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| **Interviewer name** | INTERVIEWER |
| **Sub-contractor organisation** | XXXX |
| **Interview date** | XXXX |
| **Duration of interview audio recording** | 1 hour 18 minutes 43 seconds |
| **Face-to-face or virtual interview** | Virtual |
| **Interview participant** | |
| **Code** | I20 |
| **Participant name** | RESPONDENT |
| **Organisation name** | XXXX |
| **Gender** | Cis gendered Gay Male |
| **Stakeholder category** | Urban Planner, Senior researcher |
| **Country** | India |

**Introduction**

**INTERVIEWER** 00:08

Yeah. Good afternoon, XXXX. It's a pleasure having you for this research study that we are doing where we are aiming to have a better understanding of energy access and gender equity within energy access in India.

**Consent**

And before we start, I would just like to check a few compliances that we have to go through. One is have you completed and returned to the consent form?

**RESPONDENT** 00:38

Yes.

**INTERVIEWER** 00:40

Through this interview, we would request you to share your experience and expertise as someone working with gender equity within resource allocation and access, as well as your views and opinions on gender equity within energy access. So is it okay, if we record the interview for your document is for our documentation purposes?

**RESPONDENT** 00:58

Yes.

**INTERVIEWER** 01:00

The recorded interview will be transcribed for analysis and the copy of the transcript will be shared with you for your approval. All the information we obtain serves the sole purpose of the study and will be seen only by the research team. Your name and any other identifying features will not be used anywhere in the report and other publications emerging from this study. And this interview will take more or less an hour and a quarter. Approximately, yeah. So if that's all Okay, can we proceed with the interview?

**RESPONDENT** 01:28

Yeah, lets start.

**Part 1:**

So can you start briefly by telling me a bit about your current role and position, and the organization that you work for?

**RESPONDENT** 01:39

I work for the XXXX, which is a XXXX. I'm a XXXX. And my core work focuses on questions of urban poverty and inequality, housing, social protection and urban and planning theory.

**INTERVIEWER** 02:01

Okay, and to what extent does energy access feature in this? Have you been involved in any energy related projects or energy related elements within your work?

**RESPONDENT** 02:17

I have to say not based specifically, I don't work on the issue directly teams around me at XXXX, I think we have a strong set of folks who work on questions of energy access. More within the context of migration, vulnerability and climate change, I think we have a strong sort of long running project that looked and it's something that I encourage you guys to look at, its called XXXX, XXXXproject on looking at XXXX. And XXXX,

**INTERVIEWER** 04:55

I'll just switch off my video because I'm getting a bit of a lag when I'm Yeah, I think that would be better. So, within your work when you are looking at energy access, I mean, I understand you don't look at energy access directly within your work, but you are observing the effects of energy access and the differential access that we just talked about. So what what have you noticed in terms of differential access for energy? If you could give me your observations regarding that?

**RESPONDENT** 05:28

Yeah, I mean, I would say there's a couple of things. I think one is that there is. So one, is this, this thinking of a certain spatial geography or differentiation, right, that there are, there are spatial logics, especially in southern cities and Indian cities, as to what explains differential levels of energy access, even within the city. And one of those spatial logics is the relationship with planning legality. So, you know, there are I think, if the city's infrastructure, including energy is a kind of patchwork, that patchwork is not random. patchwork is determined in many ways, by the history of how that settlement came to be. So I think that's one one differentiation that I would say at the city level. Now, I think that's quite strong.

**INTERVIEWER** 06:15

I mean, in terms of like legal settlements and illegal settlements, squatter settlements...

**RESPONDENT** 06:23

Right, exactly. And I would say not even in terms of legal and illegal is two ends, but actually real spectrum of relationships right? Because I think so, if you just take Delhi as an example, there is, you know, a JJ cluster or squatter colony, there is a recognized slum area, there is a resettlement colony and unauthorised colony or regularized unauthorised colony and urban village or rural village, you know, so, there are multiple categories, about, you know, in the end, many of these are not just precarious or poor neighborhoods, many of them are very elite neighborhoods, which, which have to privatize their infrastructure precisely because they are, in some way in tension with legality and planning frameworks. So I think that geography is true of many places. And it means and often I think, when energy studied in the urban, there is a way to think about it in terms of financial affordability, or infrastructure, access, or proximity, and I think this element gets missed out. There is a, there is a legal geography behind the patchwork of infrastructure in the southern city that I don't think we appreciate as much. And again, like the electricity example I gave you is a very sharp one, which intervened into the legal geography, and created a completely different vision of access, in many ways, but even now, if you're a migrant, who comes to the city, and you live in what we would call a blue tarp settlement, right, a very temporary settlement made of that blue tarpauline sheets or no, no concrete material, because you don't intend to stay for very long. The electrification there will not hold, you know, it still will be that last mile, because there is there is that notion that you don't build enough residents to access energy in that way. So that spatial differentiation to me is is a key way I look at it as an energy access question. So in elite informal neighborhoods, you have people who are willing to pay lots of money for energy access, but legally can't get it. And in poor neighborhoods, you have a mixture of people who are willing to pay but cant get it. So those things combined in different ways being that's important. I think in urban areas, one of the questions for me, when I think of energy is really a transition in source and mix, from what I understand against not pretty my area. But I do sense very much a difference, a generational shift, also between source and mix, and what's considered the right way to use different sort of energy sources, where, you know, when we're no longer having those debates about indoor air stoves and pollution, and that way, I think there's a sort of systematic infrastructural investment in energy of different kinds. And I do sense that there's an aspirational difference in in source and mix. And I think that I think you can sense it a little bit. I think, in many ways, you know, I think there's an interesting point in Indian urbanization, because there is the first generation in our cities that is city born. And, you know, I think that makes a very big difference to the way they think about infrastructures of all kinds, including energy infrastructure and energy access. And, you know, this is a generation that doesn't have a reference to the rural, like every generation before them did. So they're the expectations of what infrastructure is how it works, how urban infrastructure is, I think, is anthropologically very different. And I sent this very much in the communities that I know and I do think that's a strong differentiation and desire to switch, a desire to upgrade, a desire to you know, they don't want to play with sort of the older, older notions of.... of, you know, of sort of coping with sort of bare energy sources, they want a very distinction in terms of the energy that they're using in different ways. And so, I mean, I think the generation, kerosene vanished within a generation. I think that's part of that story.

**INTERVIEWER** 10:25

Yeah. I mean, like, our parents' generation, even in the city, we have used... I remember seeing a kerosene stove back at home, but I have never used it in my life...

**RESPONDENT** 10:35

Yeah, I think and now, it would be unthinkable in a lot of the larger, you know, cities. And I think that's partly to do with the LPG transition. I think it's partly to do with in many ways, I think that we are in a moment of transitions between source and mix. Right. And I think that it's it, therefore, the question's really, now are more about universality. They're about reliability, and they're also about energy, that enables a household to kind of step up and not just cope. You know, I think energy requirements are also changing in terms of not just being survival infrastructures, but being sort of empowering infrastructures that can that can be the foundation of other mobilities.

**INTERVIEWER** 11:15

It's being seen more as a fuel to upgrade yourself in some way, both in terms of economics and your lifestyle, maybe. Yeah, okay. So, yeah. So within the policy context, shaping your work, what current, are there any issues, develop.... issues or challenges that you see at in terms of like habitat and housing? And I mean, like, your core area of work? Do you see some supportive policies, and you'll see some key policy challenges.

**RESPONDENT** 11:53

I think, for me, the supportive one is that there is a sort of, generally at least a discursive embrace of the notion of universal access, you know, that this idea that you that the state has to be involved in providing a universal baseline of energy access. I think that's that's welcome to see. I think that it doesn't... the difficulty there, again, is that I think the state doesn't take seriously, why the gaps in energy access are the way they are. And certainly it doesn't want to enlarge the city's take on the nexus between energy access and the geography of illegality... that I was talking about. But I do think that now, like the Electricity Act, I think the general thrust is towards universalization. So I'm hoping that we will be able to get there, I think.

**INTERVIEWER** 12:40

But you see, a recognition of the vulnerabilities or marginalization, which have perpetuated the differential access within I mean, even when we are talking about universal access, do you see an actual recognition of the of why universal access is not possible?

**RESPONDENT** 12:58

Yeah. No, not right. That's the tension I'm pointing to. I think the discourse universalization is useful. But I don't think it's a very nuanced understanding. And it precisely ignores the reasons why the patch works, or particular, right, I think we hide behind this language of progressive realization. We're eventually getting there. There are always gaps... this is the last mile connectivity, you know, is I find it very, very counterproductive way to frame a lot of these issues, right? Because these are places that are not they're not last mile, because they are remote, certainly not last mile because of unaffordability. And then the question becomes about user fees and contribution, minimal charges. Most of the urban poor in the large cities are more than happy and are already... the thing is to recognize that poor households overpay as a proportion of their income for all the infrastructure and service accesses. This is I mean, it's been called the poverty premium in infrastructure studies. They're already paying for private water, they're already paying for borewells. They're paying for tankers, they're paying for irregular electricity supply cut from the place from a guy who changes the reading all times, right. They're, they're paying for .... for so they are paying for coping, low quality, private, informal provision, precisely because those public networks don't function. You know, and I think Delhi has seen... there is a reason why Delhi was able to mobilize its entire political victory for the current government on free electricity, and are really entering into that as a public infrastructural promise, you know, in those universalization. So I think, I think in many ways, the language of universalization is is still not nearly cognizant of both the political economy questions, as well as the sort of specific urban challenges. And we keep talking about the absence of universalization at this last mile gap and closure and I think it's a very insufficient kind of framework to think about it from I think we have to think about deliberate reasons why the bachelors exist, not just saying we haven't gotten there yet, but we will get there. So, you know, like that, I think that that's the argument to be thinking about. And I think that they are specific, then those geographies also then becomes specific to other forms like identity, right? So low income neighborhoods where infrastructure is lacking. Also, maps are in the city of, of caste and religion, and income poverty, and so they're so then those compound. So I think that the base that the exclusions from those spatial exclusions are also exclusions of very specific groups. And then those two combined in ways I think, that are very difficult, and create and reproduce very complex inequality outcomes, that we then fail to understand. The second policy thing in housing, I think that's very difficult for us is that a lot of the current housing imagination in India is about redeveloping auto constructed informal settlements into this vertical flat based, 30 square meter boxes, of built units. And I, you know, this is this is redevelopmental imagination. And this is not an imagination of upgrading of Institute improvement of incremental improvement in services and infrastructure. This is this transformation to redevelopment into vertical build structures. And I think that, you know, for energy, this is a very, this has is a double edged sword, because in one way, you get to lay down new energy, infrastructure in a new building. So you get to start with it. But the problem is that in the way in which a lot of low income households combine livelihood and housing into the living settlement, so that the energy needs and not ever just about private household consumption, but actually economic, livelihood, even energy needs as well. These new built environments reduce what is a complex space of work and shelter, which is the informal settlement into a space exclusively of shelter and residents. And that's a big disjunct. And I think it is very difficult disjunct that has strong energy implications. And I think it has strong implications.... also the way we're building these in terms of energy efficiency, in terms of thinking about sustainable building, I mean, these are, this is no consideration at all. So we're actually moving to households that have very low energy footprints, very consciously used, but for which they're overpaying into buildings where they have no choice but to have a very different energy utilization in a way that's both inefficient and doesn't actually fit their needs. So in housing, this building of a new built environment of vertical housing, without really thinking about other possible material and design possibilities to improve settlement, right, I think, is a big challenge in many ways. You're talking about, you're talking about like basically these concrete boxes, which I mean, I'm just giving an example, which obviously increases say the heat... inside heat effects on which then have larger demands of mechanized cooling and stuff like that, right? Absolutely. And the you you're Look, you're building an RCC, you're building in materials that residents can't repair easily. In the auto construct self made housing uses local materials, it is... repair possibilities exist, people know how to fix them, people know how to grow them, many of them are climate adaptive. So if you're in informal settlements in Ganjam district in Odissa, you will see things built with laterite. If you're in you know Jaisalmer near the desert of Rajasthan, you will see thick mud walls. Now in many places, these are considered inadequate materials, but then geo climatically appropriate. And yes, they require repair and maintenance of a different kind, but residents know how to repair and maintain those practices that you know, building and repairing your house as you live in it may be an anathema to elite citizens like us who live in completed boxes that we have no relationship with the laborer who built this house I'm sitting in, right. That's not the way most people live. And so, I think that... you know the possibilities when we were working on housing policy in Karnataka one of the things we kept trying to say that Karnataka has four distinct geo climatic materials zones, and you cannot build the same way near the coast as you do in northern Karnataka, you know, you cannot there at the soil is different, the sand is different, the heat is different, the material is different. And so I think that there are .. and you know, in large cities, this matters a bit less because those building practices anyways around asbestos or tarpauline etc . But in smaller towns, a lot of informal auto construction is built with deeply sensitive climate appropriate local material, none of which translates into formal housing policy, You know, there isn't any notion of Memorial.

**INTERVIEWER** 19:48

Yeah, and the thing is that when it does not translate into formal housing policies, within probably a generation, this ability to self repair and maintain your house is probably lost. That knowledge is lost between father to son. It will be gone. Yeah.

**Part 2:**

Yeah. I wanted to ask you a more general question in terms of what is the concept of equitable energy access mean to you? And what does gender equity within that conversation mean to you?

**RESPONDENT** 20:23

I mean, I think my approach to equitable energy access is to really see as part of a set of public infrastructure goods that are provided in a basic set of social protection. I think of it very much like that, I think of it as an infrastructure that that is the foundation on which other developmental outcomes are reached, as opposed to an outcome or an end goal onto itself. So I think the level of minimal in this way, I think of it very similarly as the internet and information. As a basic platform, which allows you to higher developmental outcomes. So if you want to use a multi sensory framwork, I think it's an infrastructure that allows thriving and flourishing, not just coping and survival. And I think it must be thought of as a public infrastructure, which means that there is an ethical imperative to universalize it, progressively improve the level of access and to realize that the more you invest in it, the more it enables further gains. And and I think the investment part of it is key, because you invest in public goods with a different logic, then you invest in different commodity infrastructures, because, right, the investment in public goods is not meant to be financially recouped. It's meant to be recouped to other economic gains in the rest of the economy. So that's where you invest in universities and hospitals. So I think of energy infrastructure in that line, in that term. So in a way, it's (hindi) *roti, kapda, makaan*, (bread, clothing, home) internet, energy like that. And I think it's been very good actually, to have a lot of legal jurisprudence in India, claim the internet as basic infrastructure and fundamental right, not some luxury thing you pay for, like a service, you know, and I think that distinction between service and infrastructure is key here. And I think the question of gender, within equitable energy access, to me, it's an intersectional view of gender, I would sink and say that there are specificities, in scale space and time, to the way in which people structure their everyday life falls in our cities, right. So the time the way they combine home life and public life, the way they combine shelter, and livelihood and housing, the forms of work that they access. And I think that there are specific energy needs and footprints that come from these three things, mobility, livelihood, and housing. If I take these three things, I think they've structured urban life for a majority of our residents, particularly, of course, in India, you know, we remember eight out of our 10 workers work in the informal economy, five of those eight work in public space. Vendors, domestic workers, transport workers, Construction Workers, so the infrastructure in public space to me becomes disproportionately important, including energy accessibility. So, for me, a lot of the way I think about the gender question equity is to say that gender is one of those ways in which mobility, livelihood and housing are shaped in the urban and therefore the energy requirement and the energy footprint for women is differentiated. Because we know that mobility, livelihood and housing are deeply gendered systems. But it has to be understood that that gendered nature of these three systems is only understood in its intersection with caste and religion. And I think those three things that come together so if I take the example of a fishing village, there is also an urban slum in Mumbai. Right at the same time, there is a particular way in which the nature of that livelihood requires a certain spatiality and housing arrangement that can also hold cold storage for fish. And it's the women who fish a certain time of the day and the men who do otherwise and etc, etc, etc. Right? So, if you take a community of potters that have a kiln in the middle of a settlement. If you take you know, Rajasthani women who do ferry work, you know, take the to take the utensils and barter them for clothes, if you take domestic workers, so, there are particular ways in which gender, caste and religion come together and determine mobility, livelihood and housing and those then determine energy access. So to me, the question of understanding the gender differentiation is through these three systems.

**INTERVIEWER** 24:42

How do you like within your work, when you are looking at equity of resources, energy being one of the resources but there are many resources that you know, like, different groups of people should have equal right to but have differential access. How do you within your work understand these differentiated needs of people? Is there a process you can describe in terms of how you collect data? Or do you have studies?

**RESPONDENT** 25:14

I dont know if I can specify it. I mean, some of it is a sensibility that you, for example, you disaggregate everything, right. So you just insist on disaggregating everything, and you've cut it 100 times as much as possible. But I think for us, it has been very useful to very specifically build out certain livelihood options, for example, which we know are dominantly gendered, and then study them closely for a period of time in order to be able to specify how they are gendered. So the example I'm giving you is that we have spent many years now working with the union of domestic workers in Jaipur. And, you know, the domestic work is really interesting, because it was dominantly male until the 1970s. And then over the last 20 years is now almost exclusively female. And it's a very, so if you see a picture of a rally of domestic worker unions in the 1970s, it's 1000s of men. And if you saw it, now, its women. So it's a very interestingly, not just gendered, but gender dynamically over time, kind of professional structure. And so we've been looking, for example, at the rental housing of domestic workers in Jaipur. And the reason we look at this is because domestic work as a structure, now has left in most large cities the live in model. And now is the part time model where one woman will work in five houses for an hour each. She goes from one to the other house over the day. So there's a mobility footprint here, there is an energy footprint here, there is all this kind of structures that are working right. But for us, what was important is that it also meant that domestic workers then end up paying disproportionately higher rents and other informal workers, because they have to live within walking distance of middle class homes that employ them in order to go to four homes a day, which means they cannot take the cheaper rental housing options, In the bastis (slums), or settlements in the other parts of the city that are not usually central that they don't tend to be near elite neighborhoods that employ them. So like the industrial worker needs to be near the factory and the construction workers on site, the domestic worker needs to be able to walk to middle class homes. And so she has a very different set of housing options for for her there. And so, you know, for us methodologically, studying these very specifically gendered professions, like domestic work in the context of livelihood, mobility, housing, has, I think, helped us articulate specifically how systems become gendered and what the implications are. And that allows us then to take a lot of those learnings and methods into other systems and say, Does this happen the same way? Are the mobility choices being influenced by gender? Is the livelihood gender matched in this way? What are the assumptions that come from that? What's happening to the housing arrangements, et cetera, et cetera, et cetera? So I think it helps us. I think that the the data disaggregation is the first. But I think a series of projects over the last couple of you know, over the decade or so what we've been doing on this meant that has given us a set of questions that we asked in every system, whether it's housing or worker mobility in any project, you begin by asking this question, saying, Do those patterns hold that we have seen in places that are strongly gender marked? So I think we've got now a knack of having three four questions that we just look for immediately. In any project, whether the project has gender in the title or not, whether it's meant to be gendered or not, it's become one of the lenses we apply when we're first diagnosing a system in the open.

**INTERVIEWER** 28:50

Right. Is there any baseline government data are something which you guys depend on? Or is government data not adequate at all?

**RESPONDENT** 29:01

Not in the informal at all. There is none. I mean, that's the thing. You know, there is no data on domestic workers. There is no data on you know, this now, but now there's beginning to get some good sector level data on say construction workers because of the Act, or the street vendors because of the town vending committee censuses. So the data on informal housing has gotten much better. After RAY, JnNRUM. They've been citywide surveys, slum maps have been produced. So data on the built environment and on housing has gotten better. Because of I would say in India, because of swachh Bharat and the service level benchmark some of the infrastructure and service data has gotten better. The economic data is very poor. It's very poor. It's very difficult. To be specific. It's not sectorally divided it's a week on the informal economy. So it's there's only so much you can say so I think better in terms of material physical housing better. Weak on migration, weak on economic differentiation, weak on gender disaggregation. The health data is better. So the national Family Health Survey, for example, has sharp gender disaggregations, I think that are very useful. So I think anyone, and that's the same thing. You have a perspective, you anticipated, you go looking for it. Your data shows that, you know, it's that same kind of thing. I think NHS is exceptional, in how good it is. And I think

**INTERVIEWER** 30:22

I was looking at the NSSO data for some things, just some time back, and yeah, it's highly granulated data.

**RESPONDENT** 30:33

And I think it comes from an emphasis on looking at maternal and child health outcomes for a long time. also realizing that non biological factors shape health, so they'll ask perception questions and value. I mean, NHS was the first place when they tried to introduce questions that measured women's autonomy, about decision making in the household as perceptions of violence, a strange question, a difficult question, the only place which reports on gender based violence within the home, for example, is NHS. You know, so there's some data there.

**INTERVIEWER** 31:05

Not just in terms of reported crimes, but in terms of perceptions and self reported,

**RESPONDENT** 31:10

And self reported, you know, and t varies...NHS report in Karnataka, for example, 44% of all married women reporting spousal violence within the marriage. 44%, the numbers are the same everywhere. So it's, you know, this is nothing that the NCRB crime data would never give you this. Yeah. You know, and the ability to cross tabulated with the decision making power that women have to buy household goods, or

**INTERVIEWER** 31:39

Economic autonomy

**RESPONDENT** 31:41

It's a very interesting set. But I think the one thing I will say XXXX that this is for the urban, for us, the biggest problem in our data government wise, is that we, they just don't make public household level data. So the data we have in the urban is scaled largely at the ward, which is a very inadequate scale of understanding anything that's going on, especially the mega cities, that ward can have 100 - 180,000 - 200,000 people, you know, in, in a large ward in in Delhi, or Bangalore, so we have no, you know, we don't get granular data, at sub ward level, in the cities and our second tiered cities, there is very little data at all of any back. So the one part is that, you know, you have to have data where the informality and all that happens. And the other part is the difficulty of the scale. So you know, I have I'm very jealous often of colleagues in South Africa, who will give you like water pipe, water access unit by unit on across all journeys, but it's impossible for us to do this work in India. And I can show you a differentiation reward level, what do I do in Delhi has 17 million people? And what do I do with this to 250, odd wards... there's, there's nothing I can tell it any granularity and each one of them is a small city in itself. So that scale problem is a very, very big problem.

**INTERVIEWER** 33:03

So when you are looking at disagregation of your inputs, how do you I mean, have you been also looking at it from a non binary angle? I mean, do you look at the segregation to to the level of understanding equity for non binary people?

**RESPONDENT** 33:25

Can you repeat the question once?

**INTERVIEWER** 33:27

Yeah, I wanted to know whether the disaggregation that you're talking about in terms of diversity of access data, are you also being able to map them on to say trans people or queer people or I mean, all other non binary groups? Or is it still...

**RESPONDENT** 33:50

I don't think we have any understanding actually have that kind of nuance, you know, and, and I, you know, if I were to take a query approach to this energy access question, I would ask it a little bit more broadly. I would basically say, if we let go of the assumption of the marital, heterosexual household and looked at all kinds of urban living arrangements, you know, including, you know, urban living arrangements, including you know, eight security guards from Assam, who live and sleep together around a common kitchen, in a structure in Bangalore, if you look at you know, the domestic workers who are not migrating through marriage but are moving ahead and an intermarrying.. coming from Cooch Behar to Jaipur and intermarrying into Rajasthani households. If you look at you know, the single women who are living raising a child with their grandmother as primary caregiver. So all of it, you know, the reality and the diversity of actual housing arrangements and household norms in India is enormous and, to me, all of these indicate a deviance from heterosexual marriage, and the unit of that of that household as the core unit of social organization. The minute you allow that you have a sense of queerness and some of this comes in identified queer people living, you know, different kinds of community arrangements transfolks, non binary folks. But to me, actually, the distinction is not so much between trans non binary and cisgender, or LGBT and other the distinction really is between married and non married household formations. I think the minute you step outside marriage, and this is what we're politics has long said right that the policing narrative in Indian gender and sexuality is not just sexual orientation, it is marriage, because it is not that heterosexual people have any great sort of sexual freedom and rights when it comes to marriage either, you know, they are married overwhelmingly within castes, overwhelmingly without choice, overwhelmingly with compulsion. And so I think, to me, the question is, what are these living arrangements and household arrangements that are not taking the form of, of the of the married heterosexual household? And how do we understand their relationship to urban life to energy, to infrastructure, to access, that, I think would be not just a gendered approach to energy access, but like a queer approach to energy access and dismantles the household, it dismantles the assumptions of arrangements, and then allows you to see very different forms of urban life that could have very different energy features. Because you know, the more collective for example, lives get the more different choices around children and child rearing happen, they're going to have strong intergenerational impacts. And I think you'll see this in societies where birth rates are falling, you see this in society by age in marriages are falling, you see this in East Asia, I think, in a very strong way. And I think that there is in India, between labor migration between, you know, and queerness, on the other end, you have these very different forms of the household, which our data doesn't capture, and our everyday research doesn't capture and are worth looking at.

**INTERVIEWER** 37:05

Oh, do you see any difference in energy needs, between non binary people and binary people? Or do you is your principal differentiation is this marriage?

**RESPONDENT** 37:18

I wouldn't know. Honestly, I think for me, I think of energy as a household things. I think that to me, the mediating variable, there really should be that if you have a different form of the household, which I do think queer people build different households, then you have different energy footprints. And I think you have different energies involved...

**INTERVIEWER** 37:37

Explain how queer people, you think, have different households? different types of households...

**RESPONDENT** 37:40

say, for example, I have a house here in which four of us, you know, cohabit. And we have a house that we have set up for many people to flow in and out of, because we, we want it to be that kind of a communal house, right. And so this is a house that is set up in a way not to hold that marital household, but actually to hold a household that has the ability to sort of move between four and eight people at any given time. But they're also household with conscious decisions based on our case not to have children, which is not a queer decision. It's just a personal decision. And so therefore, it's also generationally a very different household which a also means that over time, we will all grow old together and be old at the same time, which means the infrastructure we need for aging is very, very different from the infrastructure, a married household with children needs for aging, we make very different assumptions. And we make very different assumptions about what it's going to be like to be 65. Because we're all going to be 65. And, you know, like, and the role I play in my mother's life, for example, there isn't an equivalent of that. And I think that's something we think about, you know, so we're going to have to create infrastructures of care for ourselves that are not going to come through intergenerational child rearing. So what do those look like? You know, where we're going to look. And, you know, you can see this in a very large scale, you see this play out in a place like Japan, that has had to create entire cities, where only people above the age of 90 are allowed to live? You know, because they have 10% of the population that is above 90 - 3% is above 100. And it's a completely different logic of caregiving, infrastructure, living life, etc. So I think when you think about queer households, there are different arrangements that are different temporal trajectories, there is not a generational mix in many of these households. There is a fluidity of occupation. Not all queer households are like this. Obviously, some queer households look very much like couple based... that's why to me, it's the marriage or the couple, that's the differentiation because not so much gay or straight, because I also, for example, know, lots of single women who cohabit like this, you know, and so, we're just talking to a colleague who works on Brazil. And the Brazilian census has just shown that a majority of households in the periphery of cities like Sao Paolo, are single mothers who live collectively. So 60% of the households... do not the father of the child is not in the house. But it's not the mom living alone with the child. It's to mothers who have children of their own, who live collectively who are not a couple. But they still live collectively. So they can support childcare... childcare, resources, split rent, the company, friendship, right. So here's the other thing.

**INTERVIEWER** 40:35

That's very interesting, because it's a similar format as the matrilineal caste groups of Kerala where you know, the women live together and have childcare at the same time.

**RESPONDENT** 40:46

Absolutely. And it allows you and it allows you access to property, it allows you access to housing forms, you're together, you know, who's going to rent to a single mother, the child alone, you decide when, and what I read. And this is the other part about queerness, that I want to say is that one of the things about queerness, then that comes beyond LGBT is basically creating life trajectories that privilege and structure themselves around friendship rather than marriage. And the minute you the minute you do that you build by different households, that's the operating logic for me, you know, and, but I also want to remember that on one end of these nonmarital households, are households of migration, labor, and arrangements that come from different contexts. that are friendships and kinships of different kinds. And on one side, there are these affected families. And you know, both those things are happening. And I think there is choice and compulsion on both ends, I think, you know, a lot of those security guards, for example, that I'm talking about are also related to each other, they also come from the same village, but it is speak the same language and their friends. You know, and for us, also, I don't want to live alone, I can't afford to live alone, I can't afford this house without my friends. So there are economic and political constraints for us. So they're not divorced words from each other, and one makes them identify as queer, the other may not, but to me, the operative thing is, what's the logic of that, that production of housing, and the logic is based on a non marital bond somewhere between friendship and kinship. And I think that's the interesting arrangement that I'm thinking about,

**INTERVIEWER** 42:14

Basically breaking away from that - mother, father, children kind of format.

**RESPONDENT** 42:19

You break that up, then the two BHK falls apart. If the 2 BHK falls apart, the building unit of urban real estate falls apart. I used to do this exercise with college students in a in a training on sexuality and planning, where I used to basically say, okay, draw me a city where there is no marriage. What is it? What's the built form? Right? And they're like, he has an apartment as like, why is there an apartment? If there is no couple? Why do you need a bedroom? Like, where's the you know, you have to unpack all of it. Why aren't they large? Like they like? Where do the children? You tell me? Where do the children maybe in a collective center in the middle of the city? Yeah, this is why we read science fiction.

**INTERVIEWER** 43:02

So coming back to the household? How do you think gender affects the way energy is used in households?

**RESPONDENT** 43:11

I think there's some ways that I think we're all kind of good for Right. I mean, there is there is a deep distinction between public and private activity. There are, you know, the task of producing and reproducing the household is full of very gendered, you know, sets of work. As much as who goes to the market to buy fruits and vegetables, versus who cleans who cooks in the kitchen, who cooks elsewhere? Who does you know, all of those. So, we're doing a very large project right now, with the ILO, on looking at the tasks required to reproduce the household and saying, Who does them? What do you pay for? When does it become paid domestic work? When is it unpaid? Who does the work? And I think, you know, COVID, for example, has really made the gender division of this labor, yet again, apparent, but who didn't know this before, I don't know. But apparently, some people didn't know that women dis household work. And now studies are telling us that they do and you were like, amazing, like in India, you had a doubt about this? and like now we now understand. Or maybe the men are just in the house long enough to realize how much work actually has to happen, for it to turn back into a functional household. So I think there's the task division that remains very strongly gendered and generationally gendered. I think there is also very much a really interesting way in which, for example, when you start looking at home based work, that that separation becomes very important, right? So for home based work, labor protection means energy access in the household, you know, it's enterprise protection is energy access. So home based work is one end of the spectrum for me, and India's one of the largest centres you know, of homes to home based work concentrations in the world. And it is dominantly women like hugely predominantly women, right? for good reasons. We all know so if you look at home based workers one end where the relationship between, you know, the gendered nature of home work and energy are so complete. But if you look at unpaid household care work at the other end, I think that is equally gendered. So in that spectrum I'm working for between the two, the two kinds of spaces. And I think, of course, for many, and to remember that, you know, and when you start moving from this end of the spectrum, some people's homes are workplaces for paid domestic workers, so there's that connection that began, right, and that becomes and then so you keep moving from paid work to fully unpaid work, other people doing it, yourself doing it. And those combinations, I think they have very strong gendered implication, spatial task differentiation, being key among them as the starting point, and then really saying when households begin to interact with work and livelihood, then there are very specific implications on women's economic, economic potential and earning. And in India, that really means it's women in the informal economy, many of them are home based workers, but many of them require that infrastructure to work in very particular ways. And I don't know, you know, I don't know any working women who don't need their home to also support their economic activities and not just their everyday life. And I think that intersection is underappreciated. I think we talk a lot about

**INTERVIEWER** 46:19

Thats across the economic sector, like even I end up working from home All the while, yeah,

**RESPONDENT** 46:24

Absolutely. across the way, you know, and it's like, even if you're not working from home, you cannot work unless your home is being reproduced in some fashion that someone has to reproduce. Either you have to get back and cook and clean, or someone else had to cook and do some cooking. And that responsibility is deeply gendered. So even with, you know, even in the case of paid domestic work, for example, one of the things in our study is we realized that the responsibility of ensuring it got done, supervising it, still remains on the woman. Even then she's doing it, right? So I think there is a, I think we have to get beyond the kind of the household reproduction is the woman's responsibility, yes, then look at paid and unpaid work, then look at home based work, and then really make the argument that when you think about energy in the household, it has to enable women's public economic life, not just her private, domestic life. And I think that connection we have put together a little more strongly than we do.

**INTERVIEWER** 47:17

So in your opinion, when new energy infrastructure and technologies are being planned or provided, from a gender, gendered perspective, do you see a difference in who benefits out of it?

**RESPONDENT** 47:31

I don't think that a lot of new energy infrastructure actually is cognizant at all of these differentiations. So I think a lot of its planning has just very normative assumptions about an abstract user. And I think this user is completely unmarked and undifferentiated. I think it's undifferentiated not just on gendered things, but for example, we're not asking, for example, what does this user do for work? Where do they work? Are they a home based worker? We're not asking you know, we're asking only asking basic questions. Also, what do they want energy for? What is their use? The assumptions are already preset. There is minimal energy for domestic use inside the household. Closed. Two bulbs, one fan we are set. You know, like, if you take electricity... I think that there is a way in which the notion of the user of energy infrastructure remains highly undifferentiated, I think in ways that are and when I think about in terms of planning, there'll be a difference between industrial use, commercial use, and residential use. These are unviaable categories in the Indian urban landscape. There is no residential use that is not also commercial use, you know, there is no .... there is no, you know, our only commercial use is not industrial. Right. So what do you understand the energy footprint of Mundka, an informal settlement in northwest Delhi, that is Asia's largest plastic and E waste recycling market, which is run in the middle of the housing sector. That energy footprint is completely different from a low income settlement. But it's not industry, and it's not commercial. So I think the thing is that when we think about our energy infrastructures, both our categorization spatially of residential/ commercial is completely, just doesn't understand the spectrum of diversity of how uses fall on the built environment in Indian cities. And on the other hand, they do this sort of, you know, this completely unmarked abstract user, that seems to have clear motivations that does x things here, does leisure here, does play here, does productive work here, and those geographies don't work. So I think, I think our energy infrastructure and our new energy infrastructures either assume the household as a basic unit, or they assume this user or they assume categories of users, and I think that they are very clunky and undifferentiated.

**INTERVIEWER** 49:44

Right. So you talked a little bit already about you know the intersection of vulnerability vulnerabilities which increase the distance from equity for different groups. Do you also see such differences between say across communities or religious or ethnic, cultural groups. I mean, you've talked about caste already.

**RESPONDENT** 50:09

I don't know if there's a differentiation that can be attributed to cultural differences. I think the only one I feel comfortable saying something confidently about is that the geography of spatial and economic vulnerability has a very strong overlap between the geography of caste and religion. So I think that that's how it gets produced for me. Right. You know, you don't I mean, it's, I wouldn't, I would not, but I think if that if those two vulnerabilities were not coming together, I don't know if culture would have an autonomous effect on energy use.

**INTERVIEWER** 50:40

I mean, Muslims live together that kind of...

**RESPONDENT** 50:43

not just that they live together, they live together in precarious housing conditions because they're muslims because that's the result of a structurally discriminatory housing market. And it plays out, you know, so those factors of discrimination mean, you know, for example, we are very comfortable saying that's a dalit basti. Now, the fact that you can say that's a Dalit basti the means to you, it's a commonsensical notion that caste and spatiality intersect, and people correlate and it's, and you know, you the flip side of it, will say, Oh, you know, people like to live with their own communities, but then also, yeah, yes, it also means that people fear negative consequences of not doing so, you know, it's not at everyone just sort of like self segregate out to some positive, joyous thing. The existence of community enclaves is both a question of choice and constraint. But the more marginalized you are the constraint will overweigh the choice. You know, if 20 Brahmins used to live together in a cooperative society, they're acting from power! Yeah, that's an expression of choice without constraint when a group of 20 Dalit households live together, they are responding as much if not more to constraint than from choice.

**INTERVIEWER** 51:54

Because they probably wouldnt get a house in that other Brahmin colony.

**RESPONDENT** 51:59

Absolutely, you know, and you will see the difference and that Brahmin colony will gate itself, will proudly declare itself, will meet much of its cultural homogeneity, will only invite Brahmins, they will do all of that, you will never see a Dalit basti do this. You will never see a Dalit basti saying only Dalits can live with us because this is actually a cultural choice. No, it's not, they would never do that kind of conditioning practice, because they are reacting from constraint and discrimination. They're not reacting out of choice and exertion. So you know that from the outside these two actions can look very similar to two communities wanting to live with people that are part of their communities. But but that choice made by majoritarian, powerful actors is very different when it's made by marginalized actors. And that difference has to be appreciated. It's it's like equating a Brahmin Chamber of Commerce with a Dalit Chamber of Commerce. Yeah, they are in no way equivalent.

**INTERVIEWER** 52:49

And then you have the women's Chamber of Commerce.

**RESPONDENT** 52:49

Yeah, but the women's Chamber of Commerce is saying without this mobilization, we will continue to be excluded. Yeah, right. The Brahmin Chamber of Commerce is saying we would like to accumulate more, there is no other explanation for it and they will look similar but they are not equivalent. So I think that to me is so I look at the identity vulnerability question through this... this the over the coming together in the land and housing markets of forms of discrimination, which means that patterns of who lives in inadequate housing who lives in illegal housing, who lives in slums, the patterns are answerable by identity very clearly. There's not of course, they're never the only game in town, but they are a dominant force. And I think in you know, both in case of caste and religion now that new IIM Bangalore study's out showing caste segregation at EB levels, so you have evidence for it. The evidence for discrimination on the basis of religion is rampant. I mean, everything from anecdotally to studies, we know this. And it is worse than actually in many places. So I think that's kind of where we are when you create those geographies, those geographies, then overlap with all those vulnerabilities on livelihood, mobility and housing that we are talking about... Do you think this is a peculiarity of India that these mappings overlap or do you think it is fairly general? Fairly general. I think, Absolutely. I think it's a, you know, I think...

**INTERVIEWER** 54:19

It becomes race instead of caste somewhere else...

**RESPONDENT** 54:21

It becomes race instead of caste, it becomes tribe, it becomes region, becomes language. And I think that, you know, this is what we we urbanists long call this social spatial segregation for a reason, because it is both spatial and sociological. And the thing is that those two can reinforce each other or they can break the cycle. Right? So, you know, thinking about land reform is a way to break social spatial segregation because you give access to space that allows social change to occur, because at least you know that folks that were landless are landed. So when Odissa is giving land rights to slum dwellers, the next Integration enters the city, as landowners as legal residents, right? So there's some shift that there is. So there's a way in which you can enter in both of those ways. But they do co produce each other, you know, social status produces material outcomes and material mobility sometimes challenges social status, never one to one. It's not like you can be a Dalit president, it doesn't mean we've, we've sorted, you know, Obama did not solve race in America. But those representation and movements matter. You know, I think that's the things and you know, these are intergenerational inherited inequalities, if they're going to change generationally, not going to change through a snap of a finger. But recognizing them, I think, is really I mportant. I think that's that that's where we begin.

**INTERVIEWER** 55:46

So I mean, like, actually, the next question is about decision making structures. And what is your opinion in terms of equity in decision making, about energy access for non binary or non male gender?

**RESPONDENT** 56:02

I think it's, I think it replicates the pattern across the other things, I think we have extraordinarily, an extraordinary lack of appropriate differentiation, a number of factors across our urban infrastructure planning at the energy is no exception. I think in energy, the thing I would add is that the mix of uses, in the mix of built form are particularly important disaggregation, in addition to gender, caste, sexual orientation, etc, I think their coming together is really important to understand that as infrastructure. I think that the decision making in energy is very much like a decision making in all our infrastructure, which is that it's, you know, it is typically the people whose lifeworlds least represent the majority condition that make decisions for the majority human. So, you know, XXXXsaid, once described the global south as places where the majority hold vulnerability. And I've always been very convinced by this definition, but that it is that it matters that it is the majority that are vulnerable, because to keep in majority vulnerable requires a particular kind of cluelessness, you know, particular kind of evasion, or particular kind of power to keep their conditions out, you know, and it's to keep them out electorally, keep them out of power, to prevent revolution, all the ways in which you hold people back, right? And I think one of the key ways we have done it is precisely to have decision making that comes from outside the life worlds of this majority. That either certainly doesn't have representation from these residents, or 100%, but also doesn't have data and research that captures these life worlds enough, right. So if you take that example of saying everyone's talking about the energy footprint of an informal settlement and how to design energy infrastructure, right, if you do not know enough, about Mundka, not being just an unauthorized settlement, but being Asia's largest e waste and plastic recycling center, you will completely misrecognize it. And you will misrec... and you know, and I borrowed this idea of misrecognition, from the French philosopher Etienne Balibar. And Balibar was like ... misrecognition is a deliberate act, you refuse to see something and acknowledge what it is and you call it something that it's not. So, you will look at Mundka you will not call it for example, a special economic zone or a manufacturing zone or an MP or an industry you will not call it that even though that is exactly what it is. You will insist on calling it some unauthorized informal bazaar, you will give it some you know recycling center, you will keep diminishing it and you will insist on misrecognizing it because you don't want to give it that kind of power. And you don't want to recognize it as a large scale economic activity. Why is a place like Naindahalli in Bangalore, a place like Mundka Delhi, why are these not in our definitions of SEZs of industrial zones in the master plan? You know, why are they... Why are we still stuck with these old stories of Dharavi being a really vibrant slum? It's not a slum! let's call it... if Dharavi was redeveloped under the SEZ act, then there would be some game to play No? Then you would actually redevelop its economy and it's, you know, you wouldn't... you would not think of it as real estate. All these plans to redevelop Dharavi fail because they keep trying to redevelop its housing as opposed to redeveloping it as what it is which is an economic zone. You know so you know when we start applying the National Manufacturing Policy to Mundka, the SEZ Act to Mundka, the Special Economic...Special Planning Areas Act.... So Delhi has two special planning areas - Old Delhi and Karol Bagh.

**INTERVIEWER** 59:52

Okay,

**RESPONDENT** 59:52

What you need is Mundka, Mundka is a special planning area because it's a form you don't understand. It's not some tiny bazaar of informal work, it's a massive, you know, mega Crore turnover recycling cluster, which anywhere else you would have cashed in on in your master plan and your economic plan, and your redevelopment plan. This is it, you know, build housing around it, build rental work workers housing around it, invest in it, give it infrastructure, help it spread, help it like help it grow as a recycling center. Instead, we are obsessed with the fact that it's some, you know, we want to still treat it. So basically, Mundka works despite the absence of energy infrastructure, despite the recognition of its energy needs, despite the recognition. Well, actually, it's always despite...

**INTERVIEWER** 1:00:40

yeah, that's what I was going to ask that actually, this kind of a myopia doesn't allow you to recognize it as a legitimate energy consumer...

**RESPONDENT** 1:00:49

And an energy consumer that doesn't fit yours. And now, of course, if you go in and declare it commercial and start charging it the same way you charge the Taj Krishna hotel.

**INTERVIEWER** 1:00:58

Yeah. The economic model will fail.

**RESPONDENT** 1:01:01

It will fail! And so the thing is, you have to understand it for what it is right? I think this is the same story, we once interviewed a whole set of people who did try, we're trying to enter the rental market at 1200 rupees a month, 500 rupees a month, private rental market, viable housing for construction workers and migrant worker, one of the reasons they failed is not because people are not willing to pay the rent, or the demand wasn't there or they couldn't get land, they fail because low income rental was taxed at the same rates for energy and for property, as five star hotels! They were taxed as commercial establishments! And there was no notion that there was a different footprint, a different infrastructure. So this nuanced thing we don't have. Because when we look at this larger life world of the majority of our cities, we we basically slowly want them to formalize and turn into things we recognize, we don't want to understand them on their terms, we want to say (hindi) you either be industrial or commercial, we don't want to understand a completely different category of market. That is not large corporate, they they want one corporate player to come, buy all of Mundka and turn it into a single unit so they can understand it. They don't like the multiplicity, they don't like the distribution. You know, they don't understand that it half housing half work, half SME half cluster, half warehouse. They don't want to understand that.

**INTERVIEWER** 1:02:19

And this is very interesting when you pointed out like that, because actually traditionally our all our bastis and all our settlements have always been this kind of a mixed. I mean, it has never been this caught compartmentalised living, but somehow within our policies, we are not we don't recognize it. I mean, that I mean...

**RESPONDENT** 1:02:39

Its because of the colonial legacies, I mean, British planning was very clear, urban was dirty and messy, go to Garden City, separate work, leisure and play, come, mono functional. I mean, that legacy of that mono functional regional planning framework is all over.

**INTERVIEWER** 1:02:59

Like, villages also no, how do you see the difference in like, do you actually see that there is a difference? If you talk about gender equity in urban areas and rural areas?

**RESPONDENT** 1:03:10

I am told there is but I have to tell you that I just I'm I cannot say anything about rural areas, because the wildness of speculation on my part would be just unethical. I really don't i don't nothing about rural India in any meaningful way to say it, right. So in that way, I am a full country chair with that I cannot answer..

Part 3

**INTERVIEWER** 1:03:37

Do what extent does gender equity factor in your work in terms of you know, how you design your projects or internal policy.

**RESPONDENT** 1:03:46

It's very simple. It's just foundational. I mean, like I'm saying, so it will guide our choices. So we choose to work on domestic work with the union or domestic workers led by women because of its specific gender nature. We were very aware of it, we picked it, we want to understand it. We are you know, so I think it's a very, very strong sensibility. And it guides our project choices very strongly, not only in terms of not in terms of basic disaggregation, but it's our practice is centered around it in its intersectional sense. So I think for us, because I think one of the things we've also realized, you know, one of the things that really concerns us across teams at XXXX is how low India's female labor force participation rate is. It's, we've picked it is one of those key data points that intersects, you know, it has because it's produced by a whole set of urban things all interlinked. It's transport it's patriarchy, political economies, the industrialization, it's informal, it's all of those things, right. And so if it goes up, it also means that all of those things so it's become the one thing that we trace intersectionally across places is women's labor force participation. And for us it is one the ways in which among the conundrums of our future decision choices will have to be made. And I think that even for me something like a green new deal for India will need the women's labor force participation to increase in ways. That's where that absorption has to come. You know, I think that's what the possibilities are. And so to really take that seriously, it's in some fashion. So, you know, for us, it's really quite foundational.

**INTERVIEWER** 1:05:22

Could you elaborate a little bit like process or policy wise within your work what you guys do?

**RESPONDENT** 1:05:30

So for example, for us, if we were to think about some one of the products, I just I can tell you the kinds of projects we're working on right now. Right? So for example, we're doing an architectural review for XXXX, one of the big Federation's of informal workers on designs for homes that anticipate home based work, as opposed to a home based workers lives for exhibiting review of those to give policy recommendations for design. So what does it look like to think of DCRs for for homes, where we assume home based work, we've been doing work on, you know, the Delhi's new master plan that's coming out, we've been working for the last couple of years, at a large city level campaign, which has a specific gender thematic factsheets campaign put out on board, how to gender the next master plan, and then we talked about it within housing and transport within livelihood. So it's a whole thematic area around provocations from a campaign about the master plan. What does it mean to have, for example, a multi purpose community center that has childcare facilities, and breastfeeding stations for women workers who work in public space that is distinct from public toilets? So what does it have to go, you know, so it's everything from the detail of saying, if you have an integrated public infrastructure, like a multipurpose Community Center, unless you imagine women working in public space, and create childcare and breastfeeding into that, you're not taking ..... So for us, it's like, from the smallest thing to the largest things. I think it is a very important sense. So we're just seeing one of the, you know, just before we got on to this, I was saying that one of the papers our colleagues have taken out is specifically on engendered framework to understand vulnerability to climate change adaptation. So we had a couple of foundational, I think, methodological and intellectual pieces of work that have argued for gender perspectives. And then in our projects, it plays out in our proposition as it begins to play out, I think, in many kinds of ways. And I have colleagues looking specifically, for example, the way deindustrialization in Bangalore affected women, garment workers differently from male workers, we have another colleague who is working on female sex workers that have moved from brothel to App based work and what that meant for employer mobility and turn. So I think that it's you know, there is a sort of general... general way in which it when i when i if i list out our projects and our ongoing work, you can see the sensibility in those choices quite clearly. So I feel like that's kind of the way it works out. And we have a framework in place,

**INTERVIEWER** 1:07:56

Is there is there any method you use to evaluate the impact of these projects on gender equity?

**RESPONDENT** 1:08:04

So I think it depends a little bit on the I think that varies very widely from the nature of the project itself, I think, where the impact evaluation is very strong is more on the practice implementation side of our work. So XXXX teams based in Chennai, do something called the Tamil Nadu Urban Sanitation Support Program that helps the government of Tamil Nadu build fecal starch treatment plants. And, you know, to decentralize waste management, you know, and publicly built decentralized waste management plans. Now, of course, this and there has been in that project, for example, there has been a very specific gender practice and implementation impact audits, because it's a public programming implemented, but a specific communication program on female sanitation workers, a specific communication program and behavior change around sanitation, waste, and menstruation, a specific campaign called the red dot campaign about disposable menstrual waste, a specific set of you know, campaign on recognizing leadership among women waste pickers and sanitation workers, but also rate so you know, so that is that that's kind of PMU government implementation program. Their gender is a very specific impact evaluation criteria. So you're looking at household level sanitation practices, but you're also not just looking for them, you're trying to get to them because of gender specific campaigning as it goes out. So you're trying to also engender that behavior change.

**INTERVIEWER** 1:09:31

So what I was asking more is that when you after you doing this project, are you evidencing a real transformational change which is happening as an effect of these projects?

**RESPONDENT** 1:09:45

In different temporalities. I think it's hard because these you know, these are these are very much projects where the pace of change the needle moves very slowly, and you don't see transformation within a specific time frame. One of the places I see gains quite immediately is a project I'm advising that XXXX is running that has many of our students for example that are running it. And there is about how women collectives but members of XXXX have organized for infrastructure access in unauthorised colonies, right, so they're using advocacy as a thing. Now in Patna that project within its two years has been able to get new XXXXge drains and new water connections into unauthorised colonies because of direct mobilization. So they're sometimes during the project, but within the project cycle, you can see real material gains. These are women who understood and said, Oh, actually, I can get a drain in this colony because the master plan says I can I read this act. So I've got legal training. Now I'm together, and I'm already a XXXX member. So I know how to do that. But I've reached the XXXX, and now we've started work laying a XXXXge drain. In Patna they were able to do it in two places, in Delhi, no luck. In Delhi it is much harder to mobilise, You know, such variations....

**INTERVIEWER** 1:11:00

Thinking beyond your specific work, energy access policy, how do you think they should be more gender sensitive? I mean, how, what ways to have...

**RESPONDENT** 1:11:10

I think, I would say from you know, just because I in this sector, I think, as a researcher and less as a practitioner, so I mean, I just answer from that perspective. But for me, the real frame is to really begin from letting go of this idea of the user of energy infrastructure, and just really understanding the diversity geographically, economically, practice wise, identity wise, and the way those intersect of this user of energy infrastructure, I think the minute you displace the user, and the household as the units of demand, you will be able to imagine a fairly different energy infrastructure landscape, as you know, and I think those to me are really important, you have to let go of ...., let me add one more, the factory or commercial, whatever enterprise, the household and the user, these are our three building blocks of understanding energy demand, I think the minute you let go of them, and complicate them and layer geography and identity, new forms of work, understand that the variable is different from the city center and the middle of the Old City is different from the *basti*, we understand that new gig economy and platform work, people just do not follow the logic of either the IT park or the factory or the formal bazaar, you know, take seriously the speciality is that you know, what the demand is? If the unsettle to these three categories, that's what I would like to see in New Energy Policy, I think there's, there's I don't know enough about the source mix renewable, non renewable, mixed story about that. But to me, all of those matter where it comes from have to come in the end to the users, right, yeah. And if we understand them, and if we understand demand better, and disaggregate and spatialize and scale it, and really work with the real city's existing demand without judgment. That's a way to reimagine a lot of our energy infrastructure.

**INTERVIEWER** 1:13:00

Right. So that's basically a critical gap in the policy imagination that you are talking about. Yeah,

Part 4

**RESPONDENT** 1:13:09

so last question,...because I really got to run after this.

**INTERVIEWER** 1:13:13

Yeah. Okay. Just I just wanted to pull you towards understanding of financial structures, and how financial structures which enable resource allocation or resource access, how they need to be gendered or how, how do you see a gap of gap in gendering in financial support structure?

**RESPONDENT** 1:13:37

I mean, I think it's two things that I think one is that the real gap is coming from a misrecognition of users. Right. And so that that's really where the allocation, if we can't get the allocations, right, if we're not even recognizing certain uses that need allocation in the first place. So I'll reiterate that. And I think the second thing for me is, is the fact that they honestly, I think that there is I think there's a lot that can be done in restructuring our energy infrastructures and without even any additional financial or fiscal reorganization. And there's a lot we can do by designing our systems better towards different ends and users even before we think of that financial question. I think the question whenever you have, for example, notions of gender based budgeting, or gender based allocations, their beginning premises not so much at the financial decision making has to change, it must. But actually, it is really about recognizing where the what is the money is supposed to get you and who you give the money to. And I think those questions go back to me for the same thing, recognize who's demanding it and for what, and actually once you get that right, the financing thing will automatically reroute itself. When you declare Mundka an Economic Zone, its financial patterns will completely change under the SEZ that it will get SOPs and property tax waivers and five years single window clearance... everything Bandra Kurla Complex gets today as a big zone. Once Mundka gets that you're totally in a different financing mechanism. But I think the re -recognition, renaming can help.

**INTERVIEWER** 1:15:10

And within this again, I just want to bring you back to a queer perspective. Do you see any further insights from the queer perspective?

**RESPONDENT** 1:15:21

I think it will come. I think once you start unpacking it, you know, in a way that is, you know, that I think as long as you take, because I think, actually that in some way, rethinking those categories of user and household from a gender perspective, you just have to keep going far enough. And then the queer feminist gender perspectives merge, because all of them basically respect a plurality of lived experiences, that things centrally shape users, households, economies and demand. And the minute you do that, right, then then you pick up sex work without having a sense of whether it's an appropriate or not labor category, that's a queer way of looking at the world. Sex workers work is a queer position, right? If you start looking at different kinds of housing arrangements based on friendship and kinship and say, legitimate household This is it let's go on to, to me, both those perspectives are very similar, because they're basically an openness to a plurality of life worth knowing that they're coming from certain identity based structures, you know, and playing out.

**INTERVIEWER** 1:16:23

Yeah, let go of the assumption.

**RESPONDENT** 1:16:26

And the minute you let go of that assumption, then all kinds of diverse lives can be accommodated in the notion of the user in the household. And once you have that, that's a very quick way of thinking of the world.

Part 5 (Closing)

**INTERVIEWER** 1:16:37

Right. And just last question, how do I describe you in the field of sexuality gender, I have to fill that part ...

**RESPONDENT** 1:16:49

like identity types? Yeah. Oh, I'm a cisgendered gay male.

**INTERVIEWER** 1:16:56

So yeah, I'm done. Just wanted to ask you for that. The other connect that was supposed to give me, wanted to remind you about that. And if I have any follow up questions,

**RESPONDENT** 1:17:09

by the way, do you want to talk to the folks who do this gender climate energy folks at XXXX, you may be they may be quoted you to speak to it. That's interesting, right?

**INTERVIEWER** 1:17:18

All right. Why not? Why not? If you can send me a couple of contacts. I can follow up with them. And and yeah, if there are any,

**RESPONDENT** 1:17:28

I'll give you XXXX contact. But they have just just as of two days ago, contracted COVID. So I'm not sure they'll be responsive for following the contract.

**INTERVIEWER** 1:17:40

I understand. Yeah. So if there are any follow up questions, I can probably email you or get back to you.

**RESPONDENT** 1:17:47

Email works...

**INTERVIEWER** 1:17:49

Good. Yeah. Thanks a lot. Thanks a lot for taking time out. That was really good. And thanks for that, very like that. The complexity of the user is something which actually You're the one who had put it in my head before and that's when I was talking to the XXXX guys. I was talking to them about this deconstruction of the definition of household. And they have and they have actually in the next rollout, they have accommodated beneficiary targets, which are not defined by the same household parameters that they were using for the first

**RESPONDENT** 1:18:24

Oh, that's lovely. That's the kind of opening that we need. That's great. Great to hear.

**INTERVIEWER** 1:18:30

Thanks XXXX. Bye bye.