

ID 1689 | THE RIGHT TO THE CITY IN TIMES OF BIOPOLITICS - TACTICAL URBANISM IN A TRANSITION PROGRAM

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1 INTRODUCTION

The city is the greatest field of action of capitalism, but also the most possible field of resistance to it. Capitalism and urbanization feedback in a process where the former is always expanding, producing and concentrating geographically and socially its surplus in the city.

Harvey (2014) points out that to think of an alternative form of urbanization, it is necessary to build possibilities for an anti-capitalist turn, thus pointing to the urgency of recognizing the common and its potency. And it suggests that this route of escape must start from a convergence between the microcosm of the body and the macro space of globalization, two important topics of the current neoliberal phase of capitalism.

This convergence can be achieved in the affirmation of human and individual rights, a perspective that reinforces the importance of the concept of the right to the city, developed in the 1960s by Lefebvre (2016). A more collective right than individual, which encompasses all other human rights, claiming the participation of all in the construction and use of space and urban life.

Thinking about the global world has made it possible to recognize a common world with which to worry, to produce, to appropriate, and which is shared by all. For Hardt & Negri (2016), the idea of 'common' was also potentialized with the understanding of the concept of biopolitics, whose subjectivities will always be produced by apparatus of power, whether of the sovereignty of the Empire or the resistance of the multitude.

Thus, the 'right to the city' is considered as a strategy of transition from the current urban situation of the cities towards a situation of justice, of full realization of the common well-being. For the institutional redesign, necessary for this transition, Boaventura de Sousa Santos (2003) argues that, besides state and formal law, the forms of informal and unofficial law that he attributes to 'subaltern cosmopolitan legality' must also be considered. And to avoid wasting social experiences that seek to declare and exercise the rights that matter to them.

In this perspective, the author's Master dissertation research, from which a partial communication is extracted for this article, explores the potential that so-called 'tactical urbanism' has in promoting the right to the city. Here, tactical urbanism is understood from the studies of Certeau (2014), where the tactical action is determined by the absence of power, a calculation of strength that does not isolate the subject from the environment and that acts with no autonomy in a territory that was imposed. It is believed that the scale of the tactics better represents the biopolitical production by the multitude.

Thus, we seek to identify in the urban tactics used today, as in the immanent desires of the multitude, the ways it finds to move, inspire, emancipate and build itself in the full realization of the right to the city. In a collaborative cartography, actions of tactical urbanism were collected and organized according to a standard reading format, which information nexus was elaborated by Rosa (2015), exploring the local potentiality, the articulations created and the new possibilities generated. From then on, it became possible to visualize, discuss, and analyze the collected experiences in order to apprehend paths to the fullness of the right to the city.

Therefore, this research links a discourse that establishes the common as a desired utopia; the right to the city as the main strategy to achieve it; and the level of urban tactics as the time of experiencing possibilities that could lead the multitude to a condition of urban justice.

2 THEORETICAL AND METHODOLOGICAL REFERENCES

According to Harvey (2014), if in the Fordist capitalism the exploitation was centered in the factories, today it focuses on the cities, promoting from the financialization of the access to the earth to the production of subjectivities that control the desires and the daily life of the people.

Neoliberalism, the current stage of world capitalism, acts for economic liberalization in favor of free trade and the private sector. It acts on a global scale and, for this, depends on the regulations articulated by the states, counting on privatization policies and reduction of the state apparatus, and with the deregulation and fiscal austerity on the citizens. This way, dominant national and supranational organisms articulate themselves according to the logic of biopolitics to guide desires and ways of life that suit their interests. Thus space, or urbanization of cities, is also produced through the control and expropriation of the common wealth - nature and all cultural, social, subjective and artificial production common to all, which the idea of a globalized world allows us to perceive.

Biopolitics, according to Foucault (2015), is the way to govern populations from the 'management' of life through discipline, and the production and consumption of subjectivities that guide desires and instincts. Pelbart (2011) clarifies that biopolitics can be exercised through biopower, a power invested in life, dominating it and subjugating it to a sovereign. Or, through biopotency, the potency of life emanating from the multitude and thus representing its resistance.

The biopotency of the multitude is, from this perspective, the source from which forms of resistance must emerge from the predatory logic of exploitation of capitalism and, likewise, from the unfair logic of the production of space in contemporary urbanism. Hardt and Negri (2016) emphasize the necessary intellectual task of organizing the political immanence of the multitude, in the sense of apprehending the subjectivities it produces, which would point desires for other forms of life. In order to do so, it is necessary to build visions of a world socially shaped and encompassing all, the collective, the multitude. This is where the notion of 'human rights' comes in.

Despite several important counterpoints to the idea of 'human rights', Harvey (2015) relies on the body's political potential to defend the discourse of universality of rights as a way of uniting local singularities in search of global political and economic alternatives. Hence, the 'right to the city' today assumes renewed importance as a possibility of resistance to neoliberal urbanism.

It was Lefebvre (2016) who in the 1960s elaborated the concept of the right to the city as a demand of the expropriated class and understood as the right to the work, that is, the right to use the city as a space that accumulates the material wealth of human production, including knowledge, techniques, monuments and artistic sensibility. The right to use the city also for celebration, pleasure, prestige, enjoyment of freedom, socialization and individualization - right to habitat and living, to urban life; possibilities that capitalist production reduced, if not eliminated over time. However, this right should not be understood as a melancholy feeling of returning to the traditional city nor the acceptance of the city that is there, but the right to a dynamic city, capable of renewing itself, the right to a transformed urban life, to a different genuinely desired city.

Harvey (2014) updates the concept of the right to the city by proposing an approach where it is understood as the collective right to democratically control the production and use of the surplus produced in the urbanization process. An eminently political task of fighting for the right to the common, the production of space, the imagination and the experience of a new city. A task for the multitude.

Despite some legal apparatus and supranational agreements already formulated for the right to the city, it must be understood that rights are always demanded and permanently watched for their maintenance. The registration of any right in the books of justice does not guarantee its compliance nor does it guarantee that, in compliance, the previous condition of injustice will be overcome.

In this perspective, Santos (2003) raises the importance of observing the wide and diverse experiences of initiatives, groups, social movements, networks that already act against hegemony, facing neoliberal policies that are essentially excluding, and finding ways out. The author recognizes, in this space of struggles, the privileged field for such disputes against hegemonic, denominating it as subordinate cosmopolitanism.

In the same way, the interest of this research by the so-called 'tactical urbanism' starts with recognizing it as anti-hegemonic manifestations of neoliberal urbanism, and seeks to learn from it.

2.1 TACTICAL URBANISM - POTENCE AND TRAPS

This term is understood as the rebellious urban practices, in different measures, to the order and the bureaucracy imposed by the institutions, pointing to the city's wishes to which its practitioners aspire. Also considered here as tactics, these practices that are not necessarily rebellious, but act in a bottom-up direction in the processes of space production, sometimes even in collaboration with 'official urbanism', yet expressing new ways of doing it, forcing an adjustment of its modus operandi to the local realities of the most disadvantaged.

Observing various everyday practices such as cooking, talking, walking, Certeau (2014) defined the concept of tactics as the cunning of the weakest in capturing opportunities for action in the gaps of the dominant, strategic system. Ways of doing that resignify through the use, products, rites and spaces imposed by the dominant systems.

Activations of public spaces promoted by organized or unorganized communities, new ways of living the urban, time banks that subvert the capitalist logic of profit, engaged urban art and activism, reconstruction of landscapes according to the needs of a given community, made by the community itself - are examples of tactics used to escape the sovereign domination of the state and capital in the production of urban life and space.

And they are experiences in which the body plays an active, effective and affective role in space. Actions that reflect disputes in public spaces, which, by definition, are also political spaces, where conflicting individual needs are disputed. Hence, it is in the repositioning of the body in the political arena of the urban, and essentially in the experimentation of the otherness of the body, that the actions of tactical urbanism show their great potential in being an instrument of struggle for the rights of the body - in the contemporaneity, of the collective body, the multitude - for the construction, use and enjoyment of the polis.

However, apart from the enthusiasm expressed by many authors and practitioners about the potential of tactical urbanism, it is also important to note their weaknesses and possible traps. It is worth noting the overwhelming criticism made by Neil Brenner (2016) about an exhibition held at the Museum of Modern Art - MoMa in New York between 2014 and 2015, amid a period of great explosion of these practices, worldwide.

The third in a series of exhibits aiming to discuss issues beyond the themes commonly discussed in architecture, "Uneven Growth: Tactical Urbanisms for Expanding Megacities" featured a wide selection of projects and experiences that pointed new ways of intervening in six megacities (Hong Kong, Istanbul, Lagos, Mumbai, New York and Rio de Janeiro), in the current context of hyper-urbanization and the high level of informality of urban spaces. The curators' intention was on the collective and innovative experience of the multitude through urbanism in its considered tactical scale, believing in the capacity of these actions to promote social justice in the processes of urban space design and appropriation (BRENNER, 2016).

From the writings that made up the exhibition catalog, Brenner (2016) listed the following points of convergence on the understanding of tactical urbanism, as of the historical and urban context in which it is being discussed: a crisis of governance of cities, where the states and the market failed to deliver basic public goods and services; tactical urbanism encompasses a wide diversity of emerging, temporary, and experimental urban practices; they are practices conducted in a bottom-up direction; tactical urbanism deals with urgent problems through interventions of immediate effect; they are projects of great flexibility and openness, in contrast to the rigid codes of official urbanism; the actions of tactical urbanism promote participation, are based on practices, stimulate the Do It Yourself (DIY) culture, generally use open source and aim at the re-appropriation of urban spaces.

Thus, the practices of tactical urbanism were presented there - and consequently also discussed in different spaces - as an alternative to neoliberal urbanism. However, the author questions the real potential

of tactical urbanism to present some kind of difficulty to neoliberal urbanism, or even to corrupt it. In order to develop his analysis, he draws five possible scenarios of interaction between tactical urbanism and neoliberalism, among which only Scenarios 4 and 5 would offer, in the author's perspective, some kind of difficulty for neoliberal urban politics:

- Scenario 1 - Reinforcement: tactical urbanism alleviates the failures of neoliberal urbanism, but without facing its regulatory milestones;
- Scenario 2 - Entrenchment: tactical urbanism internalizes the neoliberal agenda of reducing the role of the state or opening up to market action, for example, contributing to its rooting;
- Scenario 3 - Neutrality: tactical urbanism coexists with neoliberal urbanism, acting in spaces that are not functional, without presenting risks to its processes;
- Scenario 4 - Contingency: tactical urbanism offers experimentation in the regulatory sphere, subverting neoliberal projects;
- Scenario 5 - Subversion: tactical urbanism interrupts the logic of urban governance growth, opening the agenda of inclusion, equality, democracy and social justice.

Thus the author warns of the risk of the varied and much localized tactical actions to diminish the capacity of facing the major challenges. For instance, the necessity to participate in institutions to broaden the reach of public interest actions and the importance of gaining public support for the social demands that actually contribute to socioeconomic inclusion (BRENNER, 2016). In this regard, design has a great role to play in the redesign of the city, the co-creation of new forms of living together and coexistence.

What is clear in Brenner's (2016) criticism is the necessary tactical approach to strategic policies if one wishes to achieve social justice and the fullness of the right to the city. Therefore, it is necessary to know how, where, under what conditions, methods, consequences, for whom the actions of tactical urbanism operate their new ways of making the city and of being urban.

2.2 STRATEGIES FOR RESEARCH ON TACTICS

This research seeks to understand the practices of tactical urbanism and to analyze the possibility of its effects satisfying the right to the city. Starting from a large and heterogeneous range of examples of these practices, it needs to map them according to categories that demonstrate connections, tensions, and trends.

Accordingly, a Taxonomy of Tactical Urbanism was setup on an online platform¹, aiming to list experiences and classify them according to criteria relevant to the objectives of the analysis. The examples are mapped according to the professional experience of the authors, who manage an urban interventions studio based in Goiânia/Brazil, and have an academic work through field surveys, research in specialized magazines and websites. Many are the biopotent aspects of tactical urbanism and the action of mapping their various manifestations demonstrates an enormous complexity and consequent wealth of particularities and points of convergence useful for future analysis.

The first steps of this research were guided by the interest in understanding the desires and subjectivities that motivate the actions of tactical urbanism, being this the first layer of categories created in this taxonomy. Identifying the desires of practitioners - the subjectivities that permeate their actions - is fundamental to understanding the biopotency expressed in their tactics. Next, a categorization was created to identify which types of practices are made. In this article, we discuss the addition of another layer to this taxonomy, a categorization that seeks to demonstrate the frictions between tactical urbanism and neoliberal urbanism, according to the five scenarios designed by Brenner (2016). Table 1 lists the categories proposed for the three layers and Figure 1 shows the connections arranged on the Taxonomy of Tactical Urbanism platform.

¹ Kumu is a platform that organizes complex information in a rhizomatic way, allowing the visualization of maps or relational views. Available at <<https://kumu.io/>>, is offered in open source and without costs for projects that do not aim at any kind of profit.

LAYER / THEME	CATEGORIES ¹
Desires / Subjectivities	[common] [participate] [anti-consumerism] [belonging] [singular] [transience] [daily life] [imagine] [empathy] [equality]
Types of Practices	[economy networks] [overcome lack of infrastructure] [new ways of life] [green agenda / brown agenda] [exploring the city / research] [art activism] [activation of public space / micro environments] [strategic tactics] [Political arrangements]
Tactics X Neoliberal	[reinforcement] [entrenchment] [neutrality] [contingency] [subversion]

Table 1 – Categories used in Taxonomy of Tactical Urbanism

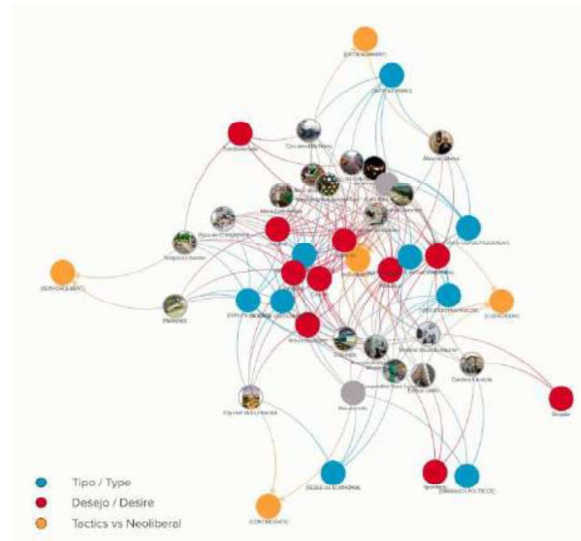


Figure 1 – Main visualization of Taxonomy of Tactical Urbanism platform

It is worth emphasizing that the layers of categories proposed in this research aim to elucidate the complexity of the tactical actions in the city, contributing to a delimitation, even at an initial stage, of the concept of tactical urbanism. And in addition, the categories aim to provide criteria for analyzing these tactics from the hypothesis that tactical urbanism can be used to fight for the right to the city - which may be or not confirmed. Thus, the performance of the observed practices does not mean, for the research, an analysis of good and bad, right and wrong, more or less 'tactical', but levels, objectives, different ways of doing this tactical urbanism that, not always, has itself the objective that the hypothesis launched in this research tries to verify.

In addition to collecting examples and observing their arrangements, it is also important to learn from the experiences of those who seem to point to an urban reality of social justice, democratization of the city's means of production, and enjoyment of the city that is a piece of work.

Therefore, a reading standard² created by Rosa (2015) was adopted to demonstrate emerging urban practices organizing its characteristics according to three blocks of interest: 1) local potentiality, which seeks to identify the specificities of the fields of action (urban morphology), as well as of the project or action developed, and its actors; 2) articulation, which deals with the practice itself, seeking to understand the arrangement of objects, actors and their connections in concrete space; 3) and the opportunities that arose, seeking to understand the new physical and social codifications generated. It is suggested that the

¹ In order to better understand the proposed categorizations for the Desires / Subjectivities and Types of Practices layers, see the article "Tactical Urbanism and the Production of the Common - an Approach to Emerging Urban Practices" available at <http://sobreurbana.com/pesquisa/>.

² A caracterização das práticas adotada nesta pesquisa recorre a uma versão simplificada do padrão oferecido por Rosa (2015), cujo padrão completo, mais abrangente do que esta pesquisa exige no momento, está detalhado na bibliografia de referência ao final deste texto.

characterization of the practice precedes its categorization according to the proposed themes, in order to allow a more coherent inference with the action.

From here it is possible to analyze the ways of doing of the practices. This way, it is intended to contribute to the understanding of the tactical practices that emerge in contemporary urban centers which, once it was possible to perceive, offer great potential for renewal of the urbanism discipline in order to internalize agendas such as social participation, right to the city, inclusion, and urban justice.

3 PATHWAYS

Due to the interest in understanding the complexity of the arrangements made with the urban tactical actions, it was decided not to establish, for the assembly of this panorama, no territorial or temporal cut. The interest in this vast field of investigation is justified by the possibility of recognizing in different locations and times, similar solutions to the same problems, useful for strengthening common struggles.

From the contacts established between the researchers and their objects of interest, twenty-one practices have been collected so far from countries like Brazil, Colombia, the United States, France, South Africa, Portugal, Spain, Portugal, Italy and Peru. However, there is a greater number of Brazilian and Portuguese practices, two territories of interest and action of the researchers. It worth noting that the platform used in this research allows for connections as varied as possible and from them to extract partial views by crossing the information that currently interests the researcher, which makes this research strategic but open to tactics.

For the communication of this article, it is proposed the demonstration in Table 2 of the practice "Associação Renovar a Mouraria¹", based since 2008 in Mouraria, a traditional neighborhood of Lisbon/PT. Figure 2 shows an image of the Association's main space of action.

LOCAL POTENTIALITY	
FIELD	Small pedestrian-restricted access between residential buildings up to 5 floors, in a neighborhood under gentrification process located in the historical center of Lisbon.
DESCRIPTION	The Association was created by a group of neighborhood 'friends', some of whom do not even live there. In order to host the activities it offers to the community, it rehabilitated a dilapidated building (which it called Mouradia) and thus activated the wide area in front of it, with the installation of furniture, decorative elements, events and the installation of a vertical garden. For the accomplishment of the activities, counts on the financing of the associates and public financing for specific projects.
CONCRETE SPACE/ CONTEXT	Square, stairs, alley, housing, nursery, local access, no vegetation, no urban furniture. Multicultural resident population, large number of daily tourists, and other sympathizers for the characteristics of the neighborhood.
NEGOTIATION/ OPENING	The rehabilitation of the building and the improvements carried out in the area have boosted the association's relationship with the community, providing greater interaction among its members, neighbors, workers and tourists. The improvements made in the square added layers of use to the space, previously used only as spaces of passage.
NEW CODIFICATIONS	The Association provides a meeting place, inside the building and in the square, stimulating the social integration and dynamizing the cultural diversity of the place. Through its social services (literacy training for foreign adults, community dinners, legal support for people and associations in situations of social vulnerability, etc.), it contributes to social inclusion. It also works as a point of support for the mediation of local conflicts, mediating interests between the various actors of the neighborhood dynamics and between these and the parish council.

Table 2 – Characterization of “Associação Renovar a Mouraria”

¹ Mais informações sobre a Associação Renovar a Mouraria aqui: <http://www.renovaramouraria.pt/>



Figure 2 – Mouradia –Headquarters of “Associação Renovar a Mouraria”

From the reading of the practice and its unfolding it is possible to infer about the categories with which it is compatible. In relation to the 'desires/ subjectivities' manifested by the practice, it is considered that it is driven by: the desire to appropriate the cultural production [common] of the individuals who live or work at Mouraria and to produce and inhabit the space where they are; [empathy] for the problems experienced especially by the residents in social fragility; desire to value and consequently to [belong] to recognized identities in the locality; inclusion and [equality]; playful experimentation of the city, attention to the ordinary, to the ordinary life of ordinary people, valuation of [daily life]; desire to collaborate, gathering intentions and collective actions, to [participate] in the solutions and in communicating, sensitizing, spreading the other.

Regarding the types of practices used by the Associação Renovar a Mouraria, we can observe the following: micro-interventions in urban space, provoking [activation of public space]; promotion of [new ways of life], based on the offered community and cultural activities; offer of social services that try to [overcome lack of infrastructure] that should be offered by the public power; [research] - practices that promote the experience of the urban spaces of the neighborhood, which seek [exploring the city], as well as collecting social and economic data that support claims and highlight issues of local interest; support actions, training and diagnosis of local commerce, strengthening a local [economy network]; and finally, it is considered that the practices of Associação Renovar a Mouraria, although understood in the tactical scale, are linked in a continuous planning that has a larger, medium-term purpose of social inclusion, besides seeking responses also in the public power (financing programs and other types of support) for community problems, thus characterizing themselves as [strategic tactics].

For the categorization according to the possibility of friction between the tactical practices used by the Association and neoliberal urbanism, it is important to observe the capacity of these actions to touch regulatory frameworks that support the neoliberal ideology - reducing the role of the state, expanding the role of the market, idea of development from unlimited economic growth, urban governance guided by urban marketing and other aspects. Although the Association offers important social services that in fact achieve a greater inclusion of the residents of the neighborhood, many in conditions of social and economic vulnerability, and although the improvements made in the area in front of Mouradia have contributed to increase the quality of that urban space as a space that serves for the social gathering, its actions do not impose needs of the political and urbanistic system, nor the market, to adapt to its demands.

On the other hand, the Association values the autonomy of its common space, in order not become hostage to either the state or the market: it leads to discussions that question government actions; it seeks its sustainability through the own generation of resources with the offer of services; it supports the traditional businesses of the neighborhood, strengthening the local economy network against big international brands, etc. Therefore, it is considered that their actions, at the present stage, offer [neutrality] to neoliberal urbanism. To contribute to the struggle for the right to the city, it must offer a greater dose of confrontation with the powers that operate in its territory, especially the touristification of the spaces and the gentrification of the neighborhood.

Thus, there are three paths, which are already sighted by Associação Renovar a Mouraria, that can lead to this confrontation: the combination of their actions with other entities fighting for the right to housing, in the current gentrification context of Lisbon's historic center; the legal and dignified integration of the immigrants, in the process of their reception in the neighborhood and in the city; and the creation of an 'alternative market' in Mouraria, through practices such as the time bank and the creation of an autonomous currency.

Leaving the observation made on one example and using the magnifying glass over the platform that hosts the Taxonomy proposed in this research, it is possible to observe that, considering the criteria raised by Brenner (2016), few examples collected so far offer some kind of difficulty to the maintenance of the *modus operandi* of neoliberal urbanism.

However, it is considered that from the reflections provoked by this act of mapping, characterizing and categorizing tactical practices, it is possible to observe the strengths and weaknesses of these practices, according to the analysis criteria used. And also, to infer possible ways to reinforce or redefine their ways of doing, according to their desires and purposes.

In this sense, it is important to note that, among the desires and subjectivities of the practices, there is a greater frequency of desire for the [common], followed by desires for [participation] and [belonging]. The least frequent desires in the collected sample are those related to [singularities], [equality] and [transience]. Of course, these occurrences depend on the eye of the cartographer and the collected sample.

On the layer that organizes the types of practices found in the collected examples, it is observed a greater frequency of those actions that promote the [activation of public spaces], followed by practices in favour of the [green agenda/brown agenda], the promotion of [new ways of life] and [strategic tactics]. The least practiced are those relating to [new political arrangements] and [new economic arrangements].

Location, scale, method, levels of participation, types of agents and sources of funding are themes that are not yet categories, but of relevant importance for this research. Information that should still be processed in the continuity of this investigation.

4 CONCLUSIONS

There is still much to explore in research on emerging urban practices, given the variety of their expressions and the complexity of arrangements they trigger. The data collected and crossed in this research, still in its initial stage, demonstrate, however, that if there is the goal of breaking the oppression and exploitation of neoliberal urbanism through urban tactics, much more remains to be done.

It is important not to forget what Pelbart (2011) says about the fact that even the affections of revolt can be kidnapped. In times of biopolitics, one must be careful and try to differentiate what is resistance and what is assimilation of the imposition of a hegemonic way of life. The plurality and singularization of individualist agendas, characteristic of postmodern society, hinder the universalization of the rights to vindicate and are a challenge for political action.

The predominance of practices that, at most, are limited to mitigating the harmful effects of neoliberal urbanism reveal the need for critical thinking to better subsidize such actions, rather than combating and weakening its tentacles, so that they can take the next step in the desired process of community empowerment, towards full capacity to build and manage the space in which they live.

This is a very open possibility when one observes who are the founding agents of these practices. There is a predominance of actions carried out by hybrid collectives of artists, architects and designers, in a process of reinvention (or adaptation?) of their professional practice.

That is to say, the committed background of the urban architect, the designer, the artist, and other areas, such as social assistance, law and communication, can be an important stimulus - especially when supported by useful tools - to carry out more and more experiences that question and subvert the harmful neoliberal practices of contemporary urbanism.

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ID 1755 | PROJECTIONS: 100 KM2 OF CAATINGA BIOME

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1 INTRODUCTION

This communication will address the transdisciplinary research that I develop today, where I transit through architecture and visual arts, collective properties and other forms of communal ownership and management of the land. I conducted a series of interviews with activists, architects, artists, lawyers, indigenous people in different locations around the world, proposing to them a fiction: Assuming that a few hectares of land are available in their context for the development of occupation and livelihood projects, what would you imagine doing with such an area? This provocation seeks, through the imaginary, to know and debate forms of social organization of space distinct from private property, in order to be constituted as a collection of utopias.

We are facing a process of expulsion and a growing number of conflicts related to access to land, which makes the space increasingly restrictive and destructive of collective responsibilities, in the Brazilian and world context. Struggles and resistances trigger new regimes of sensibility and experiences of land repossession, and thus, the proposition of new forms of spatialization are necessary. What practices of land sharing can we imagine? What utopias can we construct to amplify the repertoire of the modes of occupation of the territory? These are the key issues. A construction of a map of utopias is an attempt to point out future social transformations.

In this context, the Thislandyourland artistic brazilian group, formed by me and Ines Linke in 2010, develops projects in the field of visual arts, with the theme around the use and access to land. Projections: 100 km² of Caatinga biome is a work in process, which investigates diverse imagery related to the Caatinga, an specific brazilian biome. Starting from a fiction that suggests that an area of 10km x 10km of Caatinga is made available and donated for the development of projects, several people or groups are invited to receive this fictional land donation and during interviews, idealize and expose their projects to this land extension. In this presentation I I will show some excerpts from interviews.