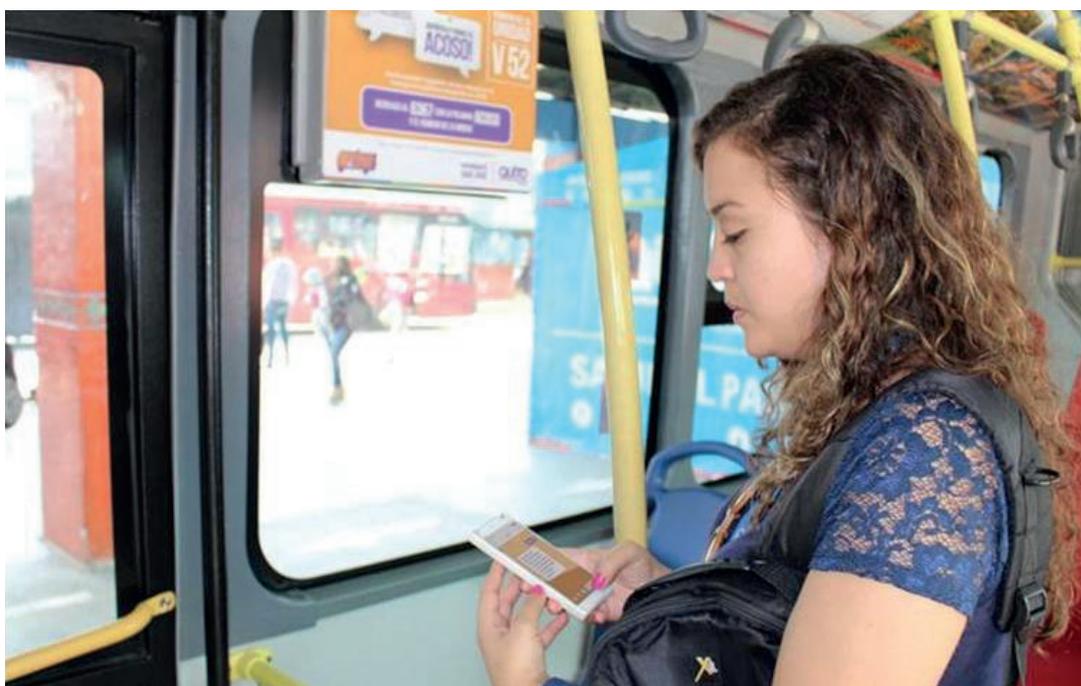
Even so, women have to get to work by travelling through inhospitable areas, which are traps for their integrity, or are perceived as such. To make these journeys, women normally travel by public transport. They are the main users of public transport and have to take more strings of trips for a number of reasons, as mentioned above. There are many factors to take into account with respect to transport –routes, waiting places,

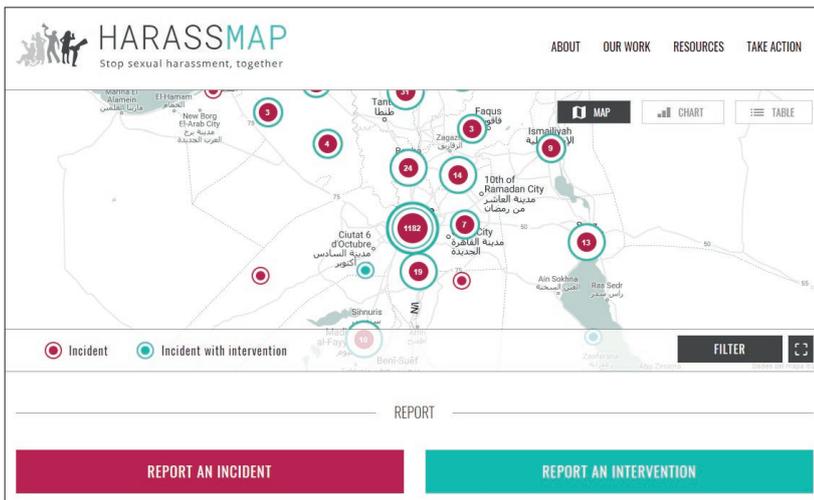
schedules, safety, prices, travel times–, but it is important to consider quality as well as quantity, and in this regard safety takes on a particular importance.

We must unravel the complex violence faced or feared by women on a daily basis in the public space, specifically in relation to transport, to be able to take steps to recognise it, de-normalise it and implement measures to eradicate it.

Planning urban transport from a gender perspective means incorporating intermodal transport proposals that link journeys with the care of dependent persons –one such example could be locating childcare centres near transportation hubs, making the most of time and travel around the city. Another factor to take into account is how frequently these journeys are made, covering the time periods for care work, the number and location of transport stops, and a transport infrastructure that allows people to wait safely: with high

> *Bájale al Acoso* ("down with harassment", in Spanish) is one of the actions implemented in Quito in the framework of UN Women's Global Flagship Programme Initiative on Safe Cities and Safe Public Spaces





> In Cairo, Egypt's Ministry of Housing, Public Services and Urban Development implemented women's safety audits to guide urban planning.

visibility and lighting, SOS telephones, and emergency and reporting systems in place. In addition, public transport services must be kept at an accessible price, and staff that work in public transport should receive training in human rights.

Bájale al Acoso, or "Down with Harassment", is one of the actions implemented in Quito within the framework of UN Women's Global Flagship Initiative, "Safe Cities and Safe Public Spaces". Rolled out in 2017, the initiative is the first national SMS platform to help women suffering from harassment on public transport. Sending a text message immediately activates a protocol that triggers an alarm system in the vehicle, contacting the Brigade in charge of the programme and the Metropolitan Police. The initiative covered the entire public transport network, and 4,000 employees were specially trained. In 10 months, over 1,100 reports were received, of which 37 resulted in court cases, with 10 convictions.



> Public buses in Toronto offer a service "between two stops". Between 9 p.m. and 5 a.m., women can request for the bus to stop closer to their destination, shortening the distance they have to walk alone through the streets at night.

Recommendations

Although significant advances towards acknowledging women's rights have been made, there is still much to be done to achieve them. Among the most important and urgent issues still to address, the following stand out: the gaps between rich and poor; the persistent sexual division of labour; the complexity of different types of violence; the low accessibility of public services and facilities such as schools, childcare, health services, and so on; the current limited scope of the right to the city.

Practical recommendations for dealing with these urgent situations include:

- Designing prevention and support strategies with a gender perspective, and protecting women and girls against violence and sexual abuse.
- Including the rural dimension as an essential component in the relationship between cities, with the outskirts of metropolitan areas, their suburbs and peri-urban areas.
- Promoting policies that acknowledge society's existing inequalities, that encourage equality and that allow governments to take on social responsibility, while promoting responsible fatherhood and co-responsibility.
- Allocating resources and strategic spaces for care facilities for dependent persons, as well as planning the quantity, quality and location of these facilities strategically to allow women to link several different tasks together and save more time.
- Putting initiatives in place to design public spaces, taking inclusive aspects into account such as the provision and maintenance of hygiene services, as well as the location of street furniture and vegetation; maintaining visibility; and reducing level of fear of public transport perceived by each gender.
- Making steps forward in metropolitan policies aimed at the public transport system, taking into account the gender dimension, and acknowledging the importance of transport in participation, health, education and other key aspects of citizenship.
- Understanding and collecting statistics and studies on where women go, who they are, where they live. This will make it easier to incorporate the gender dimension and women's right to the city and region into strategic plan and regional planning.
- Having an understanding of the laws, instruments and tools for gender equality that are already tried and tested.
- Consolidating broad governmental and non-governmental partnerships, in addition to putting inter-institutional coordination in place; making use of monitoring and follow-up mechanisms; acknowledging and incorporating the voices of organised women in the community, including professionals and activists.
- Applying urban quality of life indicators for women and girls, such as proximity, well-being, diversity, autonomy and how well they are represented.
- Acknowledging women's voices, particularly women in communities.
- Assigning a consistent budget to all these initiatives, with annual targets.



Bibliography

- Action Aid (2017), *Violencia en las Ciudades*
- AGUIRRE, R. (2006) "La perspectiva de género en los análisis de los procesos de empobrecimiento" en *La Persistencia de la desigualdad. Género, trabajo y pobreza en América Latina*, ed. Gioconda Herrera 91-137. Quito: Serie Foro FLACSO.
- CEPAL (2017) Panorama Social de América Latina de CEPAL. Disponible en <https://bit.ly/2HkUbr6>.
- CHATTOPADHYAY, R., DUFLO, E. (2004). "Women as Policy Makers: Evidence from a Randomized Policy Experiment in India," *Econometrica* 72(5), págs. 1409-1443; K. A. Bratton y L. P. Ray, 2002, "Descriptive Representation: Policy Outcomes and Municipal Day-Care Coverage in Norway," *American Journal of Political Science*, 46(2), pp. 428-437.
- CIOCOLETTO, A. (2014) *Urbanismo para la vida cotidiana: Herramientas de análisis y evaluación urbana desde la perspectiva de género*. Tesis doctoral, Universidad Politécnica de Catalunya.
- FALÚ, A. (2014), "Inclusion and Right to the City", in *City, Social Inclusion and Education*. International Association of Educating Cities. Nov. 2014. Available at: <https://bit.ly/2JWklx>
- FALÚ, A. (2017) *(In)justicias de género en los territorios urbanos. De las omisiones de las mujeres en la planificación del transporte*.
- FALÚ, Ana (2017), "¿Quién cuida en Rosario?" en Rico, Nieves y Segovia, Olga, *Quien cuida en las Ciudades*. CEPAL (2017)
- FALÚ, A. et al (2009) *Mujeres en la ciudad. De violencias y derechos*. Santiago de Chile: Red Mujer y Hábitat de América Latina, Ediciones SUR.
- GONZÁLEZ VÉLEZ et al. (2017) "Brechas de género y desigualdad: de los Objetivos de Desarrollo del Milenio a los Objetivos de Desarrollo Sostenible". Bogotá: ONU Mujeres, UNFPA, PNUD. ISBN: 978-958-5437-02-9
- Huairou Commission, <https://huairou.org/publications/>
- JACOBS, J. (1973) *Muerte y Vida en las Grandes Ciudades*. Madrid: Ediciones Península. Jagori India, <http://www.jagori.org/>
- MASSEY, D. (1991) *A global sense of place*. *Marxism Today* 24-29.
- MUXI, Z. et al. (2001) *¿Qué aporta la perspectiva de género al urbanismo?* Universidad Politécnica de Cataluña.
- United Nations (2013). UN Secretary-General's Report on Women and Political Participation. "Measures taken and progress achieved in the promotion of women and political participation", A/68/184
- United Nations (2016). *The world's cities in 2016*. ISBN 978-92-1-151549-7. Available at: <https://bit.ly/2qgl0am>
- UN Women. *In Brief: Women's Leadership and Political Participation*.
- Plataforma Global por el Derecho a la ciudad (2016), "El derecho a la ciudad. Construyendo otro mundo posible", 2016. Disponible en <https://bit.ly/2Jj5Jfs>
- Unión Interparlamentaria (2008). *Igualdad en la política: Un Estudio sobre Mujeres y Hombres en los Parlamentos*.
- Women in Cities International, <https://femmesetvilles.org/publication/wici-publication>

About the author

Ana Falú, Architect, feminist, human rights activist. Researcher at CONICET (the National Scientific and Technical Research Council of Argentina) and Professor at the National University of Cordoba (Argentina). Director of the INVIHAB (Research Institute on Housing and Habitat), Falú also directs the Master's in Management and Housing Development at the same University. Director of the NGO CISCESA (Centre for Exchange and Services in the Southern Cone, Argentina). Co-founder of the Latin America Women and Habitat Network, she is an active member of the network and is responsible for International Relations. Former Vice President of HIC (Habitat International Coalition). At UN Habitat she leads the AGGI (Advisory Group on Gender Issues) and coordinates the UNI Gender Hub at UN Habitat. Former Regional Director at UN Women (UNIFEM) for the Andean countries, Brazil and the Southern Cone (2002-2010). International consultant, expert in Women and Cities. Author of numerous books and articles.



Ana Falú

Coordinator of Gender Hub - UN Habitat

The information and views set out in this publication are those of the author and do not necessarily reflect the institutional opinion of the World Association of the Major Metropolises (Metropolis). Neither the Metropolis Secretariat General nor any person acting on behalf of the association may be held responsible for the use which may be made of the contents of this work.

This work is licensed under the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. To view a copy of this license, visit: <https://creativecommons.org/licenses/by-nc-sa/4.0/>



Supported by:



Edition:
June 2018

This publication contributes to the implementation of the following Sustainable Development Goals:



Secretariat General

Avinyó, 15. 08002 Barcelona (Spain)

Tel. +34 93 342 94 60

Fax: +34 93 342 94 66

metropolis@metropolis.org

metropolis.org

#MetroGovernance