

Facing Globalization in Traditional Countries Xochimilco (case study)

Prologue

A visit to Xochimilco would help to confirm that traditional cities have been influenced by Globalization on losing their cultural identity.

Furthermore, an analysis of the effects of globalization upon cities could be made more easily if we lived there. Xochimilco is an example of what the actors and authors of the city processes (people, authorities and professionals) might achieve to lessen cultural deterioration and other globalization effects.

That is why Xochimilco may be taken as a Case Study to exemplify the impact of globalization on local cultures and make some proposals to counteract.

Xochimilco Basin



Introduction

My experience as Delegada Política in Xochimilco in the Government of the Federal District (GDF), 1997-2000¹, gives me a background on the subject. The idea is to describe its location, peculiarities, and its socioeconomic and historic development; as well as the impact on the urban structure and on social and cultural expressions, focusing on the last 50 years when neo-liberal politics and globalization became more important in the country to raise proposals for the improvement of a region with unique cultural and physical characteristics currently affected by globalization,

Xochimilco and its History

Historically the Basin (Cuenca) of Mexico, commonly known as the Valley of Mexico, surrounded by a volcanic range and several lakes all around, had great productive potential and suitable humidity² Fig. 1. The first nomadic settlers in the area date from approximately 3500 years BC³. The community of Xochimilco was established on the X Century A.D. at the edge of the lake of the same name, south of this Basin.

It is the beginning of the history of the "altepetl", "people with territory as a whole"⁴ in Nahuatl. For the original inhabitants, it was an indissoluble binomial, with a holistic vision, a history and a common origin. By 1352 the community moved from the mountain to the lake zone settling on the Titlan islet now the Historical Center⁵. Xochimilco was divided in areas: the Calpulli or main barrio (quarter); the Calpultin or common barrios that included the Chinancaltin



Fig. 1. –Lakes at the Valley of Mexico, Draft: Domingo García Ramos, 1961.

or enclosed houses, and the agricultural areas on the high zones and on the chinampas⁶, areas of high agricultural productivity, rescued from the lake and integrated by a grid of channels, the Tecpan of the Pochtecas or merchants and the fishermen's area the Ayahualtenco,. These areas were organized by occupations⁷ and differentiated as follows: religious, administrative, and political activities and the housing, commercial, cultural, fish breeding and agriculture ones.



Fig. 2.-Xochimilco 1932, Franz Mayer

Xochimilco was until the middle of last century the regional vegetables and flowers supplier, which were distributed by canoes called trajineras. Fig 2.

After the conquest, the Spaniards reduced the number of calpultin⁸ and divided the city in two headquarters.

In 1559 after the conquest, Xochimilco was given the "Mercy as Noble City " that by its importance His Majesty granted⁹.

After the Independence War (1810), Xochimilco remained autonomous from the Metropolis. The exploitation of the springs in order to supply water to Mexico

City began at the end of the XIX Century. New services, routes and land transportation were introduced. In 1928 the government was centralized in the Capital City: In 1929, the Entity was organized in 12 Delegations (former municipalities) and a City, Mexico integrated by headquarters¹⁰. Fig. 3



Fig. 3. -Municipality of Xochimilco Chart, Daniel Delgadillo, Elementary Geography, Herrero Hermanos, 1913.



Fig. 4. - Location of Xochimilco in the DF with its present geographical definition, 1931

Years later the DF was organized into 16 Delegations, the previous twelve and four more (the former headquarters). Xochimilco was reduced to no more than a Delegation of the DF, with 12,517 km2, is first among the Delegations in soil preservation¹¹ The head of the Delegation became Xochimilco. Two years later, in 1931, the Xochimilco Delegation acquired its current geographical definition Fig. 4, comprised by 14 towns¹² and a Delegational Headquarters, with 17 barrios¹³. The original inhabitants still consider Xochimilco as "the Noble City" it was during more than three centuries.

The native or original people had lived through a succession of cultural invasions, they survive first among other indigenous societies, then the arrival of the Aztecs, through the Colonization period, the crossbreeding process in a situation of inequity in the presence of the Spanish colonizers during the evangelization process and their apparent acceptance of Christianity, as well as through and after the war of Mexican Independence. The indigenous people also had to endure the pressure of the trans-cultural processes at the end of the XIX Century afterwards by the impact of the demographic explosion during mid twentieth century, and later with Modernity. All these made them unite and assume the typical rebelliousness of xochimilcas. Their rebelliousness allowed them to maintain their identity and many of their habits and local traditions. But since 1929, we have been only two Delegates capable to finish the administrative terms. Then during, Mexico City invaded its peripheral areas and Xochimilco was conurbated to the Metropolis. It was from the middle of the twentieth century that the accelerated globalization process intensified with cultural and socioeconomic impacts. Since 1970, the DF has had the same administrative limits as Mexico City. Currently it is considered already a Mega City that has exceeded its own limits, becoming the second largest Metropolitan Area in the world¹⁴. "Globalization is not only an economic phenomenon, it includes different social, technological, political and cultural structures and processes (UNESCO 2001) with relevant effects on physical space"¹⁵, if so, it is possible to state that Xochimilco has suffered Globalization from its very beginning. But in recent years this process has become more abrupt, accelerated and diverse due to the dynamic processes with which it has been imposed. This is the problem of the present Globalization process.

Urban Pattern Dynamics

Many of the places for social activities date from before the Spaniards' arrival. The plaza indicated the symbolic point where the temple, "Teocalli" or little temples, Teocaltépito was located and in which political, economic and civil activities were culturally integrated. The plazas housed important buildings of public and religious character or were surrounded by them.

The indigenous population's perception of the urban structure and especially of its open spaces reflected their way of life. They lived mainly towards the exterior as a result of their cosmogony vision of the pre-Hispanic world. These people were integrated with their natural environment; created and determined by the astronomic and enviromental characteristics of the region. It was their way of life that they should carry on most of their everyday, political, civil, and worship activities there, and these activities were themselves interrelated. It is a practice that somehow persists among the traditional or original population.

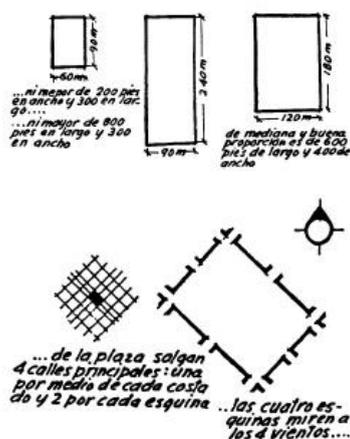


Fig. 5- Diagrams that illustrate Felipe II Bond. - Domingo Garcia Ramos Draft.



Fig. 6. - Some Plazas of Mexico City. - Domingo Garcia Ramos Draft.

After the conquest, the small indigenous temples built on the plazas in towns and barrios turned into civic-religious spaces with atria and chapels built by the evangelizers.

The "Ordenanzas" of Felipe II, contained the dispositions for the design of plazas and urban structuring in the Latin-American colonies.¹⁶ Fig. 5. The streets that links with other adjacent quarters of the Historical Center start in these plazas.¹⁷ Fig 6

These new plazas of Renaissance conceptualization were influenced also by the ceremonial indigenous precinct, which were of great amplitude, compared to the medieval European open spaces of the period¹⁸. Fig. 7

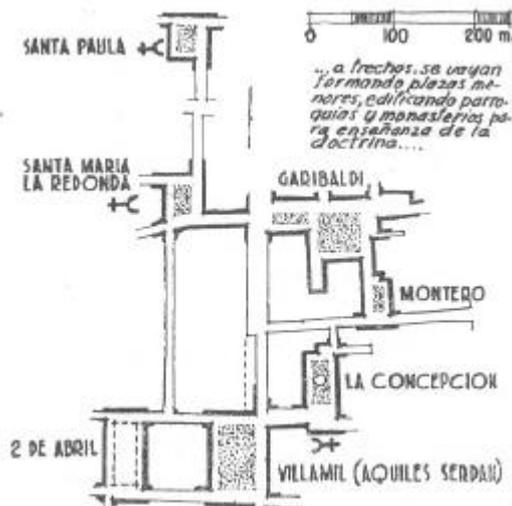


Fig. 7 -Major and Minor Plazas of Mexico City. – Draft: Domingo Garcia Ramos.

At present days those surviving public spaces represent in Xochimilco the open areas in which the inhabitants carry out most of their activities. They are the articulation point for the barrios, and the meeting places for the local population and for the increasingly numerous visiting people, attracted by the tourist features and the agricultural products of the region.



Fig. 8.-Streets, channels and XVI Century Churches

Since the XVI Century, the public spaces had been given great importance from the physical point of view within the articulation of two very clear projects: a socio-political and an urban one.¹⁹

The Plaza Morelos and the Jardin del Arte, surrounded both by the Parish and Convent of San Bernardino (XVI Century constructions), comprised the Historic Center, along with the Quetzalcoatl Cultural Forum (seat of the municipal powers in the XIX Century), the Municipal Market, the xochimilca cacique's (chief) house, and other important buildings. Perhaps, this is the space that has undergone the most transformations. Nevertheless, it has managed to preserve its formal characteristics such as being the concerting nucleus of activities and keeping most of its original design.

Xochimilco, from the Nahuatl: Xochitl-Flower and co-place, is considered one of the most beautiful areas of the DF. It has unique natural landscapes, at the edge of a lake with "chinampas", channels, and a varied floriculture, a diversity of cultural, political, religious and socio-economic expressions and magnificent constructions of the XVI Century. Fig 8.

The above constitute the main reasons for which UNESCO in 1987, declared it as Human Cultural Heritage.

Cultural Expressions

Cultural expressions in Xochimilco are varied and colorful. Xochimilcas have kept their identity to a greater or lesser degree up to this date, but now they are losing it through globalization.

Today Xochimilco is known for its many religious and popular celebrations, with more than 420 holidays a year. Among these stands out the feast dedicated to the NIÑOPA, the Godchild venerated throughout the Delegation, and which has some pre-Hispanic reminiscences.²⁰ Other important holidays are Candelas day on February the 2nd; the nine

traditional posadas (Pre Christmas celebrations) in December; as well as the private invitations to diverse local homes. There are other transcendental holidays that exceed the limits of the Delegation such as: Our Lady of Sorrows feast in Xaltocan and the Fair of the Most Beautiful Flower of the Ejido (the common land), before Holy Week.

Among the religious festivals in various towns and barrios should be mentioned those that reflect worship to local saints, the Virgin and the Holy Cross. In some cases, these popular celebrations are linked to the anniversary of the town foundation or to agricultural or astronomical cycles. There are also the secular holidays that announce the successful results of different economic activities.²¹ In all of them, a religious ceremony and a secular party are celebrated in the atrium of the church and in the adjoining places and streets.

The responsible persons for these religious celebrations are sometimes the so-called majordomos (superintendents), respected members of the community or powerful leaders. Usually they offer a huge meal of pre-Hispanic inheritance, and invite everybody who is willing to participate, usually friends and neighbors, sometimes more than 2000 guests may be invited in the gathering.²² To carry out this commitment it is necessary to occupy most of the available space in their own homes, streets, plazas and every corner available close to their houses, as well as many of their neighbor's houses and adjacent areas. Thus the party reaches into the surrounding spaces and transforms them into eating and meeting places.

Other feasts worth mentioning are those celebrated on the occasion of civic anniversaries such as Independence Day, Revolution Day; and death or birth of some local heroes



Fig. 9.- Typical Plaza in Xochimilco

These feasts also require the use of public spaces like plazas, public parks, alamedas and streets to carry out verbenas (open air dancing), fairs, and the corresponding parades. Also, if there are any open spaces available other events may be held there.

Popular traditions give to every space and plaza a distinctive character in the development of urban life. Fig 9. Preservation of these spaces encourages people to become rooted to a community and gives them a sense of belonging.

Cultural and Ecological Deterioration.

Historically, Xochimilco was predominantly a rural community. Then, during the Modernity period, at the end of the XIX Century, some industries and transnational companies established themselves there, taking advantage of the offer of land and abundant water, with the consequent ecological deterioration.

Also the immigrant population generally settled down on the hills, and on the chinampas in an illegal way with no urban infrastructure. Increasing the population and the ecological and cultural damage. It is from the 1970's –that street vendors' activity, and illegal, new housing developments and spontaneous settlements increased. Fig 10



Fig. 10.- Illegal settlements

The immigration of very diverse groups reflects the following demographic trends: in 1950 Xochimilco had 47,082 inhabitants. Fifty years later the population had reached 369,787. In 1950 the annual growth rate was 4.5%, and even though in 2000 went down to 3.2% still is higher than the 0.4% average rate of the DF.²³

Originally the Xochimilco as a whole territory resulted from the integration of the Delegation Headquarters, Xochimilco, the 14 original towns, and their original quarters, but by today 20 neighborhood units, 62 colonias, some additional quarters and the illegal settlements have added themselves to the Delegation. Regrettably enough, because of today's accelerated urban growth traditional population is smaller than new comers.

The numerous demands of the people to celebrate feasts not always in the traditional way are now changing their physiognomy and have damaged public spaces. Also damaging is the invasion by merchants and leaders who do not seek good healthy diversion, but only look to profit from selling products that often do not even correspond with the purpose of the feast and who carry out events that ignore tradition. Eventually the spaces become closed to public use and everyday activities, and turn temporarily or permanently into "semipublic" spaces, that is, they are public but only to serve the purposes of a select group, in other words "semipublic".

Deterioration of these spaces produces hostile feelings among the original people towards the authorities that for years have allowed this to happen. The effort to keep the cultural and social expressions that constitute the basis of their patrimony within these spaces has turned into a constant struggle against the invaders. Cleanliness, order, and much of the religious and festive spirit have been lost and are being substituted by a senseless commercial spirit.

The public spaces are now crowded with vendors' stands and the inflow of transit that prevents them to fulfill the public function they had.

Seasonal vendors called "temporaleros" know about all holidays that take place periodically at the Delegation. As vendors look for the most important and crowded holidays and established themselves on the Historical Center of the town where the feast takes place. They invade all possible spaces whether or not they had been allowed and leave the place greatly damaged.

Other public and semipublic spaces have also been invaded by street vendors and used as parking spaces for cars and public transportation vehicles. In some cases, the lack of good civic education caused by corruption of local leaders and leaderships, or because the political structure of the country has deteriorated so much in the public areas the last 25 years. Therefore, people offer their vote during election time in exchange of the undue use of these spaces. This pattern has weakened the sense of belonging that up to the 1950's was deeply rooted among the local population. The new settlers neither know, nor understand, nor love Xochimilco. Although most of the people in Xochimilco are new comers that profit from the advantages offered by a region full of culture and tradition, they are not willing to respect their environment and often spoil it for their own benefit and arrives with other ideas and distort tradition. For example, much of the soil where the aquifers recharge areas are and of the chinampas previously dedicated to cultivation had gradually seen constructions built upon. The Delegation has in the last years also witnessed the greatest encroachment on its natural resources from the D.F. especially its water, which is now scarce in an area where springs proliferated. Among other current inconveniences, the ground is subsiding at a rate of up to 50 cm a year.

From 1960 to 1998, the demographic growth rate of the Delegation increased considerably. The many towns of the Delegation were conurbated themselves in a very disorderly manner. During this period, no new markets were built nor any rehabilitated. Also the unemployment rate increased, and corrupts leaders colluded with the authorities allowed all kinds of invasions. Thus, fixed and semi fixed "vendors' stands" proliferated, especially in the Cultural Forum's plaza. Because of the proximity to the market, all sorts of street commercial activities, including vendors and parking for private cars and vehicles for public transportation, now invade the streets. On the other hand, mass tourism has only aggravated this situation.

Even if the traditional population was aware of the gradual deterioration of their environment they did very little to prevent it. Neither the central authorities of Mexico City nor the Federal Government had a clear social and economic policy in this regard, nor were there any visible actions taken to modify the situation. As a conclusion, it could be said that all the following issues: new housing, illegal occupation of land, gradual subsidence of the soil, damage to

public spaces, and lack of interest from the government to attend them, diminished or caused the loss of many of the traditions and customs of the region and spoiled the social relations among the inhabitants

The economic pressure and private interests surpassed the people's will to rescue Xochimilco as a whole. The Delegation status as a Cultural Heritage of Humanity can be loose because of this terrible deterioration, if next year UNESCO does not renovate Xochimilco has a Cultural Heritage.²⁴ If the population becomes aware of this situation, it might encourage the authorities and the population themselves to do something to avoid this terrible disgrace and to create new urban niche alternatives.

Democratization Process

Likewise, during the 1990's different problematic, like public insecurity, unemployment, social mobilization, the population's aggressive attitudes and social and ecological deterioration increased at the national scope. All these accelerated a process of change that resulted in 1997 in the first election in the Federal District.

The newly elected Political Delegates had to face some difficult challenges, such as the need to deal with a population that violently demand everything, first of all an immediate change of political polices and a winning political party that demanded positions in the Government structure, without neither administrative nor professional experience. Other political issues added to these challenges: a strong opposition from the former Federal Government that supported corrupt leaders anxious to maintain their status quo; the need to recover the people's trust, which was lost by the previous authorities; to decrease corruption ingrained for so many years, and to give immediate answers to a population who did not have information about the lack of resources and was indifferent and apathetic to the need for collaboration. In order to address these issues, we have to start a dialogue with the population in an effort to change the relationship between government and people to acquire a better knowledge of their demands, and to offer solutions mainly focused on public spaces, rural areas and school facilities. However in the case of the Federal District, education still is a Federal Government responsibility. Thus, it is not possible for the Delegational Government to be part of a change in attitude and public behavior in schools, and it can only act in its maintenance.

The opportunities to impact in an alternative way in such a brief time, in a transitional situation and facing so many limitations, when changes are being sought and there still exists great distrust towards the authorities, was to focus the Government efforts in opening a dialogue with the population, trying to satisfy those urgent needs that the population had demanded for years, but that had to be solved within a very small budget and with the people's participation²⁵. Considering as a part of a democratization process.

The tendency of these actions was to favor a change of attitude. For example, when secondary streets had to be paved, asphalt was substituted with permeable materials that included absorption wells, making it clear to residents that it was necessary to favor the recharge of the aquifer and not to waterproof the surface, therefore limiting its capacity of absorption. Similarly, programs were put in place to take advantage of the occasions when the school roofs had to be waterproofed also to collect rainwater for irrigation, wastewater-processing plants were built; streams and channels were cleansed and Urban Development Programs were designed and in an effort to make people conscious of the consequences of deteriorating the environment with such a fragile habitat²⁶. Likewise, rehabilitation of market places was supported and in some exceptional cases, relocation of street vendors was well managed. The rescue of the urban image was achieved through an integral program that included the tidying up the plazas, and programs for tourist purposes as training local tourist guides. This was done always with the inhabitant's participation and with their suggestions. Many other social, civic education, tourist, and working training programs were carried out, as an effort to rescue its fragile condition of Cultural Heritage.²⁷

We cannot stop here to describe all government actions, but we have to point out that they were always immersed in a process of ecological, social and urban awareness and of a change of attitude between government and governed Our purpose was that the people

should feel that all the ideas and the projects belonged to them; so if they owned them the ideas and projects become part of the local culture. From there on, the work was done with a new policy, attending demands, seeking conviviality within the population, and a change of attitude to prevent deterioration of the agricultural, chinampas and high zones, as well as of the social, urban and ecological environment.

The problems of insecurity and invasion of spaces have improved, but it is very difficult to reverse them from one day to the other. This process is better described in the 1997-2000 Government Report.²⁸ It is necessary to take into account that Xochimilco is an Entity of the Federal District with a semi-autonomous Government, but that the Delegation is immersed in a disadvantageous situation, in the presence of a Metropolitan policy. This situation reveals the problems of settlements close to Mega cities, practically step aside from all benefits and impossible to be involved in the mechanisms of competence that those cities policy contemplate at the global scale and even though they suffer the disadvantages of globalization. See Borja, Castells and Stiglitz²⁹.

In those Major Cities, with islands of modernity within marginal "archipelagos of needs", our culture should be rescued so that the population may feel proud of it, without being kept at the fringes of technology, information, electronic and mass media. It is not right that so many people should go on living unsatisfied and desperate to achieve the impossible and facing the responsibility of preparing their youngsters with both possibilities: their incorporation into the opportunities that uneven competence offers and the alternative based on more accessible values.

Urban Niches as Change Promoters.

The alternative for urban areas, like Xochimilco, is a cultural change, not immersed in forced competence that information and technology presses on metropolitan areas population, particularly, in marginal areas. To find cultural values and to rescue tradition might be an opportunity to differentiate and start thinking about more pleasant and happier forms of life. Any position that enables people to compete in this context is impossible. This is only attainable if local governments and people's participation are fortified, a political will to build up citizenry is supported, a change of attitude at all government levels is propitiated and social and physical spaces are created with this purpose. All this is difficult, but not impossible. All this is difficult and might take one or two generations, but common public spaces are, to a great extent, the "raison de'être of the city. They reveal the most evident changes and deterioration caused by the economic, social and cultural processes of impoverishment. In almost all the public spaces urban areas, isolated from the benefits of their activity centres. In Third World Countries Major Cities do not fulfill their original function anymore, because they have not adapted themselves to contemporary urban life. Their conformation no longer responds to the former public functions that created them, nor the new spaces satisfy all population sectors. The container no longer responds to the contained. Neither one have adapted to each other.

The "neoliberal" manner in which those spaces have survived is by making private the public services carried out there. They are no longer conceived as public, they are seen as "semipublic" because they are not profitable, but serve only for a small group or have turned "semiprivate" when a small group obtains an economic benefit from them; however, they are dedicated to the conviviality of a specific group. These spaces for conviviality cannot disappear from the urban context, because they fulfill fundamental functions the old plazas in the quarters fulfilled once. Like playing aside the house, celebrating events, holidays, "posadas", assemblies, and others that propitiate a dialogue, a social change, and to find ways for massive communication or computerized information too. These functions are common to a group joined together by social status, or at least by proximity. Once the economic factor enters and considering that they are for the use of a certain group, common spaces turn into semi-public or semiprivate. However, they still render a public service.

Sadly enough not all these spaces are used today. Either because other semiprivate spaces are available or because the community is not willing to tidy them up or look after them or else do not have the habit of caring for them. In other cases, there is not enough time to

enjoy them or their design is so alien to its real function that they become hostile and dangerous. As time for conviviality disappears, spaces disappear, too. Once they are lost, people start feeling uncomfortable and somehow demonstrate their discomfort with antisocial activities.

In low income housing areas, besides all previous considerations, the inhabitants do not have the resources for their up keeping. Up to this year, the law established that these areas were to be looked after by the residents themselves, that is why they were very much deteriorated. Now the Federal District Condominium Law promotes residents to get organized and request government's aid to care for these spaces.³⁰

In this globalize world in which we are ruled by commercial laws, nobody wants to take care or keep these spaces any longer, so either they should be privatized, or doom to deterioration. As a result of "neoliberalism" and globalization, "private" services become increasingly frequent, even though this process had already occurred from some time back. There are quite a few examples of privatization, such as the transformation of space and urban functions of the popular "tianguis", of pre-Hispanic roots, into the market, afterwards the public or semipublic market and later on, the private supermarket that ended up as a commercial center. Once space becomes private, it offers back the spaces for coexistence. These centers now offer the semipublic spaces that were being lost. Unfortunately, these places are not anymore for coexistence; rather, they are used for consuming, quick encountering or just to go by. In many aspects semiprivate spaces have substituted public spaces. As a consequence, many have been lost and the few left are fractured.

Cities with limited resources do not often contemplate open spaces, generously distributed. Either for lack of budget or ignorance, open spaces are being lost, as the demand for housing and transportation grow, and highways require more space to transport people from home to work or to get where services are. As a consequence the need for more parking space arises and takes over public spaces.

The importance that during the Colony, a Decree had in the layout of most of the cities in Mexico lies in the influence that the urban outlines and open spaces of the mesoamerican culture had on this layout. This outlines determined, well into the twentieth century³¹, the customs and ways of life in some towns, as it is the case of Xochimilco, where they are still in use.

Not so the Athens Chart³², where open spaces were proposed for recreation, based on an analysis of the "critical state of the city", but the impact on the cities along this line was minimum. Twenty-five years later, in Machu Pichu, there was an attempt to review the "Letter", but the issue of public spaces was no longer mentioned³³.

Since 1976, UN has carried out International Conferences to prevent Habitat deterioration, without success. This only confirms that a document by itself does not modify a given situation. Common spaces are not acquired by decree. They are closely linked to culture and today to a culture of exploitation, consuming, competition and deterioration. If this situation is not reversed, it will be very difficult to recover the quality of life in a city with dynamic processes of globalization. To prevent this loss, it is required a co-management and a dialogue between authorities, professionals and population. Such an analysis can only be given in Niches of Encounter, for people to understand the reason of these processes, and ideas coexistence, discussion, dialogue, playing and recreation are achieved.

If it took only one or two generations to lose so much with globalization, due to ignorance, improvisation, or just from a simple "let it be". We should expect that with the resources globalization offer, in one or two more generations we would be able to create social spaces in alternative urban niches, to generate our own new culture.

Conclusions

The only possible thing to do is to meditate about the impact of globalization on culture and urban structures and try to meet this impact with proposals that take advantage of the benefits of globalization and to remedy some of the problems it generates. If people understand their origins and why they are losing them; how, for lack a common project, we have come to where we are; what the effects of the globalization consist of; which are the

products generated both, by these phenomena and by each one of us; as well as to know that only through a common effort globalization negatives results can be reverse.

To have a project harmonious with our times and with each and every group, it will be necessary to consider culture, resources, needs and available time of the inhabitants of every zone. It is a task that, if promoted by Government and professionals, will have to spring from the base and thus it will be necessary to propitiate participation and coexistence and generate the physical and social spaces for it. In today's world, where the economic factor is determinant, globalization has generated in the demographic composition, job opportunities, and a social structure with social changes. As a consequence, in those cities where all these changes are happening, they affect mainly public and semi-public spaces; therefore it is there that change may arise.

This action of coexistence is one of the main reasons to conform the city. As it may be observed in our Study Case, coexistence of groups, quarters and towns has been lost from the design point of view. As city planners, those who plan and design the spaces generally do it now for private citizens. But we should have in mind that it would be profitable to generate spaces for diverse groups, whose characteristics are in harmony with this era of information. Town and territory are an indissoluble whole and we may bring back the original Altepētl.

Endnotes

1 In 1997 16 Delegates were appointed by the Governor of the Federal District (DF), and for only this term had to be approved by the Assembly of Representatives of the DF, as part of the democratization process in Mexico City, at present already are chosen by the town as Jefes de Gobierno and soon will be elected as Municipal Presidents.

2 PIÑA CHAN, Region 1960.

3 SALES AND VALENZUELA, 1997 and others, point out an antiquity over 6000 years.

4 Minutes of city Hall of Tlaxcala 1547-1567 Celestino et all. Center of Investigation and Upper Studies of the General Anthropology Social File of the Nation 1985.

5 ALBA IXTLIXÓCHITL, Fernando, 1975, Works Vol. I, Mexico.

6 ESCURRA, 1962 "Chinampas".

7 Farmers, chinamperos, floriculturists, farmers, tule weavers, tlacuilos or notaries, fortune-tellers or soothsayers, wise men from Chililco, stone or ceramic artisans, bricklayers, carpenters, stonemasons, basket-makers, musicians and singers, among others.

8 CHAVEZ DE ORTEGA, Estefanía, GUZMÁN, Ma. Teresa, 1999, "Latin-American Plazas, Beginning and Evolution", City-Planning TUAAL International Congress Puebla Mexico..

9 GARZÓN LOZANO, Luis Eduardo, 2002, "Xochimilco Hoy", Mora Institute and DF Government, (GDF).

10 GARZÓN LOZANO, Luis Eduardo, 2002, "Xochimilco Hoy", Mora Institute and GDF

11 HERNÁNDEZ SILVA, Héctor Cuauhtémoc, 2003, "Xochimilco Ayer III" Mora Institute and GDF.

12 Santa María Tepepan, Santa Cruz Xochitepec, Santiago Tepalcatlalpan, San Mateo Xalpa, San Lucas Xochimanca, San Lorenzo Atemoaya, San Gregorio Atlapulco, San Luis Tlaxiāmalco, Santa Cruz Acapulco, Santa María Nativitas, Santiago Tulyehualco, San Andrés Ahuayucan, Santa Cecilia Tepetlapa, San Francisco Tlalnepantla

13 El Rosario, Santa Crucita Analco, Caltongo, San Lorenzo, San Diego Tlacospan, La Asunción Colhucatzinco, San Juan Bautista Tlatenchi,, San Antonio Molotla, Belen de Acampa, San Cristóbal , San Esteban Tecpapan, La Santísima Chililco, La Guadalupita, La Concepción, Tlacoapa, San Marcos Tlaltepētlapan y San Pedro Xaltocan.

14 United Nations 2000.

15 ISoCaRP Congress Program, Call for Papers, 2002, Paolo La Greca

16 GARCÍA RAMOS, Domingo, 1961. -ENA-UNAM 1961; Introducción al Urbanismo, ENA-UNAM. The Royal Bound "For discoveries, towns and pacifying", these characteristics are noted in the articles 110 to 120.

17 GARCÍA RAMOS, Domingo, 1961. – Introducción al Urbanismo, Artículos 114, 116 y 118 From the "Ordinances for discoveries, towns and pacifying", ENA-UNAM

- 18 CHANFÓN OLMOS, Carlos, 1994, Arquitectura del S. XVI, Faculty of Architecture, UNAM
- 19 MONNET, Jérôme.-2000, en L'URBANISME DANS LES AMERIQUES, Modèles de ville et modèles de société.-L'utopie urbaine de la colonisation, Les modèles de ville a Mexico (XVI - XX), Editions Karthala, Paris, Francia.
- 20 The xochimilcas believed that the " God Child Huitzilopochtli" had been born in this region.
- 21 Agricultural, handcrafts and services, such as those from honey, olive tree and tumbleweed, corn and tortilla, crystallized sweets and sherbets, just to mention some.
- 22 To celebrate a great holiday for sharing and distributing goods acquired throughout the year still is a normal way to celebrate happenings for the distribution of health.
- 23 National Institute of Statistics, Geography and History, (INEGI) Mexico, 2001
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