

A new approach for better goals in city planning mainly for sustainable cities in the developing world ***Humanizing our habitat, trough dialogue, comprehension and kindness***

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Prologue: Often, professionals with the task of tending to the population in order to supply them with better living conditions insofar as urban and environmental habitability and happiness ask themselves why, besides launching numerous projects within the rules and requirements to reach the desired objectives, so many of these projects fail and consequently, the hope of succeeding through planning is gradually lost. This happens most frequently in so-called "third world countries" and is usually also in relation to the size of the city at hand. In this case technology, economic resources and available workforce are determinants of success rate. It is possible to make plans from a national scale to a neighborhood scale, but in each case the factors upon which these plans rely (political, social, economic and scale-related) do not correspond to the natural and created environment. There is another aspect which has not yet been considered and that is that the objectives can be achieved by relying on values of comfort, equity and sustainability in order to humanize those spaces and shape them according to the necessities of their inhabitants. These values clash with the ones which rule in this era of globalization, where competition, exploitation of people and nature and expansion to justify the former prevail (F. Capra 1991).

Introduction: The purpose of this work is to reflect and consequently make proposals which may appeal to ISoCaRP and begin a dialogue among its members, especially those interested in the bettering of the habitat in third world countries within the context of this congress. With this in mind, thesis and focuses will be exposed which must be taken forward to reach some of the goals set in sustainable cities. All of this is done not only from the space planning point of view, but also from that of citizens, professionals and government, and the role they can all play as "authors" of the city itself. The most important thing is that every role is reliant on sustainable, qualitative and solidarity-focused values. There will also be an emphasis on the predominant role that some of these "authors" play, among them women, who have a greater ease when it comes to thinking and empathizing with people of other genres such as sex, age, race, capacities, ethnicity, culture, socioeconomic status, etc.).

With relation to the genre perspective.- Since the industrial revolution, cities have been programmed and designed by economically active men that required cities to be an instrument for **production** and, inherently, consumption. As women become more incorporated in this social and public context within schemes that do not respond to their new urban necessities, they must be conscious that their role in this transformation towards making cities more human and adequate for these new groups of people is very important. It is also important to note that even when it seems evident that, when speaking of gender or gender-related perspective, it usually refers to women, this should not be so. In this case we refer to gender in the most ample sense of the term: *A group of beings or things that have one or more common characteristics, classes or types to which belong people or things*¹. This implies speaking of groups of people by sex (men and women), age (children, youths,

adults and senior citizens), different capacities and/or abilities, ethnicity, place of residence or precedence (natives, residents or immigrants, professions, forms of association, activities, etc.) in order to have a more ample, deep and human view of the formation of contemporary urban societies and not to reduce the idea of "gender" down to masculine and feminine. Once we accept that the term "gender" can denominate diverse groups of people with resembling characteristics, then the actual space in which they live can be created to serve all their varying characteristics and necessities. *It is important to make clear that, unfortunately in Spanish, there is no differentiation between the two meanings "genre" and "gender" and the same word (genero) is used for both and can result in some confusion as to which is meant*². The designers of these different genders of space have already begun to worry more about taking into account the characteristics and necessities of each one, and so has the governmental system³; some because they are now more active participants in the economic, cultural and sociopolitical sides of life, and others (women) because they are now important influences for more concern and motive for special attention towards children, youths, or senior citizens, ethnic groups, handicaps and different sexes.

It is worrying how the cultural dynamic in the case of women's incorporation to public life has been so slow. More than 25 years after the first International Conference on Women, organised by the United Nations (UN) in Mexico, its focus on women's incorporation to development is different from the actual proportion of different genders in the current population and authoritative systems⁴. We must now look at cities with a different perspective in order to place a foundation for new patterns of establishment. To this end, I have taken as an example a proposal presented to the Government of Mexico City as an attempt to analyze the current situation of planning in order for there to be alternative proposals for suggested change, supported by the complimentary values for the humanization of the city in the current age and finding, like so, the sustainability of the city. I will henceforth make reflections on the subject. We must always have in mind that **"the city is the most important tool created by Man for his own humanisation"** (Ortega, G 1998). That document will serve as a base in this work as an example of what is now a reason for concern in the theme of the congress: alternative solutions for sustainable cities. Relying on this I shall put forward concrete proposals for this case.

The PGDUDF⁵ (General Program for Sustainable Urban Development in the Federal District) was the example used to sustain this proposal for the insistency of evidencing the necessity of incorporating the theme of gender in the components for the formulation and revision of this program and over all of this one, because of which the victims are those who least perceive it. The necessity of incorporating an Axis of Equality that would include the other relative components in the particular cases of children, senior citizens and handicapped people was presented to the GDF (Federal District Government) and in particular the SEDUVI (Secretariat of Urban Development and Living), as well as an invitation to the the Faculty of Architecture for UNAM (National Autonomous Mexican University) and the AMAU (Mexican Association of Woman Architects and City Planners) and other groups of scholars in order to present a proposal on the subject⁶. In support of the former and in my position as investigating professor in the same, I was solicited⁷ to put together this work to consider the perspective of genre in the PGDUDF, a proposal which will serve as an example of what can be done about the matter and the obstacles which presented themselves in its development and application.

In the case of Mexico City (or Federal District), of the 16 delegations (or constituencies) which make up the city, and in particular the many neighborhoods and surrounding residential areas, the current situation has been taken great impact by the aggressive manner in which the urban environment has received the now "vulnerable groups": the most excluded and segregated groups in cities not thought up for them. This can be very similar in

the case of many populations in third world cities.

The *Summary of the proposals put forward in the "Women in the Task of Making a City" are:*

- + The necessity of contemplating the perspective of diverse genders of people in the posts of all authors and actors of making a city and among them, especially among the groups and associations of women who do realize the range of possibilities they have to act of city making⁸. It is necessary to prepare them in order to better their spaces and make them more sustainable with a transdisciplinary vision to analyze and repave the roads to achieve this⁹.
- + The importance of deepening and making emphasis on: How do women want their city to be and how can they participate to make this a reality? Women must find themselves and consider a perspective including all genders including their own as they are the ones who use the city the most. Not only do they come and go from the workplace, supermarkets, their children's schools and accompany their loved ones to other activities, but they are also the ones who gather and discuss and must continue studying in circles and webs in order to continue constructing and pushing this subject. The idea is not to invert the roles of androcentrism, or to incorporate themselves into them but to collaborate in creating a culture of diversity and an including and fair system of planning for all genders¹⁰.

It will be necessary also to think about a revision of the legal and normative frames which exist in each case in order to better make up plans and programs for urban development and the concrete actions therein together with the environment of our community. If in this case the main objective of the PGDUDF is "to better the quality of life for the urban population and the natural environment created in a frame which is desirable for the urban integration and regional equilibrium, considering sustainability, the order of the territory, the impulse for economic development and the diminishing of social inequality", the document at hand also summarises the methods and values of the component that has been put forward and throughout its exposition will be gradually made clear. It was recommended to also include into the objectives of the program, the vision of the gender, this being the actions that can be taken with the purpose of supporting fairness and social equality for all the "genders" involved.

Objectives- The main objectives which we intend on achieving are, amongst others:

To amplify knowledge of the real situation and the possibilities of changing it among all authors of the city, being governmental, administrative, professionals, NGO's, other organisms of the Civil Society and the general population. But, above all to rescue the fundamental characteristics of women in society in order to perceive the problems in urban life and to merge women's capabilities of dialogue with those who lack it, in particular, the case of environments which could be much more manageable in their administration and humanization.

To promote the advantages of the projects based on the thesis of "Planning While Doing"¹¹, (meaning that there must not be any "planning without doing" nor "doing without planning", which can be very dangerous actions in this form of improvisation) and to be in charge of putting forward projects that we have named PPISAI (Sustainable Participative Integral Projects for Immediate Action), supported by methods through the actions of the citizens¹². The PPISAI¹³ seek to satisfy the needs of all genders of people with the participation of as many of these genders as possible. With the intention of the current "actors" beginning to feel like the "authors" of the spaces they inhabit (CHAVEZ, E. 2009)¹⁴, it will be necessary to take on a task wherein women are indispensable and we will have to consider a methodology with diverse variables en the process of making a city.

Proposed method- The method consists of **the establishment of a common language** among all the authors, so that they can gradually begin to take authority over the realized actions in order to reach the desired improvement and for everyone to **notice their condition as authors as well as actors**: Governors, decision makers, professionals in the making of cities and organized groups in society or residents. It will be imperative to incorporate all of the above in a dialogue, or, if you wish, a triologue in order for them to recognize the alternatives for action in every case¹⁵. It is equally convenient to make clear the obstacles that will undoubtedly present themselves when incorporating, every time with more frequency, new **concepts and terms**, signaling out the importance that they have gathered using glossaries, necessary in every community, heterogeneous and often including groups of people from diverse cultures as is generally the case in contemporary cities, however big or small. These concepts and terms must be able to be managed among the majority of the participants in the task of improving the environment and for this to happen it is convenient to make some semantic and conceptual precisions: some of them before applied in other contexts besides architecture, urban planning and other professions for making cities. Also there are the recent *neologisms* that have been made necessary for speaking among the main part of these groups about the processes of deterioration, urbanization and attention in urban communities and *the colloquial and, in some sense, holistic mannerisms* that are defining of some women in their way of expression and that must be respected, especially when they are having a dialogue amongst themselves. All of this must be respected and used to the benefit of the incorporation of processes. This may be the reason for the existence of colloquial language in this work.

One of the most equitable ways of making cities is having all the "genres" of people identify each other and to know each other's problems and possible mechanisms of action and, in case of there being space for advancement, for all of them to engage in certain activities in respect to this situation in their community. This is how communities generate specific actions and instruments that will go hand in hand with them in order to make them a reality. An important point that was put forward with these proposals is the one of the importance of the population to make or feel their city as their own, starting by claiming ownership or identifying themselves with the communal urban spaces such as parks, large avenues, squares and small gardens. This happens with little frequency in spaces which have been given to them, as opposed to have been created by them and will only happen if the government knows and claims ownership over the put forward objectives (this is one of the most difficult tasks to achieve, given the work and effort it task to decentralize the power in structures with little democratic exercise among them). Another task is the creation of consciousness among the population of these objectives and their benefits, via capacitating the citizens in so far as their knowledge of their surroundings. All of this greatly serves the purpose of the people learning to love and appreciate them as well as proposing solutions for problems such as insecurity, pollution and the consequent carelessness or detachment that is generated by situations in places which are seldom visited or even forgotten. Success in this area can be achieved only when we recuperate the "wanting" or "lovingness" of our surrounding and the environment becomes part of the people's interest and they participate in order to fix and look after the image and edifices and take part in public events in the above.

Proposals- In order to achieve our objectives through the method that was proposed to us by the governmental authorities, we included through the motive Component of our proposals to the authorities which this document makes reference to, proposals that are justified from the diagnostic, and are established in it the criteria for urban planning and action in the different environments and levels of government action (considering as a minimum those of the neighborhood and the community.). The focuses which sustain the title of the Component presented to the GDF required **a revision of the tasks of women**

through history in general **and a revision in their tasks in the formation of their habitat** which we won't touch on here and now but which one can refer to if one wishes to. If the greatest and most important instrument made by man to humanize the humanity is the city, then we cannot continue to dehumanize it and anything we do to collaborate in this urban improvement will be in benefit to its humanization.

With relation to the scale which can be taken on by a determined project of this type, it is logical that once we reduce the environment for action in the number of its beneficiaries it will seem more limited. On the contrary: because of its direct relation to them, its social links are stretched even further. It is in these communities that a process of urban education and citizenship is accelerated and can create a system of webs of experiences that will stimulate the incorporation in this scale, of necessary values to humanize our cities. It is desirable in this type of projects to highlight some values that in actuality have been left behind for those that now have preeminence inside our current neoliberal and globalizing systems: **the uncontrolled competition, the exploitation of the created and natural environment and the expansion with the intention of domination**¹⁶. These values have only lead to dehumanization, impoverishing and deterioration both socially and ecologically within our habitat. None of these three, nor those necessary to sustain them: armamentism, empowerment, consumerism and detachment toward human beings and others, can continue to act alone as they support the dominance of a few over the rest, they justify each other and now require to be complemented by others.

The **7 proposed values for the habitat's humanization**: These are complementary values to those which have reigned our civilization in the last three hundred years with the all-over known consequences which are the ones which have been denominated: the **7 necessary values for the humanization of the Twenty-first Century** (or why not for their survival). These emulate the 7 necessary values for Education in the twenty-first century which are equally necessary to sustain our thesis on the subject (MORIN, E. 1999) are also complement in this case. These values are:

An attitude of Comprehension and care; the universal ethic; social equity and diversity for all genres of people and its spaces; governance and governability; sustainability; solidarity and co-responsibility¹⁷. Contrary to the first (masculine) rationales values, therefore measurable, quantitative ones, these are predominantly feminine and are necessary for the complementation of the former ones and are more qualitative as is love among human beings. We could go on in the why and the how of the incorporation of these values for the humanization of the habitats of the diverse genres of people in general and, most specifically, that of women incorporated into urban, public and productive life. But this would take more time than the slot I have been given for this work. What we are trying to justify here is the *raison d'être* of the focus with which this perspective is contemplated on, and suggests mechanisms which seek paths to modify violent attitudes and compensate the other current values. The extension of this will be justified because it sustains the focus of that perspective which is the motive of our proposal, but it would, once again, take more time than we have now and if one is interested in doing so, I recommend you take to the work which was motive for this reference which was amplified in another work presented at the request of Professor Jose Maria Llop to the UIA-CIMES. What does, in fact proceed is to modify, in part, the causes for urban deterioration in the Intermediate Cities¹⁸, as well as insisting on the active incorporation of women with that perspective. This can collaborate towards the improvement of the formers¹⁹ and, preferably, consider them by cells.

It is required to highlight the importance of language as it establishes a dialogue between the "authors" and the "actors" (whether these may be professional governors or populous, in general or in an organized form) (CHAVEZ, E. 1998), and explains in this way the role of

women (in this case women architects and urban planners) in the analysis and proposals that continuously plant themselves. As a medium for this **they rely on the triangle of: space, society and time**²⁰, planting in the selected cells. The Sustainable Participative Integral Projects for Immediate Action are proposals that have already been practiced, but that must be generalized for the attention of the population in intermediate cities and, sustained on the 7 values for the twenty-first century, have been approved, but lamentably it was more possible to reach them when the population didn't have to depend on the authorities to realize them. In the rescue of public spaces, attending to the 7 necessary values for the humanization of the twenty-first century (mentioned above), are social participation and the organization of women. These are key pieces to generate a sense of pertinence and care in the community as well as the desire for the improvement of the urban image.

The deterioration and abandonment of the existing public spaces (streets, parks, sporting spaces, cultural areas, public squares, etc.) is, in part, due to the exploitation in which their users and occupants endure daily. Their time is restricted from enjoying these spaces. This fact is worsened because women cannot dedicate time to their children's time of recess anymore, which triggers the loss or damage to these spaces, limits coexisting among people and social cohesion; it increases the perception of insecurity and violence in these spaces which are now seen as places of threat instead of leisure.

The history of humanity has generally been written by men and they have done so considering it as only the history of men (machos); they have not repaired in the specific and diverse tasks of women in history as well as in the familiar sense. Fortunately, the knowledge and perception of women's role since Paleolithic times until today has steadily changed and is increasingly studied, recognized and understood by a greater number of investigations on the subject (amongst others, BASHOFEN, J.J. 1987; EINSLER, R. 2000; MORRIS, D. 2005.)²¹, and since the second half of the twentieth century has accelerated its rate of change²². With relation to the *antecedents of the perception of women's characteristics through history*, it was important in this work to talk about, at least briefly, the analysis of the role that women have played in order to confirm the importance and transcendence that this can have on future actions that may take place with this perspective in order to tend to the improvement of the intermediate cities. We live in a world where only economic values are measured and non-productive activities are not valued. But they must be taken into account culturally speaking. This caused many societies to lose this process of initial culturization, childhood was orphaned of these protecting and educating mothers. For this same reason, women did not know, and therefore did not perceive, that it was necessary to consider that also, when participating in the familiar circle it was their opportunity to play, in that context, a role which was much more feminine, that is, to know more of their condition as women and to see how they could insert in the PEA²³ with an outlook which was more human and less devastating, such as the one of considering themselves among the so-called "human and natural resources", and so being able to incorporate themselves with a less deteriorating outlook on their social and natural environment and to be able to realise the necessity of looking after, tending to and protecting them²⁴.

Men and women also forgot that women had always been characterized as: the carriers of the culture that links us to nature and tradition. Because of this, many women, when venturing into public life have not completely abandoned these non-productive activities and have incorporated themselves to the now known, for natural reasons, the third journey, but only half way. They have done so increasing the number of their journeys but still without realizing that once leaving the family niche they have widened the neighbourhood environment through their community participation. The purpose in this case is to rescue that vocation as protectors in the familiar circle and its surroundings. *In actuality and with a*

different outlook, they can rescue their community habitat as part of the tasks of making city, or the authorities must participate in substituting this deficiency of the process of women's incorporation in the productive sectors. A journey that, for being work at home, was never valued in this exploiting system and therefore is considered not economically productive and is an aggression towards human rights. Now is the time for this to be revalued as a citizen-like participation for the humanization of the habitat with the economic support of the state and the capacity of the women for preparing themselves professionally to confront this situation in a time of new proposals and changes of values. The economic system needs women in order to continue steadily and to go on with the actual practices to continue with a breed of development which lives on competition and exploitation to which the term "sustainable"²⁵ has only been added without its true meaning been truly understood by the majority of those which promote and apply it.²⁶

Design with a perspective of genre- In the case of the tasks of the designers of architectural spaces, buildings, or in urban planning and landscape architecture (open, public and semi public spaces) are analysed. Now, equally, spaces for groups or, why not, people to whom we must direct our activities must be considered, making a mark on the differences, particularities and specific functions in every case, as well as the way in which the percentages of these groups among the population have varied. We now have a greater number of youths that seek spaces in the city and very soon the population of people that will age with better health and physical and intellectual capabilities will increase. Many third world countries have not yet contemplated their present and future situation. It was only until some women began to realize, like other wise men and women, philosophers and artists that had already studied and put forth the idea since the last century, in many forums and documents²⁷ that the exploitation of some humans for others was such that it was necessary to tend to the deterioration of the quality of life in general and the destruction of its ecological and urban surrounding. Here surges the desire of analyzing this situation with the perspective of genre and thesis on the subject begin to show and so are introduced for this many ideas and concepts such as that of Sustainable Development in the Brundtland review²⁸ or the international gatherings of the UN, related to the theme of Habitat, beginning in the 1970s (see Memory of the Mexican Society of Planning 1972-1976 which relates these activities in this time).

Formal, as much as informal education begins to construct certain concepts to facilitate not only men but women, too, in their tasks insofar as their condition as servants to a system. That archetype is the one in which today (fundamentally) the domination of women is based on²⁹. This is a type of conformism which some psychologists believe and consider to have played an important role³⁰. This main role of women is built predominantly on the values of the culture which has prevailed since over two centuries³¹. Women over a century ago begun to become conscious that as they incorporated themselves into the productive plant of the current system of exploitation, they arrived very vulnerable and with an infinite series of injustices and inequalities in many aspects (wages, work hours, sexual harassment, responsibilities in and out of their workplace, etc.)³². Because of this some groups of women begun to find spaces for gatherings and dialogue to protest first and later study this situation. They realised that the spacial and environmental context in which they performed their tasks was not adequate but they dared not think of designing ideal spaces for themselves. In the same way, they perceived that they had had to put aside in many cases their familiar and social roles and that they found themselves in a situation which was increasingly violent, inhospitable, insecure and socially and environmentally deteriorated. The authors must know and recognize themselves as belonging to *a space and a society* with diverse interests and *in an ever more multicultural context* (in some occasions multinational) and of course, a space and society of genres. All of this must be reflected in all design as this is the spacial manifestation of the formers. We must also recognise that society and space are dynamic;

they have a yesterday and a tomorrow that we must foresee (this is their temporality). *That triangle of space, society and time* is the scenario we must attend to. Once its particularities are detected it is necessary to count on it to review the diagnostic and the prognostic and through a *process of citizenization* must be perceived as one of teaching, learning, capacitating and facilitating, incorporate it with the PPISAI, *supported on the Fundamental Seven Values*³³, *that the perspective of genres seeks through dialogue*.³⁴

Supporting itself on language is another fundamental task in this humanizing process: **the citizenization via educating, capacitating and facilitating**. One of the most important problems in society is the lack of a policy of *education: civic, stately, in family, at home and away*. It is a situation where women have again a very important role as carriers of the culture, ethic moral and traditions which make our civilization. It is fundamental in the formal *education by cells it can multiply and feed itself through webs*. For this reason, in order for a city to be harmonious, sustainable, kind and humanizing³⁵, it needs to be managed at the scale of an intermediate city³⁶.

In the work of citizenization, education and comprehension of women in the city, and of the agreement amongst all the authors of the city, its presence is felt again. If we understand that which seeks harmony between all the actors and authors of the habitable spaces by *process of citizenisation*, we require that these understand themselves and each other, that they recognize the newcomers and those who have already participated in the construction of that space, knowing that they have arrived to a different atmosphere, in different times and with varied cultures. It will be necessary to recognize also that this is a transit that not all users, actors or authors of the city are living simultaneously and with a similar degree of incorporation in this way. Not all of us know or are aware of this and we wish to sue the city in the same way. This is a tool that when we have access to it we should find it accompanied by an instruction, as it happens with many apparatus that we find on the market and many time even with the instruction manual we don't know how to use it, even less if they are in constant transformation. This is more frequent amongst populations with numerous amounts of immigrants living in them. The importance of formal and informal education or of the capacitation and facilitation of all and amongst all is necessary and must incorporate itself in all processes in order to better the conditions of the habitat, supporting itself on the *Seven Fundamental Values*. For the intended end of this work, this *common language* among actors and authors is necessary in an urban space. When talking of the importance of seeking a common language we refer to the system of oral and written signs that a community uses to communicate and the human ability to communicate ideas or feelings and not only in the language that is spoken in a region³⁷. For this we have classified some terms as follows:

a) Those incorporated to the lexical of professionals in urban planning in Mexico and surely in other countries that witnessed the processes of industrialization, demographic explosion and urbanization more or less from the beginning of and during the XX century. These have been classified as follows: The considered and incorporated to *the discipline of urban planning (which also include this term)* because of the preoccupation to understand the diversity of groups of population and the study of their behaviour during accelerated urban growth in order to better understand their interlocutors. Amongst these some that already were already managed by social scientists and that begun to appear in schools of architecture and urban planning in our country in the second quarter of the XX century³⁸.

b) The used or proposed during meetings of the UN Habitat: since 1972 until the end of the century³⁹.

c) From this same time but that surged from the International Reunions of Women and other

events since the one in Mexico in 1975 and the one in Beijing in 1995⁴⁰ until today, are the new groups of human beings that have incorporated themselves and have bade themselves necessary to attend in the process of making a city⁴¹ and others that begun to spring to locate certain genres of people when women had to go out and needed to help or keep many of them (children and the elderly). Equally, other points of view of the machos and other of the feminists, the feminism and the feminisms and of the women in every case with their multiple differences and characterizations.

d) There are others that intend to make clear or better understand the processes of citizenisation⁴².

e) Lastly are the results of the global Fever to stop environmental deterioration (not very well understood and promoted internationally since before 1970⁴³).

In actuality, and in relation to the perception of the city with perspective of genre, the women have begun a *new form of expressing themselves and to make use of space*. They are the ones who detect incoherence of territorial arrangement or the commercial equipment in zones of difficult access; the ones who suffer the lack of grants and the inadequate diminution of community infrastructures in neighborhoods; the ones who walk the streets detecting breaches of legislation that guarantee mobility and easy access in equality of conditions for handicapped people; the ones who know and can determine the most insecure zones or have a formed opinion on the suitability to locate infrastructures, be they educational or sanitary; and are those who preoccupy themselves the most for protecting other genres that are now considered as vulnerable: children, youths, the elderly, the handicapped and women themselves (CHAVEZ B. E. 2008). The task of improving these spaces can be performed by men and women so long as they are knowledgeable that they are working thinking in that diversity and in the characteristics of the tasks and vocation of women in the city⁴⁴.

Reflections and conclusions- The city is perceived differently by citizens, governors and administrators and, in particular, professionals. The expansion of the urban blots seem chaotic and without order. Every one of these groups consider that their necessities are the ones that have been left aside and for this reason blame each other, without considering that their participation in the solution must resolve itself through equal dialogue and by knowing the availability of resources and mediums to resolve these deficiencies, thinking of a way to organize these processes and to participate in them, not only focusing on the symptoms. Only knowing the causes can one find the outlets to stop illegality, corruption and disorder. This situation generates bad living conditions for the population, increases its cost, aggression, insecurity, violence, deterioration of the environment, etc. and an only be attenuated to with the knowledge that people must have or, in some cases, have of their spaces but lack knowledge of the norms and mediums to reach the solution and dialogue can open the way to reach achieving the goals fixed by each project. In the context of groups of diverse genres, when here there is social cohesion there is an increase of their health and habitability conditions and confidence in their government, administrators and professionals is restored⁴⁵. In actuality, cities only reveal the great conflicts and incongruence that must be seen to and the ignorance of the mediums to see to it, among them, the 7 values we have touched on and the need of focusing them with the aforementioned perspective of genre.

Generally urban projects have been developed in which seldom was it thought for who or for what were they going to be. The answers are in the consideration of the diverse genres of people since each one has a different perception of their city and their surroundings. We must think of multifunctional, multicultural spaces. It is not only a universal equitable design seen unilaterally in the sense of its accessibility. We must think in the social inclusion where

differences may converge and considered and for human rights to be respected. The perspective of genres must be treated with seriousness to understand each other better, to pull ourselves out of debate amongst all those who participate in the passionate task of humanising cities. In the case of urban spaces designed by men, we must contemplate how the diverse genres of people that now need special consideration and in some cases different surroundings must be tended to with particularities and differences.

In many cases some of these groups are still considered vulnerable when they move through spaces that are not thought up for them. We must know the cause for this vulnerability that causes urban violence and interpret the situations and urban manifestations to design amiable, sustainable and beautiful environments and conserve them as such. There are the youths that even when they have not considered themselves vulnerable, are both the society that fenced them off their previous spaces for recreation when they left them nothing but the streets, the discos and walls to manifest their concerns and unconformities through graffiti.

The practice of the values during the XX century did not perceive the long term consequences that occur when one only thinks of the advantages of one group and forgets about the population in general as well as their needs and the *raison d'être* of the cities through history, their humanization (and not for their deterioration that is what we have to contemplate today). Now they respond to the material values that are only covered with spaces for sleeping and exploiting in the industries and the complementary ways of communication. In intermediate cities where there is still a wide relationship with its inhabitants, this resisters with less frequency and is easier to foresee and to correct their deterioration. We can draw out alternative ways for the rest of the human settlements in a region or country. From here comes the importance of the CIMES Program which we are trying to join for the achievement of its objectives. We continue searching new and better practices and values on which to sustain ourselves which raise the possibility of reaching sustainable, safer cities with a happier population in which their authors are all interested in knowing these cities better, in helping build and maintain them according to these new ideals. Without a doubt these proposals will be more feasible in urban spaces to the human scale.

¹In the dictionary for the Spanish Language 2001 referred to in the Basic Bibliography signals that the genders according the sex must show genders of feminine and masculine respectively.

²Note from the translator: I have done the best I can to use both words in their respective meanings, but the argument of the document is for the separation of the two: something the English language has already dealt with.

³There is space to note that since 1999 in the GDF they feel the basis for public politics to include the perspective of gender/genre in the dependencies of the cited government.

⁴ Among the studies about these vulnerable groups one can retrieve information that is contained in the work that resumes the components belonging to the Axis of Equality, see (CHAVEZ B. Estefania, 2009) on this theme or (NARVAEZ. M Oscar, 2010), in relation to the Ageing and the Structure of function and Development of Urban Equipment.

⁵ With relation to the importance that there is to see to this type of situation by professionals in the area of urban planning see the complementary study on the subject (CHAVEZ. B. 2005).

⁶ There is space to note that since 1999 in the GDF they feel the basis for public politics to include the perspective of gender/genre in the dependencies of government. In the International System for the Protection of Human Rights among Women it shows the Convention on all Forms of Discrimination against the Woman (CEDAW), approved by the General Assembly of the UN in 1979, adopted in Mexico in 1980 and ratified in 1981. Mexico adopted its facultative protocol in 1999 which previously ratified in 2001. All of this as apart of the process for women's incorporation to the development of the World Conference on the Woman (Peking, 1995) establishes a platform where the local governments

must include programs and actions with perspective on genre.

⁷ This work is the result of the experience of many years of sustained dialogue amongst women, as well as the effort and experience of those who have taken the subject as part of their reason for building an alternative of social change.

⁸ Over all in those that considered that their task to incur into public and political life, was not only to engross the productive sector with men in the economic doing of a state or nation, respecting its human rights but being conscious of its qualities as women without losing their condition as carriers of culture and keepers of the tangible and intangible cultural patrimony of society and cities. To contemplate population as "population in general", and to try to see to the planning of cities with this aim, in most cases didn't respond to the needs of diverse groups of inhabitants.

It is necessary to put complete a new proposal for the behaviour of society, supported in the many studios that exist on this matter.

⁹ Of the information on the subject see Memoirs of the bianual congresses for AMAU and FEMU

¹⁰ It is necessary to put complete a new proposal for the behaviour of society, supported in the many studios that exist on this matter.

¹¹ This thesis sustains that in countries with similar characteristics to ours, it is necessary to prepare for when the opportunity comes of making decisions and making actions corresponding to the thought of "planning while doing" (CHAVEZ, E. 1998). These participative projects with different names have been prolific in recent times in our country and others. In the PPISAI men and women participate equally but it is particularly interesting how the differences between the two are evident.

¹² the document on "Task of Women in Making Cities" some of the proposals for citizen participation aplicable to the PPSAI are established

¹³ These participative projects with different names have been prolific in recent times in our country and others. In the PPISAI men and women participate equally but it is particularly interesting how the differences between the two are evident.

¹⁴ .In the doctorate thesis of Chavez Barragan, Estefania. LA CIUDAD Y SUS AUTORES. May 2009, the process is explained for orientation for those inhabitants so that they can be actors in their spaces.

¹⁵ With common languages, terms and concepts that also include neologisms.

¹⁶ In their text (CAPRA. F. 1991) on the web of problems that exist in the world, they sustain the reason for which while this depredataory philosophy does not change it will not be possible to resolve the symptoms and ill-beings resulting from these problems sustained by destructive values.

¹⁷ Concepts that are mentioned such as the 7 necessary values to humanise the XXI Century.

¹⁸ The cities consider themselves intermediate not only with the demographic size and determined dimensions (coherent with their geographic context) but with relation to the functions they develop. On "middle" and "intermediate city", see BELLET, C.; LLOP, J.M., 1999.

¹⁹ There is space to comment that these could be done with other methods and strategies to see to the population of the large metropolis with analysis by cells and not only as urban blots and not with purely economic projects but this is not the theme of the present work.

²⁰ All of these terms, even when it is intended to explain them throughout the text, are sustained in the document for the doctorate of Chavez Barragan Estefania May 2009.

²¹ Only to mention some authors preoccupied with this theme, for clarity see the complementary bibliography on themes of genre/gender.

²² It has been continuously proved that Bachofen was right and that all cultures of the world originally come from matrilineal and matrifocal structures. Anthropology and history continue to prove this truth, irrefutable until today. The change was made between the year 5000 B.C. and 4500 B.C. Fundamentally, in this time the principal inversion was given. All humanity, since its origin, (approximately 4,300,000 years ago till 4,500 B.C.) was the other way. Then the situation began to change and by the year 500 B.C., the most part of humanity, besides some very barren ones was basically patrarcialised. When the Christian era began, most of the cultures including Mesopotamia, India, China, Egypt, etc. had already generated over 50% of the inversion; even when there were still in many environments the traces of the old model. It wasn't until the XVI and XVII centuries that the inversion was complete. Even so, by the XII and XIII centuries there were women who had very important role and that influenced very much in culture: Mary of Provence a great poet; her mother Leonor of Aquitania, also a poet, politician, promoter of culture and many more. From the XVI and XVII

centuries women began to find obstacles for their development, specially in Europe. The reason modern scientists have given for this is that the male had finished dominating women by physical force. This was the most sustained argument, that even women believed and accepted. A group of sociologists and historians in the XX century asked themselves why, if women are equal, as intelligent, as cultured and creative as men and account for half of humanity, did they allow themselves to be dominated by men since 4500 B.C.? And why was it only until the XIX century that some of them began to rebel? Some women, having being convinced of their role, logically, tried to find advantages to dependence in exchange for protection and their power and influence centred itself on children, on the home, on food, etc. It is an archetype that didn't exist in previous neolithic groups. (See Desmond Morris, 2004, *The Naked Woman*; Ed. Planet). It is asserted that it is biologically and scientifically provable that the woman's is not only the most resistant but the more complex and sophisticated of all organisms.

23 Economically Active Population- It is said that it works in remunerated activities.

24 Since the XVIII century and for most of the XX many women, when incurring in public and political life, unknowing of its true historic vocation, considered that their task was to "liberate" themselves in order to engross the productive sector and to compete with men in the economic and political actions of a state or nation.

25 In the report proposed by a woman, Sustainable Development is mentioned. This approach that tends to attract attention on ecological, social and environmental deterioration of cities and its region.

26 To pass on something better and different to what we inherited we must know the what, the why and for what and where we must pass on.

27 This Component supports itself on some of these thesis with ample literature on the subject.

28 Report proposed by a woman, tending to attract attention on ecological, social and environmental deterioration of cities and their region, given by the Brundtland Commission (World commission on environment and development, *Our common Future*, Oxford University Press, 1987): and to refer only to sustainability this is considered as "uniting the needs of the present without compromising the ability of future generations to unite their on needs".

29 A group of sociologists and historians in the XX century asked themselves why, if women are equal, as intelligent, as cultured and creative as men and account for half of humanity, did they allow themselves to be dominated by men since 4500 B.C.? And why was it only until the XIX century that some of them began to rebel? Some women, having being convinced of their role, logically, tried to find advantages to dependence in exchange for protection and their power and influence centred itself on children, on the home, on food, etc.

30 A group of sociologists and historians in the XX century asked themselves why, if women are equal, as intelligent, as cultured and creative as men and account for half of humanity, did they allow themselves to be dominated by men since 4500 B.C.? And why was it only until the XIX century that some of them began to rebel? Some women, having being convinced of their role, logically, tried to find advantages to dependence in exchange for protection and their power and influence centred itself on children, on the home, on food, etc. It is an archetype that didn't exist in previous neolithic groups. (See Desmond Morris, 2004, *The Naked Woman*; Ed. Planeta). It is asserted that it is biologically and scientifically provable that the woman's is not only the most resistant but the more complex and sophisticated of all organisms.³⁰

31 Evidently, its main transmitter was religion and with it was created an archetype of the woman but this archetype is the one of the submissive and good woman vs the independent and bad one which was constructed in cities since the year 4,500 B.C.

32 We find, each time with more frequency, governmental and non governmental instances dedicated to the analysis of the social situation of the woman incorporated in the PEA. The international meetings for the UN on the subject has deepened on that subject (Mexico in 1975, Beijing in 1995) in multidisciplinary forums and spaces of opportunity to express their inconformities and the social and environmental situations for this general subject.

33 Defined axis in these spaces to better the quality of life: comprehension, equity and diversity for genders among people and spaces

34 When its about diverse groups and genders of people, interested in the business related to the task of bettering our habitat, dialogue is fundamental.

35 A disagreeable city cannot reflect order nor efficiency and what is worse, it does not reflect happiness nor the care of its inhabitants towards it

36 In all physical space it is important to incorporate basic elements that help to turn those environments into sustainable ones, not sustainable only in a physical and environmental way but in more in education, organization of neighbourhoods and in culture.

37 Diccionario El Pequeño Larousse Ilustrado. 2009. Larousse. México D.F.

38 Among others one can mention: Demography, Sociology, Geography, Health Sciences, Community, Society, Social Links, Rate of Increase, Demographic Projections, Age Pyramids, Migration, Social Movements, Population, Processes of Urbanisation, Metropolis, Social Segregation, Diversification, Urban Planing, Rural Population, Road Infrastrucutre, etc. Many of these were incorporated to the assignments of the are of urban planing in the architecture degree since 1930 by the coordinator of that area Arq Jose Luis Cuevas (BAÑOS, SABRINA. 2009 pag. 18)

39 Among these, and only to mention a few and not necessarily in order are: Atmospheric Pollution, Environmental Healing, Quality of Life, Human Settlements, Urban Establishments, Centres of Population, Middle and Small Cities, Goverability, Governance, Empowermet (ill-applied term to the judgment of the author of this work), Ecology, Strategic Planning, General Pollution of Population's Solid Waste, etc. NGO's (Non-Governmental Organisms) Sustainable Development, Sustainability, Reciclable Material, Making City, etc.

40 For more information see <http://www.un.org/spanish/conferences/Beijing/Mujer2011.htm>

41 Gender Perspective (with its different focuses), genders by: ages, capacities, ethnicities, cultures, etc., the Original People and Nations of the Sorority (solidarity amongst women) Retirement Home, Nurseries, and ther spaces which lack to make them safer.

42 Making City, Topofilia, Way of life, Appreciation, Multiculture, Multiethnicity, Multidiscipline, Interdisciplinary, Transdisciplinary, Tranculturisation, Citizen Participation, G.O.S. (Organised Groups of Society) NGO's, Houses of Culture, etc.

43 To mention only a few are Distopia, Entopia, Paradigm, or the frequent recommendations (not necessarily seen to) of energy saving, integration to the ecosystem, element recycling, illumination optimisation, natural ventilation or ecologic treatment of wastes, harmonious design, healthy buildings and other proposed by: the Eco Designers (be these Eco architects, Echo urban planners, etc.) This only to make note the need of enabling a dialogue between the authors of the city, the catros and the authors and also between genders ad the citisen participation in the process of making cities.

44 A patriarchal and androcentric tendency in its design still exists insofar as the design and planning of urban spaces and, for cultural reasons, has influenced the minds and forms of thought of men and women.

45 Component. "Women in the Task of Making Cities" The capacity of dialogue, comprehension and care of women as coauthors of the city. Secretariat of Urban Development and Living (SEDUVI) Urban Development General Direction

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