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Images
Equal Saree
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Equal Saree is an initiative that promotes the possibilities of use of the architecture and planning as social transformation tools, generating from gender perspective appropriate environments for the development of women and the community in India.

Saree means women, one and all them; the women of the street, of the house, of the office, of the rickshaw, of the Bazar, of the river...

Equal means the equality and has a double meaning: from one side the equality between women and men, and from the other side the equality between women from different provenances.

We understand that the combination of both words expresses our main motivation of work: blur the big differences that nowadays exist to achieve that everybody grows in equal opportunities.

Members: Carla Amat, Helena Cardona, Julia Goula and Dafne Saldaña

Collaborations

SAFP
In October 2009 we met Shivani Bhardwaj from SAFP, Saathi All For Partnerships, in a lecture in the “Arquitectura i Política” subject led by Zaida Muixi and Josep Maria Muntaner teachers in the UPc-ETSAB (Polytechnical University of Catalunya- School of Architecture of Barcelona). She talked about the situation of women in Delhi, explaining how, from the legal point of view, men and women have the same rights, although in reality their access to economic resources, property and education, and their individual freedom is restricted. She encouraged us to try to solve the problem applying gender perspective to urban planning. We wanted to give women social visibility and equal access to public space and to productive sources and we started a research on how urban planning can contribute to reach this objective. In July 2010 we received a grant from CCD (Centre for Cooperation to Development), which allowed us to travel and develop this work.

TAAL
In October 2012 we get in touch with TAAL members thanks to Shivani. TAAL is a not-for-profit NGO working in the Indian state of Madhya Pradesh since 2003 with the poor and marginalized communities by focusing on people-centric participatory interventions for their sustainable development.

Zaida Muixi
Zaida Muixi is an architect and Professor of Urbanism at the Superior Technical School of Architecture of Barcelona (ETSAB). She has been a guest lecturer at several universities in Europe, America and Asia. She is an expert in urban planning and gender and regularly she publishes in journals of architecture and in the newspaper La Vanguardia. She has been supported Equal Saree since our beginnings.
Evolution or involution
With this graphic we want to give a general view of how Indian women's situation has changed along different historical periods.

The analysis is based on specific facts that have had an important impact in the evolution or involution of their rights and/or their personal freedom.

These facts are classified in four key issues in Indian society: family, marriage, education and public sphere. With this we want to emphasize that women's situation is not independent from other factors, rather, it is the reflection of the political and social situation at the time.
Family

At the core of Indian culture lies an innate respect for parents and other elders in the family, and usually no major decision is taken without consulting them. Lines of hierarchy and authority are clearly drawn, and ideals of conduct “help” maintain family harmony.

Traditionally, males have controlled key family resources, such as land or businesses, especially in high-status groups.

Once women is married she usually lives with her husband’s relatives, being under control and taking care of all the reproductive tasks.

Public Sphere

Women follow complex rules of veiling the body and avoidance of public appearance, especially before relatives linked by marriage and before strange men.

Restriction and restraint for women in virtually every aspect of life are essential to have them home, limiting women’s access to power and to the control of vital resources in a male-dominated society.

Education

The role of education in Indian women is conceived as an improvement of the quality of life both at home and outside of home. Because from years ago it is considered that if women is educated the infant mortality rate for example it’s reduced and living standards of the country are higher.

Marriage

Marriage is a model to Indian society, where women from birth to marry is being ready for when that time comes. Once in marriage, the woman becomes under the control of her husband and taking it as a reference male, being devoted before and after dying.

The family has great importance in deciding the choice of her future husband, as in India traditionally is done arranged marriage.
The Gender of small things, highlight the importance of analysing the city from gender perspective; namely, to collect both men and women experiences and different realities, so we can think over their needs.

We have related the Haryana project of Balkrishna Doshi (date) with his lecture of architecture through building elements -small things. “We have inhabited their project introducing gender into small things that shape our everyday environment”.
When these elements perform more than 'one' function they last longer, become symbols of a culture and influence the pattern of life.

Shade-courtyards, balconies, scale, proportions, use of skyline, overhangs, arcades.
Women Resource Zone is proposed with the aim of redefining the targets of the conventional planning to solve the real needs of society, in all situations that involves men and women.

The requirements of the WRZ are divided in two parts; the basic requirements and the specific requirements. On one hand, the basic requirements will be the same in all cases and will content services related with formation, reproduction task facilities and hygienic services and drinking water. On the other hand, the specific requirements are related with the productive part, decided in each case depend on the requirements of the place and the skills of the users.
Walking India, shows which are the needs to be implemented to guarantee a good net development. A good planning with gender perspective could help women to develop everyday activities without renouncing to taking care of their personal needs.

The icons define the needs that the net must incorporate. It takes in account different factors that intervene in the perception and organization of public space classified in five main topics. This graphic represents an imaginary route of an Indian woman, once the WRZ net has been implemented. The tour is organized from two common points determined by women everyday life and the net facilitates the incorporation of other activities in the way from these two points.
WALKING INDIA

SAFETY

Requirements related to space protection and self-defense

GENDER EQUALITY

Requirements related to reproductive rights

REPRODUCTIVE ACTIVITIES

Enable the combination of reproductive and productive activities

PRODUCTIVE ACTIVITIES

Provide economic independence for women

COMMUNITY

Maintenance of family and social well-being

MOBILITY

Management of displacement, kins and solidarity

RESOURCES

Requirements related to solidarity, hygiene, and economic support
Inequality in access and resources
Social vulnerability of women
No proper design of public space
Participative activities: night tours, recognition route, safe audit...

Analyze the site
Meetings with: women, mix groups and local agents

Problematic
Needs
Opportunities

Set the network needs
Set the requirement: common and specific
Materials: local and sustainable

Post-building management
Durability

Take Steps is an action, a serie of action taken in order to achieve a particular thing: the Woman Resource Zone.

Equal Saree methodology is based on detecting social vulnerability or areas with a gap on urban design, on making a diagnosis based on gender participatory processes with local women and finally applying the concept of Women Resource Zone.

Participatory Activities of diagnosis
It is essential to know our environment through the eyes and the feelings of the people who live in it. Participatory activities of diagnosis empower us through reflection on our everyday live and allows us to convey our experiences in relation to this.

- Daily Routine
Daily Routine activity helps to know the activities made by women over the day and its locations to identify the most common areas and to suggest improvements taking into account the variables of time and space.

- Camera Click
It focuses on exploring the spaces and elements of public space and architecture and considering them right or wrong in relation to the use and the perception of safety. It consists to give a camera to the users of the center and ask each woman to photograph three spaces or elements that she likes and three that she does not like.

- Drawing
This activity helps to recognize key positions of the way of women from one point to another one. Unsafe ans safe places are discovered after analysing drawings with women.

- What job would you like to do?
The objectives of this activity is to promote women's reflection about new job opportunities until now unimaginable or simply unknown and to guide the Gender Resource Centres in the proposal of new training programs for women. It consists of flagging positive or negative new job opportunities. The answers must always be accompanied by a justification.

- Which is your favourite place?
The objectives of this activity is to promote women's reflection about the use of public space. It consists of flagging positive or negative spaces in a previously prepared sheets describing different kinds of public spaces. The answers must always be accompanied by a justification.
Five WZ have been developed within a university framework as a final thesis from the UPC-ETSAB, in the tribunal T-102 led by Zaida Muxí and formed by Ana Ramos, Sandra Bestraten architects and Patricia Reus architect as a guest member. Five theoretical proposals translate the ideas of the group into architectonic solutions. Local materials and traditional techniques are chosen taking into account their size and weight to be manipulated easily by women. The project below are the result of applying this approach in two different contexts: an urban context, the district of Okhla in south east of Delhi and a rural context, the tribal settlement of Muhar, in Madhya Pradesh.

**WALKING OKHLA, Delhi**

1. **WZ IN SHAHEEN BAGH: CENTRE OF HORTICULTURE**
   Dafne Saldaña Blasco, October 2011

2. **WZ IN HAJI COLONY: NIGHT SHELTER FOR RICKSHAW PULLERS**
   Laura Monforte Coronas, October 2011

3. **WZ IN SHAHEEN BAGH: MARKET AND HOUSING RELOCATION**
   Julia Goula Mejon, October 2013

4. **WZ IN JASOLA: FAMILY CARE CENTRE**
   Carla Amat Garcia, October 2013

**WALKING MUHAR, Shivpuri**

5. **WZ IN MUHAR: GHEE PRODUCTION CENTRE**
   Helena Cardona Tamayo, October 2013

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THE TRIBUNAL

Zaida Muxí, Sandra Bestraten, Ana Ramos i Patricia Reus, members of the tribunal 102 de l’ETSAB.
Okhla is a neighbourhood of the district of South Delhi with 500,000 inhabitants. The majority of the population are Muslim coming from rural areas. In India, Muslims are considered a minor religion and in some cases are discriminated, having problems to establish themselves in non-Muslim neighborhoods. Their inhabitants hardly go out of the area, becoming a closed ghetto in the city. Moreover, most of the settlements are unauthorised and corrupt, having gaps in infrastructures and services. In this context, women suffer freedom restrictions under “religious laws” and also gender violence and harassment. According to social workers in the area, 70% of women suffer domestic violence.
70% of women suffer domestic violence. According to social workers in the area under "religious laws" and also gender violence and harassment. In this context, women suffer freedom restrictions having gaps in infrastructures and services. Of the settlements are unauthorised and corrupt, in some cases are eir in the population are Muslim coming from rural areas.

In the last 40 years, the neighbourhoods have grown in the evolution of Okhla. It is based in 3 types of settlements: villages, planned growth with closed condominiums of housing with boundaries, and slums, placed in the most disadvantaged and vulnerable elements of the settlements, colonizing the area from around rural preexisting areas and unauthorized areas.

3rd - Non authorized areas that give services to planning outside the villages.
2nd - Planned growth with closed condominiums of housing with boundaries.
1st - Villages, the oldest ones, Okhla Head, Jogabai and Jasola. Since the Agra Canal was built in 1824, agriculture was developed and changed from rural to urban, losing the original agriculture activities.

Okhla doesn't have a clear urban structure because it has been growing along the Yamuna river becoming a closed ghetto in the city. Moreover, most of the inhabitants hardly go out of the area, their inhabitants hardly go out of the area, staying there.

There are not equipments and spaces for community services, shops, drivers, …) and to receive other isolated areas, the deconcentration of the villages by deconcentration of the villages by deconcentrating and legalizing the unauthorized zones now. It has been done there.

Managed and used by female: 6
Managed and used by both: 27
Managed and used by male: 29
Managed and used by male and used by female: 3

Mosques, where women are not always welcome. There are not equipments and spaces for community services, shops, drivers, …) and to receive

Mixed use in OKHLA: 42%
Men’s use in OKHLA: 46%
Women’s use in OKHLA: 12%

Men’s management in OKHLA: 91%
Women’s management in OKHLA: 9%

EXISTING WOMEN’S ORGANIZATIONS
- Muslim’s Women’s Forum
- Markdown e-Rwman
- Quran GRC
- Muslim’s Women’s Forum

EXISTING SERVICES AS PUBLIC SPACES
- Old graveyard
- Empty Land of LP
- Market
- Empty Land

EXISTING EQUIPMENTS AND SERVICES
- Women’s
- Mixed
- Mixed

1. Police Station
2. Demonar Mosque
3. City Running House
4. Zayed Women’s College
5. Madarsa Tul Barat
6. Firdaus Masjid
7. Magjid
8. Jamia Masjid
9. Abul Kalam Azad boys school
10. Madrassa
11. Sahibna Masjid
12. Sahibna High School
13. Medical centre
14. Jadbull Public School english medium
15. Mosque
16. Medical centre
17. Hindu Temple
18. Church of our Lady of Kazim
19. Police Station
20. Magjid Jasho Vihar
21. Magjid Ahiokh Vihar
22. Khecha Masjid
23. Near Bagh Government School
24. John Farm Masjid
25. Jamia teachers College
26. Muslim High Community Centre
27. TIJ Ground
28. Walking Women Hostel
29. Iftarat Islam Mosque
Powers and problems of Okhla

A. PROBLEM: Closed Condominiums cause insecurity along the fence that surrounds them. They don’t allow complete visibility in addition to generate unused ground floors, lonely and without surveillance.

B. POWER: Quiet street, without fast traffic allows women to meet and chat while they are watching their children.

C. POWER: The presence of the channel generates a pleasant and friendly open space where appear pedestrian without traffic thanks to the limited width.

D. POWER: Some ancient rural areas have remained in the middle of urban areas, they regenerate the city providing green and friendly spaces.

E. PROBLEM: Empty lands belonging to other states are big urban barriers. Moreover, by the fact they are large spaces poor bounded by buildings, they become unsafe places where only men go.

F. POWER: The ability to organize a market with recycled materials, bamboo, canvas, used wood and old carts. This construction generate kinds shadowed spaces.

G. PROBLEM: Difficulty access to secondary streets from the main street, the collected sewage pipelines is not covered, forming puddles of dirty, water that prevent entry to the streets.
Muslim community in Delhi

Average Rainfall in mm

125
175
225
150
100
200
25
50
75
25
50
75

Jan Feb Mar Apr Jun May Jul Aug Sep Oct Nov Dec

increase its population thought being the largest one in India.

The unauthorized areas grow more quickly than the planned ones, because the city is not planned at all. They don't decide about their life and they don't have the rights to own land.

Women are not empowered, 40% of women come from well families, they are well educated and 30% of men are in strong violence. 90% are muslim.

4-5 children for family

General jobs: rickshawpullers, constructors, car mechanics…

80% of people in Okhla come from rural areas

Coming from rural areas, they don't decide about their life

These interventions can be identified thanks to an specific parameters and registration.

To increase the interaction between bubbles
To solve the lack of the equipments which benefit the community
To empower women

A net of SAFE WAYS with strategical points that link existing and proposed equipments taking in account the everyday route of women.

WRZ in south Okhla
The main objective of the center is to offer women a space of self-production of fruits and vegetables for their own consumption and also for sale, thus recalling the agricultural tradition of Okhla area. Moreover, a large number of families living in Okhla are coming from rural areas of other Indian states so women are familiar with the farm work. Mechanisms for recycling and reuse of water are particularly important in the project with the aim of create a collective awareness of the importance of conserving water, such a scarce good in India.
WRZ IN ABUL FAZAL:

THE NORTH-YARD

As in other countries with the same climate, the yard is used as a temperature regulator. In India, moreover, it is a multi-use area where the connector between the north and western sections. In its core it has a main mosque, surrounded by administrative buildings, with large windows and a Ferguson screen to shade the windows and also of some religious duties for those using the mosque.

THE MOSQUE

In India, mosques are built on a basement, which can have different heights. This is usually made of stone and lower water away from buildings during the monsoon. This space, with the ponds, is an intermediate place between public and private that promotes social interaction.

FILTERS

Because of high temperatures and humidity, the mosque complex space is subject to changes. It is also important to have cross ventilation.

36. Centre of Horticulture
37. WRZ in Abul Fazal
The social center aims to solve two great problems present in this slum located along the Yamuna river. On one hand, building a night shelter together with a canteen to house rickshaw drivers (bicycle cab type). On the other, solve the lack of social facilities for women in the neighbourhood. In this case, it is proposed that women lead the direction of the hostel and canteen through the community center, to give them empowerment, respecting at the same time the division, even necessary, between both women and men.
The Women Resource Zone of Shaheen Bagh is an urban intervention focused on improving sale conditions and salubrity of the market and its immediate surroundings. But it also proposes some additional services included in the new Gender Resource Centre. The project aims to incorporate women in the management of the main existing activity of the neighbourhood, the market, so the new center includes a cooperative of take-away food linked to the new market stalls for women as well as a support area to facilitate their daily activities. The accommodation of the new workers and their families is solved with a temporary housing community that promotes spaces for relation thanks to the design of shared spaces.
WOMEN RESOURCE ZONE IN SHAHEEN BAGH

Housing Community

PLANTA CARRETERA

44

45
The family care centre emerge from the desire to respond to the social and educational needs of the old people of Jasola and the children with disorders in their development of Okhla and to give service of support to all the carers. So the vital of the project is the relationships that the building can generate between the different users, articulating the different uses around a main common space surrounded by galleries where they can meet and share activities and tasks, being interrelated and complemented.

The building and the entrance are strategically placed to have visual control of all the two spaces that are set. The tower is the visual reference element and the presence symbol of the women in the neighbourhood.
Walking Muhar  The context faces a situation of deterioration of the forests, a
community that has been thrown out of their natural habitat, Saharia
tribe, and the potential of working with women to improve their
situation through Self Help Groups.

It is proposed a net which links the tribal settlement with the
Women Centre through three strategic detected points. The relationship
between them will be done through an alternative path which will grow
the forestry around.

Tree species are chosen according to the most appropriate ones for
getting firewood and medicinal plants.
The proposal, a cattle-forestry community, integrates a social and economic system based on livelihood activities of Indian society, animal husbandry, reconciled with the tribal habitat, the forest. It is thus proposed the ghee* centre production. The aim is to preserve the legacy of Saharia tribe and achieve empowerment of women highlighting their daily routine and giving them more presence on public space.

Saharia settlement is called SAHARANA, where houses face a common outside space that is shared. This aggregation of houses have a great interest in terms of its spatial typology. Its characteristic elements- aggregation, shadow, little units-, are combinated to provide an architecture that adapts to the functional requirements demanded by the preparation of ghee.

The main space, the courtyard. The place where take place new activities, new experiences … a new symbol of identity for women in Muhar.
Urban International Workshop Bcn-Delhi’12

A workshop to understand the architecture and urbanism through a gender and cooperation perspective.

TOPIC
The goals of the workshop were achieved by common reflection on the design of small urban interventions in order to allow women integration in public spaces and in the Indian society. Specifically, different transformation systems as well as urban improvements will be classified in response to the problems of the site. It’s essential to consider the participation and implication of women during the work process in order to obtain a project that meet the real needs.

ORGANIZATION
Escola Tècnica Superior d’Arquitectura de Barcelona - UPC
Jamia Millia Islamia University
Associació Equal Saree

RESPONSIBLE
Zaida Muxí

PARTICIPANTS
25 students from different universities:
Escola Tècnica Superior d’Arquitectura de Barcelona (ETSAB) - UPC
Escola Tècnica Superior d’Arquitectura del Vallés (ETSAV) - UPC
Escola Tècnica Superior d’Arquitectura de València (ETSAV) - UPV

SPEAKERS
Zaida Muxí Martínez
Matilde Gomis
Equal Saree
Blanca Gutiérrez
Sara Ortiz Escalante
Sandra Brestaten

www.genderequalurbanplanning.tumblr.com
**PEANUT SPACES**

If I were a woman who would live?

I would like peanut time, the three where social relations are developed in safe spaces: peanut spaces.

Peanut spaces will be ruled with the women centers of the area and will be a place to rest, to have relationships and to make diffusion of the activities in the center. These spaces will be built and remarking pavement from new neighborhood construction.

**FOOTPRINT AS A COMPLAINT**

How to visualize the woman discrimination in the city?

Their proposal starts from the complaint that women done from public space, having a physical mark. After being meeting in current spaces and sharing their problems, women realized that it is necessary to do a physical object in the city to leave a footprint telling that women have been and from the past to nowadays they have been invisible.

**THE LOVELY DUSTBIN**

The lovely dustbin is a friendly care space the becomes one problem of Indian society into a potential point with social interaction.

It begins with a physical action, placing a dustbin in front of the school. Like this, children from each school will take care of the space and they will be aware that it is essential to collect the waste in containers. Little by little new dustbins will appear with the same design and adding standing and areas to sit, generating a social meeting place for women and community.

**THE WASTE OPPORTUNITY**

What can we do with the abundance of waste?

Strategic points in neighborhood done with reused materials, showing that waste, well selected, cleaned and manipulated can be useful to improve the environment of spaces for the community.

Different stages of work to see a problem as an opportunity:

- Awareness, picking up points of waste, management and collection of waste, classification, workshops to build shadows and shared places were all community can participate.

**EMPOWERING CUBES SACS**

Which spaces can be get back to women of Delhi? Kul-de-sac entrances.

The entrance is the perfect place to get back safe places where women can rest, play with their children and do some housework at the same time they are empowering the public space and improving the relations between them. It is necessary to choose cubes/sacs related with concurrent areas and shopping streets, in that way a lot of eyes are going to be watching and making this place safer.

**THE SUM UP OF EVERYTHING**

It is proposed a specific solution to solve a problem: a dry area where you could sit, a platform placed over a hygienic sewer that collects residual water from housing, a safe healthy place.

Construction solutions in easy ways of execution are thought to involve community in process and have benefit at the same time. For instance, kids pressing the soil to compact it while they are playing around them or women building their own space to meet and rest.
The workshop in Delhi has focused in the extension and the improvement of two GRC in Okhla (Gender Resource Zone) and the structuring of the urban track between them. Based on participatory processes with users of these centers and neighbors, the exhibit proposals are the response to a real remand.

A CHAUPAL FOR A NEW NEIGHBOURHOOD
Drawing the project has been a fruitful struggle until understand the other and improve it. We try to preserve the majority of what is built including the new requirements as safe spaces, library and nursery.

Finally…the interest for tradition and the lack of space cause to raise a new chaupal. Around an existing tree the project is born and develops a learning space where to socialize while drinking tea, reading or attending a lesson.

VISUAL CONNECTIVITY
The centre does not have relation with the neighbourhood therefore the neighbourhood does not know about its activities. The project will develop the visibility of the centre, and the new relation with surroundings will produce more lively and more safety streets in the area. The new geometry will reach the changing of this relation without losing the required privacy to develop the activities. The addition of new spaces and activities like the creche will give the wished use and life in the street.

VERSATILITY in the spaces is proposed because of the reduced size of the centre, extending to the courtyard or dividing or joining of rooms depending on the needs, like double uses for the stairs including the library.

WOMEN WORLD
Women World proposes also the reorganization of the centre through three strategies. Empower exterior spaces to be used every day and also in special occasions, both in summer and winter, thanks to the flexibility to incorporate the traditional architecture element, iwan, to the courtyard. Extend the creche in order to give a better service to the community providing it with cross ventilation. Develop the incipient productive activities for the woman economic emancipation.

WOMMINITY
Womminity proposes a new reality for the women of Zakir Hussain centre and their community. Zakir Hussain centre is 40 years old and despite it was built as a women centre it was not an appropriate design for the activities. Neither was thought about the design in the following reforms and extensions, providing quick solutions to specific needs.

From this, it is proposed to rethink and make an extension of the program and organisation the circulations through the main courtyard. It is given a special attention to the design of the entrance and the access making it visible and safe.
Community Center in Batla House

OPENNESS
Are placed around the perimeter of the site to achieve a quiet space, free of chaos. The activities that require more concentration and silence look inward and the activities needing public life look outward. The group proposes an indoor pedestrian street that connects the neighborhood to the city center and street market.

They are brave and want that women become free from all oppression, they want women go out home and interact and partake of neighborhood life as all men. But they are well aware of the reality of women and family is why they propose that women can combine learning and care of their family. Think rich and complex section of interacting workshops, production areas, sales areas and play areas for children.

Keywords: cut, interaction, participation

SYNERGY
Synergy between men and women, public and private. Men and women must participate together in community life and should enjoy the same rights when they are using public spaces.

The women is the pillar of the family, they take care of the house. They are also the main source of new women working in the neighborhood daycare center in the future, it is a work out while training to be a mother. Proposed exposes areas where the material produced. The whole community must see the work done by women in the workshops so that everyone can take the learning of their wives, daughters, relatives, neighbors. We propose a field, a market traditionally, small businesses, organizationally. All these areas will also be used during the day. Think of a construction based on recycled materials.

Keywords: multi center, public / private, recycle

A BETTER TOMORROW
Proposed project consists of an intermediate building that looks inside the courtyard or women, surrounded by a large public space and in the morning for women and possible activities outside the afternoon and used by the whole community. That's why a multiplicity of proposals routes for the woman to access the center. They want to break down barriers between social classes through the women and want to there offering a variety of activities managed and performed by women from all kinds of backgrounds achieved. From literary courses to music and dance classes.

Take into account the climatic conditions of both and design a system oriented galleries and sheets of water according to prevailing winds. Present by the project construction phases according to the needs of the community over time.

Keywords: bioclimatic architecture, system growth
JANUARY 2014 T102, Aprenent de la realitat. COAC Barcelona, Colegio de Arquitectos de Catalunya.

OCTOBER 2012 Gender and other small things. Instituto Cervantes de Delhi.
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APRIL 2013 Finalistas en Women Transforming Cities Best Practice Awards 2013, planeamiento urbano y participación.
MARCH 2013 Finalistas en el concurso Re-Habitar el sXXI: la Vivienda Social desde el Paradigma Moderno, México DF, Arquine nº 15.

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NOVEMBER 2013 Programa “Mou-te pel món i practica la solidaritat”. Barcelonès jove, Consell Comarcal del Barcelonès.

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JANUARY 2014 T102, Aprent de la realitat. COAC Barcelona, Colegio de Arquitectos de Catalunya.
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MARCH 2014 Ponencia “Una experiencia de urbanismo y arquitectura con perspectiva de género aplicado a contextos con vulnerabilidad social”. Congreso de investigación en Arquitectura y Género, ETSA Sevilla.
NOVEMBER 2012 Mesa redonda “Desobediencia sexual”. Seminario Interacciones, lo que decide la conducta y la desobediencia, ETSA Barcelona.
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NOVEMBER 2011 Ponencia “Plan urbanístico en igualdad de género en Okhla”. International Conference on Islamic Art and Architecture, Universidad Jamia Millia Islamia.

WORKSHOPS:
NOVEMBER 2011 2a Edición Urban International Workshop, Faculty of Architecture and Ekistics, Jamia Millia Islamia.

ACTIONS:
14 FEBRUARY 2013 Flashmob One Million Rising, V-DAY Barcelona.
10 DECEMBER 2011 Caminata Claim your city by night!
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**Glossary**

Chaukha:

village meeting place

Devadasi:

devadasi is a girl “dedicated” to worship and service of a deity or a temple for the rest of her life.

 Dowry:

A dowry is the transfer of parental property to a daughter at her marriage (i.e. ‘inter vivos’) rather than at the owner’s death

Ghee:

Ghee is a class of clarified butter that originated in India

Indian National Congress:

Political party leading the movement for independence in 1885

Jauhar:

Jauhar (also spelled jowhar) is the burning to death of the queens and female royals of Rajput kingdoms when facing defeat at the hands of an enemy.

Muslim Personal Laws (MPL):

Indian Muslims’ personal laws are based upon the Sharia, which is thus partially applied in India, and laws and legal judgements adapting and adjusting Sharia for Indian society.

Purdah:

Purdah or purdah is a religious and social practice of female seclusion prevalent among some Muslim communities in Afghanistan and Pakistan.

Sati:

Sati is an ancient Indian tradition of the immolation of a widow on her husband’s funeral pyre.

SEWA:

The Self-Employed Women’s Association of India (SEWA) is a trade union for poor, self-employed women workers in India. SEWA was founded in 1972 by the noted Gandhian and civil rights leader Dr Ela Bhatt.

Sharia:

Sharia means the moral code and religious law of a prophetic religion. [1][2][3] The term “sharia” has been largely identified with Islam in English usage. Sharia is a type of overhanging enclosed balcony, typically rajputana, Moghal and Rajasthani architecture. One of the most important functions it served was to allow women in purdah to see the events outside without being seen themselves.
My day used to start early and work from home offered no breath until after midnight. I could not rest for a moment. But thanks to God’s divinity did everything with the spirit of duty [...] was only fourteen then. At this age the idea that learning to read had crossed my mind. Unfortunately the girls were not supposed to learn to read at that time. What the world will become? They used to say. Thinking that women do the work of men! [...] Who knows what other changes we in store! [...] Soon farmers will meet to study.

Rassundari Devi, First autobiography of a woman in Bengali, 1876 Women Writing in India (Vol I), Susie Tharu/