CITY: FROM THEM AND FOR THEM - THE FEMININE PERSPECTIVE IN URBAN SPACES

Gisele Carignani[1], Brunette Caroline Rottava[2], Jessica Seabra[3] and Caio Cesar Tomaz de Oliveira[4]

ABSTRACT

The city is a space where social relations materialize and reproduce themselves. Historically, these relations have been shaped by a logic of domination and by the production of inequalities inherent to the capitalist system. For decades, the organization of public spaces was conceived predominantly to meet male needs, ignoring the specific demands of other social groups, in particular women. However, these spaces often remain inadequate to meet their needs. Unsafe urban environments and the scarcity of basic infrastructure compromise women's right to the city, restricting their mobility and full participation in urban life. In view of this scenario, this study aims to understand women's perspectives on public spaces, with a special focus on the group of single mothers in the municipality of Barra do Bugres – Mato Grosso. To this end, national statistical data were analyzed, bibliographic research on gender and urbanism was conducted, an online questionnaire was applied to women in the municipality and a technical and subjective evaluation of the spaces they frequent was conducted. Based on these surveys, we sought to develop guidelines for the creation of more equitable and inclusive public spaces, capable of meeting the specific needs of mothers and, consequently, benefiting the entire community. This work reinforces the urgency of incorporating women's perspectives in urban planning, highlighting their importance for the construction of truly fair and inclusive cities.

Keywords: Public Spaces. Gender Equality. Women.

[1] Dr. in Urbanism
University Center of Várzea Grande - UNIVAG
E-mail: gisele.carignani@univag.edu.br
Orcid: orcid.org/0009-0002-7156-579X
Lattes: lattes.cnpq.br/1138942613997317
[2] Graduated in Architecture and Urbanism
University of the State of Mato Grosso – UNEMAT
E-mail: brunarottava21@gmail.com
[3] Dr. in Architecture and Urbanism
University Center of Várzea Grande – UNIVAG
E-mail: jessica.seabra@univag.edu.br
Lattes: lattes.cnpq.br/1485109054536917
[4] Master in Architecture and Urbanism
University of the State of Mato Grosso – UNEMAT
E-mail: Caio.cesar@unemat.br
Orcid: orcid.org/0000-0002-7806-2741
Lattes: lattes.cnpq.br/5119564424103577

INTRODUCTION

This work was born from several concerns and questions about the relationship between women and urban spaces. The choice of the theme was motivated by personal experiences and reports from friends and acquaintances about situations experienced on the streets of Barra do Bugres. In addition, we sought to understand the histories of women in this context and reflect on what cities planned for and by women would be like.

By deepening the discussion on gender, the repetition of common experiences among women in cities became evident: constant fear, the need to walk in groups at night, the avoidance of dark spaces, the concern with the choice of clothes and the almost daily frequency of harassment on the streets. These forms of violence and insecurity, often faced in silence, highlight the urgency of transforming public spaces so that they become truly inclusive and safe for women.

It is thus understood that cities, in their original conception, were not made to serve women. They fail to guarantee the fundamental right to come and go, treating women as excluded from urban solutions. This exclusion makes gender-specific needs invisible and perpetuates inequality in urban environments.

This work, therefore, seeks to contribute to the understanding of gender segregation in urban space and how it directly affects the experience of women. It is intended to explore women's perspectives on the city, considering their desires, needs, difficulties and experiences. Only by integrating the needs of both genders into urban planning will it be possible to guarantee the full right to the city for all.

These questions raise questions, such as what can be done to make public spaces more responsive to gender issues? What would public spaces be planned from the perspective of women?

The present study aims to emphasize the urgent need to recognize women as users of public space with specific demands that must be considered in the urban planning process.

Among the specific objectives, the work proposes to investigate the history of urbanism and the social relations that have shaped the current configuration of cities, showing how these structures influence the experience of women. In addition, it seeks to understand the contemporary reality of women in urban spaces, exploring the fears, challenges and difficulties they face in exercising their right to the city.

METHODOLOGY

This study adopts a qualitative-quantitative approach, exploratory and descriptive in nature, based on the hypothetical-deductive method. The research was structured in three main stages: literature review, collection of empirical data, and technical and subjective analysis.

To theoretically support the investigation, a literature review was carried out in classic and contemporary works in the areas of urbanism, sociology, philosophy and gender studies. Among the main authors consulted are Evelyn Reed, Friedrich Engels, Zygmunt Bauman, Simone de Beauvoir and Judith Butler. Legal documents, such as the Federal Constitution, the City Statute and reports from institutions such as IBGE, IPEA and the Brazilian Forum on Public Security, were also analyzed to contextualize the gender issue in urban space.

The field research was conducted in the municipality of Barra do Bugres (MT), focusing on groups of single mothers and university students. The choice of the groups is due to representativeness and the possibility of comparing different perspectives on the use of urban space. An online questionnaire was applied, disseminated through digital platforms such as WhatsApp and Facebook, to collect data on the experiences, difficulties and perceptions of the participants.

The analysis was divided into two dimensions: technical and subjective. The first was based on a detailed survey of urban infrastructure, with emphasis on aspects such as paving, lighting, accessibility and availability of public spaces. Planning guides, such as the Global Street Design Guide, were used as a reference to evaluate and propose improvements. The second focused on the participants' perceptions of safety, mobility, walkability and coexistence in public spaces. Works such as Jane Jacobs' Life and Death of Great Cities and Jan Gehl's Cities for People were used as theoretical support.

Based on the results of the analyses, a guide for creating more inclusive and gender-sensitive public spaces was prepared. The proposed guidelines were developed with the aim of meeting the needs of mothers and benefiting the community as a whole, promoting greater equity in urban planning.

RESULTS

Throughout history, at different times, women have been subjected to cultural impositions and domination, shaping their experiences and social positions. To understand this dynamic, it is essential to clarify some key concepts that help contextualize the topic.

Gender identity is traditionally defined based on the biological sex assigned at birth. However, psychologist Maria Fávero, in her book *Gender Psychology: Psychobiography, Sociocultural and Transformations*, describes gender identity as a mechanism that institutes social roles. This system of attribution was "naturalized" by different spheres of knowledge — such as science, religion, and psychology — to legitimize "natural" roles to the genders: to man, characteristics such as strength, intelligence, and the role of provider; to women, fragility and motherhood.

This dichotomy constitutes the core of the patriarchal pattern, used to justify biological privilege and male supremacy. It is through this construction that social roles are "naturalized", defining what is allowed or prohibited, moral or immoral, acceptable or not for each gender. This normativity establishes rules that delimit the spaces and behaviors associated with different identities. Judith Butler, in her work Gender Problem: Feminism and the Subversion of Identity, reinforces this analysis by highlighting that:

> There is no gender identity behind gender expressions; This identity is performatively constituted by the very expressions that are believed to be its results. ((Butler, 1990, p. 25).

In this way, gender identity is not intrinsic or fixed, but socially constructed and constantly reinforced through cultural norms and practices.

> No one is born a woman: she becomes a woman. No biological, psychic or economic destiny defines the form that the human female assumes within society; it is the whole of civilization that elaborates this intermediate product between the male and the castrated that they qualify as feminine. Only the mediation of another can constitute an individual as an Other (Butler, 1990, p. 26).

In this way, when women assume the female gender, they come to represent the mark of social inferiority, motherhood, deprivation of spaces, sexual body, invisibility and vulnerabilities, which causes the ways of life and cultural aspects that in many cases prevail to this day.

The oldest figure in history to which the ideal of beauty corresponded in the eyes of prehistoric man is the statuette of the Goddess "Venus of Willendorf" (Figure 1) of approximately 28 thousand years. She is a woman highlighted in her fertility

characteristics, breasts, vulva and belly. This woman had the mystical function of bringing good harvest and fertility. The value attributed to the female figure at this time was understood as a privilege of nature for the evolution of the group (Silva, 2016).

Figura 1 – Vênus de Willendorf

Fonte: Encyclopedia Britannica

Therefore, at the same time that houses and small human settlements were formed due to the beginning of sedentarization, at the same time there was a kind of female confinement, delegating women to spaces and functions distinct from those of men. It was the beginning of relations of oppression, a condition of submission and reserve of women in the space of the home.

It is necessary to emphasize that already in Antiquity within the female gender itself there were differences in terms of social classes, designating functions that each woman would obtain. Therefore, as the traditional views on the female universe were basically restricted to the home, the role of other women was rarely reported. As Karen Franklin quotes in *The Role of Women in the City.*

> In Athens, for example, as Demosthenes indicates in Contra Neera, there are different categories of women, where the legitimate wife (gunê gametê), the concunbina (pallakai) and the courtesan (hetairai), correspond to specific functions and male needs, determined by the social organization of the city that recognizes the different political rights for the different female figures: "The condition of

marriage lies in procreation. We have courtesans for pleasure, concubines for daily care, wives to bear us legitimate children, and to faithfully guard the goods of the house." (Author's translation) (Franklin, 2010).

In Athens, Solon's legislations reinforced male control over women, who had no right to public expression and were often used to display their husband's power. While men were free to have extramarital relations, wives were obliged to submit and fidelity, ensuring inheritance and family status (Foucault, 1984).

Women's mobility in public spaces was limited and depended on their social class. Wives could attend churches, religious events, and theaters, while hetaers (prostitutes) had greater freedom to attend men at events. As for the slaves, there are few records available (Franklin, 2010).

In Antiquity, the female aesthetic standard also changed, idealizing specific proportions, as exemplified in the Hellenistic statue of the Venus de Milo, which represented sensual feminine curves, an elongated body, and small breasts (Karnal, 2018).

Entering the Middle Ages, with the disintegration of the Roman Empire (fifth to fifteenth centuries), the process of ruralization was established. Around the eleventh century he consolidated feudalism.

The social structures were established as described in chapter I. They were composed basically of feudal lords, clergy and peasants.

According to Silvia Federici in her work *The Witch and the Caliban*, a process of proletarianization occurred, and even though the nobles did not own the land, they held the right of exploitation and taxation on those who obtained less. In this dispute between the serfs and the lord, the lord became richer and richer and the serfs who did not own so much land ended up getting into debt and selling these lands to masters. Thus, all that was left was the sale of their labor power (Federici, 2017).

Women at that time, as well as in the periods that preceded them, were subordinate to the father/husband or male relative. In domestic chores and care around the house, women worked together (collective activities), in addition to having the right to inherit and manage patrimony, vassals and knights (Federici, 2017).

However, making a racial cut, the situation for black women, according to Ângela Davis in *Women, Race and Class,* did not enjoy the feminine ideology. A typical slave was like any black man, defined as property of lucrative labor.

> Black men could not aspire to the role of "heads of the family", much less that of "family providers". After all, men, women, and children were equally "providers" for the class that owned slave labor (DAVIS, 2016, p. 26).

Most women, during the feudal period, performed agricultural work as their main activity, while domestic chores and child care were considered secondary. However, when convenient for the masters, these women were sexually exploited and reduced exclusively to their condition as females (DAVIS, 2016, p. 25).

In the Brazilian context, the feudal system was introduced with the arrival of the Portuguese. Indigenous women, initially seen as objects of sexual attraction, were inserted into relationships that generated mestizos, heirs of an aristocratic, patriarchal and slave-owning system. Thus, the indigenous woman came to be perceived mainly as a sex slave. Before that, indigenous women, although considered inferior, played essential roles in the villages: they moved freely, supported the communities and were the main breadwinners. With indigenous resistance to slavery, the Portuguese decided to import enslaved African labor (BASEGGIO and SILVA, 2015).

Black women, both in Brazil and in the United States, were subjected to even more intense levels of oppression. In Brazil, the scarcity of European women increased the sexual exploitation of these women, while in the United States, the prohibition of the slave trade forced them to take on additional roles. They were sexually exploited and valued for their fertility: those capable of generating numerous children were seen as "treasures", instruments that guaranteed the expansion of the enslaved labor force. These women were treated as "reproducers", whose value was calculated based on their ability to procreate (Davis, 2016, p. 25-26).

With the urban renaissance, women, often forced by the rural exodus, migrated to the cities, where they were forced to perform activities traditionally associated with men (Federici, 2017). At the same time, the social recognition of female beauty has undergone a transformation. Renaissance art began to idealize the female body, as exemplified in Botticelli's The *Birth of Venus* (1483), which symbolizes celestial beauty and spiritual purity, comparing it to the image of Mary (Vieira, 2010).

In the twelfth century, practices such as abortion and homosexuality were prohibited, with economic and political justifications. Abortion was restricted on the grounds that women with control over their bodies could cause a reduction in the workforce. Likewise, homosexuality was criminalized because it represented a threat to the formation of

heterosexual couples, which implied less procreation and, consequently, less availability of workers (Federici, 2017).

This androcentric system was structured in such a way as to control different classes of citizens, further intensifying the oppression against black women, who face a triple discrimination: of gender, social class and race. In addition to playing the roles attributed to female identity, black women were forced to assume productive functions similar to those of black men, being exploited both as a labor force and by the sexualization of their bodies.

During the French Revolution, while the Enlightenment sought to break with the old regimes and proclaimed the *Rights of Man and of the Citizen*, women were largely ignored, remaining relegated to the traditional view of inferiority to men.

With the advent of the Industrial Revolution, the naturalization of reproductive work was consolidated, a role imposed on women without recognition or self-worth, seen only as a support for economic production. This forced many women to abandon their traditional occupations to enter industries, where, as second-class citizens, they were seen as cheaper labor than men. This wage inequality, which originated in this period, persists to the present day, representing yet another right denied to the female sex (Federici, 2017).

Despite the impositions, there have always been women who have resisted the social roles assigned. In the Modern Age, these resistances intensified, with movements in favor of civil rights, gender equality, the right to divorce, and political citizenship. Although women began to frequent some spaces previously dominated by men, this presence was not recognized as a legitimate right. They continued to be excluded from decision-making spheres in almost all spaces (Beauvoir, 1970).

The quest for economic emancipation also generated tensions with men, who saw it as a threat to the traditional social model. Women who defied "good manners" and occupied public spaces were often disqualified as wives or respectable citizens. As Michelle Perrot observes: "The public man is an honor; The public woman is a disgrace to society."

With the centralized power of the bourgeoisie, new social rules reinforced the separation between the public and private spheres, further confining women to the domestic space, while men dominated the public. However, proletarian women continued to work double or triple shifts, combining domestic duties with strenuous work outside the home.

Under the bourgeois model of spatial organization, women from the lower classes, living in the peripheries, faced precarious urban conditions. Far from the centers, these women dealt with difficulties in accessing work, unsafe environments, lack of basic infrastructure, inadequate mobility, and scarcity of essential services (Rodrigues, 2017).

The Industrial Revolution and the French Revolution marked a turning point, giving rise to the first wave of feminism. As Marx stated in *the Communist Manifesto*, these events represent a moment of historical progress, but also of contradictions, combining advances, such as urbanization, democratization, and industrialization, with exploitation, reification, and domination.

The set of these historical elements has shaped the conditions that women face in cities today. These dynamics, added to the intersectionality of gender, class, and race, continue to limit women's rights in urban space, intensifying oppression and inequalities.

Finally, it is important to recognize the struggles and achievements of women throughout history, which allow us to glimpse the right to the city from a new perspective. Thanks to the legacy of these incredible women, we are moving further and further towards equality.

WOMEN'S RIGHT TO THE CITY

In the book *The Right to the City*, Lefebvre criticizes the State, which perpetuates urban segregation through the system it imposes on society. He argues that neighborhoods reflect the visibility of class differences, with many not having the right to live with dignity. The city is not just a physical space, but the result of human interactions, becoming a dynamic space where social relations shape its form. The city becomes a product of power relations, as dominator and dominated, center and periphery, public and private, and man and nature. This space is economically modeled, with better urbanized regions having greater value, while the more accessible peripheral regions are dominated by infrastructure problems and greater social vulnerability.

In large and medium-sized cities, the ruling class uses instruments such as gentrification, gated communities, and the "Disneyfication" of space to drive away excluded segments and hide the lack of affordable housing and degrading urban conditions. In this context, the situation of women is even more serious, with high rates of violence, harassment and insecurity. The female body, marked by patriarchal power relations, intensifies the exclusion of women in the urban space. They adopt fear avoidance tactics,

such as avoiding certain places or times, being limited in their mobility due to lack of security, especially in public transport and poorly lit areas.

In 2018, the Commission for the Defense of Women's Rights registered 29,430 cases of rape in Brazil, 3,349 of which were cases of collective rape. The most affected victims were under 14 years old (43%) and women between 18 and 59 years old (35%). Most rapes occurred by partners or relatives, representing 49.8% of the cases. The state of Mato Grosso is the second in rape records in the country. As for femicide, 90.8% of the victims were women between 18 and 59 years old, and 95.2% of the murders occurred by their partners (C.Mulher, 2018).

Recent laws, such as the Maria da Penha Law (2006), the Femicide Law (2015), and the Sexual Harassment Law (2018), seek to reduce violence against women. The latter penalizes non-consensual libidinous acts, such as forced kisses, harassment on public transport, and unwanted touching (CNJ, 2018).

This scenario reflects the structure of the urban model, which was historically conceived based on the needs of men. Public spaces were predominantly used by men, which is symbolized by Leonardo da Vinci's Vitruvian Man and Le Corbusier's Modulor, both of which represent the human scale from the male body. This pattern, which marked architecture and urbanism, ended up marginalizing women's needs and presence (Archdaily, 2019).

Women, historically excluded from public spaces by patriarchal culture, were even more harmed when they began to integrate the labor market and fight for their rights, which resulted in the creation of the double or triple shift. In this context, cities were not prepared to offer adequate support to the multiple activities performed by women, with urban sectors often segregated between center and periphery.

According to Zaida Muxí, women are responsible for reproductive care, which makes them experts in playing multiple roles in the city. They combine work, domestic care and child care in a unique way. According to the IBGE (2016), women dedicate 7.6 hours a week more than men to caring for people and household chores. In addition, harassment is a significant factor that limits women's mobility, causing them to avoid certain urban spaces for fear of violence.

The needs of women in the city differ from those of men, especially in relation to accessibility, public transport, lighting and the spatial organization of urban areas, especially mixed zones, which must guarantee both day and night life (Farinasso, 2016).

Women often carry out activities that are not exclusively theirs, such as accompanying elderly people on the streets, respecting their rhythm, or dropping their children off at school on the way to work. These differences in women's daily experiences reveal the need for urban planning that considers their specificities (Farinasso, 2016).

RESULTS

Based on what history and science reveal about women's experiences and daily lives, an authorial research was developed with the objective of understanding the realities experienced by women in public spaces. The survey seeks to understand how women feel in these spaces, their perceptions of them, how these spaces influence their routines, and what basic infrastructures are essential to meet their needs.

The chosen study location was Barra do Bugres, Mato Grosso, a personal choice that reflects my own experience in these same spaces, allowing a deeper understanding of the female view of the urban environment. Given the diversity of perspectives in the cities, it was decided to make a cut to focus on two groups of women: mothers and university students. Mothers were chosen as the main interest group, because, according to survey data, single mothers from class C are the most financially affected and are often excluded from essential infrastructures. The university students, in turn, were selected due to their constant presence in my daily life, both on the streets and on social networks, in addition to being a representative group of women who circulate around the city during the day and night. The form was open from 05/28/2020 to 06/17/2020.

The survey is classified as descriptive, obtaining 108 responses, of which 80 were within the parameters of the chosen groups. With 39 mothers and 41 university students. The questionnaire has 28 questions, of which 16 questions are closed quantitative variables, 7 are open exploratory questions and qualitative variables, 2 are Likert matrices on a scale, quantitative variable with a qualitative profile and 3 are multiple choice.

The comparative analysis between these two feminine identities will be based on the characteristics and urban situations of their neighborhoods. The research questions were elaborated throughout the development of the work, based on previous studies on the subject. Data collection was carried out through an electronic form on Google Forms, due to the limitations imposed by the Covid-19 pandemic.

The first question of the survey addressed the age group of the interviewees. Most university students are between 18 and 22 years old (74%), while most mothers are

between 23 and 32 years old (87%). Regarding the ethnic-racial cut, we observed a significant difference between the two groups. The majority of university students are white (72%), while mothers are predominantly brown (52%) and black (27%) (Figure 2).
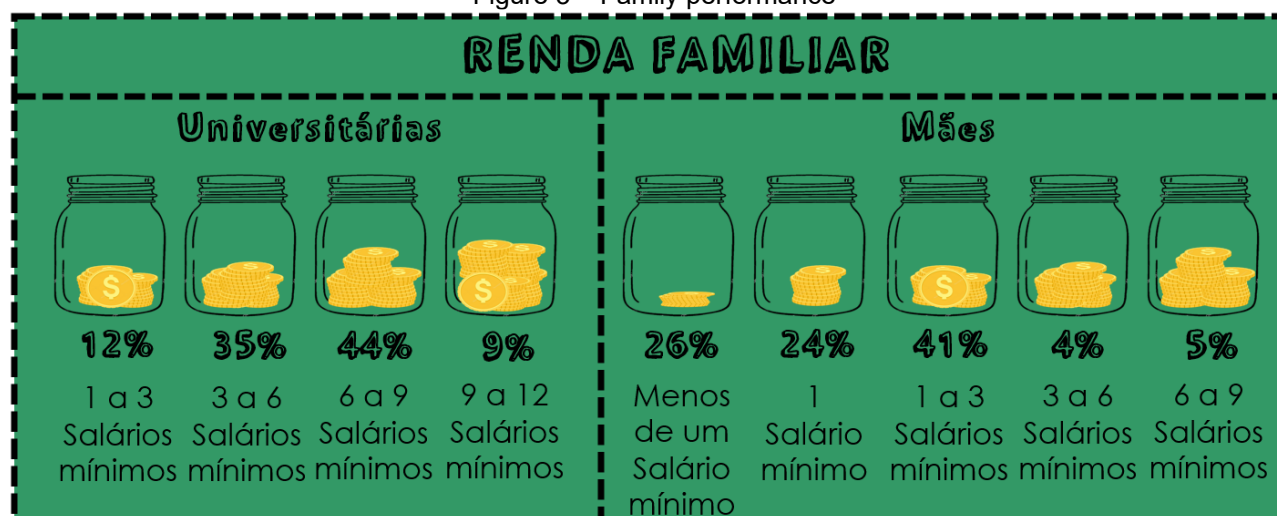
Figure 2 – Ethnic-racial cut

Source: prepared by the authors

When delving into the questions in the group of mothers, it was observed that 92% of them have 1 to 2 children, and 78% have children under 14 years of age. Of these, 34% are under 5 years old and 49% are in the age group of 5 to 10 years. As for the places most frequented with children in public spaces, squares and parks were almost unanimously indicated (96%).

Regarding occupations, 65% of mothers are hired (formally or informally), 29% are self-employed and 4% are unemployed. The mothers' level of education generally does not exceed complete high school: 36% of them have only completed high school, while 43% have not completed this stage.

As for family income, 41% of mothers receive between 1 and 3 minimum wages, 24% receive 1 minimum wage, and 26% have an income of less than 1 minimum wage. Among university students, 35% of families have an income of 3 to 6 minimum wages, and 43% have an income of 6 to 9 minimum wages. In terms of family arrangement, 56% of the mothers are single and 29% are married, while 100% of the university students are single (Figure 3).

Figure 3 – Family performance

RENDA FAMILIAR

Universitárias

12%	35%	44%	9%
1 a 3 Salários mínimos	3 a 6 Salários mínimos	6 a 9 Salários mínimos	9 a 12 Salários mínimos

Mães

26%	24%	41%	4%	5%
Menos de um Salário mínimo	1 Salário mínimo	1 a 3 Salários mínimos	3 a 6 Salários mínimos	6 a 9 Salários mínimos

Source: prepared by the authors

In the following questions, the interviewees' experiences and perceptions about the urban space were explored. A diversity of opinions was observed, especially in relation to the feeling of insecurity in the urban environment. When asked about the reasons for liking or disliking their neighborhoods, most university students (14%) said they liked the neighborhood because of its proximity to the college, while 18% did not like it due to the lack of adequate lighting and pavement, and 18% mentioned the lack of trees as a negative factor. In the case of mothers, 17% consider the neighborhood quiet and calm, and 15% feel safe because they know everyone in the place. Regarding what they do not like, 17% of the mothers mentioned the lack of trees and 11% highlighted the lack of lighting and paving.

In the next question, about the classification of the quality of public spaces, the university students evaluated the services as predominantly weak to regular, with only one alternative (alternative 6) being classified from very good to excellent. For most mothers, alternatives 1, 3, 8 and 9 were classified as weak to regular. Alternatives 2 and 4 received evaluations between weak and satisfactory, while alternatives 5 and 7 were mostly classified as weak (Figure 4).

Figure 4 – Quality of the infrastructure

Source: prepared by the authors

Regarding the means of transportation most used by the interviewees, 71% of the university students stated that they walk, while 12% use the bicycle. Among mothers, the bicycle is even more common, with 26% using this means, while 53% choose to walk.

In daily tasks in public spaces, most mothers reported that 16% go to the market, 18% take their children to school, 14% go to work and 12% remain in front of their homes. As for university students, 32% indicated that they go to college, 14% go out for leisure and 18% go to the market.

When asked if they feel their needs are met in the public spaces of Barra do Bugres, the majority of both groups answered negatively, with 97% stating that they do not.

Regarding what they would like to change in public spaces to better meet their needs, the answers of the two groups were quite similar: 20% want to improve lighting, 24% afforestation and 20% paving. It was highlighted that 13% of the university students asked for complete streets, while 20% of the mothers requested more squares.

Regarding the desired leisure for the neighborhood on weekends, most of the groups mentioned squares and parks (37%) and grassy areas/natural spaces (35%). When asked about the frequency of people on the streets during the day and at night, both university students and mothers reported that during the day the frequency is considered satisfactory or very good. However, at night, the responses ranged from weak to satisfactory frequency.

Regarding the fear of walking in the neighborhood, the groups presented different opinions: 92% of the university students said they felt afraid, while 68% of the mothers did not report fear. The justifications for fear were few, but almost unanimous, with emphasis on the dark streets and idle lots. When asked if they have stopped going out at night out of fear, 97% of university students and 80% of mothers said yes.

In the next question, it was asked if they had ever changed the path of the street out of fear: 97% of the university students reported already changing the path, while the mothers, 90%, too.

In the next question, it was asked if they had ever suffered any form of physical, psychological, moral or sexual violence in any public space, of the university students 100% answered yes, while the mothers 60% did not suffer.

Of the women who suffered violence, one or more aspects were reported in relation to violence by the same woman. When asked if they feel safe walking in public spaces, 92% of the university students answered yes. Mothers already feel this insecurity less, 31%.

Regarding knowledge of women's care services, most of the women who did not know were mothers, 70% against 35% of the university students. The last question was asked to comment on a case of violence that had occurred to them that was marked in their memories.

After the discussion about the interview applied to the women of Barra do Bugres, it is necessary to take a technical look at the places mentioned by the participants.

CONCLUSION

At the beginning of this work, a central question arose about what cities built from a gender perspective would look like. Thus, it became essential to deepen the theme of the city for women. The general objective of the research was to investigate how women use cities, in order to outline guidelines that meet their needs. This objective was achieved through statistical data and a bibliographic reference specialized in the subject.

The specific objective was to understand why cities do not adequately serve women, to investigate whether the lack of right to the city for them and for them is equivalent, to identify the needs and difficulties faced by women and how they would like these spaces to be. This objective was also met, although it was difficult to find concrete data on the experience of women in Brazilian cities.

The research started from the hypothesis that cities are designed for and by men. This hypothesis has been confirmed, but also refuted to some extent. As discussed throughout the work, the history of civilization offers several hypotheses about what happened in ancient societies, but, based on academic studies, it can be stated that cities were initially created by male leaders and for men, since, without female representation, it would not be possible to meet the needs of women.

Therefore, the central problem of the work was answered. Currently, many countries have integrated gender issues into education systems, academic debates, public policies and leadership positions. The research revealed how history has shaped urban space and power relations in society, highlighting the lack of a female perspective in the construction of these spaces.

This work addressed the mismatch between the needs of women and cities, seeking to understand the perceptions of an invisible group to create more inclusive urban guidelines. The objective was to develop a Guide for gender-sensitive public spaces and urban voids, with recommendations that meet all residents.

The research faced difficulties, such as the complexity of women's history and patriarchy, which required the use of social science works, and the limitations of the online questionnaire, which did not allow direct interaction with the interviewees, making it difficult to obtain complete answers. In addition, due to the COVID-19 pandemic, it was not possible to carry out field visits, which compromised a deeper understanding of the group's needs.

As recommendations for future work, the creation of urban guides aimed at invisible social groups, such as LGBTQI+, blacks, the disabled and others, stands out. There is a lack of practical materials that address the multiple needs of these groups in a single urban space. It is also essential to involve residents in the projects, guaranteeing the right to the city for all, including women, gays, lesbians, blacks, the disabled, the elderly and other social groups.

REFERENCES

1. Beauvoir, S. (2016). *O segundo sexo: Fatos e mitos* (3ª ed.). Rio de Janeiro: Nova Fronteira.

2. Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York: Routledge.

3. Comissão de Defesa dos Direitos da Mulher. (2018). *Mapa da violência contra a mulher*. Disponível em: http://cnti.org.br/html/Smulher/2019/mapaviolencia2019.pdf

4. Conselho Nacional de Justiça. (2018). *O que é o crime de importunação sexual?*. Disponível em: https://www.cnj.jus.br/cnj-servico-o-que-e-o-crime-de-importunacao-sexual/

5. Davis, A. Y. (2016). *Mulheres, raça e classe*. São Paulo: Boitempo.

6. Farinasso, G. C. (2016). *A mulher no espaço público*. USP.

7. Federici, S. (2017). *Calibã e a bruxa: Mulheres, corpo e acumulação primitiva*. São Paulo: Elefante.

8. Foucault, M. (1984). *História da sexualidade 2: O uso dos prazeres*. Rio de Janeiro: Graal.

9. Franklin, K. (2010). *O papel da mulher na cidade: Atividades femininas na Antiguidade e a ideia de guardiã em Platão*. UFPR, Imprensa da Universidade de Coimbra. Disponível em: https://digitalis-dsp.uc.pt/bitstream/10316.2/31529/6/10-representacoes_da_cidade_antiga_artigo.pdf

10. IBGE. (2016). *Indicadores sociais de 2016*. Disponível em: https://biblioteca.ibge.gov.br/visualizacao/livros/liv101629.pdf

11. Karnal, L., & Fernandes, L. E. de O. (2018). *Preconceito: Uma história*. São Paulo: Companhia das Letras.

12. Rodrigues, C. F. (2017). *A mulher no espaço público – Uma reflexão acerca do processo de urbanização contemporâneo e da (não) participação das mulheres na produção do espaço*. Seminário Internacional Fazendo Gênero 11 & 13th Women's Worlds Congress, Florianópolis. Disponível em: http://www.en.wwc2017.eventos.dype.com.br/resources/anais/1503025557_ARQUIVO_Amulhernoespacopublico_ClariceFR.pdf