

Nadia: [00:00:00] Hello, my name is Nadia Jazmín del Rosario Zuñiga Sánchez, I am a transvestite woman. I am from the city of Trelew, Chubut, Argentina. I live in the Tiro Federal neighbourhood. It is one of the neighbourhoods that is sometimes considered as marginal. I emphasise this precisely because it is important to be able to say where you are speaking from.

Nadia: [00:00:28] I would like to thank the *Red por un Hábitat Justo* (Network for a Just Habitat) and this invitation to think about ourselves and to think about habitat from the perspective of feminisms. In that sense, I would like to clarify something. First of all, I would like to say what feminism means to me: for me, feminism has four essential elements: equity, equality, *de-oppression* and fairness.

Nadia: [00:01:01] These four elements allow me, when I do introspection, to think about whether or not the praxis that I'm carrying out has feminism or not or has something to do or not with this and with the theoretical field of feminism.

Nadia: [00:01:20] And then I also sometimes have a certain fear that, as is happening with the word gender and with the word diversity, that the word feminism ends up being like that word that illustrates the marquee of oppressive systems.

Nadia: [00:01:43] So, when I think about habitat from this perspective, I'm thinking, how accessible can a fair habitat be for people. Thinking about it from equity, from equality, from *de-oppression*, from fairness.

Nadia: [00:02:06] To think about habitat from this point of view, it refers, I'm going to say, to another element, which is precisely the intersection. To be able to think about fairness, access to habitat from the perspective of fairness would be to be able to think about the multiplicity of our identities and to be able to build habitats according to the needs that these identities have.

Nadia: [00:02:41] And to move away from the idea of a universal subject. To move away from the idea of citizenship, of a universal citizen, because when I use the word citizen... because are we thinking precisely of a human right.

Nadia: [00:03:02] It seems to me that feminism is in dispute and with these hegemonic systems it is precisely disputing this, and how are we going to produce, what are we going to produce, how, with whom?

Nadia: [00:03:19] And then it also disputes how we are going to distribute these roles within the tasks of reproduction or the tasks of care. It seems to me that precisely these elements that I am mentioning can allow us to think about this fair habitat.

Nadia: [00:03:43] They can make us think about how to design these safe cities for a whole community that is not homogeneous. Because, for example, what idea do we have when we think about the construction of a house for a single person? If we are thinking about the life trajectory of that person, if we are thinking that they can modify their desires and if we are thinking only about heterosexual people, or if we are thinking only about homosexual people.

Nadia: [00:04:22] And if we're thinking about whether that person in their lifetime may need to be a wheelchair user or whether that person may need to, for example, enjoy wide open spaces.

Nadia: [00:04:39] Sometimes I have those ideas in my head and maybe it can be a mistake, this thinking that when we think about housing for single people we are thinking about a two by two. That's why the feminist perspective is so important to be able to think about a just habitat.

Nadia: [00:05:06] It seems to me that the strongest form of violence is invisibilisation. Because it is precisely the fact of not existing that makes us think of rights for something that does not exist. When one marks existence, one marks humanity, and then one carries all those human rights that assist us.

Nadia: [00:05:48] It seems to me that it is precisely this, because invisibilisation makes us go through life, from not being or from a non-place. And what does this show?

Nadia: [00:06:02] That everything that exists in terms of habitat, if it is designed from heteronormativity, everything is designed for heterosexual people, for heterosexual people and for cis people, for non-trans people.

Nadia: [00:06:19] It's not designed for the rest of society, for the rest of identities. No. And that's why we see other kinds of violence, like no access to education, no access to justice, no access to health, no access to family, no access to recreation.

Nadia: [00:06:47] Because in every space where we go, we are the strange thing, the thing that shouldn't be there. Or like, we are still marked in a heterosexual, patriarchal, binary society as the exotic, as the hyper sexualised, as the promiscuous and that kind of violence that mediates our own existence.

Nadia: [00:07:23] It seems to me that it is precisely this violence that prevents us from being able to inhabit fair and safe spaces for identities that are dissident from heteronormative society. I remember that on one occasion, for example, someone asked me where I had suffered the most violence, in my neighbourhood, that's why I mentioned the neighbourhood at the beginning or in the centre.

Nadia: [00:07:58] And my answer was that I have suffered the most violence throughout my life, at least I have suffered the most violence in the centre, which is where people are supposed to be trained, educated, graduated, qualified and because that's where the state is working.

Nadia: [00:08:15] And so when we went to the courts, when we went to the police station, when we went to the hospital, when we went to a health centre, when we went to school, when we went shopping, it's in those spaces that we suffered the most violence.

Nadia: [00:08:35] We have been expelled from those places, we have been chased away and I don't know why, but it seems to me that transvestites come from poor families. I have this idea. Maybe other things are happening there. How can we build our collective defence to achieve the human rights of a habitat for all?

Nadia: [00:09:10] It seems to me that the great tool is education, but from a feminist, trans feminist epistemology. We need to move away from this binary, exhaustive and excluding dichotomy proposed by heteronormativity. Dismantling all binaries in the way we build citizenship.

Nadia: [00:09:43] Another very important tool is politics. We, the people who are within feminisms, we need to get involved in politics, in party politics. We need to start changing the way we do politics. We need to start realising that this Machiavellian idea of 'the end justifies the means' cannot be the rule if we are thinking about *de-oppression*.

Nadia: [00:10:21] So that's why it's so important that we also take all of this into our political spaces to also start to contest the meaning within politics and within party politics. Because that way we will be able to build efficient public policies. Otherwise, we will have more laws and more laws and more laws and then it turns out that in practice it ends up being a beautiful written code.

Nadia: [00:10:58] Another issue that I think is relevant is working in networks. Working in networks with a permanent pedagogy. We need to give an account in our neighbourhoods, in our towns, in our cities, to give an account, to denaturalise all the violence that we have witnessed over the centuries and that we have naturalised and that has not allowed us to think about it because education is precisely that tool. But it also has to be an education from a feminist perspective, where the experience of the whole community is valued.

Nadia: [00:11:47] I think that there is a lot of all of this to be able to begin to construct other meanings, other ways of inhabiting ourselves. What I'm going to say is very personal and it's also because of some observations that I've made in everyday life. I'm going to say that when one inhabits from a non-place, one does so from a certainty,

Nadia: [00:12:11] is that the certainty that everything that is for the rest is not for you. And then art emerges and that first work of art is precisely to construct

oneself. And one learns to weave networks, one learns to look for allies, to build a reality that doesn't hurt so much.

Nadia: [00:12:40] Because in this way that we have had to build, we don't have safe cities for ourselves. All that architecture that a society can enjoy once it's gone, it vanishes, it's next to your house, but you feel that you have to cross a border to be able to enjoy it.

Nadia: [00:13:02] I don't live well when I feel a moralising look on my back. There can be no use of that infrastructure. There is an instant of enjoyment that is until you start to notice who you are, the queer, the different, in these heterosexual cities, in these heterosexual societies or these heterosexual habitats that we have formed.

Nadia: [00:13:32] And I'm going to close by saying that as long as we have to survive we will discuss everything. And the only consensus will be tenderness. A habitat built from tenderness, thinking about the multiplicity of identities and needs, will surely be a just habitat. Thank you very much.