

THE MICRO EVENTS WHICH ORIGINATE PULSAR EFFECTS

In the cities is easy to find some events of short duration, which create repetitive pulsar effects, these ones some times are originated by the cultural and socio economical characteristics of the population of the city and, which although by the repetition of these events the impacts that these have on the city is known, in many cases they are outside of the urban planning process.

The cities are the physical manifestation of the personality of their urban societies, In each one, the social, economic and cultural characteristics are pronounced for the people who inhabit them, these characteristics among others, are the ones which in the global world, is possible to take advantage, to identify each country by its cities or urban spaces.

The goal of the present paper is to show how and why the physical manifestations of the urban culture of the inhabitants of Mexico City, create micro events, which often are negative, due for the non consideration of these events by the urban planning.

In large cities, as Mexico City, exist diverse momentary urban processes that create important effects on these, many of them also of little duration, but for the repetition of those, become every time more important.

In this city exist diverse examples of the mentioned above, like the social manifestations on the streets, which arrive at the Great City causing enormous effects in the normal process of same one.

Another case are the street markets called at Mexico "Tianguis", which belong to the history and culture of the Mexicans from pre-Columbian times.

Next, is going to be expose the history of the Tianguis because these have an influence in the importance of the street

markets in the Mexican urban life due to the economic, historical and cultural implications that they have, as well, is going to be present the circumstances of the city planners about these processes non-planned and in many cases denied, which derive in pulsar micro effects, originated by the momentary location of these kind of markets.

Pre-Columbian time¹

At the Mexica's time, the base economic was mixed and highly complex, combining intensive agriculture with hunting, fishing and gathering, all complemented with a rich and abundant trade that relied on a network that covered the length and breadth of Mexico, even extend beyond Mesoamerica.

The products in their natural form or already worked and made into different objects, were send to the markets. This formal trading institutions known as a Tianguis which were ruled by their own authorities and had their own police. The market governors lard down the rules that vendors and buyers had to follow.

The principal Tianguis in the mexica's time was Tlaltelolco, that since its foundation was essentially involved in trade, called in Nahuatl Pochtecaoyotl, "The art of exchange". The pochtecas or traders were and important part of

¹ Sala mexicana, Museo Nacional de Antropología e Historia, México 2002.

Tlaltelolco society and although they belonged to the group of commoners, their activity was very appreciated by the Tlatoani (King) and Pipiltin (The nobles), exempting, but also allowing them to keep many of the valuable products. They brought from their long expeditions to faraway lands.

Mexico Tenochtitlán had one of the most important indigenous market of its time.

According to the Conquistador Hernán Cortés, more than 30,000 people met everyday to exchange their goods. The market comprised a large open-air space surrounded by buildings, that was used as warehouse, in the open space under the supervision of the *pochecas* governors, vendors offered their goods to purchases, who bought their directly bargaining with other products. The nobility used cacao beans and gold as currency.



Maquette of Tlaltelolco's Tianguis

From the Spanish Colony to Independent Mexico²

The Conquest of Mexico Tenochtitlán by Spain, ended the market of Tlaltelolco.

The reconstruction of the city and the construction of the new virreinal city did not benefit to this market, that never revived and in that place was constructed

the temple and convent of Santiago, which now is known as the "Plaza de las Tres Culturas".

In this time, the established market appeared, the most important was the *Parián*, at the Spanish style. It had solved the commercial necessities of the inhabitants of the capital and began to throw problems, like the conglomerate of retailers nonestablished in its environs, that occupied a third of the total space invading the Virreinal building and the Cathedral.

It was common that around any market or mercantile place, also informal retailers were based.



Mexico's Historical Centre at the beginning of XX century.

Present Situation

Nowadays, the Tianguis continue being a part of our culture and also, they continue being an important part of the economy of many inhabitants of the city.

Some intellectuals characterize the Tianguis as an effect of the terciarization economy or the unemployment and under employment in the city, but I am sure, that also they are a part, of an historical and cultural process which, although, is possible that some of the salesmen are

² Mercados Públicos de la Ciudad de México. *Nuevas Tecnologías*
Javier E. Pérez Maldonado
<http://www.df.gob.mx/ciudad/reportajes/mercados/2.html>

there by necessity, definitively many of them are because their traditions.

In this moment the Tianguis although they have spaces that have been agreed by the leaders of retailers and the authorities, they do not have, as the Aztec Tianguis, a suitable spaces with legislation that controls them, foments their arrangement and regulation and supplies their insertion in the formal economy.



Nowadays, the street markets represent the best example of the unreliable economy doing that their effects make more difficult their urban planning.

In many cases this kind of open-air markets is not considered by the urban planners, without thinking that the city has inherent events to the own personality of the Mexican people which, when they are out of the planning or urban design, create micro and negative effects to the large city, as they are:

- Road and highway conflicts due to the occupation of the public spaces by markets and parking;



- The contamination and proliferation of injurious fauna by garbage in the public spaces;



- The use of urban services without paying the real cost as the electrical energy and,
- Exist a factor of risk because the use of butane gas with few safety measures.

These could seem as insignificant effects if the Tianguis are seen from the point of view of the location of a few ones, but altogether generated important problems all over the city.

Nevertheless, in spite of the negative effects that these represent, the Tianguis are covering cultural and socio-economic necessities, that in the majority and the cases create identity in the settlers of the great large cities, because they are more approach of our cultural roots versus departmental stores.

On this situation, some institutions have been made some efforts of improvement the conditions of the Tianguis, one of them was proposed by the Government of the Mexico City in 1997, which was the formation of the National Institute of Public Commerce, which tried to be an option to solve the problem of the street commerce, being in charge to regulate the commerce in public spaces all the country, starting for the dignification of the activity in order to consolidate them as a source of work for thousands of Mexicans and the entrance of taxes to the diverse levels of government: local, State and Federal.³

Also efforts have been made to improve the image of these markets, an example of them was a project made by the School of Industrial Design of the UNAM⁴.

Markets established ordered and outside of the public space have been created, which are no so efficient, mainly because they lost the characteristics of Tianguis that attracted the attention of the buyers.



Established Market

the history to plan the cities because in some cases in Mexico, the urban spaces, are still planning without taking into account the events that happen in our cities and their causality, with the socio-cultural and economic characteristics of the population, as in the case of the street markets, which are arise from pre-Columbian times and that in spite of the multiple influences of our cultural transformation, the Tianguis has adapted and continued conserving a special attraction. The citizen see the street market with naturalness but also with alarm because the lack of effective urban planning with these events.

The inhabitants of the capital and also the inhabitants of other great cities of Mexico, are customary to coexist between the aged traditions and the commercial factors of modernity, to have for ceiling the sky is for us like example of comfort.

It is enough to recognise that we like to go to Tianguis weekly to consume the food that are sold in these, to vary a little bit the routines of a restaurant.



The mentioned above, orients to us to conclude the importance of understanding

³ UNA PROPUESTA PARA EL COMERCIO EN VÍA PÚBLICA. Mario Sánchez y Armando Ramírez. 1997

⁴ Diseño Industrial, UNAM Academia Alumnos Tesis profesionales Sistema de mercado móvil