

ID 1575 | THE PRODUCTION OF COMMON SPACES IN BUILDINGS OF VILA VIVA AT 'AGLOMERADO DA SERRA', BRAZIL

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1 THE PRODUCTION OF SPACE IN 'FAVELAS'

The production of space in Brazilian 'favelas' is spontaneous, continuous and self-produced -and often, self-built. There is a diversity of uses of public and private spaces, such as everyday life, work and play. The occupation process is precarious and requires an active procedure in interaction among neighborhood residents to improve common facilities. The existence of the 'favela' comes from the process of exclusion of the working class in Brazilian cities.

Belo Horizonte, capital of one of the most populous states in Brazil, is a planned city that was only established 119 years ago, and yet has multiple illegal occupations. Since the beginning of its construction there was no space in the urban zone for the builders. In the history of the city, the state has tried to change 'favelas', with removals or transformation of the spaces where poor people live.

In 2005, the construction works of the Vila Viva Program for urbanization begins in 'Agglomerado da Serra', one of the biggest 'favelas' in the city. It includes the paving of streets -most of them less out of a necessity for the population and more so as a municipal mandate, in order to remove a large part of dwellers of low socioeconomic status -, creation of parks -that prohibited popular access and were abandoned augmenting water supply, sewage collection and the construction of buildings. The buildings were constructed to resettle a small part of the original dwellers of 'Agglomerado da Serra' that were removed from their houses. The production of spaces is a heteronomous process, as it is with formal city.

The adjustment of people that used to live in 'favelas' to these buildings is difficult and many of them sell the apartments even before the distribution of contracts. They miss the plants and the raising of animals that played a part in their domestic economy. Kids are not allowed to stay in the streets that lead to the buildings, as they used to do in the 'favelas'. There is no place in the houses to have parties or barbecues on the weekends, which was common before. The markets are very far from the buildings, creating everyday life problems, and people are not allowed to conduct any economic activities in the buildings. However, life in the 'Agglomerado da Serra' was transformed with the interventions of Vila Viva, creating new necessities and demands, such as the use of cars.

In spite of the prohibitions of the Program, after the implementation of Vila Viva the dwellers are still producing spaces. New uses, adaptations and even interventions are remodelling the heteronomous space with some everyday interventions. Children use the entrance of the buildings to play and some people have even started to sell products and services at home with plaques to announce their new activity. Some transformations of space have begun to emerge, like accommodation of common spaces for plants, animals and barbecues. People come up with solutions for the creation of seats and barbecue supports with the materials they have at their disposal. Forms of privatization of these common spaces are present too, such as parking spaces and mechanic services.

This action-research discusses with those who use and produce the common spaces in how this can be understood as a form of transgression or as real change in conditions of relevance to everyday life of the dwellers. The method of action-research was developed by Thiollent (1986) and leads to actions and seminars with the participation of dwellers.

The group was formed during the visits to photography, distribution of flyers, photography workshops and for indications of other residents. Working aged, adult men and women, aged 25-60 is its social and economical characteristics of the group. They are part of the working class, or the new middle class, as some authors understand it, like Souza (2012). Some of them work at the Edson Pisani School, especially those in Building 1 (Figure 1). In cultural terms, they are educated, some with technical training, and at least one of them is linked to religious institutions, especially Evangelical Churches. This resident, besides

working, studies at night and takes care of her mother. There are local leaders, such as D. Lourdes, who have already worked on improvements in the village.

With regard to changes in common spaces, most actively participate in interventions, being responsible for obtaining materials, labor and the organization of space in general. Often, they are trustees of the buildings and promote improvements constantly, whether they are approved and supported or not by the other residents.

2 INTERVIEWS

When I first arrived at the building 1 to mark the interviews, the residents were performing daily activities. In this building, Dilson and Marcelo were installing lighting in the outdoor area, where the barbecue grill was. In the other buildings, the dwellers were resting, or watching television. I marked them from the March 8th to the March 13th and I began the interviews with the dynamics, to introduce the subject by a logic of the practice and the manipulation of images, since the logic of the speech is less involving for them. It showed first the satellite view of the buildings, which generally creates a lot of interest in locals in locating in the territory. Along with it, I showed some pictures of the uses and interventions I made in the photographic essays and asked them to indicate where each action occurred, and what they thought about it, whether it was in common use or reflected individual interests. The first dynamic often resulted in comments on the solutions found. Then I quickly drew the plan of the building with the common spaces and asked what uses and actions took place in these spaces. I also asked about existing problems, even if they had no apparent solution. The Fiscal Exercise, which was part of the listening exercises developed by Livingston (2006), inspired the dynamics.

The third dynamic, still about the plant, was analogous to the Project of the dweller exercise, in which residents are asked to imagine new uses (Livingston, 2006). In the case of individual interviews, I asked the residents to put themselves in the place of proposers (even if it were something institutionalized, such as the City Hall or a constructor with the technical knowledge to do so) and point out where the uses could take place. This dynamics was important to broaden the residents' imagination and create a greater interest in the proposal and stimulate the mobilization of the residents, depending on the actual viability of the interventions planned.

Then, the questions began, which I systematized in an open script, for a semi-structured interview (qualitative research). Below there are the questions suggested in the script:

- "How long have you lived here? How did you get here? Was it self-construction? Did you plant or raise animals?"
- "Is there anybody in your neighborhood before the removal living in the same building?"
- "How does the condo work?" Is there a liquidator in the building?
- "Is there a little box or storage room in the condo beyond the beads and water?"
- "Do you think to stay in the building or move?"
- "How do you use common spaces? Are there rules for use?"
- "Is there something in collective space that creates some sort of nuisance?"
- "Have you ever been disturbed by anything in the neighborhood?"
- "What do you like least and what do you like most in common spaces?"
- "Have you ever interfered in the common spaces?"
- "Would you like to intervene in some way in these spaces?"
- "Does anyone in the house have any skills or skills?"
- "Would you sell something or announce any service if that were allowed in the buildings?"
- "Do you think the City Hall would approve the uses and modifications?"
- "Do neighbors come together for improvements?" For example, tinkering with collective space, fixing roof -or even for events and parties.
- "Would you like to plant and to raise animals?"
- "What public spaces (squares, parks) that most attract your attention in the city? What do you think about them?"
- "Who does the maintenance and cleaning of the collective space? Is there relay between neighbors?"

We would usually talk in collective use spaces, or in the access street, sitting on the kerb, or in the apartments of the residents. Often family members accompanied the interviews, as in one case that the family was watching television at the time of the interview.

Informal conversations occurred because when I took the opportunity to ask quicker questions. I interviewed Paulo's wife but the initial intention was to interview Ruth, who lives below the UMEI, in Rua São João. I arrived at her apartment (she had moved since my first contact with her) and talked to her and the two people that lived in her apartment. They told me to talk to Paulo and his wife, who live in apartment 402 in the same building, even if they did not get along very well. The wife of Paulo (the husband was absent at the time of the conversation) explained to me that the disagreements happened because the couple did not adapt to the building, since it had always lived in buildings before but the organization is different. The family is middle class, which I deduce from the decor of their apartment, the speech of the wife and the buildings in which they lived previously (because she told me how it was to live there). The wife said that she and her husband tried to implement improvements to match the way it worked in the other buildings in which they lived. However, the other woman, who told me to talk to her, was an alcoholic and came to vandalize the building itself, ruining the entrance gate and sometimes, especially when under the influence of alcohol, fighting with neighbors. The conflicts in this building seemed interesting to me, especially with regard to Paulo's family, who intends to leave the apartment.

Participants (Residents who were interviewed, sorted by date of interview):

1. Luciana, Rua Nossa Senhora de Fátima, 08/03/17 (building 6).
2. Dilson, Rua São João, 20, 11/03/17 (building 1).
3. Reysla e Gabriela, Rua São João, 20, 12/03/17 (building 1).
4. Thalia, Rua das Pitangas, 12/03/17 (building 3).
5. Dominique, Rua Nossa Senhora de Fátima, 12/03/17 (building 6).
6. Valdimir, Largo da Castanheira, 12/03/17 (building 5).
7. Lourdes, Rua da Mangueira, 12/03/17 (building 2).
8. Marcelo, Rua São João, 20, 13/03/17 (building 1).
9. Cláudia, Rua São João, 179, 13/03/17 (building 4).
10. Neighbour at Rua São João, 20, 13/03/17 (informal conversation -building 1).
11. Paulo's wife, 12/03/17 (informal conversation -building 7).

In the individual interviews, there was some positive and negative questions that were discussed, and there was a lot of different approaches depending in the building in which they live. I discovered some interesting things about people and the use of the space around the buildings, which was reflected in the interventions in the common spaces. The goal of the individual interviews was to identify conflicts and problems in the common spaces of the buildings, the dynamics of production of the space by the residents, uses of common spaces and neighborhood relations.

Building 1 has a trustee, who at the time of the interviews was Reysla and by the end of May became Dilson. Dilson says that they divide the accounts and contribute monthly to a small box (collection of R \$ 20.00 per resident), which is destined for small bills and expenses with maintenance, such as they had for the lighting they installed on the day of the meeting. The building is well organized but, despite that, they do not do many condominium meetings, according to Dilson. A quite different case from of building 1 is that of building 2; the interviewed resident, Lourdes, says that the condominium of her building did not work. At first, only Lourdes and S. João (from apartment 102) paid the bills, but at one point they stopped too. Currently, there is no trustee and no one pays condo, so the light has been cut. However, this case was the only one among the buildings analyzed in which there was no agreement among the neighbours.

In building 3, of Thalia, the condominium works. In building 4, the interviewed was Claudia, who said that there is a trustee, who does the maintenance in the building, and who pays the condominium. In building 5, the trustee is Valdimir's wife, the resident interviewed, since 2007 (that is, since the move to the building). He said that he "always took care" of the building. Valdimir said that as in building 1, besides the accounts they reserve money for the condominium fund. However, despite the coincidence, this happens in a few buildings. In building 6, for example, there are some conflicts. When I arrived at Luciana's house to do the interview, she and her husband were looking at the bills, among them the beads and water bills related to the condominium. Accounts were lagging behind the lack of cooperation from some neighbors, she said.

Regarding the cleaning of the common areas, there are discrepancies regarding the care of the residents with the spaces. In building 6, each neighbor clears only their immediate area, but the largest area, which is from the ground floor, is all for Luciana to clean, as she said. There is no relay or collective discussion about it. In buildings 1 and 5, because they are more organized, cleaning takes place regularly. In building 4, Cláudia said that they are doing maintenance in the building, and that the cleaning of the collective space works with relay, every day who has the time does. In building 7, Paulo's wife told him that she moved in 2016, and soon she and her husband worked on transformations, such as buying a large hose with which to clean common spaces more easily. Paulo's wife and husband tried to take care of the garden and to plant, but there was no adherence of the other residents to the idea, which was left behind. She told me that they always lived in buildings and that they bought the apartment thinking it would work like the other places they lived. However, they had problems with the neighborhood for seeking improvements to the building. By the end of 2016, she and her husband had worked to make changes, but they gave up because of the behavior and reaction of the other residents. She said there was vandalism from the gate they had installed for safety; she said also that people (who were not even residents of the building) would be using the hose she had bought without control, wasting water.

The individual interviews were important to begin the process of investigation and start discussions about the theme of the research. Those discussions were deepened in the collective conversations.

3 COLLECTIVE CONVERSATIONS

The purpose of the collective conversations was to propose a collective discussion on individually raised subjects, to define the topic of approach and to seek notes for the next step, the seminar. They occurred near to March 21st. They were enlightening regarding existing consensus and conflict of interest. In addition, they served as a first collective articulation and introduction of questions of the theoretical lens.

The script used to guide the discussion is summarized below:

- Start by citing the main problems raised in the buildings, ranging from garbage thrown in common areas, high bush, bad land for planting, noise until late, to the lack of organization of the residents.
- Question whether the occupation of common spaces can be related to the change or adaptation to the apartment or to some aspect of it.
- Ask how the coexistence between the residents of the building occurs.
- To raise discussion on the theme of the research, related to spaces of collective use in the buildings of Vila Viva of Vila Nossa Senhora de Fátima. Check relevance of the theme to the residents.
- Ask how the construction work (and design) of the interventions that have already been done. Seek to understand if the interventions already carried out were decided collectively -and with what degree of engagement of the other residents, whether to support the idea, whether to give idea, to build or if was a resident from top to bottom.
- Cite plans for the improvement and spatial qualification of the different buildings: leisure area, coexistence, parking, kiosk, common vegetable garden, vertical garden etc.
- Collectively reach a final outline of the situation, according to criteria of desirability and feasibility.
- Understand if someone has participated in a similar process and what are the expectations of each.
- Discuss which intervention priority is best accepted by the majority.
- Discuss "space of collective use", public and private space and control, access and maintenance of spaces.
- Discuss the concept of "spatial quality": what does it mean for them?

Participants:

1. Valdimir, Cláudia (his wife), Adilson (baiano), Zé Maria (Cláudia's father), Adriana, and Zulmira (building 5).
2. Lourdes, S. João, Dalva, and her daughter (building 2).
3. Luciana, Deividson, and Dominique (building 6).
4. Marcelo, Dilson, Manuel, Gabriela, and Maria Lúcia (building 1).

Those conversations were very relevant to get to know about the collective use of the common spaces, and to observe the conflicts there exist in this use and between people's interests. In the building 1, apparently there are no conflicts and the dwellers are like friends, supporting each other and making this place a good place to live. In building 2, the relations are not as good as in the building 1, and the condominium does not work. In building 5, Valdimir makes interventions and use the common space, but has been transformed in a private space, that was only appropriate to him; other residents criticize the use of water, for example. In building 6, there are some conflicts too, as the use of common spaces, which was to be for the dwellers but was occupied by some workers and merchants of the surrounding.

4 SEMINAR

The preparation of the seminar came from the organization of themes of discussion that was raised on the individual interviews:

- Condominium and rules of use of the common spaces
- Cleaning and maintenance of the common areas
- Neighbourhood relationships
- Problems that neighbours and people create
- Problems and advantages of the construction and the everyday life -Problems of no maintenance of the common spaces
- Uses, actions and interventions that take place in the common spaces
- Transformations that they imagine for the space
- History, how and when they moved to the building
- Public spaces
- Manual abilities, initiative and personal positioning
- Pretension on moving or staying at the apartment

These themes interrelate in many points, and have been deepened in the collective conversations. A game is proposed as interface of discussion. The operation is described below:

One of the dwellers present himself, saying where he lives and the more important questions relate with the common spaces. Then, there are disposed some pink cards with excerpts from individual interviews on the upside down; one dweller is invited to begin the game, selecting one of the cards. He starts a discussion about the theme described and answers the questions that are in the card. The game stops when everybody has already picked a pink card. The intention with this first game was to bring into discussion the relations of the neighbours and discuss with the dwellers that are participating of the research that relations, the possible causes and potential solutions. This step was inspired, not only by the methodology of Thiollent (1986), but also by the culture circles of Freire (1967).

The second step was to show images of my research as graduation student, that presents public spaces as streets being or not used according to the surrounding and the constructions. The third step was to bring in a more systematic way the thought of the authors related with the action research. There is the attempt, throughout the discussions, to bring and introduce thought of Lefebvre (1999), Arendt (2010), and Souza (2006) to a language and logic more accessible and bring discussion on urban society, spheres social, public and private and collective autonomy.

The participants of the seminar were:

1. Dilson, Rua São João, 20 (building ¹).
2. Valdimir, Largo da Castanheira (building 5).
3. Cláudia, Largo da Castanheira (building 5).
4. Zulmira, Largo da Castanheira (building 5).
5. Carlos, Largo da Castanheira (building 5).

¹ then started the next step, the third game, and went explaining the cards in order. I started with card 1, which illustrates a public space of quality and spontaneous use, as opposed to the privatized space of card

4.1 THE INTERACTION WITH THE RESIDENTS DURING THE SEMINAR

The interface was fundamental for the researcher to leave his dominant position in relation with the participating residents. The seminar took place in the common area of the building 5. Initially, each resident introduced himself, saying where he lives and how long he has lived there. Valdimir was the first, speaking that he has lived in the building for almost 11 years and that he works as a doorman. He talked about his animals, dogs and chickens and duck. He said that "he lives in the best building to live in". Dilson introduced himself, saying that he also lives in a good place to live, that there is no mess and that he tries to "organize, leave more or less in order"; said also that he is now the apartment manager, when Valdimir asked, saying that he was also the apartment manager of his building. Valdimir also asked if they charged a cashier month in addition to the bills of water and electricity and Dilson said that it is zeroed, that they charge only when there is something to arrange or some maintenance demand.

Then I started the first game with the locals. I asked everyone to choose pink cards and Valdimir left with number 3, whose first question was, "Do you keep in touch with somebody from your original neighborhood?" He replied "in the specific case, there are (...) many people who lived very close". I asked if they lived in the same house as the family of Claudia, who are neighbors of the couple, but said no.

The next question was: "What were the main issues among neighbors before the removal?", and Valdimir replied that "what exists of the removal is the insecure person, whether it was going to be good or not, about the aspect that lived before." He was referring, possibly, to the high-risk areas where many people lived. He said that "it was not good before", and he added: "I always lived near a lot of ravine, so when it rained, the foot of the wall went up to a height, so it was a little greenish, in the building you do not have it. (...) Rain falls, sun falls, you're dry the same way, you do not have that mud that you had before." He said he thinks differently from general thinking, told the story of a lady (Martha) who died of depression because she moved to one of the buildings. But he "liked it, we like the place, it's a quiet environment, up there is a lot of houses on top of the other". Valdimir continued: "The term 'Agglomerado' itself, has come to speak of agglomeration as? You have made a house here, your house has ended here, the other one already comes and already amends another one here. (...) You do not see an urbanized or organized thing, no matter how much they try... even when you urbanize the 'favela', the alley, everything cemented (...), it is urbanized but did not put in order as it would have to be". "There is no maintenance, so in my way of thinking, for me, the building is too good, quiet."

Valdimir talks about the space where the seminar took place: "You have to see here at night (...). Lighten up here, it's a good thing, you can come sit here if you want to chat, make a fire... Look at the wood there, the wood so low down there".

He read the last question on the card and replied, "Many have changed, see?" Repeats the question, "Where did the original neighbors go?" Claudia said, "They went to worse places; it is not that the place is bad, the person who does not do the place: there is no bad place", while Valdimir continued with the question: "Or did they stay in the place?" and replied: "Look, a lot of people have changed, for example a boy who had here with us on the top floor, he no longer lives here anymore, he moved inland, rented apartment. But I at least think so: most of the people who changed back or want to return. Why? People can live in the mountains, live in the 'favela', but there is one thing: you are inside the capital. To Praça Sete [de Setembro], you will walk. How many health posts do you have here? UMEI [Municipal unit of early childhood education], how many UMEIs do you have?". He quoted the posts and the UMEIS and concluded: "So it's just dumb that shift. Because you find everything here".

He spoke about other cities and said that he finds everything messed up, that there is no movement in the city, "everything is stopped". "I think so: as soon as you leave the capital, you've already lost a lot. The mayor is another, the councilmen are others, and the administration is another". He told of his father, who lives in Ribeirão das Neves (MG) and is very different there, and said that the old residents come back, "every once in a while we meet them out there. They sell the house and live in the 'favelas'". It showed where there were invasions in the immediate landscape, where new residents are occupying green areas.

Then it was Dilson's turn to speak about the number 5 card. The first question on this card was, "What actions are going on in the common area of your building?", and Dilson replied "Every once in a while we gather there, Marcelo and his family make a lot of barbecue. And cleaning, right? That we have to do cleaning in the area, (...) give a general there". Valdimir asked if "they got to put the floor there" and Dilson

replied that "no, the stairs are the same way". And he went on: "So, what happens is, barbecue, every now and then, it's not always, and we always give maintenance and cleaning".

Dilson continued with the questions: "Would you like to take care of animals in your house?" And respond that "in apartment, not at all. For me, no", while Valdimir commented, "I have four ", referring only to the dogs, who live inside the apartment. Dilson continued: [when] "we lived up there, we had a house, there was a lot of land. Then my mother had chicken, duck duck, had everything know? It had mango feet, guava foot, urucum" and Valdimir completes: "It was another experience". Dilson continued: "Then we could have these things, now in the apartment I think it will not work, no".

Valdimir told us about the duck: "they left it for me. Actually it's not mine, what happened: the neighbor moved there from the fourth floor and the paw crashed. So he did not take his paw up, he left the pair of ducks". And about the chickens: "It's because everything was so small, I said 'I'm going to leave it there with the ducks.' He said that "the duck eats a lot", every morning he has to buy something for him to eat. Dilson read the last question: "Is your building leafy?" And responds "woody, no. Huh? There is only that little tree, that seed, that it is born anywhere" and Valdimir interrupted: "that plague! That is not a plant, it's a pest to me" and Dilson defended: [but] "it breaks the branch! [Helps solve a problem]".

Dilson read the continuation of the last question: "Do you agree that it isolates the sound?" And replied, "Yes, it depends". Valdimir said "No, but this is physics, right? Isolates even...", and Dilson completed: "If you have enough, right?". Valdimir continued: "Whatever noise you enter here, oh, on the side of there, you may know that the tree holds [the sound]." Dilson said, "Sure, you go into the Baleia's forest there, 'everything is happening around you, you're there ... in the country there, you're screaming, yelling at you, you're just going to see them 'So [there] from the moment you [reach] ten, five meters from them... In the case there of ours, it does not isolate" and Valdimir interrupted saying" no, in yours does not have because it is also more leaked right? They are more open. And another thing: the movement is much larger than the size of the trees", referring as 'movement' the automobile traffic on the avenue. "Certainly," Dilson replied.

We passed to Claudia, who had taken the card number 2; the initial question was, "How does the cleanliness of the common spaces in your building work?" Claudia replied, "The cleaning here is weekly, right? So we do what we can. Because everyone here works and there are elderly people who can not help either, right? (...) We even understand, I prefer that I clean myself, my brother cleans too, we give him an 'x' value to him -not according to what he has to receive, but how he lives here too, it also helps in that way. There's Vladimir, too, who helps out there in the garden too, he weeds... so we stay like this, take turns. And as I only stay here at home weekend and not always, I only clean Saturday or Sunday. Then during the week have to keep this, this custom stayed, only clean Saturday or Sunday". She also said that she tries "to convince the residents that it is not to put trash in the door... because there are no people who collect this garbage. The trash is right there, and everyone leaves early in the morning, so it does not cost anything to get there. Or if you're lazy at night, going to sleep, put it in the tank". She said that they already had serious problems with neighbors because of this and that, having four dogs, gives "that lot of thing", if they did not want to put it in the bin would be uncomfortable also for the other neighbors. Cláudia concluded: "Every one has to have the awareness that he does not have to put, right? The trash bin is right there, just take it there. And if everyone does this, it's very good".

The next question was, "Do the neighbors help clean these spaces?", and Cláudia said that she had already answered, but Zulmira added: "Dominga helped, right?" And Claudia said that "she helped, I did the same, help as best you can, right? (...) If he's there, he helps. But I prefer that only one helps me to have no problem, because a lot of people end up is messing up, so two people is enough". She went on to the next question: "Do the neighbors throw garbage in the common areas?" and replied, "No, they do not do. They started throwing a liter of milk out the window, I went there, I 'cut', but it was immediate, they do not do this anymore".

She came up with the last question: "Do you think that the City Hall should help in the maintenance of these areas?" to which she replied: "I think so, not directly inside the building, but around" and Valdimir agreed "around, I also think, like here like this", pointing to the ravine.

I finished the first game, and then started the next one. I gave some illustrations and asked if they would know what space it is. The residents looked at the illustrations and Valdimir was the first to try to find out (illustration 1 -figure 3), saying, "this is Savassi out there" and I told him that, in fact, that space was in the

Prado neighborhood (at Belo Horizonte, MG). So I asked about illustration¹ (figure 4): "I wanted to know if you would like to live in such a place?" And Valdimir replied: "no, no, we like 'it's bush, we're an animal'" and he added: "I do not want, not at all, I step in front of those mansions there, I look at them like that, I say, from that place I just want... the money. Not worth it". I commented: "I also wanted to show [with the illustration] that it is not because there is money that is good".

I proceeded to card 4 (figure 6), based on Arendt (2000), differentiating two historical moments: Ancient Greece and modernity. Valdimir commented on the first, "I think I took this part in school" and I mentioned the existence, in antiquity, of a private and a public sphere (the last, more valued in relation to the first). The private sphere would be related to the maintenance of life and work, while the public sphere has as its central activities action and discourse, that is, the exercise of politics by free men. Valdimir completed: "boasting his feats". I have contrasted this reality with that of modern society, when the private and public spheres cease to make sense, since values that are originally private become public, such as individual wealth and work. Valdimir commented, "Are not [more important] today to have more than to be? Today is more to have than to be (...); you are educated properly, you do not have to be anything if you have money. (...) More than being, they are inverted values" and I agreed, adding: "instead of collective wealth, individual wealth has relevance". Thus, the social sphere would emerge, which values work; the important thing now would be to follow a normalized behavior, to act as expected by society. Valdimir then asked: "[would be like] pretending? Almost this, right?" to which I replied: "you have to look like...", and Valdimir completed "...you are normal, but you can be crazy" and everyone laughed. "For a person to live in society, he has to live politically correct. If you do not accept society, you live there in the bush. If you do not take orders (...), there nobody will give you order, nobody will say anything, nobody will charge you your goods, no one will charge you to bathe, you can stink there in the bush. But within society you will not do it, because that does not fit in society". And I concluded by saying that today, instead of having public spaces, we have social spaces, and Valdimir added: "convivial [spaces]; the squares, the malls". I went on to say that the common spaces of the buildings, however social, could have the potential to become public spaces, even if not accessible by anyone -as I already knew that the access issue is delicate for them -but spaces of discussion and search for collective autonomy. Valdimir commented: "not necessarily here, right? Why does not it work like that, right people? Everyday is not... That's a theory, it's a good theory!" and some people laughed. I then finished the last step of the seminar.

4.2 PICTURES

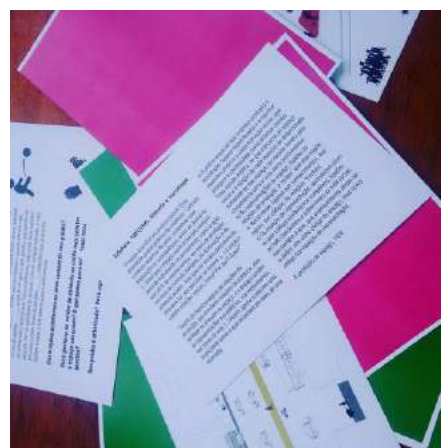


Figure 1 -Map of the buildings. Source: Google Maps (modified), 2017.

Figure 2 – Cards from the Seminar. Source: Débora Moura, 2017.

¹ Then we went to card 3 (figure 5), and they asked me what the critical area would be. I explained the timeline, the types of city, and I spoke of the total urbanization of society, of Henri Lefebvre (1999).

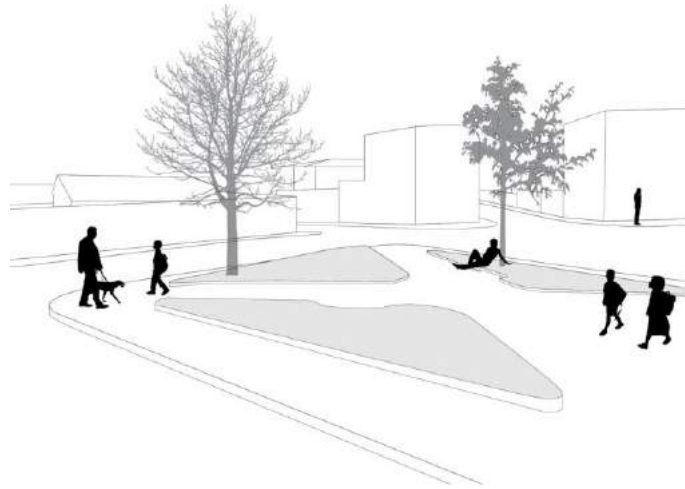


Figure 3 – Illustration 1. Source: Débora Moura, 2017.

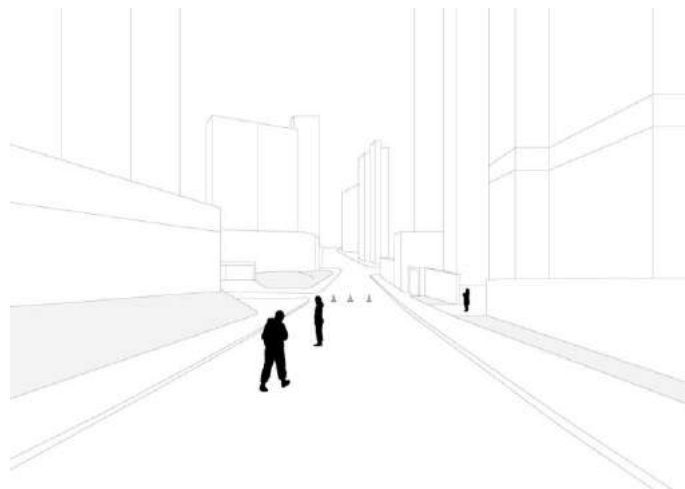


Figure 4 – Illustration 2. Source: Débora Moura, 2017.

Lefebvre, 1901|1991, filósofo e sociólogo

Revolução urbana

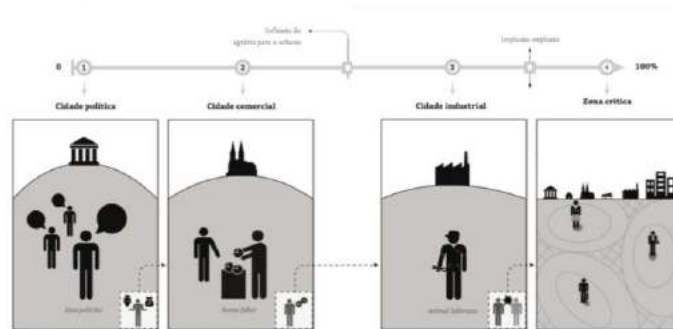


Figure 5 – Green card 3. Source: Débora Moura, 2017.

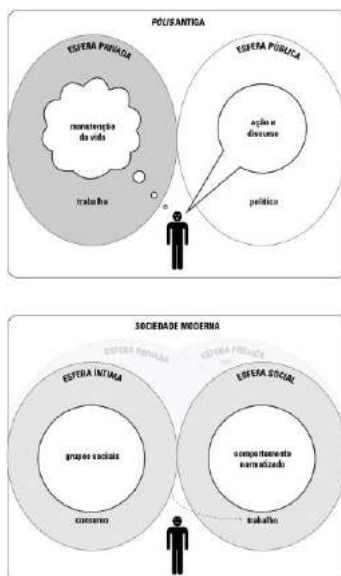


Figure 6 – Green card 4. Source: Débora Moura, 2017.

5 CONCLUSION

The actions were relevant to understand the thoughts of the dwellers about the common spaces, the neighbor relationships and the production of space -as developed by Lefebvre (2000), in building constructed in 'favelas'. The individual interviews, the collective conversations and the seminar were important steps that demonstrate these thoughts of the people and the opinions of the neighbors about the themes of the everyday life.

The action-research is in process, and the next steps include the realization of woodworking and metal workshops and the collective interventions in common spaces. The intention is to transform the perception of the production of space as a possibility to make those places more suitable to everyday life.

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