



## **Housing, food and urban inequality: study about the class and gender segregation in cities**

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#### **ABSTRACT**

The progress's understanding, defined by a neoliberal operation, generated crises that have repercussions on aspects inherent to survival and human dignity, such as housing and food, being victims of progress at any cost that reproduces inequality and hunger. Starting from the house's demand and food such as a right, the article seeks to understand living and eating from a class perspective, recognizing an urban planning engine of the exclusionary logic and the responsibility of women for the quality of family life in the context of “female responsibilities at home”. The methodological path of the study presents as its main action the analytical review of academic publications on the subject, considering critical productions to the formation process and management of cities, mainly with regard to housing and the essential dynamics of urban life. Thus, it is observed that the current city model excludes a large portion of the population with a sieve of class and gender, whose daily life is marginalized, victim of unequal management of the territory. Moreover, by shedding light on the need to rethink the city based on trivial demands, such as housing and food, an incipient city model is put to the test. An urbanism dedicated to rent and gender inequalities reduction creates demands for caring cities: the population needs with its essential demands to be at the center of the debate and the plan.

**KEYWORDS:** Housing. Food. Urban Planning.

#### **1 INTRODUCTION**

The process of construction and formation of the city's space is linked to the dispute of discourses and power of multiple agents. The cultural heritages are reflected in the city just as changes and breaks in paradigms find a place to be spatialized. The progress's consolidation as derived from market, capitalist and, more currently, neoliberal logic promotes dichotomies and makes up the accumulation's history of disadvantages for population's large portions and the reality of social inequality built from the overvaluation of profit. Therefore, the article starts from trivial life's aspects, home and food, recording the forces that act in this sense to promote divergent ways of living and consuming as a class, limiting the life's quality of population.

Planning cities from the trivial demand's perspective requires, however, highlighting the sexual division's process of labor over time spatialized in cities mainly from the dichotomous perspective of public and private. The association of men to the productive work, which produces profits and financial gains, and the women's responsibility for the “female responsibilities at home” and for a large part of the activities that involve the domestic environment, consolidating a direct relationship between men and the city, and “confined” the reality of women at home. The gender assignments helped to determine, or not, the importance of issues related to urban planning and public policies that allow women to be granted freedom and security. The diversity, inherent to nature and which finds space in human beings, projects different lines of desire over the city that can culminate in search for healthy and caring cities.

Despite the evident need to think about home and food as guidelines for urban planning, given their importance for human survival, disputes and cultural aspects are reflected in the territory and create divergent demands for the city. By maintaining class logic, the right to the city diverges from the fact law. The article develops external analyzes to contextualize the classes and gender's logic in the conception of housing and food and theorizes that it is necessary to make inequality and segregation visible to promote its reduction and the inclusion of these demands in city planning.

#### **2 OBJECTIVES**

The general objective of this work is to analyze the relationship between the process construction and formation's process of urban space, power disputes and discourses, cultural heritages, social inequalities and trivial demands, such as housing and food, in urban planning. As specific objectives of this article, it seeks to analyze the process of urban construction and the changes in paradigms in the configuration of space, asking how the market logic occurs, its consequences on the demands for housing and food, and on urban planning, considering the labor's sexual division and the search for inclusive cities.

### **3 METHODOLOGY**

The process of historical-methodological dimension and bibliographical review composes the methodology of this study based on the gathering and critical analysis, mainly through secondary sources, of academic articles, published in scientific magazines, periodicals and annals of events collected through indexing bases, considering housing and food as central themes that guide the research. Considering the interdisciplinary quality of the study, productions in the fields of architecture and urbanism, as well as health and nutrition are necessary for less unequal urban planning. Research by the Brazilian Institute of Geography and Statistics (IBGE) related to the types of expenses and food consumption of the population according to their purchasing power, also contributes to the debate on the limitation of life's quality due to the reality of class.

The analytical value attributed to the study is organized into two axes of approach: the repercussion of urban planning and class logic on the trivial demands necessary for life and human health, with a focus on housing and food; and making women responsible for taking care of the family's housing and food quality. By contemplating aspects related to the formation of urban centers and the conception of food deserts, this study weaves necessary analyzes in the search for reducing the reality and urban inequality's effect.

### **4 RESULTS**

#### **4.1 Inhabit**

Inhabit, an entry with semantic transformation through times and particular cultural interpretations. There are several synonyms for the term housing: residence, domicile, home, address, dwelling. The word also refers us to an apartment's dimensions, the housing of residents, the building's structure and architecture, the residence's poetic weight, all the feelings and experiments carried out by its residents. However, this ode is summarized in an anthropological invariant, in which there is a human need for installation, for security and shelter, realizing the constant search for the essential place (PAQUOT, 2005). The house is also a portrait of a time and its way of seeing human relationships. The house goes beyond the condition of soul's mirror, enabling a type of self-analysis that leads to the revaluation of humanity itself, that is, when the person sees himself projected outside his home, it potentially

becomes a thinker of himself. The house becomes an existential reference, being the extension of the human body, designed in its image and likeness (FELIPPE, 2010)

The housing externalizes the people’s sociocultural characteristics, the residence can be seen as a concrete instrument of the way of life of a given place and culture. A house isn’t only a supply of a need, but also symbolizes a society and the era in which it is located, displaying its customs, ways of being and living that come to be materialized through architectural expression.

It seems that it is only possible to inhabit what is built. This one, building, has that one, inhabiting, as its goal. But not all buildings are homes. A bridge, a hangar, a stadium, a power plant are buildings and not housing; the train station, the highway, the dam, the market are buildings and not housing. These various constructions are, however, within the scope of our living, a scope that goes beyond these constructions without being limited to one dwelling (HEIDEGGER, 1954, p. 138).

Multiple processes derived from the formation and consolidation of the city in a territory influence the way of living and inhabiting the space. Maricato (2017) explained the issue of land as a knot that ties aspects from rural to urban areas, since the activities carried out in rural areas, mostly related to food production, when focused on a large scale in a scenario of large estates, impacts, in many cases, the expulsion of peasants and small producers who consolidate the process of rural exodus in search of a better life’s quality.

However, due to the inaccessibility of residential market values and urbanized land, the lower class is forced to produce urban irregularity, which is very present in Brazilian cities. The option for more affordable prices, or even installation in non-regular regions, makes self-construction, high rates of residential density, the cohabitation of several family members in small residences without professional design and the lack of basic urban infrastructure. These factors are present in all Brazilian cities, in some in a more pronounced way and in others occurring in a subtler way (SOARES; CORDOVIL, 2019).

The subjugation of the low-income classes, as well as the overestimation of the middle class, has been present in Brazil's history since the middle 19<sup>th</sup> century. Through actions and demands made by politicians and landowners, the housing crisis began with the enactment of the Land Law of 1850. The land control would only be possible through possession, purchase and sale, however, enslaved people and immigrants couldn’t by law have the property. Considering the imminent Abolition of slavery and the encouragement of European immigration by the Imperial and later Republican governments, this access to housing worsened even further (VAZ, 2002, p. 45). Housing took place through tenements at first, these being the precursors of the current favelas (slum), they were housing with structural and unhealthy problems, however it was the only way to have somewhere to live for this portion of the population.

With hygienist policies, the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century was marked by the criminalization of tenements and bedrooms and the beginning of boot-out policies, mainly in the then capital of the country, Rio de Janeiro. According to Nemer (2019), the private sector, considering the liberal principles ideologized by the new republic, used to devices for the rentier production of housing to serve this group of dispossessed and dispossessed: the creation of hygienic villages is the first form of attempt at popular residential

production which, over time due to the construction quality and urban centrality in which they were located, had overvalued rental prices, making them unfeasible for the budget of the lower classes and becoming strongholds of the petit bourgeois class of time, this being the only one with sufficient income to pay rent in the downtown of the capital. The author explains that, once again, the subalternized subjects resorts to precarious housing conditions, climbing hills and moving to remote regions, without infrastructure and without any prospects. However, industrialization was in great development and new industries emerged with the need for worker labor and, with the intention of meeting this demand and controlling their employees, the movement of production of workers' villages by companies and industries began. Nemer (2019) pointed out that the worker lived, consumed and worked in the same location. However, the burden of living in these workers' settlements would be to be under the aegis of the employer; In these villages there were codes of conduct and morals, if the regulations were not complied with, warnings and punishments could be imposed. Until the 1930s, only the private sector carried out proposals to implement housing for low-income classes, this dynamic changed with the creation of the Fundação Casa Popular (FCP) and with the constructions promoted by the Retirement and Pension Institutes (IAP), starting with the Estado Novo (NEMER, 2020). The author adds: the constructive quality and promotion by the government, with projects by great modernist architects, was present at that time, despite this, the service did not meet all the needs and the housing deficit remained growing.

After the civil-business-military coup, the resurgence of removal policies in peripheral communities with the aim of territorial-aesthetic reorganization, together with the use of the discourse of private residential property, ideologically disseminated in society, transformed the dream of owning a home in "a solution to housing problems, at least in large centers, acting in a soothing and balmy way on their civic wounds" (CAVALCANTI, 1964, p. 1) by the then constitutional power's usurpers. The marginalization of the classes that didn't have access to the financial system and the banking exploitation suffered by the working class who paid high financing rates, alongside the construction companies' interest in profiting from the regime, began a movement towards the Brazilian city's expansion. Distant suburbs, small mass-produced homes, infrastructure and constructions carried out by the juspositivism of the institutions, led to the collapse of these housing policies in 1985, succumbing to the dictatorial regime and the last shovel of earth being laid by the first government of the new Republic, which began flirting with neoliberal ideals, leaving a vacuum of federal housing policies until the first decade of the 21<sup>st</sup> century. Rolnik et al (2010) showed that instruments for promoting access to decent housing conditions exist, both in the Constitution of 1988 and in the City Statute, organic laws and state laws, however they are not implemented, or even just ignored to serving the individual interests of large speculators.

Maricato (2015) established neoliberal globalization from the 1970s onwards as a landmark for the invisibility of urban policy in the context of the country's economic and social development, even though it has a reality of historical absence in peripheral capitalist countries. The author highlighted that the issue of workers' housing is not included as a problem for capital or the government, normalizing the reality of self-construction of houses and neighborhoods by workers themselves. In this way, informal construction is “part of the formal workforce's reproduction” (MARICATO, 2015, p. 20).

A solution adopted in the neoliberal mode of production is the implementation of large housing complexes on the urban fringes of Brazilian cities, according to Rolnik et al. (2010), to meet minimum needs and implemented as an attempt to meet Keynesian policies, implemented by the *Minha Casa Minha Vida* program, starting in 2009, modified in 2020 its nomenclature to *Casa Verde e Amarela*, to meet the whims of the government in force at the time, however, according to Tomazelli and Puppo (2021), it acted inefficiently in serving low-income classes. The city's space expands production to the rural area, through changes in master plans for the corporations' benefit. Where there wasn't city, it was easier urbanized compared to a consolidated city, there wasn't need for local planning and an assessment of the surroundings, residential blocks were thrown over the project in same way that shells are thrown over the *Opon Ifá*.

The inhabit in this mass production's mode has becomes a commodity. Low quality merchandise, far from urban downtowns, with dubious quality's urban infrastructure and these residences being standardized with spaces produced to minimally meet the family's needs. In this dynamic, the worker needs to travel long distances to his job and places to buy and consume survival items nearby are non-existent (ROLNIK et al., 2010). It's necessary to travel extensively to purchase food, spending time to save on costs, given that products with lower prices are found in large stores located in other more distant regions, such as wholesale stores and large supermarket chains. In the surrounding area, an attempt to create small businesses is imminent, but the high prices that generally appear in this type of establishment continue to force these inhabitants to move to other regions to survive with their income, but this is the only option so that you have a home to call your own, within housing policies for the lower classes.

Living far from the downtown makes employment and supplies the main reasons for moving to areas where essential equipment and services are concentrated. Furthermore, the demand for these trips may also discourage the consumption of fresh foods due to their perishability and increase the consumption of processed and ultra-processed foods. The World Health Organization (WHO) establishes the daily consumption of 400 g of fruits and vegetables as ideal and points out that around 10% of the population reaches this milestone (IDEC, 2020). The population's eating habits can, therefore, act as important guideposts for urban and territorial planning considering the nutritional quality of diets, the journeys that involve household supplies, among other factors. Duran (2013) considered the supply close to home as an important factor that impacts the consumption of certain foods. In this sense, it is worth highlighting the definition of food desert: “places where access to natural or minimally processed foods is scarce or impossible, forcing people to travel to other regions to obtain these items, which are essential for a healthy diet” (IDEC, 2020, p. 1), and food swamps, where establishments dedicated to selling food products provide food that is mostly unhealthy and/or of low nutritional quality.

In addition, the relationship between land and territory acts, from a mainly economic perspective, in the expansion of cities and in the conception between urban and rural areas. Paul Singer (1978) explained that the annexation of areas with agricultural use is a fundamental basis for the production of space understood as urban due to the “cost of production” – derived from agricultural activity. This means that the income that is no longer earned from the land and the absence of a range of infrastructure, such as paving, basic sanitation, electricity supply,

lighting and public equipment, directly influence the real estate value of properties. The author points out that land appreciation is directly related to the presence of these infrastructures, culminating in a high value of land in already consolidated urban areas and a lower value in peri-urban and rural areas.

Reflections drawn from a certain classes’ social division in cities circumscribe the social roles that certain populations play within the city. The inhabit becomes a habitat (LEFEBVRE, 1991 [1969]) when it comes to classes of low social level and demonstrate this disparity in social functions, relegating access to other opportunities to these classes compared to the higher classes.

Since these were ‘popular houses’, State planners created housing complexes for the ‘people’ or the ‘mass’. Not only was the material used of poor quality, not only was the use of space the worst possible and least imaginative, but the idea of uniformity or homogeneity also prevailed. This is not surprising in an authoritarian society, such as Brazil, in which it is exposed that individuality is a phenomenon that only exists from the ‘middle class upwards’. For ‘down’ there are no individuals, only ‘mass’ (CHAUÍ, 1986, p. 67).

The fallacy that the State does not work and that the solution is through free initiatives demonstrates the power that the hegemonic ideology has over low and middle-income social strata. The Government in bourgeois democracy is totally efficient and the actions carried out (or not carried out) by its agents are in line with the interests of the privileged classes within a social order. The urban segregation, precarious housing and the subjection of the working class to agents of capital are designed so that they obtain their labor power. This inequality presented, both economic, educational, cultural and income generation, shows that the conditions for social ascension are nevertheless possible, with a permanence’s cycle in this reality being possible for many generations, to meet the desires of the classes that exploit and feel the right to exploit this workforce due to its urban peripheralization, thus urban alienation preserves and expands all other alienations (LEFEBVRE, 2002).

The class logic is observed when the possibility of consumption is verified. Income growth can be directly proportional to the family standard of living, as well as the impact of different consumption’s types on total income, which varies from class to class. A lower family income causes, in many cases, the prioritization of the essential products’ consumption, including food and housing expenses, in addition to the likely use of public services offered by the government – health and education, for example. The 2017-2018 IBGE Family Budget Survey (POF) (BRASIL, 2018) shows that expenses of different types increase as family income grows (Table 1); however, the percentage related to each type of expense is lower, as well as total consumption expenses compared to total family income, demonstrating a reality of economic comfort. Aspects related to income, as a rule, influence the population’s dietary quality. It is worth noting that cultural issues and public policies aimed at food and nutritional security impact the dietary pattern of families. In Table 2, it is possible to notice the impact of income on this pattern.

Table 1 - Consumption expenditure by total family income classes in 2018

Types of expense	Total income classes and monthly family wealth variation							
	Total	Up to 1,908 reais	More than 1,908 to 2,862 Reais	More than 2,862 to 5,724 Reais	More than 5,724 to 9,540 Reais	More than 9,540 to 14,310 Reais	More than 14,310 to 23,850 Reais	More than 23,850 reais
Consumption expenses	3764.51	1388.29	2111.32	3221.51	5245.63	7353.83	10832.65	18364.67
Food	658.23	329.84	449.21	634.41	872.68	1143.83	1478.68	2105.91
Housing	1377.14	585.91	859.96	1203.17	1792.13	2562.49	3761.14	6312.01
Clothing	160.25	63.46	91.6	150.44	233.04	296.34	391.55	655.96
Transport	679.76	142.23	265.93	527.1	1074.81	1493.48	2396.58	4136.09
Hygiene and personal care	136.82	75.4	101.49	141.77	192.28	212.24	242.96	288.29
Health care	302.06	88.66	164.99	240.84	426.9	670.1	968.07	1563.41
Education	175.6	29.02	56.22	115.75	261.01	413.4	682.69	1418.41
Recreation and culture	96.16	25.79	40.75	72.08	139.05	206.88	324.49	642.21

Source: BRAZIL, 2018

Table 2 - Household food acquisition by total family income class and types of products in 2018

Products	Total income classes and monthly family wealth variation						
	Total	Up to 1,908 reais	More than 1,908 to 2,862 Reais	More than 2,862 to 5,724 Reais	More than 5,724 to 9,540 Reais	More than 9,540 to 14,310 Reais	More than 14,310 reais
Cereals	21,203	23,359	22,985	21,749	17,779	18,881	16,473
Legumes	6,554	7,146	7,101	6,439	5,807	6.11	5,779
<b>Vegetables</b>	<b>23,775</b>	<b>15,478</b>	<b>19,972</b>	<b>23,717</b>	<b>27,323</b>	<b>34,025</b>	<b>44,411</b>
<b>Fruits</b>	<b>26,414</b>	<b>14,374</b>	<b>19,817</b>	<b>24,596</b>	<b>32,526</b>	<b>47,662</b>	<b>59,393</b>
Coconuts, chestnuts and walnuts	1,154	1,233	1,139	1,051	1,227	1,093	1,338
Baked goods	17,723	13,977	16,067	17,918	19,529	22,265	25,369
Meat	20,762	15,534	19,108	21,185	24,051	25,469	28,695
Fish	2,796	3,359	3,091	2,319	2,433	2,855	3.23
Birds and eggs	15,764	15,008	15,501	15,622	15,356	17,013	19,491
Dairy	32,211	20,377	27.37	32,659	38,284	45,614	56,212
Sugars, sweets and confectionery products	14.14	12,787	13,691	14,373	14,381	15,399	17,023
Salts and seasonings	4,506	3,291	3,812	4,568	5.26	5,807	7,209
Oil and fat	6,642	5,678	6,284	7,034	7,199	7,154	7,146
Drinks and infusions	52,475	32,221	40,517	47,841	65,046	88,269	112,841

Source: BRAZIL, 2018

The food insecurity is, in many cases, a reality and the social and geographic inequality's result. Despite the recommendation to consume fresh foods, based on family income, it is possible to notice a greater purchase of both vegetables and fruits as income increases. Considering that the reality of many municipalities is urban planning at the mercy of



market logic and that realizes the vision of a city as a product, class divergences begin to limit the way of living and consuming in the city and, consequently, dictate under this same coherence of purchasing power and a perspective of life's quality according to individual or family income. The absence of the government, in many cases, demands insurgencies derived from the population itself that consolidate itself as resistance from a class that, throughout historical accumulations of disadvantages, demands life in the city by surviving. Added to this, the triviality with which home and food are perceived overshadows their practical, logistical and essential dimension in urbanism and, in this sense, this responsibility, in addition to reflecting class differences, falls on women, highlighting the gender's dimension in this argument.

#### **4.2 Women's responsibility for home and food**

The urban crisis has different class and gender impacts on society. The removal of the home from essential activities and equipment demands reproductive efforts that fall mainly on women, showing that the formal reality of a city projects different cities into the daily lives of the population. Valdívía (2018) conceived as reproductive work that related to the care and reproduction of life beyond the concerns inserted in the logic of Capital. These activities are related to different moments in the life cycle and, when women are involved, they dedicate time and energy to the body's age-related vulnerabilities in addition to their individualities. The author explored reproductive work as direct and indirect; the first is carried out directly by people, such as feeding a child and caring for a sick person, the second is made up of domestic work that impacts the population's quality of life, such as cleaning the house, washing clothes, cooking and shopping, as well as all activities related the house's planning and management.

The subjectivity inherent to the reproductive work, which involves aspects of an emotional nature, of affections and loves or dislikes, it becomes confused with the understanding of femininity that impacts the woman's experience whether in the public or private environment. The argument on the female body in the territory and its attributions goes back to the perspective of a biological determinism dedicated to explaining that hierarchical relationships between genders couldn't be altered by social transformation's processes (MIES, 2016). In this sense, the concept of “nature” forms part of discourses to explain social inequality and exploitative relations; and “feminine nature” and its physiology are therefore linked to knowledge and domestic activities, as well as care and participation in the life's reproduction (MIES, 2016).

Regarding work, Mies (2016) explained that the biologist's view reflects the lack of understanding of domestic activities as work, since they are natural to women. The production of surplus value, however, represents productive work in the capitalist relations' context. The man *versus* nature paradox portrays issues of gender and body that result from the capitalist mode of production by attributing the head and hands, parts necessary for production, to what is human (and masculine, considering the protagonist of man and the process of sexual division of the work over time) and the genitalia, uterus and breasts, necessary for reproduction, which is natural (and feminine) (MIES, 2016). For Siliprandi (2012), the strategic importance of women in the production of public policies isn't recognized and their experiences are devalued, which is related to the devaluation of reproductive work by the population, even though it is linked to

survival. Gender stereotypes, by reinforcing that family care is a woman's responsibility, overload and confine this part of the population in the home. Siliprandi (2012) reiterates that in addition to women being normally responsible for purchasing and preparing food at the family level, this group is also directly involved with health issues and children's education, that is, and women are strategic for health promotion.

Valdívia (2018) pointed out that the argument about the sexual division of labor was constructed in conjunction with the dichotomous spatial configuration between public and private. According to the author and from a historical perspective, the association of men with productive work and women with reproductive work, establishes the public as a masculine space and the private and domestic space as feminine. The Industrial Revolution is highlighted by the author as an important milestone that promoted urban planning as a reproducer of this logic, as it gave protagonist to the figure of the worker and the house began to be considered a secondary space. In this context, activities related to housing and the break with the logic of occupations focused on subsistence based on the establishment of an urban way of life added to the reality of market-oriented cities, including in essential elements' terms. In this way, food becomes inseparable from the monetary gain derived from work. This commercial city, named by Lefebvre (1991 [1969]), established new rhythms, considering market logic. Public urban life gains prominence and is stimulated by the freedom's idea, despite being restricted to a portion of the population; thus, the social construction of the devaluation of domestic and care work follows the city planning's logic.

Considering the dichotomy between the public and the private reflected under a subjectification of the masculine and the feminine, respectively, Montaner and Muxí (2014, p. 198) showed that “women live a reality mediated and lived by others” due to the urban space establish, exclusively for them, as a place to carry out complementary activities, the result of a unique cultural discourse and city planning that reiterated and reiterates gender stereotypes. However, the dispute to establish a new paradigm not only for the home, but also for neighborhoods and cities is highlighted by the authors from the City Beautiful movement (between 1890 and 1900), when women began to shed light on the invisibility of aspects of what they called the real city – hygiene and spaces of care and leisure for employed mothers – and the lack of support for everyday demands. At that time, campaigns were carried out demanding public bathrooms, urban cleaning services, the creation of daycare centers and the reuse of disused properties for spaces dedicated to children's games (MONTANER et al., 2014). Later, Jane Jacobs (1961) questioned the city as a machine and purely functionalist at a time of growth in the strictly residential suburbs' occupation:

The street where he lives, which has nothing but residences and is in the middle of an area that has nothing but residences, gained a nice tree-lined promenade on an experimental basis. [...] They are all splendid ideas, but they are nothing more than that. However, there are no commercial establishments. Mothers who live in nearby blocks and go out with their young children go there to maintain some contact with other people. They must enter the houses of people they know on the street to stay warm in the winter, make phone calls, take children in need to the bathroom. [...] Penny Kostritsky, who lives in one of the well-located houses and has two young children, is immersed in this close and casual social life. 'I lost the advantage of living

in the city’, she says, ‘without enjoying the advantages of living in a suburb’ (JACOBS, 2014, p. 52).

Furthermore, its highlighted issues arising from class segregation and the consolidation of a single discourse that reflects prejudice and cultural intolerance:

[...] when mothers of different family income, race or education bring their children to the sidewalk, they and the children are rudely discriminated against. They don't fit right into the suburban way of coexistence in private life that was born from the lack of urban life on the sidewalks. Purposefully, the boardwalk has no benches; people who advocate sharing gave up on them because they could be interpreted as an invitation to people who don't fit in (JACOBS, 2014, p. 52)

When reproductive and domestic work is placed on the sidelines of discussions about the city and the territory, the entire reality of women and trivial demands are minimized in contrast to the establishment of a discussion about a new sexual division of reproductive tasks that holds everyone responsible, including the city, as a plan and project. In this context, women begin to act as economic agents with a specific place, and reproductive work is established as an “infinitely elastic” principle of capitalism, since this responsibility is attributed to women without any type of remuneration (SILIPRANDI, 2012). By including the lens of class inequalities in the argument, resources and consumption conditions highlight different realities of time, personal effort and infrastructure related to the city's space and its lack of coherence with everyday needs. Nutritional quality food and facilitating alternatives provided by technology in conjunction with market logic, such as household appliances, access to restaurants and even hiring other people – mostly women – to carry out domestic tasks, are not possible solutions for a large part of women (SILIPRANDI, 2012). Mainly from modernism onwards, the city is thought of based on a triple charge of segregation: function, class and gender, which is established in its form, uses, mobility and provision of infrastructure and equipment. It is necessary to reflect on how urban planning influences the creation of different realities for men, women, children, the elderly and a whole range of groups, as a result of the diversity that is inherent to the nature of which human beings must consider themselves part.

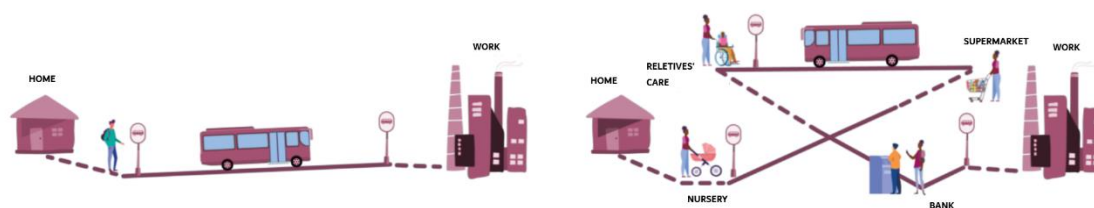
Considering the trivial demands that fall on women, it is essential that decentralization of cities' process or consolidated downtown' reconstitution, which includes social housing policies implemented in these areas, along with equipment, services and urban mobility with efficient capillarity, be effective for promote a higher life's quality for this portion of the population. In addition, reproductive work cannot be considered an adversity in life or in city planning, since the formation of caring cities is ideal for the entire population. In this sense, different discourses from subordinate groups – the minoritized majorities (SANTOS, 2020) – converge towards the defense of more complete cities; the guideline for motor accessibility and equipment and services, for example, is essential not only for women, but also for people with disabilities and many elderly people; and security, a crucial factor for women's freedom in public space, also influences the experience of children and other groups in the city. Despite this, it is worth highlighting that these measures are established under a facilitating bias that does not necessarily shed light and expand the argument on the impacts of gender relations and attributions in the city. In this aspect, it is worth highlighting the need to rethink the modes of

capitalist production and management of cities, territories and time that largely affect the population's quality of life. Siliprandi (2012) highlighted that the exploitation of territory and other measures in the name of progress contribute to the process of expulsion of people, cultures and ways of production and life from certain areas and that, in a context of gender attributions and stereotypes, the impact of this reality on women is more serious as it hampers subsistence conditions in many cases, such as food production and obtaining water. It is necessary for public policies to consider trivial demands and reproductive work in their planning and not consider that women will always be dedicated to solving problems related to food and care.

Valdivia (2018) pointed towards a city that plans its spatial structures, social policies and mobility considering individual and collective living conditions. The author highlighted two essential axes for rethinking the city: time together with reproduction tasks and the relationship between these activities and everyday well-being. Therefore, it is necessary to plan caring cities as a counterpoint to the neoliberal city model that has been established, marked mainly by the commodification of public space, speculation, gentrification and touristification (VALDÍVIA, 2018). The importance given to obtaining profit from urban space impacts the leave in the background of measures that make cities more complete for trivial demands, facilitating daily life in an unequal way throughout the territory and that generate, at the same time, privileges and oppressions. The consolidation of urban centers and the remoteness of housing from the center harm the population's quality of life from a temporal perspective that impacts a whole range of trivial activities, including nutritionally adequate food.

Illich (1974) discussed the time and distance that make up the calculation of transport expenses, but did not consider aspects such as the growth of the fleet of individual vehicles and their impact on traffic, marked by traffic in many cities. In this context, people work to pay, among other expenses, the value related to transport, whether public or individual, but they also pay with all the time spent in this commuting movement marked by “immobility” and which affects other activities related to the quality of life. In the context of gender, this mostly male and linear movement – home-work-home – does not represent feminine polygonal mobility (VALDÍVIA, 2018), marked by gender attributions, which includes other “daily goals” that involve supplies, children, food, etc., in addition to the work itself (Figure 1).

Figure 1 - Divergences in the travel pattern between men and women



Source: ITDP (2021).

Domestic and urban activities must be evaluated as complementary and inseparable and, therefore, the question must focus on how to build a space without hierarchies and that is established based on a horizontal praxis. However, the reality of the city influences the

population's habits and practices on a multi-scale basis, and forms, together with culture, a cycle that feeds back on itself. The different views, knowledge and experiences of women and other groups need to be considered to give new meaning to city planning, starting with what is considered trivial. Siliprandi (2012) argued that women need to have more access to productive resources, changes in the labor's sexual division and be more valued by society; this can be achieved through some measures exemplified by the author, such as tackling problems related to domestic work, the public infrastructure's provision for childcare, as well as public policies on access to water, land and employment. Within the urban morphology's scope, it is essential to highlight mixed use, considering the presence of commercial establishments selling essential products, public equipment and qualified urban infrastructure close to housing, as an important planning guideline. Montaner and Muxí (2014) showed that, in a way, cities correspond to cultural definitions, from which the environment and socialization norms of women themselves were derived, hence their difficulty in changing the public-private dichotomies, gender and other inequalities that are spatialized in the territory. To achieve this, there is a need to think outside the system, starting by making differences visible without this meaning reproducing inequalities. The authors describe that the beginning of this process can occur with the appreciation of the transmission of knowledge and considering the critical capacity derived from each perspective. A city that is more attentive to the trivial needs and reproductive demands of society is also a healthier city.

## 5 FINAL CONSIDERATIONS

The deconstruction of the dominant processes that are spatialized in the city and promote inequalities, exclusions and expulsions are derived from cultural and historical aspects of urban planning. Therefore, it is important to recognize radical changes, such as fair trade, local consumption and self-management, in order to promote autonomy, emancipation and activate educational territories. The recognition of alternatives that subvert the logic of the city as a product is necessary to promote planning at an ecosystem level and an effectively participatory democracy. The existence of these projects also helps to expand a critical mass to the current city model, expanding the resistance's voice and the complexity inherent to diversity, as it invites the population to rethink ways of inhabiting space and invites shared management of the common.

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