

Chapter 5 The human habitat in relation to the new paradigm of the social distancing by covid19

Capítulo 5 El hábitat humano en relación con el nuevo paradigma del distanciamiento social por covid19

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Abstract

Pandemics have always generated a change in all fields, in the social, cultural, habits, customs and even in the spaces, at the end of 2019 (COVID19) is declared a global pandemic by the World Health Organization. Due to this, changes in social habits and customs are required, including distancing, which has caused controversy, social and psychological problems and conflicts throughout the world. The objective of the work is to determine what changes have been generated regarding social distance in interior spaces and shopping habits in the Saltillo metropolitan area. The methodology is of a mixed approach, longitudinally; using a virtual survey and the traditional and virtual ethnography method to document its phases in 2020 and early 2021, as well as a bibliographic review of theories on social distancing. The results show that the biggest problem is inside the houses and that there is an increase and decrease in mobility in purchases and use of public spaces, faced with this contingency the answer is different, due to the culture and customs of each place. So, there is a lot to work on this topic.

Habitat, Pandemic, Social Isolation

Resumen

Las pandemias han generado siempre un cambio en todos los campos, en lo social, cultural, hábitos, costumbres e incluso en los espacios, a finales del 2019 se declara al (COVID19) como una pandemia global por la Organización Mundial de la Salud. Debido a esto se requieren cambios en los hábitos y costumbres sociales entre ellas el distanciamiento, que ha provocado polémica, problemas sociales, psicológicos y conflictos en todo el mundo. El objetivo del trabajo es determinar qué cambios se han generado respecto a la distancia social en los espacios interiores y hábitos de compra en la zona metropolitana de Saltillo, la metodología es de enfoque mixto, de forma longitudinal; empleando una encuesta virtual y el método de etnografía tradicional y virtual para documentar sus fases en el año 2020 e inicio del 2021, además de una revisión bibliográfica de teorías sobre distanciamiento social. Los resultados demuestran que el mayor problema es al interior de las viviendas y que existe un aumento y disminución en la movilidad en las compras y uso de espacios públicos, ante esta contingencia la respuesta es distinta, debido a la cultura y costumbres de cada lugar, por lo que hay mucho que trabajar sobre este tema.

Aislamiento Social, Hábitat, Pandemia

1. Introduction

According to the Higher Council for Scientific Research (CSIC) in 2020, pandemics have always generated a change in all fields, in social, cultural, habits, customs and even in spaces. And at the end of 2019, the coronavirus (COVID19) was identified in the city of Wuhan, People's Republic of China, recognized as a global pandemic on March 11, 2020 by the World Health Organization (WHO). As this current pandemic situation poses, changes in social habits and customs are required, including distancing, which has generated social and psychological problems throughout the world, due to confinement and isolation in order to control infections, this demands an analysis about the paradigms that are having to be broken to fulfill this new reality in society, including social distancing.

Ethology studies, like anthropology, the "hidden dimension" of animal life, the behavior of individuals with respect to other individuals and the group, the space they keep among themselves in particular situations, territoriality, relationships between individuals under stress conditions, etc.; it is based on the management of the basic concepts of space and distance (Ardelean, 2001).

Ardelean (2001) continues stating that this discipline handles two criteria on animal species, contact and non-contact. For example, species such as imperial penguins enter the first, which usually live in conditions of physical contact with each other, while species such as swans, which do not usually touch individuals of the same species and which maintain a constant distance from the nearest individual. In this he applies the mechanism of spatiality when they come into contact with individuals of the same or different species.

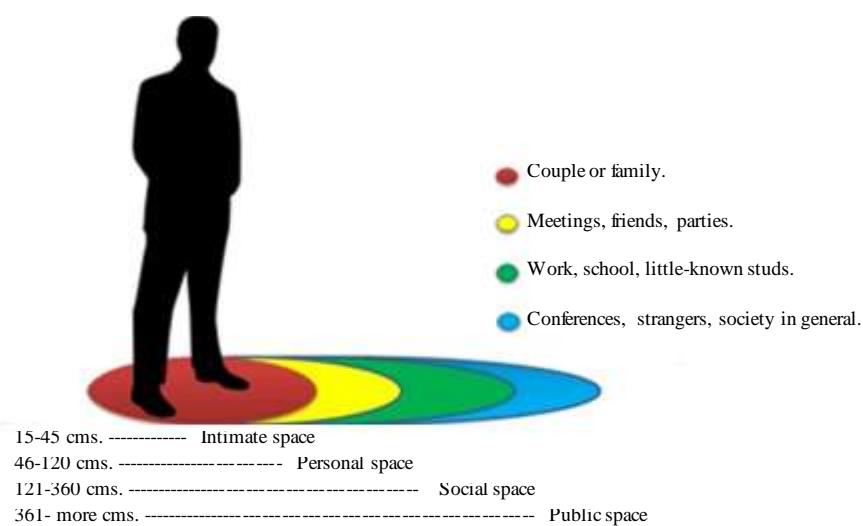
In conclusion, ethology studies the use of space by individuals of a species to meet survival and communication needs based on the behavior patterns of the population to which it belongs (Ardelean, 2001), from which proxemics is born. From a more human point of view to study their behavior.

Taking into account the above, two basic levels of distance emerge, proposed by Hall (1990), the first level is when they are individuals of the same species (no contact) it is considered an invisible bubble and the second level is the social distance which refers to the maximum distance that an individual manifests with respect to his group without losing his security. Also, there is the withdrawal distance, where the bubble is larger to preserve conservation.

According to Hall (1990) there are two types of spaces:

- The first is governed by the senses that serve to obtain information about the environment.
- The second is based on the criterion of contact with other individuals, from which the intimate, personal, social and public distances are inferred, figure 1.1.

Figure 1.1 Our space, 2020



Reference source: HALL, E. (1990)

Intimate distance: close phase. The physical contact.

Intimate distance: far phase (from 15 cm to 45 cm).

Personal distance: close phase (from 45 cm to 75 cm).

Personal distance: distant phase (from 75 cm to 1.20 m).

Social distance: close phase (from 1.20 m to 2.15 m).

Social distance: far phase (from 2.15 m to 3.65 m).

Public distance: close phase (from 3.65 m to 7.50 m).

Public distance: distant phase (from 7.50 m onwards).

The spaces can generate a different behavior, those that keep people apart, this is called sociofugo; and others that promote the meeting called sociopetal (Osmond, 1957), an aspect to consider in the post-covid reality. According to Hall (1990) people belong to different cultures, therefore, they live in different sensory worlds, which results in a physical perception of space, where each culture responds differently in these and with their peers, being a relevant and forgotten aspect when designing interior and exterior spaces.

Where Hall (Apud Gómez, 2016) contemplates the dynamic space, which deals with the imaginary conditions that the subject keeps during the encounter with the other individuals of the community, each one handles it in a personal and different way depending on the cultural factors, contextual or personal.

From the point of view of Ardelean (2001), it is important to consider the heterogeneous aspect of proxemics, so architects should design homes, offices, recreation places according to the culturally different proxemic sub-patterns that make up the proxemics pattern mosaic. local.

Castells (2014) writes about it:

The relationship between a certain type of habitat and specific modes of behavior is a classic theme of urban sociology. It is even at this level where the "builders" seek to find a utility for sociological reflection, which allows urban spaces to be translated in terms of sociability (pp.118).

Rivera and Insuasty (2004) consider the urban habitat as:

Space where "ties of cultural identity" are defined and can be associated with sociological and political problems (pp. 2).

Londoño and Chaparro (2011) indicate

That: ...for people, the relationship between habitat and health is direct and has several dimensions, going beyond the idea that it is limited to the effects of the physical structures of the home and the environment (pp. 16).

Múnera and Sánchez (2012) point out:

The social construction of the habitat starts from the projection and direct action of those who inhabit it, without ignoring the participation of other actors... (pp. 19)

Ü. N. A. L., Tuydes, Özdek & Sandiraz (2022) point out that:

COVID-19 pandemic has dramatically changed people life in terms of working, moving, shopping, training. Pandemic also created equity problem in terms of gender, age, economic situation and education (pp. 19 to 21)

Earl (2022) indicates that:

As a result of the pandemic what is new is the whole-of-society participation in and surveillance of more-than-human relations within a biosocial paradigm. New restrictions on existing social practices, such as sitting side-by-side on a public bus, limit the ways that friends and strangers can interact in public places (pp. 20 and 21)

About personal interaction Nessaibia. Sageese, Atwood, Bouslama, Cocci, Merad and Tahraoui (2021) affirm that:

Peoples needs for connection, love, flirtation and sexual expression remain whether they are confined or not. These social needs may be amplified or reduced, but they persist (pp. 118)

Assuming that covid-19 is transmitted by talking, sneezing or coughing, it is advisable to keep a distance from other people (Secretary of health and secretary of labor, 2020), figure 2.1 and 3.1, therefore, the habitat has been spatially modified.

Figure 2.1 Original Sana Distance promotion in Saltillo businesses, 2021



Reference Source: Molar

Figure 3.1 Correct use of a face mask with a healthy distance, 2021

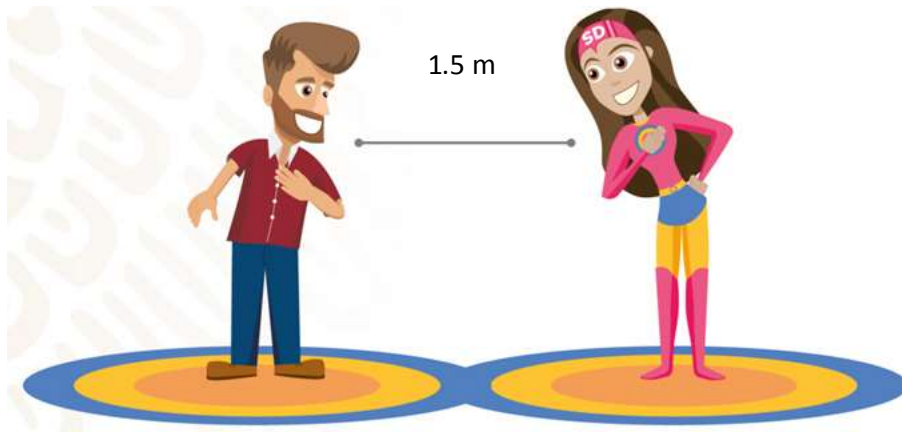


Reference Source: Jaime González

Creation of Susana distance

The healthy distance concept is a social measure to reduce contact between people and reduce the risk of spread, it suggests distances of 1.50, 1.80, 1.95 and 2.25 m, according to the scenario, a space of at least 1.5 must be maintained m, figure 4,1; although the latest studies recommend that it be more than 2 meters, because the virus behaves like an aerosol (Health Secretary, 2020).

Figure 4.1 Minimum distancing without contact, 2020.



Reference source: Health Secretary

Other recommendations issued by the Ministry of Health (2020):

- Clean and disinfect commonly used surfaces and objects (Kampf, Dodt, Pfaender, & Steinmann, 2020) since the virus can remain for hours or days, Figure 5.1.

Figure 5.1 Access cleaning and object cleaning area in a home, 2020



Reference Source: Molar

- Ventilate, figure 6.1 and allow sunlight to enter.

Figure 6.1 Extractor fan, 2020



Reference Source: Molar

- Keep distance avoiding physical contact, the same when you arrive at the house.
- Have a containment space (this at work may be easy, but inside the homes in some, due to the dimensions it is impossible).

Changes of habits in public spaces

In many parts of the world, guidelines have had to be established that allow the control of the opening of spaces. The Ministry of Health in Spain (2020) developed a plan, from which the following parameters stand out:

1. Have protective screens, figure 7.1, take care of the distance between client and client, which must be at least 2 meters, and the mandatory use of masks.

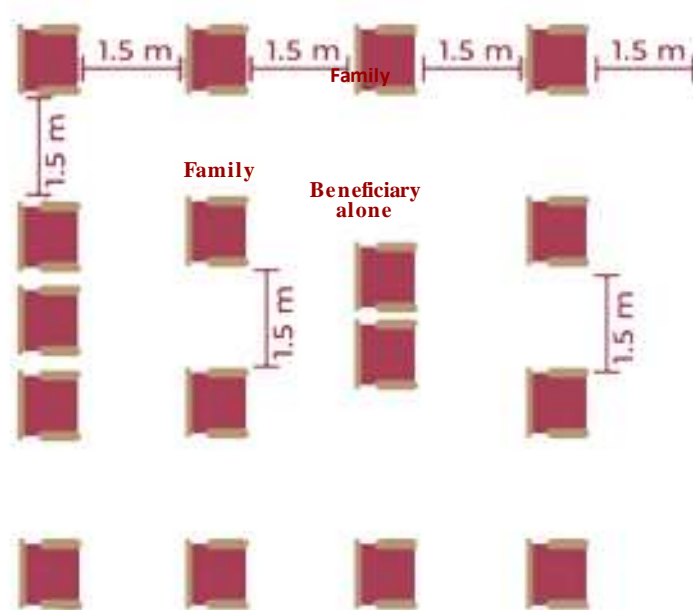
Figure 7.1 Protection screen, 2021



Reference Source: Molar

2. Phase 0 shops open and serve by appointment only.
3. Phase I will be able to carry out active and nature tourism in limited groups of people within the same province. You can go to a bar, but with limited capacity, on the terrace or to take away. Ensure distance and limited capacity conditions, figure 8.1.

Figure 8.1 Distance between spaces from 1.50 to 2 meters, 2020



Reference Source: Health Secretary

4. Phase II will allow active and nature tourism for larger groups of people and visits to monuments and other cultural facilities (limited forum), in this phase the bar must guarantee separation and limit capacity.
5. Phase III, the above activities may have a greater capacity (maintaining security and distance) only within the same province.
6. Outdoor cultural acts and shows may be held in Phase I with less than 200 people, in Phase II, for less than 400 people and, in Phase III when it is for a capacity of less than 800 people, it must be sitting and keeping your distance.
7. Gyms in closed spaces will begin in Phase I but only for individual activity, which does not involve physical contact or use of locker rooms and by appointment. In Phase II they will continue with more people. In the case of outdoor gyms, from Phase I, increasing the capacity in Phase II.
8. For events such as congresses and seminars in Phase I, they may be held respecting the social distance of more than 2 meters and less than 30 attendees. For Phase II, up to 50 participants will be allowed, while during Phase III, 80 people will be allowed, including the fairs.

In the Government of Mexico (2020), opening strategies were established, considering the following:

1. They considered 3 stages; in the first stage they include 3 phases and in the other stages they proposed a traffic light.
2. In the first stage; proposed sanitary fences and established security measures
3. In the second stage; protocols, training, readjustment of spaces and entry and sanitization filters were established, each color of the traffic light allowed the opening to different activities, gradually
4. The third stage; this was based on the traffic light for opening in each state; with the objective of health, solidarity, the economic aspect and the responsibility of all.
6. They also established guidelines and protocols for different activities

By virtue of the above, the objective of the work is to determine what changes have been generated regarding the paradigm of social distance in relation to the current considerations that COVID19 demands in interior spaces and purchasing habits, in the metropolitan area of Saltillo in 2020 and early 2021.

Methodology

The approach is mixed, longitudinally; using a virtual survey to know the behavior of the population and the traditional and virtual ethnography method to document images and comments, during the year 2020 and the beginning of 2021, in addition to a bibliographic review.

- The survey was carried out based on the Likert scale, made up of 29 items, only those related to social distance, perception of the pandemic and purchasing habits will be shown. To calculate the sample size; with a margin of error of 5% and a confidence level of 95%; based on the total metropolitan population of Saltillo of 997,913 inhabitants (INEGI, 2015) (equation 1):

$$n = \frac{N * Z^2 * a * p * q}{d^2 * (N - 1) + Z_a^2 * p * q} \quad (1)$$

where:

N = total population

Z²a = 1.962 (if the security is 95%)

p = expected proportion (in this case 5% = 0.05)

q = 1 - p (in this case 1 - 0.05 = 0.95)

d = precision (in this case we want 3%)

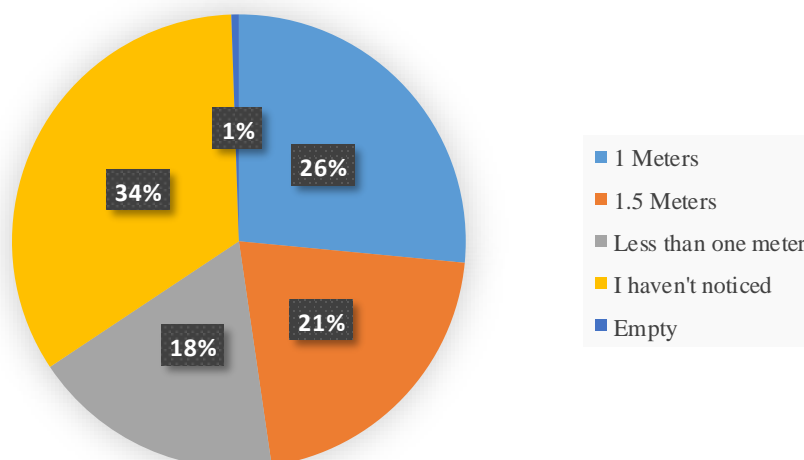
- The WhatsApp social network was used, from the beginning of May to October 2020; A pilot test was previously carried out. The survey was reviewed by UN Habitat Mexico and the Secretary of Housing and Territorial Planning of the Government of the State of Coahuila.
- The traditional ethnography was done through first-hand data collection through the presence of the researcher on the site, the virtual one was through the observation of the activities with the interactivity in the virtual worlds, allowing closeness to be able to understand, but keeping a distance, which allows an appropriation of a digital culture that characterizes the current world, complemented with observation of the habitat and conversations in social networks to describe sociocultural situations, since it is important to study the subject inside and outside the network.

Results and discussion

Poll

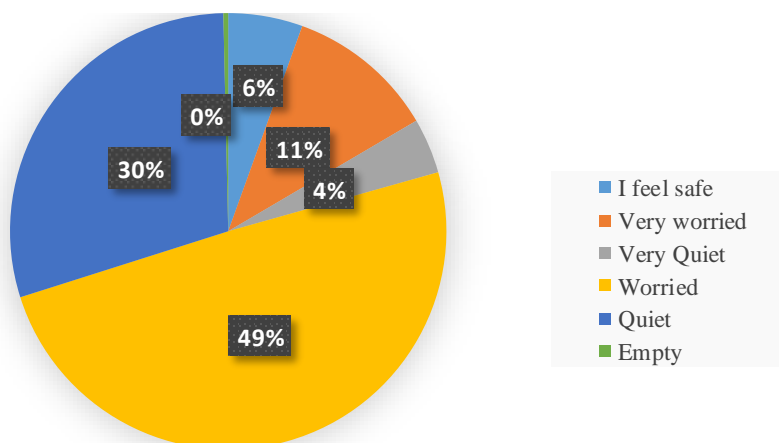
The representative sample is 384, obtaining 462 with the following information:

Graph 1.1 Distance maintained inside the home



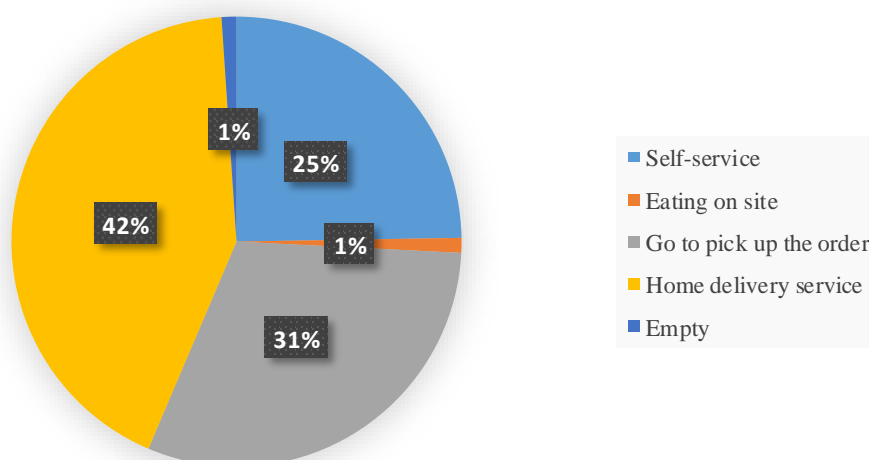
Regarding the healthy distance inside homes in 2020, 34 percent did not realize how far away they were from their loved ones when they arrived from the street, 26 percent indicated that they kept 1 meter away, 18 percent percent that it was less than a meter and only 21 percent that it was 1.5 meters, this shows that inside there is no control or culture of healthy distancing, perhaps it is done in public spaces. but not inside your home, being an area of opportunity, which comes in relation to the next question.

Graph 2.1 Perception in the face of the pandemic

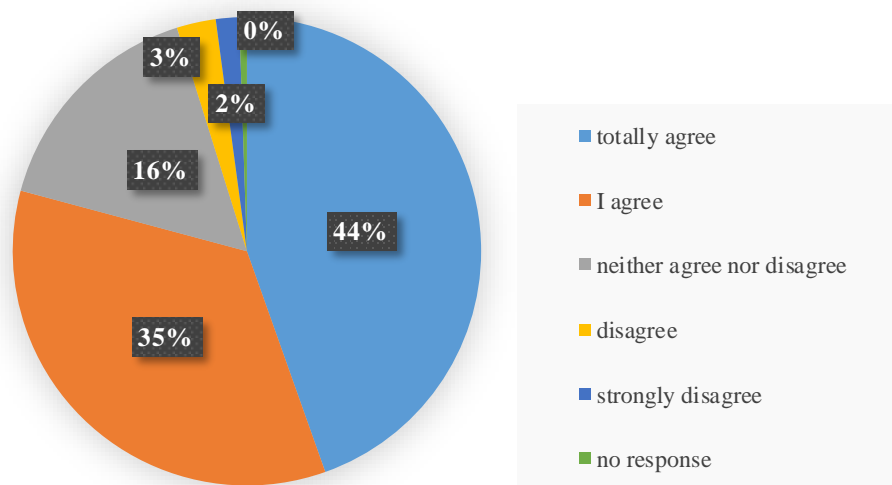


60 percent feel worried or very worried, consequently, they follow the protocol more if it is required in their work area, but 30 percent feel calm and in some cases they do not follow the protocols or distance themselves.

Graph 3.1 Most Frequent Food Shopping Options



But now, in consumption it shows that 42 percent preferred home delivery, 31 percent for picking up the order, 25 percent for self-service and only 1 percent for eating in establishments, the majority decided to maintain a healthy distance, reducing mobility and increasing stay at home.

Graph 4.1 Consideration of distancing in public spaces

The most important thing is that 79.17 percent consider that public spaces should establish conditions that generate distance in meeting areas; On the other hand, 16 percent seem indifferent or undecided, even so, it is a low percentage of those who do not agree with having these conditions, and this can be seen in the news of annoying and rebellious people who do not want to comply with protocols in some establishments.

Traditional ethnography

This first stage is carried out from observing for a considerable time, the set of images, as a first part of the analysis a classification of the visual representations is carried out (Carmona, 2017).

The documentation began from the quarantine in 2020 to February 2021 in the Saltillo metropolitan area, capturing the situations that were observed in the daily life of the researcher.

Figure 9.1 Two friends keeping a healthy distance in an open space, 2021

Reference Source: Molar

When people take photos, they no longer appear together, they try to take selfies at a certain distance, even if it is an open space, with the protocol of wearing a mask, figure 9.1.

The healthy distance between strangers is possible, figure 10.1, but there are environmental or social conditions that generate disorder.

Figure 10.1 Queuing, distancing in public space, 2021



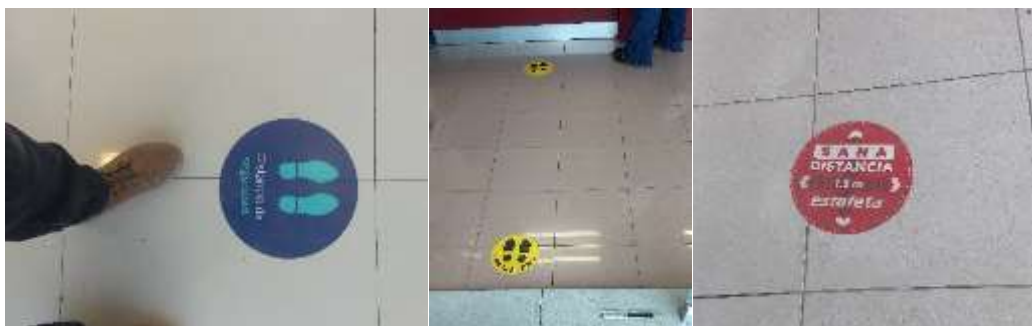
Reference Source: Molar

There are signs that are generating sociofugal spaces, to educate people and encourage a prudent distance with their peers, figure 11.1, 12.1, 13.1, 14.1, 15.1, 16.1, 17.1 and 18.1, which are being part of the most common signs such as not throw trash.

Figure 11.1, 12.1, 13.1 and 14.1 Types of signs used on the floor, 2020 and 2021



Figure 15.1, 16.1, 17.1 Types of signs used on the floor, 2020 and 2021



Reference Source: Molar

Figure 18.1 Type of wall signage, 2021



Reference Source: Molar

The signs invite people to maintain their social distance, although they may be different from each other, the message is the same. Social distance has generated greeting alternatives, according to uses and customs, but they can be a contagion factor, figures 19.1, 20.1 and 21.1.

Figure 19.1 Non-contact fist shake, with distance, 2021



Reference Source: Molar

Figure 20.1 Elbow salute, does not keep distance, 2021



Reference Source: Molar

Figure 21.1 Remote and contactless handshake, 2021



Reference Source: Molar

Virtual ethnography

At this point, what is related to the context is detailed; who created the images and for what, the news was observed, the internet search was carried out and the social networks and internet pages were reviewed to document what was commented or uploaded, obtaining the following information. Alvarado (2020) with respect to the current situation, and how the way of living is changing, reflected:

Our way of living must be flexible. We are going through something temporary, which will have permanent effects on the way we connect. We are clearly doing it differently. The days of mandatory preventive social isolation seem to be the same or at least similar. Being creative is up to us, as individuals. Living is a cluster of rituals and almost automatic movements, in which one must innovate and qualify. It is possible to modify the perspective of things, from something as minimal as changing the location of a chair and pots.

By virtue of the foregoing, the use of spaces considered useless, have served as connectors to the outside, revaluing themselves due to the confinement, figures 22.1 and 23.1 are part of a publication by Infobae with the following electronic address <https://www.infobae.com/opinion/2020/03/15/la-vida-desde-los-balcones/>. Entitled “Life from the balconies”, it shows the different uses of the balconies when the quarantine began in Europe, whether it is a space to take music classes or exercise, life does not stop, alternatives were sought.

Figure 22.1 and 23.1 Life on the balcony due to COVID19, 2020



Reference source: Infobae, on the internet

Figure 24.1 Life on the balcony by COVID19, 2020

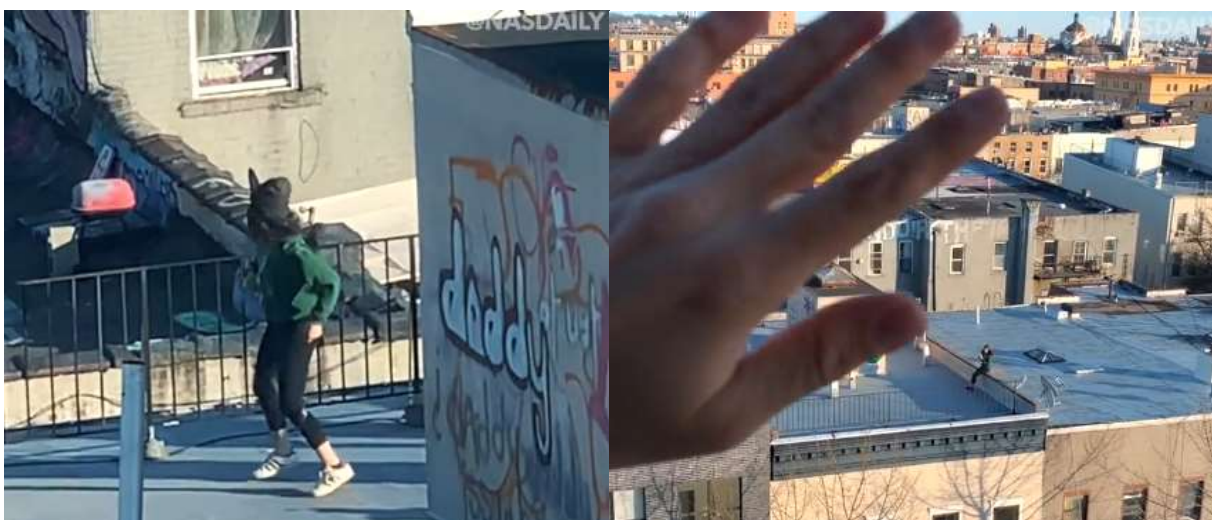


Reference source: La Vanguardia, on the internet

You can see the need of the human being to be in contact with another and how a space allows this communication. This outdoor space is currently the most used and valued in the home, its use ranges from work space, recreation and even meeting, figure 24.1 published by LA VANGUARDIA with the following electronic address <https://www.lavanguardia.com/vida/junior-report/20200416/48504164327/europa-coronavirus-measures-epidemic.html>. Entitled “The response of European countries to the coronavirus pandemic”, the balcony has gone from being a space to renew the air to being a space for contact with the outside.

Another alternative space is the rooftops in the United States, figures 25.1 and 26.1 are part of a NAS DAILY ESPAÑOL episode with the following electronic address <https://www.facebook.com/NasDailySpanish/videos/628382654378108/>. With the title "Episode of Nas Weekly", about the romance that took place from a balcony overlooking a rooftop, people use it to exercise, dance or read, as an extension in the quarantine, showing how the human being seeks expand their habitat and meet their needs for coexistence.

Figure 25.1 and 26.1 Love on the roof and the neighbor's balcony, 2020



Reference source: Nas Daily Spanish

Public spaces have had to be transformed, in order to maintain a healthy distance and not stop productive activities, figure 27.1 is part of an image published by KALAW from the following electronic address <https://www.boomlive.in/fake-news/image-of-myanmar-markets-social-distancing-shared-as-mizoram-7882?fbclid=IwAR3H4wgkue8CMgLKeURXGQwBR9IIQoibKg6EXn1wlpLCuwCtw27a-NfkD3A>. Entitled “Image Of Myanmar Market's Social Distancing Shared As Mizoram. De Nabodita”, shows the feasibility of creating public spaces without conflict that maintain a healthy distance.

Figure 27.1 Social distance in public space, Myanmar Market's, 2020



Reference source: Kalaw, online

The problem occurs in the family nucleus to be able to comply with the protocols, figure 28.1 is part of a publication in Vanguardia of a TWITTER/@DORANIMATED with the following electronic address <https://www.lavanguardia.com/cribeo/viral/20200330/48167595341/lagrimas-medico-no-poder-embrazar-hijo-miedo-contagiarle-coronavirus-viral-twitter-sanitarios.html> entitled “The tears of a doctor who cannot hug his son for fear of infecting him with coronavirus”, presents the image of pain that a medical staff suffers from not being able to hold their child in their arms, in some cases they do so and others seek alternatives that allow contact.

Figure 28.1 Distancing of a medical staff for safety between their family



Reference source: Twitter/@Doranimated published by Vanguardia, 2020

In other words, a change in society is necessary, as can be seen reflected in some films, which have anticipated situations and scientific advances, we have as an example *The Demodeler*, released in 1993, is a clear example of where we could go, it shows a world in the year 2032, where the transfer of fluids was prohibited, changing the way of thinking, laws and customs, figure 29.1 are excerpts from the film on the YouTube internet sites https://www.youtube.com/watch?v=6IZRwZHgfVQ&list=PLgbo_FdxDtmNuH2RyY5Lgm4nuhelPyXLz&index=4 the scene shows the greeting without physical contact, with the aim of avoiding germs and viruses, something very similar to what should be considered.

Figure 29.1 Greeting without physical contact, movie *El Demoledor*, 1993



Reference source: YouTube

This in the future may be a reality, there are currently bracelets that warn when a person is not at a healthy distance from another, which can help maintain space to avoid contagion inside homes.

Thanks

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Conclusions

The human being is a social entity, as Ardelean (2001) points out, people fall into the classification of beings that need human contact, for which it is difficult to break the paradigm in the intimate distance to be with their family group and even in personal distance with close friendships as established by Hall (1990). Being easier to apply healthy distance in public spaces in relation to social distance and not at home.

In spite of everything, alternatives are observed in the habitat of coexistence that allows this sociocultural or emotional contact between their peers or new spaces to continue in contact with the outside world, confirming the assertion of Nessaibia (et.al).

In the domestic environment there has been no great change, only adaptations to the new work or study needs; unless a member of the family is a medical staff and has modified the spatial conditions to avoid direct contact with their loved ones or someone has been sick in the family and the conditions for isolation were met based on protocols established by the secretariat of health.

Meanwhile, a change of culture should be considered (Earl), where sociofugal spaces are given to promote distancing, and this is being achieved through signage on the ground, although it still needs to be fully complied with. The biggest problem occurs inside the houses, as it is a space that fosters coexistence, called sociopetal as indicated by Osmond (1957) that, according to the results of the survey, it is difficult to break this ingrained habit.

Faced with this contingency, the response is different in each place, due to the culture and customs for some, it was easy to maintain distance and protocol, on the other hand, in other cultures where the rules of personal etiquette are relaxed, it is difficult to comply with them in accordance with the theory of Hall's proxemics, apud Gómez (2016).

Unless, we rethink the urban habitat for this new reality that allows us to generate a habit both in family and social spaces, that becomes customary and in the end a culture focused on health and quality of life is constituted, which may be seen in the new generations, as recommended by Londoño and Chaparro (2011), remembering that the human being can change by habit, but gradually, because this pandemic has come to stay and must be lived with, perhaps creativity and technology play an important role in this. But you shouldn't think as dramatically as Ü. N. A. L. (et. al), the human being has shown that he is capable of evolving in other moments of crisis.

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